

K. Bible



# The Byble in

Englyshe of the largest and greatest volume, autowryled and apointed by the commandement of our moost redoubted Prince and soueraigne Lorde Kinge George the. thirde. by the righte reverende fathers in God Lorde Bishop of Dunelm, and the Bishop of Rochestre.

Quersem and perused at the commandement of the kynges byghr. s. by the righte reverende fathers in God Lorde Bishop of Dunelm, and the Bishop of Rochestre.

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1741.



# The names of all the booke of the Byble/

and the content of all the Chapters of every booke, with the nombre of the  
leafe where the booke begynne.

		Chapters.	Leafe.
Genesis.	The fyrst booke of Moyses	li	fyrst.
Exodus.	The seconde booke of Moyses	li	xxii.
Leuiticus.	The thyrde booke of Moyses	xxvii	xxxix.
Numeri.	The fourth booke of Moyses	xxxvi	lii.
Deuterono.	The fift booke of Moyses	xxxiii	lxi.
The booke of the seconde parte.		Chapters	Leafe.
Josua.	The booke of Josua	xxiii	ii
Judicum.	The booke of Judges	xxi	xii.
Ruth.	The booke of Ruth	iiii	xxii.
i. Regum.	The fyrst booke of the kynges	xxi	xxiii.
ii. Regum.	The seconde booke of the kynges	xxiii	xxvii.
iii. Regum.	The thyrde booke of the kynges	xxii	clviii.
iiii. Regum.	The fourth booke of the kynges	xxv	lxi.
i. Paralipo.	The fyrst of the Chronycales	xxix	lxxiii.
ii. Paralipo.	The seconde of the Chronycales	xxvi	lxxxv
i. Esdras.	The fyrst booke of Esdras	x	xcix.
ii. Esdras.	The seconde booke of Esdras	xiii	ciii.
i. Esther.	The fyrst booke of Esther	x	cix.
Job.	The booke of Job.	xiii	cxi.
The booke of the thyrde parte.		Chapters	Leafe.
Psalterium.	The Psalter	cl	ii.
Proverbia.	The Proverbes of Salomon.	xxxi	xxviii.
Ecclesiast.	The booke of the Preacher	xii	xxxvii.
Canticorum.	Cantica & Ballet of Ballettes	viii	cl.
Esay.	The prophecy of Esay	lvii	clii.
Jeremy.	The prophecy of Jeremy	lii	lxi.
Threni.	The lamentacions of Jeremy	v	lxxxvi.
Ezechiel.	The prophecy of Ezechiel	xlvi	lxxxviii.
Daniel.	The prophecy of Daniel	xii	cvi.
Oseas.	The prophecy of Oseas	xiii	cvi.
Joel.	The prophecy of Joel	ii	cxviii.
Amos.	The prophecy of Amos	ix	cxix.
Abdy.	The prophecy of Abdy	i	cxxi.
Jonas.	The prophecy of Jonas.	iiii	cxxi.
Micheas.	The prophecy of Micheas.	vii	cxliii.
Nahum.	The prophecy of Nahum	iii	cxliii.
Abacuc.	The prophecy of Abacuc	iii	cxlv.
Sophony.	The prophecy of Sophony	iii	cxv.
Aggeus.	The prophecy of Aggeus	ii	cxvii.
Zacharias.	The prophecy of Zachary	xiii.	cxvii.
Malachy.	The prophecy of Malachy.	iii	cxvii.
The booke of the fourth parte.		Chapters	Leafe.
iii. Esdras.	The thyrde booke of Esdras	ix	ii.
iiii. Esdras.	The fourth booke of Esdras.	xxi	viii.
Tobias.	The booke of Tobias	xiii	xix.
Judith.	The booke of Judith	xvi	xxii.
ii. Esther.	Certain Chapters of Esther	vi	xxviii.
Sapientia.	The booke of wylsdom	xix	xxx.
Ecclesiastic.	The booke of Iesus Syrach	li	xxxvi.
Baruch.	The propet Baruch	vi	liii.
The songe of the thre chyldren in the oven.		i	lvii.
The story of Susanna.		i	lviii.
The story of Bel.		i	lix.
The prayer of Manasses.		i	lix.
The fyrst booke of the Machabees		xvi	lix.
The seconde booke of the Machabees.		xv	lxxii.

All the booke of the newe Testament  
are conteyned in the tytle therof.

# The Kalender.

## January

hath. xxxi. dayes. The moone hath. xxx.

iii	H Circumcision.
b	octa. Stephen.
xi	c octa. John.
b	octa. Innocentes.
(f)	
xix	c Epiphany.
vi	f Epiphany.
g	Felix and January
rb	A Lucian
b	b Joyce.
c	Paul fyst ber.
xiii	b C The sunne in aqua.
ii	c Arcade martyr
f	octa. Epipha. Hilary
g	Felix priest
A	Maure byshop
rbiii	b Marcel
vii	c Anthon
b	d Prisca virgin
rb	c Wulfstan byshop
iii	f Fabian and Sebast.
g	Agnes virgi.
xii	A Vincent martyr
i	b Emerentiane
c	Timothe
ix	d Conversion of saynt Paul
c	Polycarpe byshop
rbii	f Juliane byshop
vi	g Agnes seconde
A	Calery byshop
xviii	b
iii	c

## February

hath. xxviii. dayes. The moone. xxix.

b	Byrgie byrgin
xi	c Purification of our Lady.
xix	f Blase byshop
viii	g Sylberte
A	Agathe virgin
rb	b
b	c Angule byshop
d	Paul byshop
xiii	c Appolone virgin
ii	f Scolastica virgin
g	Euphrasie virgin
A	C The sunne in Balre.
A	Wulfstan byshop
rbiii	c Galentyne martyr
vii	b Constantine and Joute
c	Juliane byrgin
rb	f Polikron byshop
iii	g Suncon byshop
A	Sabine martyr
xv	A Wildede byrgin
i	c

20 AP 58

d	Cathedra Petri
ix	c Locusts byrgin
f	Shayr apostle
rbii	g Invention of Paul.
vi	A Felix byshop
b	Augustyne
xiii	c Oswald byshop

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xxiii	
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xxvii	
xxviii	

## Marche

hath. xxxi. dayes. The moone. xxx.

d	David byshop
ix	c Chadde byshop
f	Wartyne
rbii	g Adriane
vi	A
xiii	b Victor and victorin
rb	c Pertue and Pheberte
rbii	d Deposition of Phelix
vii	c Fourtye martyres
rbiii	f Agape virgin
xix	g Quirion and Candide
ix	ii
xxi	A Gregory
xxii	b Theodoze matrone
x	c C The sunne in Arie. Equit.
d	
rbiii	c Hilari and Tacouny
vii	f Wartyne byshop
rbvi	g Edwarde kynge
rbii	rb
rbiii	ii
xxix	b Eutherte byshop
xx	c Wener byshop
xxi	d
xxii	e Theodoze priest
xxiii	f Agapite martyr
ix	g Annunciation of our Lady
rbii	A Castor martyr
vi	b
xiii	c Dozothie virgin
xx	d Victorine
xxviii	c Wartyne
xxv	f Adelme byshop.

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## Apryll

hath. xxx. dayes. The moone. xxxi.

g	Theodoze byrgin
xi	A Wary Egyptian
rb	Richard byshop
xix	c Ambrose byshop
xviii	b Martiane and Martiane
vi	c
xiii	d Euthemie
rb	g
rbii	Perpetuus byshop
xxviii	ii
xxv	c Euthelache
xxii	c
xx	d C The sunne in Tauro.
xxviii	e Julian
xxv	f

a. ii.



# The Kalender.

vii f Idone  
 xvi b Amette  
 xiii c Eleutere  
 xii d Saynet Viktor  
 i f Simeon byshop.  
 g Saynet Dother  
 ix f Gedage marty  
 b Thyspde byshop  
 xviii c Mark Evangelist  
 vi d Saynet Clete  
 e Anastace  
 xiiii f  
 iii g Peter of Willian  
 h Erkenwalde

## Maye

hath. xxxi. dayes. The moone. xxx.

xi b Philip and James apostles  
 c Askanale byshop  
 xix d Innocenpon of the crosse  
 viii e Godarde  
 xvi g John before the latyn porte.  
 v h John of Beverley  
 b Appearing of S. Michael  
 xiii c Transl. of S. Nicolas  
 ii d Gordian and Epimach.  
 e Anthom marty  
 f  
 xvi g Seruacius confessor  
 viii h The tunne of Genam  
 vii b Modore marty  
 c Bandyne byshop.  
 xv d Transl. of Bernarde  
 xiii e Diolcoz marty  
 f Wunstane byshop  
 xi g Bernardyne  
 i h Delvine quene  
 b Juliane virgin  
 ix c Desydery marty  
 d Transl. of Krawincelle  
 xvii e Adelme byshop  
 vi f Austayne  
 g Bede preest  
 xiiii h Germapne byshop  
 iii b Corone marty  
 c Felix  
 xi d Petronille virgine

## June

hath. xxx. dayes. The moone. xxxi.

e Nicodeme marty  
 xix f Marcelline and Pet.  
 viii g Eralmus  
 xvi h Petroce  
 b Boniface

xv c Wellon archbishop  
 xiii d Transl. of Wulstane  
 xii e Wedarde and Gildarde  
 xi f Transl. of Edmund  
 x g Barnabe apostle  
 xviii b Basilde and Cypine. sc.  
 vii c The tunne in Canter  
 d Basel byshop  
 xv e Aite, Modest, and Cre.  
 xiii f Richarde  
 xii g Botulph  
 xi h  
 xvi i b  
 xiv c Transl. of Edwarde  
 d Walburge bygine  
 e Albane marty  
 xviii f Andjewe. Fast.  
 vii g Rati. of S. John bapt.  
 d Transl. of Elegy byshop  
 xiii h John and Paul  
 xi c Ereleng  
 d Fast  
 xvi e Peter and Paul apostles  
 Commemo. of S. Paul.

## July

hath. xxxi. dayes. The moone. xxx.

xix g octa of S. John bapt.  
 viii h Alita. of our Lady  
 b  
 xvi c Transl. of Martyne  
 d Joe virgine.  
 e octa. of Peter and Paul.  
 xiii f  
 g Synbalde  
 h Cirily byshop.  
 x b Seven brethren martyrs  
 c Transl. of S. Benet.  
 xviii d Raboz and Felix.  
 vii e  
 f The tunne in Leo.  
 xv g Transl. of Swinhune  
 h Transl. of Olmonde  
 b Henrich lekyng  
 xii c Arnulph byshop  
 d Rufine and Ieslyne  
 e Margarete virgine  
 f Biarede virgine  
 g Mary Magdalene.  
 xviii h Apolinaris byshop  
 vi d Chuslyne virgine. Fast.  
 e James apostle.  
 xiii d Anne mother of our Lady.  
 xi e The seven sleepers  
 f Samson byshop  
 g  
 xvi h Abdon and Sennes  
 d Germapne byshop.

# The Kalender.

## Auguste

hath. xxxi. dayes. The moone. xii.

viii c Lammesdaye.  
xvi d Steuen confessor.  
v e Invention of S. Steuen.  
l Justine prest.  
xiii g  
ii H Transfigura. of our Lorde.  
b The Pass of Iesu.  
x c Eysake and his felowes.  
d Romayne.  
xviii e Lawrence marty.  
vii f Exburcius marty.  
g Saphir clare.  
xv H Polite and his felowes.  
iiii b Eusebius fast.  
c Assumption of our Lady.  
xii d e The sunne in vpprile.  
i e Octave of Laurence.  
e Agapite marty.  
ix g Wagnus marty.  
H Lewes bishop.  
xvii b Bernarde.  
vi e Octa. Assump.  
d fast.  
xiiii e Barthelme we apostle.  
f Lewys hpyg.  
iii g Serine.  
xi H Rufe marty.  
xix b Austayne.  
c Decolla. John bapt.  
viii d Felix and Audacte.  
e Cuthberte virgyn.

## September

hath. xxx. dayes. The moone. xix.

xvi f Gyles  
b g Anthony marty.  
xiii b Transl. of Cuthbert.  
ii c Bertine.  
d Eugenius. (,.)  
x e  
f Nativite of our lady.  
xviii g Gorgone marty.  
vii H  
b  
xv c Marpane bishop  
iiii d Maucellus bishop.  
e Crasta. of the crosse.  
xii f e The sunne in Libra.  
i g Edyth virgyn  
H Lambert bishop.  
ix b Victor and Cyone.  
c Januarius marty.  
xvii d Eustace. fast.  
vi e e Pastore apostle.

f Maurice and his felowe.  
xiii g Cecilia virgyn.  
iii H Andoche marty.  
b  
xi c Cipriane and Justine  
d Cosme and Damiane  
xix e  
viii f Michael archangel.  
g Jerome prest.

## October

hath. xxxi. dayes. The moone. xii.

xvi H Remig bishop.  
b  
xiii c  
ii d  
xix e Apollinaris marty.  
f Apeb.  
g  
xvii H pelagi.  
viii b  
c Gereon and Victor.  
xvi d Fiacius bishop.  
iii e Wilkyde.  
f Transl. of Edward  
g  
xiii H Wulfstan bishop.  
d e The sunne in Scorpio  
c  
d Luke euangelist.  
xvii e Archbishoppe vpprpn.  
vi f Austreberte virgyn.  
g xi. W. virgins.  
xiiii H Mary Salome.  
iii b Romayn bishop.  
c Magloze bishop.  
xi d Crispiane and Crispinane.  
e Euariste.  
f fast.  
xix g Simon and Iuda.  
viii H Narciscus bishop.  
b  
v d Gernayne capua.  
c Quintin fast.

## November

hath. xxx. dayes. The moone. xix.

xvi d The feast of all sayntes.  
e All soules daye.  
xiii f Wenefrede virgyn.  
g Amantius.  
xi H Lete prest.  
d Leonarde.  
xviii c Wilkyde archbshop.  
vii b  
e Theodoze.  
xv d Martyn confessor.  
g Martyn bishop.  
H Paternus marty.

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# The Kalender.

xi b  
i c Transla. of Erkenwalde.  
d c The summe in song ii.  
ix c Edmund archbishop.  
c Hewe bishop.  
xviii c Acta. of Marpne.  
c Elizabeth.  
vi b Edmund hpyr.  
xviii c  
iii d Cecyle virgin.  
c  
xi c Eryflogone virgin.  
c Katheryn virgin.  
xix c  
viii b Agricole.  
c Kuse martyr.  
xvi d Saturnine. Fast.  
d c Andrewe apostle.

xxi	xxviii	c Nabbe.
xxii	xxix	g Nicholas bpsnop.
xxiii	xxx	e otia of Anagorae.
xxiiii	xxxi	f Conception of our Lady
xxv	xxxii	g Cypriane.
xxvi	xxxiii	h
xxvii	xxxiiii	h Damascr.
xxviii	xxxv	c c The Sunne in Cancer.
xxix	xxxvi	d Lucie virgh.
xxx	xxxvii	e
xxxi	xxxviii	f Walery bpsnop.
xxxii	xxxix	g c Osepietia.
xxxiii	xl	h Lazarus bpsnop.
xxxiiii	xli	h Gracyn bpsnop.
xxxv	xlii	c
xxxvi	xliiii	d Juliane marty.
xxxvii	xliiii	e Thomas Apostle,
xxxviii	xlvi	f xxx. martyrs.
xxxix	xlvi	

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Decembre.

hath. xxi. days. The moone. xii.

f  
 xiii g Liban. (,')  
 ii H Deposi. Olmunde.  
 f b Barbara virgyn.

i	rdi	Chylthermale bape.
ii	d	Transla. of James.
iii	iii	Hoplusier.

Almanacke for .xviii. yeares

The number of the years.	Easter.	The golden number.	Olympiade.	The letter dominicall.	Leue years.
1.	1551. War	ii.	1551	A	C
2.	1552. Apryl	iii.	1552	B	
3.	1553. Apryl	iiii.	1553	A	
4.	1554. War	v.	1554	B	
5.	1555. Apryl	vi.	1555	A	
6.	1556. Apryl	vii.	1556	B	
7.	1557. Apryl	viii.	1557	A	
8.	1558. War	ix.	1558	B	
9.	1559. Apryl	x.	1559	A	
10.	1560. Apryl	xi.	1560	B	
11.	1561. War	xii.	1561	A	
12.	1562. Apryl	1.	1562	B	
13.	1563. Apryl	ii.	1563	A	
14.	1564. War	iii.	1564	B	
15.	1565. Apryl	iiii.	1565	A	
16.	1566. War	v.	1566	B	
17.	1567. Apryl	vi.	1567	A	
18.	1568. War	vii.	1568	B	
19.	1569. Apryl	viii.	1569	A	
20.	1570. War	ix.	1570	B	
21.	1571. Apryl	x.	1571	A	
22.	1572. War	xi.	1572	B	
23.	1573. Apryl	xii.	1573	A	
24.	1574. War	1.	1574	B	
25.	1575. Apryl	ii.	1575	A	
26.	1576. War	iii.	1576	B	
27.	1577. Apryl	iiii.	1577	A	
28.	1578. War	v.	1578	B	
29.	1579. Apryl	vi.	1579	A	
30.	1580. War	vii.	1580	B	
31.	1581. Apryl	viii.	1581	A	
32.	1582. War	ix.	1582	B	
33.	1583. Apryl	x.	1583	A	
34.	1584. War	xi.	1584	B	
35.	1585. Apryl	xii.	1585	A	
36.	1586. War	1.	1586	B	
37.	1587. Apryl	ii.	1587	A	
38.	1588. War	iii.	1588	B	
39.	1589. Apryl	iiii.	1589	A	
40.	1590. War	v.	1590	B	
41.	1591. Apryl	vi.	1591	A	
42.	1592. War	vii.	1592	B	
43.	1593. Apryl	viii.	1593	A	
44.	1594. War	ix.	1594	B	
45.	1595. Apryl	x.	1595	A	
46.	1596. War	xi.	1596	B	
47.	1597. Apryl	xii.	1597	A	
48.	1598. War	1.	1598	B	
49.	1599. Apryl	ii.	1599	A	
50.	1600. War	iii.	1600	B	
51.	1601. Apryl	iiii.	1601	A	
52.	1602. War	v.	1602	B	
53.	1603. Apryl	vi.	1603	A	
54.	1604. War	vii.	1604	B	
55.	1605. Apryl	viii.	1605	A	
56.	1606. War	ix.	1606	B	
57.	1607. Apryl	x.	1607	A	
58.	1608. War	xi.	1608	B	
59.	1609. Apryl	xii.	1609	A	
60.	1610. War	1.	1610	B	
61.	1611. Apryl	ii.	1611	A	
62.	1612. War	iii.	1612	B	
63.	1613. Apryl	iiii.	1613	A	
64.	1614. War	v.	1614	B	
65.	1615. Apryl	vi.	1615	A	
66.	1616. War	vii.	1616	B	
67.	1617. Apryl	viii.	1617	A	
68.	1618. War	ix.	1618	B	
69.	1619. Apryl	x.	1619	A	
70.	1620. War	xi.	1620	B	
71.	1621. Apryl	xii.	1621	A	
72.	1622. War	1.	1622	B	
73.	1623. Apryl	ii.	1623	A	
74.	1624. War	iii.	1624	B	
75.	1625. Apryl	iiii.	1625	A	
76.	1626. War	v.	1626	B	
77.	1627. Apryl	vi.	1627	A	
78.	1628. War	vii.	1628	B	
79.	1629. Apryl	viii.	1629	A	
80.	1630. War	ix.	1630	B	
81.	1631. Apryl	x.	1631	A	
82.	1632. War	xi.	1632	B	
83.	1633. Apryl	xii.	1633	A	
84.	1634. War	1.	1634	B	
85.	1635. Apryl	ii.	1635	A	
86.	1636. War	iii.	1636	B	
87.	1637. Apryl	iiii.	1637	A	
88.	1638. War	v.	1638	B	
89.	1639. Apryl	vi.	1639	A	
90.	1640. War	vii.	1640	B	
91.	1641. Apryl	viii.	1641	A	
92.	1642. War	ix.	1642	B	
93.	1643. Apryl	x.	1643	A	
94.	1644. War	xi.	1644	B	
95.	1645. Apryl	xii.	1645	A	
96.	1646. War	1.	1646	B	
97.	1647. Apryl	ii.	1647	A	
98.	1648. War	iii.	1648	B	
99.	1649. Apryl	iiii.	1649	A	
100.	1650. War	v.	1650	B	

20 APR 58

**C** Theye rebath .xii. monethes .iii. weekes. and one daye:  
And it bath in all, the hundred and lxvi. dayes  
and fyve houres.





## The prologue

preached vpon: therefore sayeth he there: My comen vslage is to geue you warnynge befoze what matter I intende after to entreate vpon. that you your selues in the meane dayes may take the booke in hande, reade, wepe and perreue the summe and effecte of the matter: and marke what hath bene declared, and what it mayneth yet to be declared: so that thereby you mynde maye be the more furnished, to heare the rest, that shalbe sayde. And that I exhorte you (sayth he) and euer haue, & wyl exhorte you, that you (not only here in church) geue eare to that, that is sayde by the preacher: but that also, when ye be at home in your houses, ye applye your selues frome tyme to tyme to the readyng of holpe scriptures: whyche thynge also I neuer lynne to beate into the eares of them that be my samplers, and wyth whome I haue ppyuate acquaintaunce and conuersacyon. Let no man make excuse and saye: (sayth he) I am busied aboute matters of the comen welth. I beare this office of that, I am a craftes man, I muste applye myne occupacyon, I haue a wyfe, my chyldren muste be fedde, my householde must I prouyde for. Briefly I am a man of the worlde, it is not for me to reade & scriptures, that belongeth to them & haue bydden the worlde farre wel: which lyue in solitarynes and contemplacyon, and haue bene brought by, and continually nortified in learning & religion. To this answerynge: what sayest thou man (sayth he) is it not for the to studie and to reade the scripture: because thou arte encombered & distracte with cares and busynesse? So much the more it is behoufull for the to haue defence of scriptures: howe much thou art the more distressed in worldly daungers. They that bene ffre and farre from trouble and extremityng of worldly thynges, lyue in safegarde and tranquyltye, and in the calme of wit bin a sure haven. Thou arte in the myddest of the see of worldly wychednesse, and therefore thou needest the more of ghostly succoure and comfort: they lyt farre frome the strokes of battayle, and farre out of gunne shote, and therefore they be but seldom wounded: thou standest in the fore frounte of the host, and nytt to thyne enemyes, muste nedes take wounde and then many strokes, and be greuously wounded. And therefore thou hast more nede to haue thy remedies and medecynes at hande. Thy wyfe prouoketh the to anger, thy chyldre geneth the occasyon to take sorow & penyruenesse, thyne enemyes lyt in wayte for the, they ffrende as thou takest hym (somtyme enuyeth the thy neyghboure my secrett & pryketh quarels agaynst the, thy matre or partener vnder myneth & thy lord indige, or willet the tenech the pouertie is paynfull vnto the, the losse of thy deare & welbeloued causeth the to moorne. Do they te exalter the, aduersyte byngeth the low. Briefly, so byrte & so many fold occasions of cares, tribulacions & tēptacions beleite the and bessege the rounde about. Willett thou haue armour or fortresse agaynst thine assautes? Willett thou haue salues for thy sores, but of holy scripture? Thy flesch must nedes be prynced & subiect to fleschly lustes, which daily walkest & arte comersaunt amange women, seyst they be wyres set forth to the eye, hearest they nyle & wanton wordes, smellest their balme, sweet & muske, with many other lyke pryncuations & stirrings, except thou hast in a redynes wherewith to suppress & auoide them which can not elles where be had, but onely out of the holy scriptures. Let vs reade and seke all remedies & we can, and all shalbe lyfe ynough. Howe shall we then do, yf we lustre and take daily woundes, & when we haue done, wyl lyt wyll and serch for no medecynes? Dost thou not marke, & consyder howe the smyth, mason, or carpenter, or any other handy craftesman, what neade so euer he be in, what other thyng so euer he make, he wyl not sell, nor laye to pledge the toles of his occupacyon, for then howe shuld he worke his feate or get his luyng therby? Of lyke mynde and affection ought we to betowardes holpe scripture, for as mallets, hammers, sawes, chesylles, axes, and hat chertys be the toles of they occupacyon: So be the bookes of the prophetes, and apostles and all holy wyrtte inspired by the holy ghost the instrumentes of our saluacyon. Willett thou let vs not stycke to byt and prouyde vs byrle, that is to saye, the bookes of holpe scripture. And let vs thynke that to be a better Jewell in our house then eyther golde or syluer. For lyke as they be lothe to assaunte an house, where they knowe to be good armour & artyllary, so where so euer these holpe and ghostly bookes bene occupied, the remether the deuyl, nor none of his aungelles dare come nece. And they that occupye them bene in moche safegarde, and haue a greate consolacyon, and bene readyer vnto all goodnesse, the slower to all euell: and yf they haue done any thyng amysse, anone euen by the sight of the bookes they consciences ben admonished, other warn lozzy and alhamed of the faulte. Peraduenture they wyl saye vnto me: howe yf we vnderstand not that we reade, that is contened in the bookes. What then? Suppose, thou vnderstande not the depe and pprofounde misteries of scriptures, yett can it not be, but that much feate and hollynes must come and growe vnto the by the readyng: for it cannot be that thou shuldest be ignorant in all thynges a lyke. For the holy ghost hath so ordered and attempted the scriptures, that in them as well publycans, tythes, and they hearde maye fynde theye edyfyfacyon, as greate doctours theye erudicyon: for those bookes were not made to dayne glozpye, lyke as were the wyptynges of the gentile philosphers and rethoricians, to the entente the makers

## To the reader.

makers shulde be had in admiracion for theye hve styles and obscure maner and wytyng, whereof no hyng can be vnderstande without a master or an expolycoure. But the Apostels and prophetes wrote theyr booke so, that theye speyall entent and purpose myght be vnderstande and perceaued of every reader, whiche was nothyng but the edyfycacon of a mendement of the lyfe of them that readeth or heareth it. Who is it, that redyng or hearyng reade in the gospel. Blessed are they that bene meke. Blessed are they that bene mercyful. Blessed are they that be of cleane herte: a suche other lyke places, can perceyue nothyng excepte he haue a master to teache hym what it meaneth. Lyke wyse, the sygnes and myracles with all other hystories of the doynges of Chyriste or his Apostels, who is there, of so simple wryt, and capatyf, but he maye be able to perceauie and vnderstande them. These be but eccules and clokes for the rayne, and heueringes of theyr owne ydell slouthfulnes: I can not vnderstand it. What manayler howe shuldest thou vnderstande, yf thou wylt not reade, nor loke vpon it: take the booke into thyne handes, reade the hole story, and that thou vnderstandest kepe it well in memozye: that thou vnderstandest not, reade it agayne, & agayne: yf thou can nether so come by it, counsaile wryth some other that is better learned. Go to thy curate and preacher, shewe thy selfe to be desyrous to knowe and learne. And I doubt not but God seying thy diligence and redynesse (yf no man elles teache y) wyl hym selfe vouchsaife wryth his holy spete to illuminate the, and to open vnto the that whiche was locked from the.

Remember the Eunuchus of Candace quene of Ethiopie, whiche albeit he was a man of a wyld and barbarous countre, and one occupied with worldly cures and busynesses, yet redyng in his charet, he was reading the scripture. Nowe consyder, yf this man passyng in his iorney, was so diligent as to reade the scripture, what thynekst thou of lyke was he wonte to do lyyng at home? Agayne he that letteth not to reade, albeit he byd not vnderstande, what byd he then, to worst thou: after that when he had learned and had gotten vnderstanding: for that thou mayst well knowe that he vnderstode not what he reade: herken what phylippe saith vnto hym. Vnderstandest thou what thou reade? And he nothyng ashamed to confesse his ignorance, answered: howe shulde I vnderstande hauyng no body to shewe me the waye? Lo when he lacked one to shewe hym the waye and to expounde to hym the scriptures, yet byd he reade: a therfoze God the rather prouided for hym a guide of the waye that taught hym to vnderstande it. God perceyued his wyllynge and towarde mynde: and therfoze he sent hym a teacher by & by. Therfoze let no man be neglygent about his owne healt and saluacyon: though he thou haue not phylippe alwayes when thou woldest, the holy ghost, whiche then moued and tryed by phylippe, wyl be ready and not fayle the yf thou do thy diligence accordyngly: All these thynges ben wyrtten vnto vs for our edyfycacon and amendement, whiche be doyne towardes the latter ende of the worlde. The reading of scriptures is a greates & stronge bulwarke or fozetrelle agaynst synne: the ignorance of y same is the greater ruine and destruction of them that wyl not knowe it. That is the thyng that byngeth in hereye, that is it, that causeth all corrupte and peruerse luyng: y is it, that byngeth all thynges out of good order. hitherto all that I haue sayde I haue taken and gathered out of the foze sayde sermon of this holy doctoure saynte John Chylosome. Nowe yf I shoulde in lyke maner byng furrth, what the selfe same Doctoure speaketh in other places and what other doctours and wryters saye, concernyng the same purpose. I myght seme to you to wryte another Bpble, rather then to make a preface to the Bpble. Wherfore in fewe wordes to comprehend the largenesse & vnde of the scripture, howe it conteyneth fruteful instruccyon and erudicyon for every man, yf any thyng be necessaie to be learned: of the holy scripture we maye learne it. Yf alspeed shall be reponed, thereof we maye gather wherwithall. Yf any thyng be to be corrected and amended, yf there nede anye exhortacyon or consolacyon of the scripture we maye well learne. In the scriptures be the fatte pastures of the soule, therein is no venymouse meate, no vndolome thyng, they be the very dayntye & pure fedynge. He that is ignorant, shall fynde there what he shoulde learne. He that is a peruerse synner, shall there fynde his damnacyon to make hym to tremble for feare. He that laboureth to serue God shall fynde there his glorie, and the promysions of eternal lyfe, exhortyng hym moze diligently to labour. Herein maye prynces learne how to gouerne theyr subiectes. Subiectes obedye, loue and drede to theyr prynces. Husbendes, howe they shoulde behaue them vnto theyr wyues: how to educate theyr chyldren & seruauntes. And contrary the wyues, chyldren, & seruauntes maye knowe theyr dute, to theyr husbendes, parentes, & masters. Here maye all maner of persons, men, women, yonge, olde, learned, vnlearned, rich, poore, prestes, laymen, lordes, labyes, offycers, ternauntes, and meane men, virgyns, wyues, wydowes, lawers, marchauntes, artyspers, husbandomen, & all maner of persones of what estate or condicyon so ever they be, maye in this booke learne all thynges what they ought to beleue what they ought to do, and what they shulde not do aswell concernyng almyghtye

God



# The Prologue

**The Churche** God as also concerninge them selues & all other. Briefly to the readyng of the scripture none can be enemye, but that eyther be so fycke, that they loue not to heare of any medecyne: or els that be so ignoraunt, that they knowe not scripture to be the moost helthful medecyne. Therfore as touchinge this former parte, I will here conclude and take it as a conclusion: suffici-  
**The kynge** ently determyne and appoynte, that it is conuenient and good, the scripture to be red of all  
**highnes hath** sortes and kyndes of people and in the vulgar tonge wythou. further allegations or proba-  
**alowed the** tions for the same, whiche shall not neede, syns that this one place of Ihon Chrysostome is  
**scripture as** ynough & sufficient to perswade al them that be not frowardly & peruerfly set in theyr owne  
**necessary for** wyllfull opinion, specially now that the kynge byghnes beynge supreme heade next vnder  
**be.** Chyrste, of this churche of Englande hath appoyned wyth his royal assent the setting forth  
therof, whiche onely to all true and obedient subiectes ought to be a sufficient reason, for the  
alowance of the same, without farther delaye, reclamation, or resystaunce, although there  
were no preface nor other reason here in expessed. Therfore now we come to the seconde and  
latter parte of my purpose, here is nothyng so good in this wolde but it may be abused, and  
turned from frutefull and holsome, to hurtfull and norysome. What is there aboue, better  
then the sunne, the moone, the starres: yet was there that toke occasion by y great beawtye  
and vertue of them to dishonoure God, and to defyle them selves with ydolatrie, gruyng the  
honoure of the luyng God and creatoure of all thynges, to such thynges as he had created.

There is no  
thyng but it  
may be abu:  
sed.

What is there here beneth, better than fyre, water, meates, drinkes, metallies of golde,  
silver, yron and steele: yet we se daily great harme and muche myschefe, done by every one of  
these, as well for lacke of wysdome & prouydence of them that suffer euell, as by the malice  
of them that worketh the euill. Thus to them that be euill of them selues every thyng set-  
teth forwarde and increaseth theyr euill, be it of his owne nature a thyng neuer so good lyke  
as contrarily, to them that studie and endeuor to them selues to goodnes, every thyng  
preuayleth them, and prouydech vnto good: be it of his owne nature a thyng neuer so bad.  
As saynct Paule sayd *His qui diligunt deum, omnia cooperantur in bonum*, euen as out of most venymouse  
wormes is made triacle, the moost soueraigne medecyne for the preseruacion of mans helth  
in tyme of daunger. Wherfore I wolde aduise you all, that come to the readyng of bea-  
ryng of this booke, whiche is the worde of God, the moost precious Jewell, and moost holy  
reliquie, that remaineth vpon earth, that ye byynge wyth you the feare of God, and that ye  
do it wyth all due reuerence, and vse your knowlege therof, not to bayneglorie of frivoliouse  
disputation: but to the honour of God, encrease of vertue, and edification both of your selues  
and other. And to the entente that my wordes maye be the moze regarded, I will vlein  
this parte the aueritye of sayncte Gregoie Nazianzene, lyke as in the other I dyd of S.

Gregoie  
Nazianzene.

Ihon Chrysostome. It appeareth that in his tyme there were some (as I feare me, there bene  
also now at these dayes a greater nombre) whiche were ydel babblers, and talkers of the scrip-  
ture out of reason, & al good order, and wythout any increase of vertue, or example of good  
luyng: to them he wyrteth al his fyrst booke, *de theologia*. Wherfore I shall briefly gather the  
hole effecte, and recyte it here vnto you. There ben some (sayeth he) whose not onely cares  
and longes, but also theyr systen ben whetted and ready bent all to contention & vnprofi-  
table disputation, whom I wolde wyshe as they ben vehement & earnest to reason the matter  
with tonge: so they were also redy and prattye to do good dedes. But forasmuche as they  
subuertynge the order of all godlynesse, haue respecte onely to theyr byng, howe they maye  
bynde and lose subtille questions, so that now every market place, every alehouse & tauerne  
every feashouse: briefly everye compaigne of men, everye assemblie of women is fylled with  
suche talke. Wherof the matter is so (sayeth he) and that our sayth and holy religyon of Chyrit  
begynneth to wane nothyng els, but as it were a sophistrie or a talkynge crafte, I can no  
litle do but saie some thyng ther vnto. It is not fyttre (sayeth he) for every man to dispute the  
dygh questions of diuinitie, nether is it to be done at all tymes: nether in every audience must  
we discusse every doubte, but we must knowe whan, to whom, & howe farre we ought to en-  
ter into suche matters. For as it is not for every man: but it is for suche as be of exacte & ex-  
quisite iudgementes, and suche as haue spented theyr time before in study and contemplation  
and suche as before haue cleensed themselves as well in soule, as bodye: or at the leaste, ende-  
uored them selves to be made cleane. For it is dangerous (sayeth he) for the vnclene to  
vouch that thyng, that is mooste cleane: lyke as the soze eye taketh harme by lokyng vpon  
the sunne. Secondarye, not at all tymes, but whan we be reposed, and at rest from all  
outwarde bygges and trouble, and when that our headdes ben not encombrd with other  
woudelye and wanderynge ymaginations: as yf a man shulde myngle balme and bytte to-  
gether. For he that shal iudge and determyne suche matters and doubtes of scriptures, must  
take hyt to he, when he maye applye his wyttes thereunto, that he maye thereby the better  
se, and byuerne what is trouth.

Thyrdly

## To the reader.

Therby where, and in what audience. There and amonge those that bene studious to learne: and not amonge such as haue pleasure to trespasse, with such matters, as wpth other thynges of pastyme, which repute for the chere delicacies, the disputacion of hygh questions, to shewe theyr wittes, lernynge and eloquence in reasonynge of hygh matters. Fourthly, it is to be consydered how farre to wade in such matters of difficultie. No further (sayth he) but as euery mans owne capacite wyl serue hym: and agayne no further the the weaknesse or intelligence of the other audience maye beate. For lyke as to great noyse hurteth the eare, to much meate hurteth the mannes body, heauy burthens hurte the bearers of them, to much rayne doth more hurte then good to the ground: byesely, in all thynges to much is noyous: euen so weake wittes and weake consciences maye sone be oppressed with ouer hard questions. I sape not this to dissuade men from the knowledg of God, & readynge of studyng of the scripture. For I sape: it is as necessary for the lyfe of mans soule, as for the body to breath. And yf it were possyble so to lyeue, I wold thynke it good for a mā to spend all his lyfe in that, & to do none other thyng. I commend the lawe which byddeth to meditate and study the scriptures alwayes, both night and daye: and sermons and preachynge to be made both moynynge, noone and euentyng. And God to be lauded and blessed in all tymes, to bedwarde, from bed, in our iourneyes, and all our other woorkes: I sayd not to reade, but I sayd to reason. Neether sayd I to reason so farre as is good and godlye. But I allowe not that is done out of season, and out of measure and good ordre. A mā maye eate to much of honye be it neuer so swete, & there is tyme for euery thyng, and that thyng that is good is not good, yf it be vngodly done. Euf as a floure in wynter is out of season, and as a womans apparel becommeth not a mā: neether contrarily, the mans the womā, neether is weppynge conuenient at a bydale: neether laughynge at a buryall. Howe yf we can obserue and kepe that is comely and tyme, in all other thynges, shall not we the rather do the same in the holy scriptures: Let vs not runne forthe as it were wylde horses, that can suffre neether byde in their mouthes, nor sytten on theyr backes. Let vs kepe vs in our boundes, and neether let vs go to farre on thonesyde, lest we retourne into Egypte, neether to farre ouer the other, lest we be carped awaye to Babylō. Let vs not synge & songe of our Lorde in a straunge lande, that is to saye: let vs not dispute the worde of God at all aduentures, as well where it is not to be reasoned, as where it is: and as well in the eares of them that be not fyt therfore, as of the that be. Yf we can in no wyse forbear, but that we must nedes dispute, let vs forbear thus much at the leest, to do it out of tyme, and place conuenient: And let vs entreate of those thynges which be holy, holyly: and vpo those thinges that be mystical, mystically: and not to vtter the deupne mysteries in the eares vntowynge to heare them, but let vs knowe what is comely as well in our sylence and talkynge, as in our garments wearynge, in our sedynge, in our gestur, in our goynge, in all our other behauynge. This contention and debate about scriptures and doubtles thereof (specially whē such as ppretende to be the fauourers and students therof, cannot agree wpthin the selues) doth most hurte to oure selues, and to the fortheryng of the cause and quarelles that we woulde haue forthered aboue al other thynges. And we in this (sayeth he) be not vnlyke to the that beynge mad, set theyr owne houses on fyre, & that slay theirown childre, or beat their owne parentes. I maruaile much (sayth he) to recount wherof cometh all this desyre of wayne glory, wherof cometh al thys tongeritche, that we haue so much desyre to talke and clatter. And wherein is our communicatid: Not in the commendations of vertuous and good dedes of hospitalite, of loue betwene christian brother and brother, of loue betwene mā and wyfe, of virgynryte and chastyte, and of almesse towarde the poore. Not in psalmes and godly songes, not in lamentynge for our synnes, not in repressynge & afflictions of the body, not in prayes to God. We talke of scripture, but in the meane tyme we subdue not our flesh by fastynge, wakynge, & weppynge, we make not this lyfe a meditation of death, we do not stryue to be lordes ouer our appetites & afflictions. We go not about to pul downe our proude and hygh mynde, to abate our sumptuous and rācous stomakes, to restrayne our lustes and bodely delectacions, our vndiscrete sayntes, our lasciuious mynde, our inordinate loynge, our insatiable hearynge of vanities, our speakynge without measure, our inconuenient thoughtes, & byesely to retourne our lyfe and maners: but al our holynesse consisteth in talkynge. And we pardonethe other fro al good luyng. So that we maye sytche fast togyther in argumentatid, as though ther were no mo wayes to beate but thys alone, the waye of speculation and knowledg (as they take it) but in verpe dede, it is ether the waye of superfluous contention and sophistification. Hyt herio haue I recypted the mynde of Gregozpe Nazianzene: in that booke which I sape of before. The same autho sayth also in an other place, that the lernynge of a Christen man ought to begyn of the feare of God to ende in matters of hye speculation: and not contraryte to begynne wpth speculation, and to



## The Prologue

and to ende in feare. For speculation (sayeth he) of her hye connyng & knowledge, if it be not shapen with the byble of feare to offende God is dangerous, and ynough to tumble a man headlonge downe the hyll. Therefore sayeth he: the feare of God must be the fyrst begynnyng, & as it were an A. B. C. or an introduction to all them þat shall entre into þe verye true and moost frutefull knowledge of holy scriptures. Where as is the feare of God, there is (sayeth he) the heppynge of the commaundementes: and where as is the heppynge of the commaundementes, there is the clensynge of the flesshe: which flesshe is a cloude betwixt the soules eye, and suffereth it nat purely to see the beame of þe heavenly lyght. Where as is the clensynge of the flesshe, there is the illumination of the holy goost, þe ende of all our desires and the very lyght wherby the veritie of scriptures is sene & perceyued. This is the mynd and almost the wordes of Gregorie Nazianzen doctoure of the Greke church, of whome Sapient Jerome sayth: that vnto his time, the Latyn church had no wyrtter hable to be compared, and to make an even match with hym. Therefore to conclude this latter part, every man that cometh to the readynge of this holy booke, ought to byng with him fyrst and formost this feare of almyghty God, and then next a tyme & a stable purpose to reforme his owne selfe accordyng ther vnto, and so to continue, procede and prospeere from tyme to tyme. For wyng hym selfe to be a sobye and frutefull hearer and learner: which if he do, he shall proue at the length well hable to teache, though not with his mouth, yet with his lyf, uppyng and good example, whych is sure the moost puerpe, and effectuous souerayn and manner of teachynge. He that otherwys intermedleth with this booke, let hym be assured, that ones he shall make accompte therfore: when he shall haue sayd to hym as it is wyrtten in the prophete Dauid. *Peccatori dicit Deus, etc.* Vnto the vngodlye sayde God: why doest thou preache my lawes, and takest my testament in thy mouth: Where as thou hast to be reformed, and hast ben partaker with aduouterers. Thou hast let thy mouth speake wyllednesse, and with thy tonge thou hast set forth discrepte. Thou hast telld and spakest agaynst thy brother, and hast schadowed thine owne mothers sonne. These thynges hast thou done and I helde my tonge, and thou thoughtest (wyckedlye) that I am even such a one as thy selfe. But I wyl proue the, and set betwixt the the thynges that thou hast done. O consydre this þe that forger God, lest I plucke you awake, and ther be none to helpe you. Whoso offreth me thankes and praye, he honoureth me: and to hym that ordeyth his conuersacion ryght: wyl I shewe the saluacion of God.

God saue the Kyng.

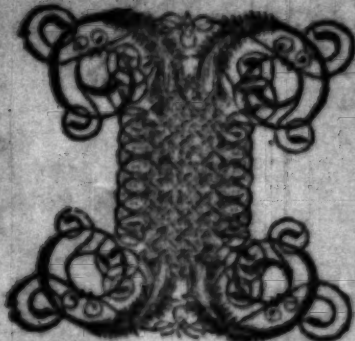
20 AP 53



de re-  
on of  
bojld.

**The fyfte Chapter.**

*¶* Howe heauen and earth, the lyght, & firmament, the sunne the moon, the starres, and all beastes, foules, & fyshes in the see were made by the woorde of God. And howe man also was created.



In the begyn-  
ning \* God cre-  
ated heauen &  
erth. The erth  
was voyd and  
empty & darke-  
nes was vpon  
the face of the  
depe, & the spi-  
rite of god mo-  
ued vpo f face  
of the waters.

And God sayde: let there be made lyght, and there was lyght made. And God sawe the lyght that it was good. And God made a diuision betwene the lyght and darkenes. And God called the lyght, daye: and f darknes called he. nyght. And the eueninge and the moorning was made one daye. And God sayde: let there be a firmament betwene the waters, & let it make a diuision betwene waters & waters. And God made the firmament, and set a diuision betwene f waters which were vnder the firmament, and the waters that were aboue the firmament. And it was so. And God called the firmament heauen. The eueninge also and the moorning was made the seconde daye.

And God sayde: \* let the waters vnder heauen be gathered together into one place, that the drye lande maye be seene. And so it came to passe. And God called the drye lande, Earth: and the gatherynge together of waters called he the Sees. And God sawe that it was good.

And God sayd: let f erth bringe forth grene hearbe, whych may engendze seebe: and frutful tree, yeldynge frute after hys kynde, whose sebe maye be in it selfe vpon the earth.

And it came to passe. And the earth brought forth grene herbe, making sebe after his kinde: & tree yeldynge frute, whose sebe was in it selfe after hys kynde. And God sawe that it was good. The eueninge also and the moorning was made the thyrde daye. And God sayd: \* let there be made lyghtes in the firmament of heauen, and let them make a difference betwene the day and the nyghte, and lette them be vnto signes: and vnto appoynted seasons, and vnto dayes, and vnto yeres.

And let them be vnto lyghtes in the firmament of heauen: that they maye geue lyght vpo the earth. And so it came to passe.

And god made \* two great lyghtes: a greater lyght to rule the daye, and a lesse lyghte to rule the nyghte. (And he made) sterres also. And God set them in the firmament of heauen that they myght geue lyght vpo the earth, and that

they myght rule the daye and the nyght, and to make a difference betwene the lyghte and f darknesse. And God sawe that it was good. The eueninge also and the moorning was made f fourth daye. And God sayde: \* let the waters bringe forth mouynge creatures that hath lyfe, & foule that maye flye vpon the earthe in the face of the firmament of heauen. And God created great whales, and euery lyuynge and mouynge creature, which f waters brought forth after theyr kynde: & euery fethered foule after theyr kynde. And God sawe that it was good. And God blessed them, sayinge: Growe and increase, and fyll the waters of the see, and let fethered foules be multiplied in the earth. The eueninge also & the moorning was made the fyfte daye.

And God sayde: let the earth bringe forth lyuynge creature after hys kynde: catel, worme, and beast of the earth after his kynde, and so it came to passe. And God made the beast of the earth after his kynde, & catel after theyr kynde, and euery thyng that creepeth vpo the earth after hys kynde. And God sawe that it was good. And God sayd, let vs make man in oure ymage after oure lykenesse, and let them haue rule of the fythe of the see: and foule of the ayre and catell, and all f earth and of euery creepynge thyng f creepeth vpon the erth. And so God created man in hys owne ymage, in the \* ymage of God created he hym, & male and female created he them. And God blessed them, & God sayde vnto them: Growe and increase, and repleyn the earth, and subdue it: and haue \* dominion of the fythe of the see, and foule of the ayre, & of euery lyuynge thyng that moueth vpon the earth. And God sayde: beholde, I haue geuen you euery hearbe fowynge sebe, which is in f vpper face of all the earth: and euery tree in the which is the frute of tree, & that foweth sebe, that they may be meate vnto you. To euery beast of the erth also, and to euery byrde of the ayre and to euery such thyng as creepeth vpon the earth, wherein is a lyuynge soule: I haue geuen al greynesse of herbe to be meate. And it came so to passe. And God sawe euery thyng that he had made, \* and beholde: it was exceldynge good. The eueninge also and the moorning was made the. vi. daye.

**The. ii. Chapter:**

*¶* The bolyng of the Sabbath daye. The four stonbes of paradyse. The lettynge in of man in paradyse. The tree of knowledge is forbidden hym: howe Adam nameth all creaturs. The creation of Eua. The institution of mariage.

And the heauens also and the earthe were fynyshed, and all the hooft of them. And in the seuenth day God ended hys worke whych he had made. \* In the. vii. daye also he rested from all hys worke, which he had made. \* And god blessed the. vii. daye, & sanctified it, because f in it he had rested fro al his worke, which God ordeyned to make.

These are the generations of the heauens & of the earth when they were created, in the day when

iii. et. iii. a

homo. ii. b  
Eua. f. iii. a  
i. mach. ii. a  
mach. ii. a

homo. ii. a  
i. mach. ii. a

et. vii. b  
i. mach. ii. a  
i. mach. ii. a

et. vii. b  
i. mach. ii. a



when the Lorde God made the earth & the hea-  
 uens, and every plant of the feilde, before it was  
 in the earth: and every herbe of the feilde, before  
 it grew. For the Lorde God had not caused it  
 to growe upon the earth, neither was there a man  
 to till the ground. And there went up a mist fro  
 of the earth, & watered the whole face of the ground.

**E** The Lorde God also made man, even duste  
 from of the ground, and breathed into him the  
 breath of life, and Adam was made  
 a living soule. And the Lorde God planted a  
 garden eastward from Eden, and there he put  
 man whom he had made. Wherever out of the  
 ground made the Lorde God to growe, every  
 tree that was pleasant to the sight, and com-  
 modious for meate. The tree of life also and  
 the tree of knowledge of good and of euill was  
 in the myddes of the garden.

And out of Eden there wente forth a riu-  
 er to water the garden. And from thence it was di-  
 uided, and became into foure heades. The name  
 of one is Pison: The same is it that compasseth  
 the whole lande of Chanaan, where there is gold  
 And the golde of the lande is good: There is al-  
 so Sodom, and the Gommor. The name of  
 the seconde riu-er, is Sihon: the same is it that  
 compasseth the whole lande of Ethiopia. The  
 name of the thirde riu-er is Euphrates, and it go-  
 eth toward the East side of Shinar: And the  
 fourth riu-er is Euphrates.

**E** The Lorde God also toke Adam, and put  
 him into the garden of Eden, that he might dress  
 and keepe it. And the Lorde God commanded  
 Adam saying: Eating thou shalt eate of eu-  
 ery tree of the garden. But as touching the tree of  
 knowledge of good and euill, thou shalt not eat  
 of it: For in what daye soeuer thou eatest ther-  
 of thou shalt dye the death.

And agayne, the Lorde God sayd: It is not  
 good that Adam should be alone, I will make  
 him an helpe, which maye be present with him  
 And so out of the ground he took the Lorde God  
 every beaste of the feilde, and euery soule of the  
 ayre, and broughte it vnto man: that he might  
 see howe he woulde call it. For the wyfe as man  
 hym selfe named euery living thinge, even so  
 was the name thereof.

When hym selfe therfore named the names vnto  
 all catell, and soule of the ayre, and to euery  
 beaste of the feilde. And for man founde he not  
 an helpe, that might be present with him. The  
 Lorde God also caused a slumber to fall vpon A-  
 dam. And he slept. And he toke one of his rybbes  
 and closed vp the fleshe in steade thereof. And the  
 rybbe which the Lorde God had taken of man  
 made he a woman, & broughte her vnto man. And  
 man sayd: This is now bone of my bones, & fleshe  
 of my fleshe. She shall be called woman, because  
 she was taken out of man. For this cause shall man  
 leave his father & his mother, & shall be ioyned  
 to his wife, & they shall become one fleshe, & they were  
 both naked, & man & his wife, & were not ashamed.

**The iii. Chapter.**  
 The serpent beguiled the woman. The serpent the  
 woman, & the man ate thereof, and they were out of pa-  
 radise. And our only saviour is promysed.



**B** ut the serpent was subtyller the eu-  
 ery beaste of the feilde, whyche the Lorde  
 God made. And he sayd vnto the wo-  
 man: yea, hath the Lorde God sayd:  
 ye shall not eate of euery tree of the garden? And  
 the woman sayde vnto the serpent: we ate of  
 the fruite of the tree of the garden, but as for the  
 fruite of the tree whiche is in the myddes of the  
 garden, God hath sayd: ye shall not eate of it, nei-  
 ther shall ye touch it, lest haplye ye dye. And  
 the serpent sayd vnto the woman: ye shall not  
 dye the death, but God doth knowe, that if some  
 daye that ye eate thereof, your eyes shall be ope-  
 ned, and ye shall be as goddes, knowinge  
 good and euill. And so the woman (seeing that  
 the same tree was good to eate, and lusty to the  
 eyes, and that the same tree was pleasant to  
 get wisdom) toke of the fruite thereof, and dyd  
 eate, and gaue vnto her husbande beynge with  
 her, whyche dyd eate also. And the eyes of them  
 both were opened, & they knewe that they were  
 naked: and they sewed figge leaues together, &  
 made them selues aprons.

And they hearde the voyce of the Lorde God  
 walkinge in the garden in the coole of the daye.  
 And Adam and his wyfe hid them selues from  
 the presence of the Lorde God amonge the trees  
 of the garden. And the Lorde God called Adam  
 and sayde vnto hym: where arte thou? Whyche  
 sayd: I herde thy voyce in the garden, and was  
 afrayd, because I was naked, and hid my selfe.  
 And he sayd: Who tolde the, that thou wast  
 naked? Hast thou not eaten of the same tree, con-  
 cernynge the whiche I commaunded the, that  
 thou shouldest not eate of it? And Adam sayde:  
 The woman whom thou gauest to be with me  
 she gaue me of the tree, and I dyd eate.

And the Lorde God sayd vnto the woman:  
 why hast thou done this? And the woman sayd:  
 yonder serpent begyled me, and I dyd eate. And  
 the Lorde God sayd vnto the serpent: because  
 thou hast done this, thou arte cursed above all  
 catell, and above euery beaste of the feilde. Vpon  
 thy belly shalt thou go, and dust shalt thou  
 eate all the dayes of thy lyfe. I will also put  
 enmitye betwene the and the woman, betwene  
 thy seed and her seed.

\* The same shall treade downe thy heade, and thou shalt treade vpon his heele.  
 But vnto the woman he sayd: In multiply-  
 inge, I will multiplye thy sorrowe, and thy con-  
 cepcyng: In sorrowe shalt thou bringe forth chil-  
 dren, and thy lust shall pryde thee to thy husband  
 and he shall haue the rule of the.

vnto

Unto Adam he sayde, because thou hast he-  
hened unto the voyce of thy wyfe, and hast ea-  
ten of the tree (concernyng the which I commaun-  
ded the, saying: Thou shalt not eate of it) cursed  
is the ground for thy sake. In sorowe shalt thou  
eate of it all the dayes of thy lyfe. Thow also,  
and thysele that it cause to growe vnto the, and  
thou shalt eate the hearbe of the feilde. In the  
sweate of thy face shalt thou eate breade, tyll  
thou be turned agayne into the ground, for out  
of it wast thou taken, in as much as thou arte  
dust, and into dust shalt thou be turned agayne.

**D** And Adam called his wyues name heua, be-  
cause she was the mother of all lyvinge. Unto  
the same Adam also he sayde: By the Lozde  
God make lcthen garmentes, and clothe them.  
And the Lozde God sayd: Beholde, ponder man  
hath bene euen as one of vs, & he myght knowe  
good and euell.

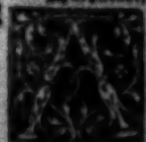
And nowe lest haplye he put forth his hande  
and take also of the tree of lyfe and eate, and lyue  
for euer. And the Lozde God sent them forth from



the garden of Eden, to dwelle the grounde that  
he was taken out of. And so he drave out man,  
and at the east syde of the garden of Eden, he set  
Cherubims, and the gyltreyng flame of a wa-  
kyng swerde, to kepe the waye off tre of lyfe.

#### ¶ The iiii. Chapter.

¶ Cain both was only sonne of Adam his brother Abel, but  
also bysprynge, and is cursed. The generacion of Enoch,  
methuselah, Jabel, Lamech, Seth, and Enos.



**D** Adam knewe heua his wyfe: who  
conceyvinge, bare Cain, sayinge:  
I have gotten man of the Lozde.  
And he procedyng faith, brought  
forth his brother habel, and ha-  
bell was a keeper of shepe. But Cain was a ty-  
ler of the grounde. And in pcesse of dayes it  
came to passe, that Cain brought of the frute  
of the grounde an oblation vnto the Lozde. Habel  
also brought of the fyrstlynge of his shepe, and  
of the fat therof. And the Lozde had respecte vn-  
to habel, and to his oblation. But vnto Ca-  
in and to his offeringe he had no respect. For the  
whyche cause Cain was excedyng wroth, and  
his countenance abated. And the Lozde sayde  
vnto Cain: Why arte thou wroth, and why is  
thy countenance abated? If thou do well, shall  
there not be a promotion? And if thou dost not  
well, lyeth not thy synne in the doore? Unto the  
also pertaineth the lust therof, and thou shalt have  
dominion ouer it, and Cain spake vnto habel  
his brother, sayinge: Let vs go forth.

And it fortuned: when they were in the feld  
Cain rose vp agaynst habel his brother, & slei-

him. And the Lozde sayd vnto Cain: Where is  
habel thy brother? whyche sayde: I wote not.  
Am I my brothers keeper? And he sayd: what  
hast thou done? The voyce of thy brothers bloude  
cryeth vnto me out of the grounde. And now art  
thou cursed from the earth, which hath opened her  
mouth, to receaue thy brothers bloude from thy  
hande. If thou tyll the grounde, she shall not pro-  
ceade to geve vnto thee her strength.

Fugitive and a vagabound shalt thou be in  
the earth. And Cain sayde vnto the Lozde: My  
punishment is more, then that it maye be forge-  
uen. Beholde, thou hast cast me out this daye  
from the vpper face of the earth, and from thy  
face shall I be hyd: fugitive also and a vaga-  
bound shall I be in the earth. And it shall come  
to passe, every one that fyndeth me, shall slaye me.  
And the Lozde sayd vnto hym: Yea, but who so euer slayeth Cain, it shall be a-  
uenged seven folde.

And the Lozde set a marke vpon Cain: lest  
any man fyndyng hym, shulde kyll hym. And  
Cain went out from the presence of the Lozde,  
and dwelte in the lande of Noddestwarde from  
Eden. Cain also knewe his wyfe whyche concei-  
ued and bare hench: and bysprynge a cytie he  
called the name of the same cytie after the name  
of his sonne hench. Unto the same hench was  
borne Irad. Irad begat Methuselah and Methu-  
sahel begat Methuselah. Methuselah begat  
Lamech. And Lamech toke vnto hym two wy-  
ues: The name of the one was Ada, & the name  
of the other was ylla. And Ada begat Jabel,  
whyche was the father of shepe as dwelle in the  
tentes, and of shepe as haue catel. His brothers  
name was Tuball, whyche was the father of  
shepe as handle harpe and organe. And ylla al-  
so begat Tubalcain, which wrought conyng  
ly every craft of brasse and of yron. The synne  
of Tubalcain, was Rania.

And Lamech sayd vnto his wyues Ada and  
ylla: heare my voyce ye wyues of Lamech, he-  
hen vnto my speche: I haue slayne a man to the  
woundyng of my selfe, & a yonge man to myne  
owne punishment. If Cain shall be avenged seven  
folde, truly Lamech seuentye tymes and seuen  
tymes. Adam knewe his wyfe agayne, and she  
bare a sonne & called his name Seth: For God  
(sayd he) hath appointed me another seide in  
steade of habel, whome Cain slewe. And vnto  
the same Seth also, there was borne a sonne, &  
he called his name Enos. Then began they to  
make inuocation in the name of the Lozde.

#### ¶ The v. Chapter.

¶ The genealogie of Adam, & of the other fathers vnto Noe.

**D** In the booke of the generacion  
of Adam. In the daye that God crea-  
ted man, in the lykenesse of God made  
he hym. Male and female created he  
them, and blessed them, and called theyr name  
Adam in the daye of theyr creatioun.

And Adam lyued an hundred and therty ye-  
res, and begat a sonne in his owne lykenesse  
after his ymage and called his name Seth. At the  
dayes of Adam (after he had begotten Seth)



were eight hundred yeres, and he begat sonnes and daughters. And all the dayes that Adam lyued were nyne hundred and therty yeres, and he dyed. Seth lyued an hundred and syue yeres, and begat Enos. And Seth lyued (after he begat Enos) eight hundred yeres and seven yeres, and begat sonnes and daughters. And all the dayes of Seth were nyne hundred and .xii. yeres. And he dyed.

Enos lyued nynty yeres and begat Kenan and Enos lyued (after he begat Kenan) eight hundred yeres, and sytten yeres, and begat sonnes and daughters. And all the dayes of Enos were nyne hundred and syue yeres. And he dyed.

**25** Kenan lyued seuentie yeres, and begat Mahelael. And Kenan lyued (after he begat Mahelael) eight hundred yeres and fourty yeres, and begat sonnes and daughters. And all the dayes of Kenan were nyne hundred yeres and ten yeres, and he dyed. Mahelael lyued sytten yeres and syue yeres and begat Jared. And agayne, Mahelael lyued (after he begat Jared) eight hundred yeres and therty yeres, and begat sonnes and daughters. And all the dayes of Mahelael were eight hundred nynty and syue yeres. And he dyed. Jared lyued an hundred and sytten and two yeres, and he begat Henoch. And Jared lyued (after he begat Henoch) eight hundred yeres, and begat sonnes and daughters. And all the dayes of Jared were nyne hundred and sytten and two yeres, and he dyed.

**E** Henoch lyued sytten and syue yeres, and begat Methuselah. And Henoch walked wpyth God after he begat Methuselah, thye hundred yeres and begat sonnes and daughters. And all the dayes of Henoch were thye hundred sytten and syue yeres. And Henoch walked wpyth God, and he was a nomose sene, for God toke hym awaye. Methuselah also lyued an hundred yeres eighty and seven yeres, and begat Lamech. And agayne Methuselah lyued (after he begat Lamech) seven hundred yeres, and eighty and two yeres, and begat sonnes and daughters. And all the dayes of Methuselah were nyne hundred yeres, and sytten and nyne yeres, and he dyed.

**D** Lamech lyued an hundred yeres and eighty and two yeres, and begat a sonne, and called hym name Noah, saying: Thys same shal comforte vs as concerning our woike and sorowe of our handes, from of the earth, whych God cursed. And Lamech lyued (after he begat Noah) syue hundred yeres and nynty and syue yeres, and begat sonnes and daughters. And all the dayes of Lamech were seven hundred yeres and seuentie and seven yeres, and he dyed.

Noah was syue hundred yere olde. And Noah begat Sem, Ham, and Japheth.

### The vi. Chapter.

The ready of the flood. God warneth man of the coming of the flood. The prophecies of the same.

**2** And it came to passe, that man began to be multiplied in the vpper face of the earth, and there were daughters borne vnto them. The sonnes of God also sawe the daughters of

men that they were fayre, and they toke them wyues from amonge al that they had chosen.

And the Loide sayde: my spete shal not alwaye styue in man, because he is fleshe, and his dayes shalbe an hundred and twenty yeres. But there were giannets in the earth in thole dayes: yea, & after that the sonnes of God came vnto the daughters of men, & they had genyred vnto the, the same became myghty men of strength, & men of renowne. But God sawe the malice of man was great in the earth, and all the ymagination of the thoughtes of his herte was onely euyl every daye. And it repented the Loide, that he had made man in the earth, & he was touched wpyth sorow in his herte. And the Loide sayde: I wyll (from the vpper face of the earth) destroy man, whome I haue created: both man, catell, wyne and foule of the ayre, for it repenteth me that I haue made them.

But Noah founde grace in the eyes of the Loide. These are the generacions of Noah, & Noah was iuste and persyte in hys generacions, and walked wpyth God. Noah begat thye sonnes: Sem, Ham, and Japheth. The earth also was corrupt before God, and the same earth was fylled wpyth crueltye. And God looked vpon the earth, and beholde, it was corrupte: for all fleshe had corrupte hys waye vpon earth.

And God sayde vnto Noah: The ende of all fleshe is come before me, for the earth is fylled wpyth crueltye from the face of them. And behold I wil destroye them with the earth. Make the an arke of pyne treys. Habitations shal I make in the Arke, and shalt pytch it within & without wpyth pytche. And of thys fashion shalt thou make it: The length of the Arke shalbe thye hundred cubites: The bredth of it .l. cubytes, & the height of it therty cubites. A window shalt thou make in the Arke, and in a cubite shalt thou synne it about: but a doore of the Arke shalt thou set in the syde therof. With thye lofter one aboue another shalt thou make it. And behold, I, even I, do byynge a floude of waters vpon the earth, that I maye destroye all fleshe wherein is the byeth of lyfe vnder heauen: And euery thyng that is in the earth shal dye.

Wpyth the also wyll I make my couenaunt and thou shalt come into the Arke thou and thy sonnes, thy wyfe and thy sonnes wyues wpyth thee: And euery lpyunge thyng, & of all fleshe a payre of euery one shalt thou byynge into the Arke, to kepe them alpyue wpyth the. They shalbe male & female. Of feathered fowles also after theyr kynde & of all catell after theyr kynde, of euery wyne of the earth after hys kynde: two of euery one shal come vnto the, that thou mayest kepe them alpyue: And take thou wpyth the of all meate that is eaten, and thou shalt laye it vpon the, that it maye be meate for the and them. Noah therefore accorbynne vnto all that God commaunded hym: men so dyd he.

### The vii. Chapter.

The entrance of the flood. and of them that were wpyth hym into the Arke. The byynge of the flood, wherby the earth was dryed.

And



And the Lorde sayde vnto Noah: come thou and al thy house into the Arke for the hane I sene & ryghteous before me in thys generacion.

Of euery cleane beast thou shalt take with the sent and seuen: The male and hys female: But of vncleane catell, two, the male and hys female. Of foules also of the ayre, seuen and seuen, the male and the female, to kepe seke alque vpon the face of all the whole earth. For yet after seuen dayes I wyl rayne vpon the earth forty dayes and fourty nyghtes. And all substance that I hane made, wyl I destroye from the vpper face of the earth. Noah therfore byd accordyng vnto all that God commaunded hym. And Noah was syxe hundredth yeres olde, and a floude of waters was vpo the earth. And Noah came (and hys sonnes, and his wyfe, & his sonnes wyues wpth him) vnto the Arke, because of the waters of the floude. Of cleane catell, and of vncleane catell and of flyinge fowles, & of euery such as crepeth vpon the earth, ther came two and two vnto Noah into the arke, the male and the female, as God had commaunded Noah. It fortunede also after seuen dayes, and the waters of the floude were vpon the earth.

In the syxe hundredth yere of Noes lyfe in the seconde moneth, the seuententh daye of the moneth. In the same daye were all the fountaynes of the great depe broken vp and the wyndowes of Heuen were opened. And the rayne was vpon the earth forty dayes and forty nyghtes. In the selfe same daye entered Noah, Sem, Ham, & Japheth, the sonnes of Noah, & Noahs wyfe, and the thre wyues of his sonnes, with them into the Arke: They, and euery beast after hys kynde, & al catell after theyr kynde: yea and euery woyme that crepeth vpon the earth after his kinde, and euery byrde after his kynde, and euery flyinge & feathered foule. And they came vnto Noah into the Arke, two & two, of all fleshe wherein is the byrth of lyfe. And theyr enterynge in, came male & female of al fleshe, as God had commaunded hym. And God shut hym in rounde aboute. And the floude came forty dayes vpon the earth, and the waters were increased, and bare vp the Arke, whych was lyfte vp aboue the earth. The waters also preuapled, and were encreased exceedingly vpon the earth, and so the arke went on the vpper face of the waters.

And the waters preuapled exceedingly vpon the earth, and all the hye hylls that are vnder the whole heauen, were couered. A syxtene cubites vpwarde byd the waters preuaple, so that the mountaynes were couered.

And al fleshe dyed that moored vpo the earth in foule, in catell, in beast, & in euery woyme that crepeth vpon the earth: yea, and euery man also (what soner was in whose nostrils the byrthe of lyfe byd byrthe all these in the byre lande dyed.) And euery thyng was destroyed, that remayned, and that was in the vpper parte of the grounde (both man, and catell, and woyme, and foule of the ayre) they were euen destroyed from of the earth. And Noah onely remayned alque,

and they that were with hym in the Arke. But the waters preuapled vpo the earth an hundred and fyfety dayes.

### The viii. Chapter.

After the sendyng out of the women and the Dore, Noe goeth forth of the Arke, and offereth sacrifice. The natural corruption of mans best.



And God remembred Noah, and euery beast, and all the catell that was wpth hym in the Arke. And God made a wynde to passe vpo the earth and the waters ceased. The fountaynes also of the depe and the wyndowes of Heauen were stopped, and the rayne from heu was restrayned. And the waters from the earth were returned, goynge and commynge agayne. And after the ende of the hundredth and fyfetyth daye, the waters were abated.

And in the seuenth moneth: in the seuententh daye of the moneth, the Arke rested vpon the mountaynes of Armenia. And the waters truly were goynge & decreasyng vntill the tenth moneth: For in the tenth moneth, and in the fyrst daye of the same moneth, were the toppes of the mountaynes sene. And after the ende of the fortyeth daye, it happened that Noah opened the wyndowe of the Arke whych he had made. And he sent forth a rauen, whych he went out goynge forth and returnyng agayne, vntill the waters were dyed vp vpon the earth. And agayne he sent forth a doue from hym, that he myght se if the waters were abated from the vpper face of the grounde. And the doue founde no rest for the sole of her fote, & she returned vnto hym agayne into the Arke: for the waters were in the vpper face of the whole earth. And he when he had put forth hys hande, toke her: and pulled her in to hym into the Arke.

And he abode yet other seuen dayes, and procedyng further, he sente forth the doue out of the Arke. And the doue came to hym in the even tyde, and so, in her mouthe was an Olive leafe that she had plucked: wherby Noah dyd knowe, that the waters were abated vpon the earth. And he abode yet other seuen dayes, and sente forth the doue, whiche proceded not to retorne vnto hym any more.

And it came to passe in the syxe hundredth and one yere, in the fyrst moneth, and in the fyrst daye of the moneth, the waters were dyed vp from the earth. And Noah remoued the couerynge of the Arke, and looked, and behold, the vpper face of the grounde was dyed vp. And in the seconde moneth, in the seuen and twety daye of the moneth, was the earth dyed.

And God spake vnto Noah sayyng: Go forth of the Arke, thou and thy wyfe, thy sonnes, and thy sonnes wyues wpth the. And bynge saithe wpth the, euery beast that is with the: of al flesch (both foule and catell, and euery woyme that crepeth vpon the earth) that they maye breed in the earth, & bynge forth frute, and encrease vpon earth. And so Noah came forth, and hys sonnes, hys wyfe, and hys sonnes wyues wpth hym. Euery beast also and euery woyme, euery

in foule



coule, and what so ever creepeth vpon the earthe (after they) kyndes) went out of the Arche.

And Noah builded an altare vnto y<sup>e</sup> Lozde, and toke of euery cleane beaste, and of euery cleane soule, and offered sacrifices in the altare. And the Lozde smelled a swete o<sup>r</sup> quyet sauour. And the Lozde sayde in his hert: I wyl not p<sup>ro</sup>ceade to curse the grounde any moze for manns sake, for the y<sup>m</sup>aginacion of mannes herte is euell enen from bys pouth. Neether wyl I adde to synpte any moze euery thyngge lypunge, as I haue done, yet therfore shall not so wyngge tyne and haruelt, cold and heate, sommer and wynter, daye y<sup>e</sup> myghte crasse, all y<sup>e</sup> dayes of the earth.

### ¶ The ix. Chapter.

God blessed Noe and his sonnes. He fasthdyeth to eate the bloude of beastes, and to shed manns bloude. The iarm of the flood. He maketh a couenaunt that he wyl destroye the world no moze by water, y<sup>e</sup> grounde the eapthome for a token and conseruacion of the same. Noe is dyonhen. Ham discovereth bym, and getteth bys curse.

**A**ND GOD BLESSED NOAH and his sonnes. And sayde vnto them: Bynge ye forth frute, and multiplie, and replent the earth. The feare of you y<sup>e</sup> the dwel of you shall be vpon euery beast of the earth, and vpon euery soule of the ayre. In al luche as the earth byyngeth forth and in all the frutes of the see.

In to your hande are they deliuered. Euery thyngge that moueth it selfe, and that lyueth shal be meat for you: Euen as the grene hearbe haue I geuen you all thynges. But y<sup>e</sup> fleshe in the lyfe therof and in the bloude therof shall ye not eate. Elles your bloude of your lyues wyl I requyre. From the hande of euery beaste wyl I requyre it, and from the hande of man: From the hande of mans bysolder wyl I requyre the lyfe of man. Who so y<sup>e</sup> weberth manns bloude, by man shall bys bloude be shedde: For in the ymage of God bys God make ma. But bynge you forth frute and multiplie: Send ye in the earth, and create therein.

God spake also vnto Noah and to his sonnes wyth bym, sayinge: Beholde, I set vp my couenaunt wyth you, and wyth your seide after you and wyth euery lypunge creature that is wyth you, both in soule and in carcel, y<sup>e</sup> in euery beaste of the earth wyche is wyth you of all that go out of the Arche, accorpyng vnto euery lypunge thyngge of the earth. But my couenaunte wyl I make wyth you, that from hence forth euery fleshe, be not rooted oute wyth the waters of a floude, neyther shal there be a floude to destroye the earth any moze.

And God sayd: Thys is the token of the couenaunt wyche I geue betwene me and you, and euery lypunge creature that is wyth you into perperuall generations. I haue set my bowe in the cloude, and it shal be for a token betwene me and the earthe. And it shall come to passe that when I byynge a cloude vpon the earthe, the bowe al-  
 ¶ To shall be sene in the same cloude. And I wyl thynke vpon my couenaunte wyche is betwene me and you, y<sup>e</sup> euery lypunge creature in al fleshe

and it shall nomoze come to passe, that waters make a floude to destroye all fleshe. But the bowe shal be in the same cloude, and I wyl loke vpon it, that I maye thynke vpon the eueryl-lyngge couenaunte betwene God, and euery lypunge creature in all fleshe that is vpon earth. And God sayd vnto Noah: Thys is the token of the couenaunt wyche I haue made betwene me and all fleshe that is vpon earth.

The sonnes of Noah goynge forth of y<sup>e</sup> Arche were: Sem, Ham, and Japheth. And Ham truly is the father of Chanaan. These are the thre sons of Noah, and of them was the whole earth ouerspyed. Noah also beganne to be an husband man, and planted a vyneyarde. And he byyn-lyngge of the wyne, was dyonhen, and vncouered wythin bys tence.

And Ham the father of Canaan seynge the nakednesse of his father, told bys two bysolders wythout. And Sem and Japheth, they two takynge a garmente, layde it vpon theys shulders and comynge backwarde, couered the naked priuities of theys father: namely, theys faces beynge turned a waye, lest they shulde se theys fathers priuities.

And Noah awoke from his wyne, and knew what his yonger sonne had done vnto him. And he sayd: Cursed be Canaan, a seruaunte of seruauntes shall he be vnto bys bysolders. He sayd moze ouer: Blessed be the Lozde God of Sem, and Canaan shal be bys seruaunt. God shall enlarge Japheth, and he shall dwel in the tentes of Sem, and Canaan shal be theys seruaunte. Noah liued after the floude thre hundred and syf-tye yeres. And all the dayes of Noah were nyne hundred and syfetye yeres, and he dyed.

### ¶ The x. Chapter.

The genealogie of Japheth, Sem, and Ham.

These are the generacions of the sonnes of Noah, Sem, Ham, and Japheth: And vnto them were chyldren borne after the floude. The chyldren of Japheth: Gomer, and Magog, y<sup>e</sup> Madai, and Iauan, and Tuball, Mesech, and Theras. The chyldren of Gomer: Askenas, and Rypath and Thogarma: The chyldren of Iauan: Elisa and Charlis, Kuthim, and Donanum. Of these were the Isles of the Gentyles deuoyded in theys landes, euery man after bys tonge, and after bys kynred in theys nations.

The chyldren of Ham: Cush, and Mizrim, and Phut, and Chanaan. And the chyldren of Cush: Seba and Haulab, and Sabeba, and Rahina, and Sabethecha. The chyldren of Rahina: Scheba and Dedan. Cush also begatte y<sup>e</sup> Nimrod. The same beganne to be myghty in the earthe. For he was a myghty hunter before the Lozde. Wherefore it is sayde: Euen as Nimrod the myghty hunter before the Lozde. The begynnyng of his kingdom was y<sup>e</sup> Babel, and Erec, and Accad, and Calne, in the lande of Shinar. Out of that lande came Assur, and builded y<sup>e</sup> Ninine, and the stetes of the cryte, y<sup>e</sup> Calah. Relem also betwene Ninine and Calah, and it is a great cryte.

Mizraim

Mizraim begat Lubim, and Enamim, and Lehabim, and Arphaxhim. Parthasim also, and Calanum, out of whom came Philistim and Capthorim. Chanaan begat zidon his fyrste boine sonne and herf. And Jebusi, and Emori and Gurgosi, habui also, and haachi, and hafim, and haaruadi, and hazmari, and habema the. And afterward were the hynreds of the Cananites spred abrode. The boide of the Cananites was from zidon, as thou comest to Gerar vntyll Gazan, and as thou goest vnto Sodom, and Gomorra, and Adama, and jedomuen vnto Leta. These are the chyldren of ham in theyr hynredes, in theyr tonges, contres and in theyr nations.

Unto Sem also the father of all the chyldre of Eber, (and elder brother of Japheth) there were chyldren boine. The chyldren of Sem: Elam and Assur, Arphachlad, and Lud and Aram. The chyldren of Aram: Uz and hul, Gether and Was. \* Arphachlad begat Salah, and Salah begat Eber. Unto Eber also were boine two sonnes: The name of the one was Peleg, for in hys dayes was the erth deuyded. And his brothers name was Jaktan. Jaktan begate Almodad and Saleph. Hazarmayethe and Jerah, and Hodozan and Elial and Dickla, Shall also and Abimaell, and Scheba, and Ophir, & Hauila, and Jobab. All these were the chyldren of Jaktan. And they dwellinge was frome Wesa, as thou goest vnto Sephar a mounte of the East. These are the chyldren of Sem after theyr hynredes and tonges in theyr landes and nations. And so these are the hynredes of the chyldren of Noah, after theyr generations in theyr peoples, and of these were the nations deuyded in the earth, after the floude.

### The xi. Chapter.

The buildinge of the towre of Babel. The confusyon of tonges. The generacion of Sem the sonne of Noe, vntill Abraham, whych goeth with Lot vnto Haran.

**A**L the whole earth was of one language and lyke speche. And it happened when they wente forth from the East, they founde a playne in the lade of Simbar, and there they abode. And they sayde every one to his neygh-



bour: Come, let vs prepare bycke, and burne them in the fyre. And they had bycke for stone, and slyme had they in stede of moyste. And they sayde: Go to, let vs buyde vs a cytie and a tower, whose topp may reach vnto heauen: and

let vs make vs a name, leest happely we be scattered abrode into the vpper face of the whole erth. But the Lorde came downe, to se the cytie and tower whych the chyldren of men buyded.

And the Lorde sayde: Beholde, the people is one, and they haue all one language, & this they begyn to do, neyther wyl it be restrayned from them, what so euer they haue ymagined to be. Come on, let vs go do done, and confounde theyr language: that euery one perceaue not his neyghbours speche. And so the Lorde scattered them fro that place into the vpper face of all the earth. And they lefte of to buyde the cytie. And the force is the name of it called \* Babel, because the Lorde dyd there confounde the language of all the earth. And from thence dyd the Lorde scatter them abrode vpon the face of all the earth.

These are the generations of Sem: Sem was an hundredth yere olde, and begat Arphachlad two yere after the floude. And Sem lyued (after he begat Arphachlad) fyue hundredth yeres, and begat sonnes and daughters.

Arphachlad lyued fyue and thyrty yeres, & begat Salah. And Arphachlad lyued, after he begat Salah, foure hundredth and thye yeres, and begat sonnes and daughters.

Salah lyued thyrty yeres, And begat Eber. And Salah lyued (after he begate Eber) foure hundred and thye yeres, & begat sonnes & daughters. Eber lyued foure and thyrty yeres, and begat Peleg. And Eber lyued, after he begat Peleg, foure hundredth and thyrty yeres, and begat sonnes and daughters.

Peleg lyued thyrty yeres & begat Ren. And Peleg lyued after he begat Ren, two hundredth and nyne yeres, & begat sonnes and daughters.

Ren lyued two and thyrty yeres, and begat Serug. And Ren lyued, after he begat Serug, two hundredth and seuen yeres, and begat sonnes and daughters.

Serug lyued thyrty yeres, & begat Rahoz. And Serug lyued (after he begat Rahoz) two hundredth yeres, and begat sonnes & daughters.

And Rahoz lyued nyne and twentye yeres, and begat Terah. And Rahoz lyued, after he begat Terah, an hundredth and nyntene yeres, and begat sonnes and daughters.

Terah lyued seuentie yeres, and begat Abrahahoz, and Haran.

These are the generations of \* Terah: Terah begate Abrahahoz, Rahoz, and Haran. Haran begat Lot. And Haran dyed in the presence of Terah his father, in the lande of hys natiuite, euen in U: of the Caldees. Abrahahoz and Rahoz toke them wyues: The name of Abrahahozs wyfe was Sarai, and the name of Rahozs wyf was Hylca, the daughter of Haran: flather of Wilca, and the father of Hylca. But \* Sarai was barren, and had no chyldre.

And Terah toke Abrahahoz his sone, and Lot the sone of Haran, hys sonnes sone, and Sarai his daughter in lawe, hys sonne Abrahahozs wyfe. And they departed together from U: of the Caldees, that they myght go into the lade of Canaan and they came vnto Chazam, & dwelte there.

a iii And

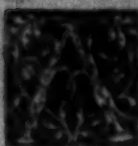


And the dayes of Terah were two hundred yeres, and Terah dyed in Haran.

**The xii. Chapter.**

Abraham is buried at Hebron, and goes with Lot into the land of Canaan, where God promises to give him the land, and he goes into Egypt, and causes Sarai his wife to call her self his sister, for in home she was to plague.

Gen. xii. 1.



Gen. xii. 2.

And the Lord sayde vnto Abraham: \*Gette thee out of thy country, and out of thy nacyon, and from the fathers house vnto a lade that I wyl shewe the. And I wyl make of thee a greate people, and wyl \*blesse the, and make thy name great, that thou mayst be euen a blesynge. I wyl also blesse them that blesse the, and curse them that curse the, and in the shall all kynredes of the earth be blessed.

23

And so Abraham departed, euen as the Lord spake vnto hym, and Lot went with hym. And Abraham was seuentie and fyue yeres olde, when he departed out of Haran. And Abraham toke Sarai his wyfe, and Lot his brothers sonne, and al theyr substance that they had in possession, & the soules that they had begotten in Haran.

Gen. xii. 3.

And they departed, that they myghte come into the lande of Chanaan: And into the lande of Chanaan they came. Abraham passed thorow the lande vnto the place of Sichem, and vnto the playne of Moyses: And the Cananite was then in the lande. And the Lord appearynge vnto Abraham, sayde: Vnto thy \*sede wyl I geue this lande. And there buylded he an altare vnto the Lord, euen where he had appered vnto hym.

Gen. xii. 4.

And remouynge thence vnto a mountayne that was castward from Bethel, he pytched his tent haupynge Bethel on the west syde, and Hai on the East. And he buyldynge an altare vnto the Lord, & call on the name of the Lord. And Abraham went forth goynge and departynge towarde the south. But there was a dearth in that lande, and therfore went Abraham downe into Egypte, that he myghte sojourn there, for there was a soze dearth in the lande. And it happened when he was come nere to entre into Egypt, he sayde vnto Sarai his wyfe: Beholde, I know that thou arte a fayre woman to loke vpon.

Gen. xii. 5.

Therfore shall it come to passe, that when the Egyptians se the, they shall saye: She is his wyfe. And they shall kyll me, but they shall saue the alque. Saye (I praye the) that thou art my syster, that I maye saue wel for thy sake, & that my soule may lyue thorow thy occasyon.

Gen. xii. 6.

And so it happened, when Abraham was come into Egypt, the Egyptians behelde the woman for she was very fayre. And the prynces also of Pharao sawe her, & comended her before Pharao, & the woman was take into Pharao's house. And he truly intreated Abraham wel for her sake, and he had shepe and oxen and he asses, men seruantes and mayde seruantes, he asses, & camelles. And the Lord smote Pharao and his house with great plagis, because of Sarai Abrahams wyfe. And Pharao calling Abraham sayd: Why haile thou done this vnto me? Why dy-

Gen. xii. 7.

dest thou not tell me, that she was thy wyfe? Nowe therfore beholde, there is thy wyfe, take her, and go thy waye: And Pharao gaue the men commaundemente, concernynge hym: and they conuayned hym for the, and his wyfe, and all that he had.

Gen. xii. 8.

And Abraham and Lot departed out of Egypt. And Abraham drap his wyfe and a castell with Lot his brothers sonne. And againe he promysed to Abraham the lande of Chanaan. And so Abraham gat hym by out of Egypt he and his wyfe, and al that he had, and Lot with hym, towarde the south. And Abraham was verye ryche, in catell, in syluer and golde. And he wente forth on his iourneye from the south towarde Bethel, to the place where his tente had bene at the begynnyng, betwene Bethel and Hai: Euen vnto the place of the \*altare whiche he had made there at the fyrst, and there Abraham called on the name of the Lord. Lot also whiche wente with Abraham had shepe catell and tentes: and the lande was not able to craue them that they myghte dwell together, for the \*substance of theyr ryches was greute, and they coulde not dwell together. And there fell a stryfe betwene the herdmen of Abrahams catell, and the herdmen of Lots catell. Whereouer the \*Cananites and the Hethites dwelled at that tyme in the lande. Then sayd Abraham vnto Lot: Let ther be no stryfe (I praye the) betwene the and me, and betwene my herdmen and thyne for we be brethren. Is not all the \*whole lande before the? Departe I praye the from me. If thou wyl take thy lefte hande, I wyl go to the ryght, or if thou departe to the ryght hande, I wyl go to the lefte. And so Lot lystynge by his eyes, behelde all the contrey of Iordane, which was a plenteous contrey of water euerye where, before the Lord destroyed Sodome and Gomorra, euen as the garden of the Lord, lyke the lade of Egypt as thou comest vnto zour.

Gen. xii. 9.

Then Lot chose all the playne countrey of Iordane and toke the iourney from the east. And so departed the one brother from the other. Abraham dwelled in the lande of Canaan: and Lot abode in the cyties of the playne, and tented vntyl Sodome. But the men of Sodome were wycked and recadyng synners before the Lord. And the Lord said vnto Abraham, after that Lot was departed from hym: Lyfte vp thyne eyes now, and loke from the place where thou arte northwarde, southwarde, eastwarde, and westwarde, for all the lande whiche thou seest: wyl I geue vnto the and to thy sede for euer. And I wyl make thy sede, as the dust of the earth: so that if a man can number the dust of the earth, then shall thy sede also be nombred. Arise and walke aboute in the lande, after the length of it, and after the bredth therof, for I wyl geue it vnto the. And Abraham takynge downe his tente, came and dwelled in the foue groue of Hamre, namely in Ebron, and buylded there an altare vnto the Lord.

Gen. xii. 10.

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**The xiii. Chapter.**

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And the Lord said vnto Abraham, after that Lot was departed from hym: Lyfte vp thyne eyes now, and loke from the place where thou arte northwarde, southwarde, eastwarde, and westwarde, for all the lande whiche thou seest: wyl I geue vnto the and to thy sede for euer. And I wyl make thy sede, as the dust of the earth: so that if a man can number the dust of the earth, then shall thy sede also be nombred. Arise and walke aboute in the lande, after the length of it, and after the bredth therof, for I wyl geue it vnto the. And Abraham takynge downe his tente, came and dwelled in the foue groue of Hamre, namely in Ebron, and buylded there an altare vnto the Lord.

Gen. xiii. 1.

And Abraham and Lot departed out of Egypt. And Abraham drap his wyfe and a castell with Lot his brothers sonne. And againe he promysed to Abraham the lande of Chanaan.

And so Abraham gat hym by out of Egypt he and his wyfe, and al that he had, and Lot with hym, towarde the south. And Abraham was verye ryche, in catell, in syluer and golde. And he wente forth on his iourneye from the south towarde Bethel, to the place where his tente had bene at the begynnyng, betwene Bethel and Hai: Euen vnto the place of the \*altare whiche he had made there at the fyrst, and there Abraham called on the name of the Lord. Lot also whiche wente with Abraham had shepe catell and tentes: and the lande was not able to craue them that they myghte dwell together, for the \*substance of theyr ryches was greute, and they coulde not dwell together. And there fell a stryfe betwene the herdmen of Abrahams catell, and the herdmen of Lots catell. Whereouer the \*Cananites and the Hethites dwelled at that tyme in the lande. Then sayd Abraham vnto Lot: Let ther be no stryfe (I praye the) betwene the and me, and betwene my herdmen and thyne for we be brethren. Is not all the \*whole lande before the? Departe I praye the from me. If thou wyl take thy lefte hande, I wyl go to the ryght, or if thou departe to the ryght hande, I wyl go to the lefte. And so Lot lystynge by his eyes, behelde all the contrey of Iordane, which was a plenteous contrey of water euerye where, before the Lord destroyed Sodome and Gomorra, euen as the garden of the Lord, lyke the lade of Egypt as thou comest vnto zour.

Gen. xiii. 2.

Then Lot chose all the playne countrey of Iordane and toke the iourney from the east. And so departed the one brother from the other. Abraham dwelled in the lande of Canaan: and Lot abode in the cyties of the playne, and tented vntyl Sodome. But the men of Sodome were wycked and recadyng synners before the Lord.

And the Lord said vnto Abraham, after that Lot was departed from hym: Lyfte vp thyne eyes now, and loke from the place where thou arte northwarde, southwarde, eastwarde, and westwarde, for all the lande whiche thou seest: wyl I geue vnto the and to thy sede for euer. And I wyl make thy sede, as the dust of the earth: so that if a man can number the dust of the earth, then shall thy sede also be nombred. Arise and walke aboute in the lande, after the length of it, and after the bredth therof, for I wyl geue it vnto the. And Abraham takynge downe his tente, came and dwelled in the foue groue of Hamre, namely in Ebron, and buylded there an altare vnto the Lord.

Gen. xiii. 3.

And Abraham and Lot departed out of Egypt. And Abraham drap his wyfe and a castell with Lot his brothers sonne. And againe he promysed to Abraham the lande of Chanaan. And so Abraham gat hym by out of Egypt he and his wyfe, and al that he had, and Lot with hym, towarde the south. And Abraham was verye ryche, in catell, in syluer and golde. And he wente forth on his iourneye from the south towarde Bethel, to the place where his tente had bene at the begynnyng, betwene Bethel and Hai: Euen vnto the place of the \*altare whiche he had made there at the fyrst, and there Abraham called on the name of the Lord. Lot also whiche wente with Abraham had shepe catell and tentes: and the lande was not able to craue them that they myghte dwell together, for the \*substance of theyr ryches was greute, and they coulde not dwell together. And there fell a stryfe betwene the herdmen of Abrahams catell, and the herdmen of Lots catell. Whereouer the \*Cananites and the Hethites dwelled at that tyme in the lande. Then sayd Abraham vnto Lot: Let ther be no stryfe (I praye the) betwene the and me, and betwene my herdmen and thyne for we be brethren. Is not all the \*whole lande before the? Departe I praye the from me. If thou wyl take thy lefte hande, I wyl go to the ryght, or if thou departe to the ryght hande, I wyl go to the lefte. And so Lot lystynge by his eyes, behelde all the contrey of Iordane, which was a plenteous contrey of water euerye where, before the Lord destroyed Sodome and Gomorra, euen as the garden of the Lord, lyke the lade of Egypt as thou comest vnto zour.

Gen. xiii. 4.

Then Lot chose all the playne countrey of Iordane and toke the iourney from the east. And so departed the one brother from the other. Abraham dwelled in the lande of Canaan: and Lot abode in the cyties of the playne, and tented vntyl Sodome. But the men of Sodome were wycked and recadyng synners before the Lord.

Gen. xiii. 5.

Let is taken prisoner. The byrtay of Abiam of the Sodomytes. Lot is deliuered by Abiam. Melchisedech a keneh gitten into Abiam. Abiam payeth tythes into Melchisedech. Abiam holdeth nothing of the kyng of Sodome goodes.



And it chafed in the dayes of Amraphael kyng of Sinhar, Arioch kyng of Elasar, Fiderlaomoz kyng of Elam, and Chideal kyng of the nations, and they made warre with Bera kyng of Sodome, and with Birsa kyng of Somozra, and with Simeab kyng of Adama and with Sermeabar kyng of Ierboim, and with the kyng of Bela. The same is zoar. All these were ioyned together in the vale of Siddym, where the salte see is. For xii. yere were they subiect to kyng Fiderlaomoz, and in the xlii. yere rebelled. But in the fourtene yere came Fiderlaomoz and the kynges that were with hym, and smote the gyauntes in Astaroth Barnaim, and the Sulims in Ham, and the Enims in a playne of Mariathim, and the Hojins in mount Seir, vnto the playne of Pharan, which bozdyeth vpon the wylbernesse. And they returnyng came to En Gilpat, which is Cades, and smote all a countrie of the Amalechites, and also the Imotytes that dwelled in Hazzon Thamar.

And there went out the kynges of Sodome and the kynges of Somozra, and the kynges of Adama, and the kynges of Ierboim, and the kynges of Bela which is zoar. And they stroke batel with them in the vale of Siddym, and so to saye, with Fiderlaomoz the kyng of Elam, and with Chideal kyng of nacpons, and with Amraphael kyng of Sinhar. And with Ariah kyng of Elasar: foure kynges agaynst fyue. And the vale of Siddym was full of fyre pyttes.

And the kynges of Sodome and Somozra fled, and fell there. And they that remayned, fled to the mountayne. And they takyng all the goodes of Sodome and Somozra and all theyr vi- taples went theyr way. And they carped away Lot also Abrahams brothers son and his good (for he dwelled at Sodome) and departed. And there came one that had escaped, and told Abrahams the hebrue whiche dwelled in the oke groue of Mamre the Amoyte, brother of Elchol, and brother of Aner, whiche were confederate with Abraham. When Abraham hearde that his brother was taken, he harnessed his freshe yonge men, bozne in his owne house, thre hundred and eygh- tene, and folowed on them vnto Dan: And he was set in aray vpon them by nyght, he and his seruauntes, and smote them and pursued them vnto Hobab: which lyeth of the left hande of Da- mascos, and recovered all the goodes, and also brought agayne his brother Lot, and his goodes, the women also and the people.

After that he returned agayne fro the slaugh- ter of Fiderlaomoz and of the kynges that were with hym, came the kyng of Sodome forth to mete hym in the playne valley which is the kyn- ges dale. And Melchisedech kyng of Saleim brought forth bread and wyne. For he was the prelate of the moost hygh God, and blessed hym, sayinge: Blessed be Abraham, vnto the

hygh God, possessor of heauen and earth. And blessed be the hye God, whiche hath deliuered thyne enemyes into thyne hande. And Abraham gaue hym tythes of all.

And the kyng of Sodome sayd vnto Abraham Gynne me the soules, and take the goodes to thy selfe. And Abraham answered the kyng of So- dome: I haue lyfte vp my hande vnto the Lorde the hye God possessor of heauen and earth, that I wyll not take of all that is thine so moche as a threde of shoulachet, lest thou wouldest saye: I haue made Abraham my chyke. Some onelye that, whiche the yonge men haue eaten and the par- tes of the men whiche went with me, Aner, El- chol, and Mamre, which shal take theyr partes.

### The xv. Chapter.

The lande of Canaan is yet agayne promysed to Abraham, God promysed hym seed, the beleued, and is iustified. The promysed of the donagge wherein the chyldren of Is- rael shoulde be vnder Pharaos, and of theyr deliuerance from the same.



After these thynges were done, the worde of the Lorde came vnto A- braham in a vysion, sayinge: Feare not Abraham, I am thy defence, and thy reward shalbe exceeding great. And Abraham sayd: Lorde God what wylt thou gyue me when I go chyldlesse, and the chyld of the stuard hypppe of my house is this Elcasar of Damasco? And Abraham sayde: Se, to me thou hast gyuen no seed. lo, a lad bozne in my house is myne heyre. And behold, the word of the Lorde came vnto hym, sayinge: he shal not be thine heyre, but one that shal come out of thyne owne bodie shalbe thine heyre: And he brought hym out, and sayde: loke vp vnto heauen, and tell the starres, if thou be able to nombre them. And he sayde vnto hym: Euen so shal thy seed be.

And Abraham beleued the Lorde, and a coun- te he to hym for ryghteousnesse. And agayne he sayde vnto hym: I am the Lorde that brought the oute of Egipt of the Chaldees, to gyue the this lande, and that thou myghtest possesse it.

And he sayde: Lorde God, whereby shal I knowe that I shal possesse it: he answered vnto hym: Take an heifer of thre yere olde and a she goate of thre yere olde, and a thre yere olde ramme, a turtle doue also and a yonge pyggon. he toke therfore all these vnto hym, and deuy- ded them in the middes, and layed euery pece one agaynst an other. But the foules dewded he not. And when the byrdes fel on the carcases, Abrahams broze them a waye. And when the Sunne was downe, there fell a slombze vpon Abraham. And lo, a dache and a great feare fell vpon hym.

And he sayde vnto Abraham: knowe this of a suretye, that thy seed shal be a straunger in a lande that pertayneth not vnto them. And shal serue them, and they shal entreate them euill, a foure hundred yeres.

But the nation whom they shal serue, wyl I iudge. And afterwarde shal they come out with greate substance. And thou shalte go vnto thy fathers in peace, and shalte be buryed in a good olde age. But in the fourth generation they

a.v. Wall



shall come byther agayne, for the wyckednesse of the Amozites is not yet full.

And it came to passe that when the sunne went downe there was a darke cloude: behold, there was a smokyng furnace, and a fyre brande goinge betwene the sayde peeces.

**D** In that same daye, the Lorde made a covenante w<sup>th</sup> Abrahā, saying: vnto thy seed haue I g<sup>u</sup>en this lande, from the ryuer of Egypt vnto the great ryuer the ryuer of Euphrates, the Kenites, the Kenizzites, and the Cadmonites, the Hethites, and the Pherezites, and the Gargasites, the Amozites also and the Cananites the Sergetites and the Jebusites.

**Chapter. xvi.**

**S**arai g<sup>u</sup>en Abrahā leave to take Agar her mayde to wife. Agar begeth her maistrasse, for which she was curst and hated of Sarai, and therefore runneth awaye. The angell me-  
tropher her commandeth her to turne agayne, and begeth p<sup>ro</sup>-  
mple her seed. And nameth her son Ishmael.

**S**arai Abrahams wyfe bare hym no children. But she had an handmayde an Egyptian Hagar by name. And Sarai layde vnto Abrahā: Beholde, the Lorde hath restrayned me, that I can not beare. I praye the go in vnto my mayde, peradventure I maye be cōserved by her. And Abrahā obeyed the voyce of Sarai. And Sarai Abrahams wyfe the Hagar her mayde the Egyptian (after Abrahā had dwelled ten yere in the lande of Canaan) and gaue her to her husbāde Abrahā to be his wyfe. Which when he went in vnto Hagar, she conceived. And when she sawe that she had cōceived, her maistrasse was despised in her eyes. And Sarai sayde vnto Abrahā: Thou doest me wrong, I haue g<sup>u</sup>en my mayde into thy bosom, which seeing that she hath conceived, I am despised in her eyes, the Lorde iudge betwene the and me. But Abrahā sayd to Sarai: behold, thy mayde is in thyne hande, do with her as it pleaseth the.

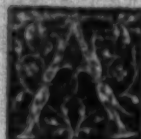
**B** And when Sarai fared foule with her, she fled from the face of her. And the angell of the Lorde founde her helpe a fountayne of water in the wyldernes: euen by the well that is in the waye to Sur. And he sayde: Hagar Sarais mayde, whence comest thou, and whither wilt thou go? She sayd: I fye from the face of my maistrasse Sarai. And the angell of the Lorde sayd vnto her: retorne to thy maistrasse agayne, and submit thy selfe vnder her handes.

**E** And agayne, the angell of the Lorde sayd vnto her: In crease I will increasethy seed, and it shall not be nombred for multitude. And the Lordes angell sayde vnto her, se: thou arte with chyld, and shalt beare a sonne, and shalt call his name Ishmael: because the Lorde hath heard the tribulation. He also will be a wyldeman, and his hande will be agaynst every man, and every mans hande agaynst hym. And he shall dwell in the p<sup>re</sup>sence of all his brethren. And she called the name of the lorde that spake vnto her: thou God lokest on me, for she sayde: haue I not sene here the backe partes of hym? and seest me? Wherfore the well was called the well

of hym that lyueth and seeth me. And it is betwene Cades and Bared. And Hagar bare Abrahā a sonne, and Abrahā called his sons name which Hagar bare vnto hym, Ishmael: And Abrahā was. lxxxvi. yere olde, when Hagar bare hym, Ishmael.

**Chapter. xvii.**

**A**braham is called Abrahā, and Sarai is named Sara. The land of Canaan is here the fourth tyme promysed. Circumcysion is here instructed. Abrahā prayeth for Ishmael.



**A**braham was nyetye yere olde, and nyne, the Lorde appeared to Abrahā and sayde vnto hym: I am the almyghty God: walke before me, and be thou perfecte. And I will

make my boude betwene me and the, and will multiplye the exceedingly. And Abrahā fell on his face. And God talked with him, saying: Beholde, I am, and my testament is with the, and thou shalt be a father of many nacions. After that shall thy name any more be called Abrahā, but thy name shall be Abrahā: for a father of many nacions haue I made the. I will make the to growe exceedingly, and will make nacions of the: yea, and kynges shall sprynge out of the. Moreover, I wil make my boude betwene me and the, and thy seed after the, in theyr generacions, by an euerylastyng testament, that I maye be God vnto the and thy seed after the. And I wil g<sup>u</sup>e vnto the and to thy seed after the the lande wherin thou art a straunger. Euen all the lande of Canaan, for an euerylastyng possession and will be the God.

And God sayde agayne vnto Abrahā: Se thou also kepe my Testamente therfore, both thou and thy seed after the in theyr generacions. This is my testament whiche ye shall kepe betwene me and you, and thy seed after the. Every man chyld amonge you shall be circumcysed. Ye shall circumcise the flesh of your foreskynne and it shall be a token of the boude betwene me and you. And euery man chyld of ryghte dayes olde, shall be circumcysed amonge you, and such as be in your generacions, and borne at home, and he that is bought with moneye of any straunger, which is not of thy seed. He that is borne in thy house, and he also that is bought with moneye must nedes be circumcysed. And my Testamente shall be in your flesh, for an euerylastyng boude. And the vncircumcysed man chyld, in whose flesh the foreskynne is not circumcysed, that soule shall perishe from his people: because he hath broken my Testamente. And God sayde vnto Abrahā: Sarai thy wyfe shalt thou not call: but Sara shall her name be. And I will blesse her, and haue g<sup>u</sup>en the a sonne of her, and will blesse her people: yea, and kynges of people shall sprynge of her. But Abrahā fel vpon his face, & laughed and sayd in his herte: Shall a chyld be borne vnto hym that is an hundred yere olde? And shall Sara that is nyetye yere olde beare?

And Abrahā sayde vnto hym: O that I might

mael myght lyue in thy syght.

Unto whom God sayd: Sara thy wyfe shall  
\* beare the a sonne in dede, and thou wylte call  
his name Israhac. And I wyl make my bonde  
with hym. for an \* euertastyng bonde, and with  
his seed after hym. And as concernynge Ismael  
also, I haue hearde the: for I haue blessed hym,  
and wyl make hym to encrease, and wyl mul-  
tiplye hym exceedingly. Twelue \* princes shall  
be begot, and I wyl make a great nacion of hym.  
But my bonde wyl I make with Israhac which  
Sara shall beare vnto the: euen thys tyme. xii.  
moneth.

And he left of talkyng with hym, and depar-  
ted vp from Abraham. Abraham toke Ismael  
his sonne and all such as were bozne in his house  
and all that was bought with money, as many  
as were men chyldren whiche were amonge the  
men of Abrahams house, and circumcysed the  
fleshe of they: foreskynne euen in that self same  
dape as God had sayd vnto hym. Abraham al-  
so hym selfe was nynty yere olde & nyne, when  
the fleshe of his foreskynne was circumcysed. Ismael  
his son was thytene yere olde when he was  
circumcysed in the fleshe of his foreskynne. The  
selfe same dape was Abraham circumcysed, and  
Ismael his sonne. And all the men of his house,  
bozne in his house or bought with moneye ( of  
straungers ) were circumcysed with hym.

**¶ The xviii. Chapter.**

¶ There appeared thre men vnto Abraham. Israhac is  
promysed to hym agayne: at whiche Sara laughed.  
The destruction of the Sodomytes is declared vnto  
Abraham. Abraham prayeth for them.



¶ And the Lorde appeared vnto hym  
in the playne of Hamre, as he sate  
in his tente doze in the beate of the  
tape. And he lyft vp his eyes, and  
looked: and lo, thre me stode by him  
And when he sawe them he ranne to mete them  
from the tent doze, and fell to the grounde, and  
sayd: Lorde ( I beseeche the ) yf I haue founde fauour  
in thy syght: go not ( I praye the ) from thy ser-  
uaunt. Let a lytle water be fet, and wash your  
feet and refrefh your selues vnder the tree. And  
I wyl set a \* mozell of bzed to comforte your  
bertes withall. And then shal ye go your wayes  
for euen therfore are ye come to your seruaunt.  
And they sayd: Doe euen as thou hast sayd. And  
Abraham went a pale into his tent vnto Sa-  
ra, and sayd: make readye at ones thre peckes of  
fyne meale, kneade it, and make cakes. And A-  
braham runnyng vnto his beastes, fet a calfe,  
tender and good, and gaue it vnto a yonge man

and he hasted to make it readye at ones. And he  
toke bueter and mylke, and the calfe whiche he  
had prepared, and set it befoze them, and stode  
hym selfe by them vnder the tree, \* when they  
dyd eate.

And they sayde vnto hym: where is Sara  
thy wyfe? he answered: beholde, she is in the tent  
And he sayde: In retournynge I wyl come a-  
gayne vnto the, accordynge to the tyme of lyfe.  
And lo, \* Sara thy wyfe shall haue a sonne.  
That hearde Sara in the tene doze whiche was  
behynde hym. Abraham and Sara were both  
olde and well stryken in age, and it ceased to be  
with Sara, after the maner as it is with wo-  
men. Therfore Sara laughed within her selfe,  
saying: Nowe I am warded olde, shall I gyue  
my selfe to \* luste, and my lord be olde also? And  
God sayd vnto Abraham: wherfore dyd Sara  
laugh, saying: shall I of a surety beare a chyld  
whiche am olde? Is anye thyng wonderfull to  
God: Accordynge to the tyme \* appoynted wyl  
I retorne vnto the, euen accordynge to the tyme  
of lyfe, and Sara shall haue a sonne. Then Sa-  
ra denyed it, saying: I laughed not, for she was  
a fraped. And he sayde: It is not so, but thou  
laughedst. And the men standyng vp fro thence  
loked towarde Sodome: And Abraham wente  
with them to byngne them on the waye.

And the Lorde sayd: Shal I hyde from Abra-  
ham that thyng which I do: Seeing that Abra-  
ham shal be a \* great and a myghty people, and  
all the nations of the earth shal be blessed in him,  
I knowe this also, that he wyl commaunde his  
chyldren and his household after hym, that they  
hepe the wape of the Lorde, and do after ryghte  
and conscience, that the Lorde may byngne vpon  
Abraham that he hath spoken vnto hym.

And the Lorde sayd: \* The crye of Sodome  
and Gomorra is great, and they: synne is exce-  
dyngre greuous. I wyl go downe nowe, and se  
whether they haue done altogether accordynge  
to that crye which is come vnto me or not, that  
I maye knowe. And the men departed thence  
and went to Sodome ward. But Abraham  
stode yet befoze the Lorde, and Abraham drewe  
nere, and sayd: Wylt thou also destroye ryghte-  
ous with the wyched? Peradventure there be  
fytte ryghteous within the cytie wyl, thou de-  
stroye, and not spare the place for the sake of fyt-  
te ryghteous that are therein: That be far from  
the that thou shouldest do after this saying: and  
slaye the ryghteous with the wyched, and that  
the ryghteous shoulde be as the wyched that be  
larre from the.

Shall not the iudge of all the worlde do ac-  
cordynge to ryghte? And the Lorde sayde: yf I  
fynde in Sodome fytte ryghteous within the  
cytie, I wyl spare all the place for they: sakes.  
And Abraham answerynge, sayde: Beholde, I  
haue taken vpon me to speake vnto the Lorde,  
\* whiche am but dust and ashes: peradventure  
there shall lache fyue of fytte ryghteous. Wylt  
thou destroye all the cytie for lache of fyue?  
And he sayde: yf I fynde there fourtye and fyue  
I wyl not destroye them.

And



And he proceeded to speake vnto hym agayne, and sayde: peradventure there shall be fourtye founde there. he answered: I wyll not do it for fortye sake. he sayde vnto hym agayne: O let not my Lord be angry that I speake: peradventure there shall thysye be founde there. And he sayde: I wyll do nothyng of I fynde thysye there. he sayde agayne: O se, I haue taken vpon me to speake now also vnto my Lord: peradventure there shall be twentye founde there. he answered: I wyl not destroye them for twentye sake. And he sayde: O let not my Lord be angry, and I wyl speake yet but this ones, peradventure there shall ten be founde there. he answered: I wyl not destroye them for tens sake. And the Lord went his waye as soone as he had left communynge with Abraham. And Abraham also turned vnto his place.

**The xix. Chapter.**

**L**ot receyved two angels into his house. The synners of the Sodomytes. Lot is deliuered, and deliuereth to dwell in the ctye of zoar. Lottes wyfe is turned in to a pylle of salt. Sodome is destroyed. Lot is taken: then and spech wyl thys daughters, whych conceyued chylde by hym.

**A**nd there came two angels to Sodome at euen. And Lot sat at the gate of Sodome. And Lot seynge them rose vp to mete them, and he bowed hym selfe to the ground to his face. And he sayde: my lordes, tounne in I praye you into your seruantes house, and tarye all nyght and wash your feet, and ye shall eate by early to go in your wayes. Whiche sayde: naye, but we wyll abyde in the stretes all nyght. And he in maner dyd euen & compell them by violently. And they returninge in vnto hym entred into his house, and he made the a feast, and did bake swete bredd, and they dyd & ate.

**A**nd before they wente to rest, the men of the ctye (euen the men of Sodome) compassed the house rounde about boty olde and yonge, all the people from all quarters: And they callynge vnto Lot sayd vnto him: where ar the men which came into the this nyght: byng them out vnto vs and we wyl knowe them. And Lot went out at the doores vnto them, and shut the doze after hym and sayde: naye for Gods sake byethen do not so wyckedye. Beholde, I haue two daughters whiche haue knowen noman, them wyl I byng out now vnto you: and do to them as it le meth good in your eyes. Only vnto these me do nothyng, therfore came they in vnder the shadowe of my rose. And they sayde: stande backe. And they sayde: he came in as one to sofoute, and wyl be he nowe a iudge: We wyl surely deale worse with the then with them. And they preased soze vpon the man, euen Lot: & came to breake vp the doze, but the men put forth theyz hand and pulled Lot into the house for them and shut the doze. And the men that were at the doze of the house were smote with blyndenesse, & both smal and great: so that they saynted and coulde not fynde the doze. And the men sayd vnto Lot: If thou haue yet here any soon in lawe, or sunnes or daughters, or whatsoeuer thou hast

in y cittle, byng it out of this place: for we must destroye this place, because the crye of them is great & before the face of God: for the Lord hath sent vs to destroye it. And Lot went out & spake vnto his sonnes in lawe which married his daughters, saying: stande vp, get you out of this place for the Lord wyll ouerthrowe this ctye. But he seemed as though he had mocked, vnto his sonnes in lawe. And when the moynynge arose the angels caused Lot to speke him, saying: Stande vp, take thy wyfe & thy two daughters at hand, lest thou perishe in the synne of the ctye. And as he prologed the tyme, the men caught both him his wyfe and his two daughters by the handes the Lord beinge mercyfull vnto hym, and they brought hym forth and set hym without the ctye. It fortuned, when they had brought them out he sayde: Saue thy lyfe, & loke not behynde the, neither tary thou in all this playne costrie. Saue thy selfe in the mountayne, lest thou perishe. And Lot sayde vnto them: Oh naye lord, beholde, thy seruant hath founde grace in thy sight, and I haue magnified thy mercy whiche thou hast shewed vnto me in sayynge my lyfe. Beholde, I can not be saued in the mountayne, lest some mysfortune fall vpon me, and I dye. Beholde, here is a ctye by, to flye vnto, euen ponder lytle one: Oh let me be saued there: it is not a lytle one, and my soule shall lyue. And he sayde vnto hym: se, I haue receyued thy request as concernynge this thyng, that I wyl not ouerthrowe this ctye, for the whiche thou haste spoken. Haste the, and be saued there, for I can do nothyng tyll thou be come thyder. And therfore the name of the ctye is called zoar. And the sunne was now risen vpon the earth, whē Lot was entred into zoar.

**T**hen the Lord rayned vpon Sodome and Gomorra, by mystone and fyre from the Lord out of heauen, and ouerthrowe those cities and all the regyon, and all that dwelled in the ctyes, & that that grewe vpon the earthe. But Lottes wyfe looked behynde her, and was turned into a pylle of salt. Abraham rising vpearly, got him to the place where he stode before the presence of God, and loynge towarde Sodome and Gomorra and towarde all the lande of that countrie he looked: and beholde, the smoke of the countrey arose as the smoke of a fornaice. And it happened that when God destroyed the ctyes of that regyon, he thought vpon Abraham, and sent Lot & oute from the myddest of the ouerthrowynge when he ouerthrowe the ctyes, where Lot dwelled.

**A**nd Lot departed out of zoar and dwelled in the mountaynes with his two daughters, for he feared to tarye in zoar, but dwelled in a cane, he and his two daughters. And the elder sayde vnto the yonger: our father is olde, and there is not a man in the earth to come in vnto vs after the maner of all the world. Come, we wyl make oure father drunken with wyne, and we wyll byng hym, that we maye saue seed of oure father.

**A**nd so they made theyz father drunken with wyne that nyght. And the elder daughter went

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chap. xix. Jeremie. li. Genes. xix.

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and laye with her father. And he perceyued it not, neyther when she laye downe, neyther when she rose vp. And on the morow it happened that the elder sayde vnto the yonger: beholde, yester-nyght I with my father. Let vs make him dronke with wyne this nyght also, and go thou and lye with hym: that we may rayse vp seed of our father. And they made the father dronke with wyne & nyght also. And the yonger arose, and laye with hym. And he perceyued it not: neyther when she laye downe, neyther when she rose vp. Thus were both the daughters of Lot with childe by the father. And the elder bare a son, and called his name Moab. The same is the father of the Moabites vnto this daye. And the yonger bare a sonne also, and called his name Ben Ammi. The same is the father of the chyl- dzen of Ammon vnto this daye.

**The. xii. Chapter.**

*Abraham went as a stranger into the lande of Gerar. The kinge of Gerar take awaye his wyfe.*

**A**ND Abraham departed thence to- ward the south countrey, & dwel- led betwene Cades and Sur, & so- journed in Gerar. And Abraham sayd of Sara his wyfe: she is my sister. And Abimelech kynge of Gerar sent & fet Sara awaye.

But God came to Abimelech in a dreame in the nyght and sayde vnto hym: Se, thou shalt dye for the womans sake which thou hast taken awaye, for she is a mans wyfe. But Abimelech had not yet come nye her, & he sayde: Lorde wyle thou slaye ryghteous people: sayd not he vnto me, she is my sister: yea, and sayd not she her self he is my brother: with a pure heart and innocent handes haue I done this. And God sayde vnto hym by a dreame. I wot it wel that thou dydest it in the purenes of thy heart. I kept the also that thou shouldest not syn agaynst me, and therfore suffered I the not to touche her. Nowe therfore, deliuer the man his wyfe agayne for he is a pio- phet. And he shall pray for thee that thou mayest lyue. But and yet thou deliuer her not agayne, be sure that thou shalt dye the death, both thou, and all that thou hast. Therfore Abimelech cry- synge vp by tymes in the mornynge called al his seruantes and tolde all these sayinges in theyr eares, and the men were sore afraied. And Abi- melech called Abraham & sayd vnto hym: what hast thou done vnto vs, and what haue I offen- ded thee that thou hast brought on me and on my kynngdome so great a synne: thou hast done de- des vnto me that ought not to be done. And Abi- melech sayd vnto Abraham: What sawest thou that thou hast done this thyng?

Abraham answered. For I sayde: surely the feare of God is not in this place, and they shall slaye me for my wifes sake: yet in very dede she is my sister, for she is the daughter of my father though she be not the daughter of my mother: & she became my wyfe. And after God caused me to wandre out of my fathers house, I sayd vnto her: This kynnesse shalt thou shewe vnto me in all places where we come, that thou say of me

he is my brother. Then toke Abimelech bepe- oxen, menservantes and womenservantes, and gaue them vnto Abraham, and deliuered hym Sara his wyf agayne. And Abimelech sayde: beholde, my lande lyeth before thee, dwell where it please thee best. But vnto Sara he sayd: Se I haue gyuen thy brother a thousande peces of syluer: beholde, it shall be a couerynge of thine eyes, vnto all that are with thee: and thus with all was she reioyced.

And so Abraham prayed vnto God, and God healed Abimelech, and his wyfe, and his may- dens, and they bare chylidzen. For the Lord had closed to all the matrices of the house of Abime- lech because of Abrahams wyfe.

**The. xii. Chapter.**

*Isaac is borne. Agar is cast out with her yonger sonne. Isaac. The angell comforteth Agar. The couerment betwene Abimelech and Abraham.*

**H**E Lorde vspytred Sara, as he had I sayd, and dyd vnto her \* accordynge as he had promised. For Sara was withchilde, and bare Abraham a son in his olde age, euen the same season which the Lord had appoynted him. And Abraham called his sonnes name that was borne vnto him which Sara bare hym, Isaac: and Abraham \* circumcised Isaac his son when he was viii. dayes olde: as God commaunded him. And Abi- ham was an hundred yere olde: when his sonne Isaac was borne vnto hym. But Sara sayde: God hath made me a laughynge stocke, so that all that heare, wyl laugh at me. She sayd also who wolde haue sayde vnto Abraham, & Sara shoulde haue gyuen chylidzen sache: for I haue borne hym a sonne in his olde age. The childe grewe, and was wened: and Abraham made a great feast the same daye that Isaac was we- ned. Sara sayde also of sonne of Hagar the Egi- ptian (whiche she had borne vnto Abraham) to be a mocker, wherfore she sayde vnto Abraham: \* put awaye this bond mayde and her son: for the son of this bond woman shal not be heyre w my sonne Isaac: and this saying was very gre- uous in Abrahams syght because of his sonne. And God sayde vnto Abraham: let it not be gre- uous in thy syght, because of the lad, and of thy bondmayde. All that Sara hath sayd vnto thee, heare her voyce: for \* in Isaac shall thy seed be called. Moreouer of the sonne of the bondwoma- wyl I make a nacion: because he is thy \* seed.

And so Abraham arose vp early in the mo- ynyng, and tooke breed, and a bottell of water, and gaue it vnto Hagar, puttynge it on her shul- ders with the lad also, and sent her a waye, who departynge, wandred vp and downe in the wy- ldernesse of Beer Sheba. And the water was spilt in the bottell, and she cast the lad vnder a bush, and went and sat on the other syde a great way as it were a bowe shot of: for she sayde: I wyl not se the death of the childe. And she sytynge downe on the other syde, lyfte vp her voyce and wepte.

And God hearde the voyce of the childe. And the angell of God called Hagar out of beaus and sayde vnto her: What ayleth thee Hagar?

Heare



unto you. And Abraham took the wood of the sacrifice, and layed it up; Isaac his sonne, but he hym selfe took fyre in his hande, and a knyfe. And they went both of them together.

Then spake Iſahar vnto Aſhram his father and ſayde, My father: And he answered: here am I my ſonne. he ſayde: Se, here is ſpye and wood, but where is the ſhepe for ſacrifice? Aſhram answered: my ſonne, God wyll provide hym a ſhepe for ſacrifice, and ſo they went both together.



And when they came vnto the place whiche  
God had shewed hym, Abraham made an al-  
ter there: and dressed the wood, and bounde I-  
saac his sonne: & layed hym on the aulter, aboue  
vpon the wood. And Abraham stretching forth  
his hande, toke the knyfe to haue killed his son.  
And the angel of the Lord called vnto him from  
heauen, sayinge: Abraham, Abraham: And he  
sayd: here am I. And he sayd: laye not thy hande  
vpon the chyld, neyther do any thyng at al vn-  
to him, for now I knowe that thou fearest God  
and halt for my sake not spared thynne only son.  
And Abraham lpytynge vpon his eyes, looked a-  
bout: and behold, there was a ram caught by the  
hornes in a thicket. And he wente and toke the  
ram and offered him vp for a sacrifice in the stee-  
de of his sonne. And Abraham called the name of  
the place, the Lorde wyll se. As it is sayde thus  
daye: in the mount wyll the Lorde be seene.

And the anngel of the Lord cryed vnto Aha-  
ham from heauen the seconde tyme, and sayde:  
thyselfe haue I sowne (saith the Lord) the

by my selfe haue I sworne (sayth the Lord) be-  
cause thou hast done this thyng, and haſte not  
ſpared thyne onely ſon: that in bleſſynge I will  
bleſſe the, and in multiplying I will multiplye  
thy ſeed as the ſtarres of heauen, and as ſande  
which is vpon the ſea ſyde. And thy ſeed ſhall  
poſſeſſe ſ gate of his enemies. \* And in thy ſeed  
ſhall all the nacyons of the earth be bleſſed, be-  
cause thou haſt drarde my voyce. So tounred  
Abraham agayne vnto his yong men, and they  
roſe vp and went together to Beer ſeba. And  
Abraham dwelled at Beer ſeba. And it chaun-  
ced after theſe thynges, that one tolde Abraham  
ſayinge: Beholde Milcha, ſhe hath alſo borne  
chylidren vnto thy brother Nachor: hus his el-  
deſt ſonne, and hus his brother, and hermaſt &  
father of the Syrians, and craſted, and haſt, &  
Pelias, and Iſmael, and Bethuel. And Bethuel  
begat Bebecca. Theſe. but did Milcha beare  
Nachor Abrahams wyther. And his concubine  
called Hama: ſhe beere alſo Teſh, and Gaben  
Theſe and Milcha.

And it chaunced the same season that Abimelech and Phicol his chiefe capteayne spake vnto Abraham, sayinge: \* God is with the in all that thou doest. And nowe therfore I sweare vnto me euen here by God, that thou wilt not hurt me nor my children, nor my childrens children. But that thou shalt deal with me, and the countrey where thou hast ben a stranger, according vnto the hyndnes that I haue shewed the. And Abraham sayde: I will sweare.

**D** And Abrahān rebuked Abimelech for a well of water, whiche Abimelech had taken away. And Abimelech sayd: I wot not who hath done this thinge.

Also thou toldest me not: neyther hearde I of it  
but this daye. And Abrahāme toke Shepe and or  
m, and gaue them vnto Abimelech. And they  
made both of them a bond together. And Abra  
ham set seuen eide lambes by them selues. And  
Abimelech sayde vnto Abrahāme: what meane  
these seuen eide lambes whiche thou hast set by  
them selues? he answered: for these seuen lam  
bes shall thou take of my hande, that they may  
be a wytnesse vnto me, that I haue dygged this  
well. Wherefore the place is called Beer Sheba,  
because that there they sware both of them.

Thus made they a bond together at Beersheba. And Abimelech & Phicol his chiefe captayne rose vp, and turned agayne vnto the land of the Philistines. And Abraham planted a wood in Beersheba, and called there on the name of the Lord, the euerslifyinge God: and so gouerned in the Philistines land a long season.

The lord of Nazareth is proud in offering his loyal soldier. Christ the lord our is prompt. The general is on of stacher Abraham's brother.

**A**fter these sayings, it happened, & God vnd<sup>r</sup> moue Abraham & sayde vnto hym: Abraham. Whiche an swerd: hee am I. And he sayde: take thine only son Iſaac whom thou louest, and get the vnto the lande Moſa, and sacrifice him there for a sacrifice vpon one of the mountaynes, whiche I will shewe thee. Then Abraham rose vpearly in the morning, and saddled his asse, and took two of his yonge men with hym, and Iſaac his sonne: and cleue wood for the sacrifice, and rose vp and gat hym to the place which God had appoynted hym.

15 The thirde daye Abinam left up laces, and leue the place as hee of, and sayd unto his seruaunts: hye lere with the ass I and the lad will go yonder and buydye, and come againe

The xliij. Chapter.

Sarah dyeth, and is buried in the same that Abraham bought of Ephron the Hethite.

**S**arah was an hundred and xviij. yere olde (so longe lyued she) and Sarah dyed in Egypt at Arba. The same is Hebron in the land of Canaan. And Abraham came to mourne Sarah and to wepe for her. And Abraham stode up from the sight of his cooyle, and talked with the sonnes of Heth, saying: I am a stranger, and a forreiner amonge you, geue me a possession to burie in it you, that I may burie my cooyle out of my sight And the chyldren of Heth answered Abraham, sayinge vnto hym: Heare vs lozde, thou arte a prince of God amonge vs. In the cheifest of our sepulchres burie thy deede. None of vs also shal forbydde the his sepulchre: but thou mayest burie thy deede therein. Abraham stode up, and bowed hym self before the people of the lande of the chyldren of Heth. And he communed with them, sayinge: If it be your mynde that I shall burie my deede out of my sight, heare me: and speake for me to Ephron the sonne of zoar, that he maye geue me the double caue, whiche he hath, and that is in the ende of his felde: but for as moche monye as it is worth, shall he geue it me in the presence of you, for a possession to burie in. For Ephron dwelled amonge the chyldren of Heth.

And Ephron the Hethite answered Abraham in the audience of the chyldren of Heth and of all that went in at the gates of his cite, sayinge: Not so my lozde, heare me. The felde geue I the, and the caue that therein is geue I the also: and euen in the presence of the sonnes of my people geue I it the, burie thy deede: and Abraham bowed hym self before the people of the lande and spake vnto Ephron in the audience of the people of the country, sayinge: I praye the heare me if it please the: I wyl geue the felde for the felde, take it, & I wyl burie my deede there.

Ephron answered Abraham sayinge vnto hym: My lozde hearken vnto me. The lande is worth four hundred syluer: what is that betwixt the and me: burie therfore thy deede. And Abraham hearkened vnto Ephron, and weped hym the siluer which he had sayde, in the audience of the sonnes of Heth. Euen four hundred syluer cycles of currant monye amonge marchantes. And the felde of Ephron with the double caue which was before Hamme: euen the felde and the caue that was therein, and all the trees that were in the fride, and that were in all the borders rounde about, was made sure vnto Abraham for a possession, in the sight of the chyldren of Heth, before all that went in at the gates of the cite. After this dyd Abraham burie Sarah his wyfe in the double caue of the felde that lyeth before Hamme. The same is Hebron in the lande of Canaan. And to keepe the fride and the caue that is therein was made vnto Abraham a sure possession to burie in of the sonnes of Heth.

The xliij. Chapter.

Abraham maketh his seruant to sweare, and sendeth him to take a wyfe for Isaac his sonne. The seruant went sayde: full and brought Rebecca, which Isaac take to his wyfe.

**A**braham was olde, and strengthened in dayes; and the Lorde had blessed hym in all thynges. And Abraham sayd vnto his eldest seruant of his house whiche had the rule ouer all that he had, Put thy hande vnder my thyghe, and I wyl make the sweare by the Lorde God of heauen, and God of the earth, that thou shalt not take a wyfe vnto my sonne of the daughters of Canaan, amonge whiche I dwell. But thou shalt go vnto my countreye and to my natyue lande, and take a wyfe vnto my sonne Isaac. But the seruant sayde vnto hym: peraduenture the woman wyl not agree to come w me vnto this lande, shall I brynge thy sonne agayne vnto the lande whiche thou camest out of? To whome Abraham answered: be ware that thou brynge not my sonne thither agayne.

The Lorde God of heauen, whiche toke me from my fathers house, and from the lande where I was bozne: And whiche spake vnto me, and that I sweare vnto me sayinge: vnto thy seed wil I geue this lande, he shall sende his aungell before the, and thou shalt take a wyfe vnto my sonne from thence. Neuerthelesse if the woman wyl not agree to folowe the, then shalt thou be without daunger of this myne oth.

Only brynge not my sonne thither agayne. And the seruant put his hande vnder the thyghe of Abraham his master, and swore to hym, as concernyng that matter. And the seruante toke ten camelles of the camelles of his master, and departed, and had of all manner of goodes of his master with hym, and stode up: and went to Mesopotamia, vnto the cite of Haran. And made his camels to lye downe without the cite by a welles syde of water, at euen aboute the tyme that women come oute to drawe water. And he sayde.

Lorde God of my master Abraham, sende me good speede this daye, and shewe mercie vnto my master Abraham. Lo, I stande here by the well of water, and the daughters of the men of this cite come out to drawe water. Nowe I damnell to whom I saye, stoupe downe thy ptecher I praye the, that I maye drynke. The same saye also: Drynke, and I wyl geue the camels drynke: the same is she that thou hast ordeyned for thy seruant Isaac: yea, and therby shall I knowe that thou hast shewed mercie on my master. And it came to passe yee he had lefte speaking, behold Rebecca came out, the daughter of Bethuel, sonne to Milca the wyfe of Haran Abrahams brother, and her ptecher vpon her shoulde: The damsell was very fayre to loke vpon, and yet a mayde and unknowne of man. And she went downe to the well, and fylled her ptecher, and came vp. And the seruante runnyng vnto her, sayde: let me sup a lytle water of thy ptecher. And she sayde: Drynke my lozde.

And she hastned, & let downe her ptecher vpon her arme, and gaue hym drynke. And when she had gyven hym drynke, she sayde: I wyl drawe water.



water for thy camels also vntyll they haue dronken p[er]fouge. And she poured out her p[er]tcher into the trough hastily, and ran agayne vnto the well to fet water, and dr[ew]e for all his camels. And y<sup>e</sup> man widd[er]ed at her. But helde his peace, to wite whether the Lord had made his iourney prosperous or not. And it fortuned, as the camels had leste d[ri]nkyng, the man toke a golden earpyng of halfe a shele weyght, and two braceletes for her handes, of tenn sheles weyght of golde, and sayde: whose daughter art thou? tell me I pray y<sup>e</sup>, is there roume in thy fathers house for vs to lodge in? She answered hym: I am the daughter of Bathuel the son of Sylla, whiche she bare vnto Rahoz, and sayde mozeouer vnto hym: we haue lytter and prouandye p[er]fouge, & also roume to lodge in.

**D** And the ma bowed him selfe and worshipped the Lord, and sayde: blessed be the Lord God of my master Abraham, whiche ceaseth not to deale mercifullly and trulye with my master, and hath brought me y<sup>e</sup> way to my masters brothers house. And the damsell ran and told them of her mothers house these thynges. And Rebecca had a brother called Laban.

And he ran out vnto the man, euen to the well for: as soone as he had sene the earpynges and the braceletes in his sisters handes, and hearde the wordes of Rebecca his sister, saying: thus sayd the man vnto me: he went oute vnto the man. And lo, he stood with the camelles by the well syde. And he sayde: Come in thou blessed of the Lord. Wherefore standest thou without? I haue blessed the house, and made roume for y<sup>e</sup> camels. And then the man cam into the house: and he vnblydded the camels, and (Laban) brought lytter and prouandye for the camelles, and water to wash his feet, and the mens feet that were with hym, and set meate before hym to eate. But he sayd: I wyl not eate vntyll I haue sayde myn errande. And he sayde: saye on: And he sayde: I am Abrahams seruante, and God hath blessed my master oute of measure, that he is become greute, and hath gyuen hym shepe and oxen, syluer and golde, men seruantes, and mayde seruantes, camels, and asses.

**Gen. 27.1** And \* Sara my masters wyfe bare hym a sonne when she was olde, and vnto him hath he gyuen all that he hath. And my master made me sweare, saying: thou shalt not take a wife to my son amonge the daughters of the Cananytes in whose lande I dwell.

**e** But thou shalt go vnto my fathers house, and to my kynred, & take a wyfe vnto my sonne. And I sayde vnto my master: peradventure the wyfe wyl not folowe me: And he answered me The Lord, before whome I walke, wyl sende his Angell with the, and prosper thy iourneye and thou shalt take a wyfe for my sonne of my kynrede and of my fathers house. Then walte thou be gyttlesse of my curse, when thou comest to my kynrede. And yf they gyue the not one, thou shalt be gyttlesse of my curse.

And so I came this daye vnto the well, & sayd O Lord, the God of my master Abraham, y<sup>e</sup>is

be so nowe that thou makest my iourney which I go prosperous: beholde, I stande by this well of water, and when a virgin cometh forth to drawe water, and I say to her: gyue me (I pray the) a lytle water of thy p[er]tcher to d[ri]nke, and she saye to me: d[ri]nke thou, & I wyl also drawe for thy camels, the same is the wyfe, whome the Lord hath prepared for my masters sonne.

And before I had made an ende of sprayng in myne herte, beholde, Rebecca came forth, and her p[er]tcher on her shoulde, and she went downe vnto the well, and dr[ew]e water. And I sayde vnto her: gyue me d[ri]nke I praye the. And she made haste, and toke downe her p[er]tcher from of her, and sayde: d[ri]nke, and I wyl gyue thy camels d[ri]nke also.

And I thanke, and she gaue the camels d[ri]nke also. And I asked her, saying: whose daughter art thou? She answered: the daughter of Bathuel Rahozs sonne \* whome Sylla bare vnto hym. And I put the earpyng vpon her face, and the braceletes vpon her handes. And I bowed my selfe and worshipped the Lord, and blessed the Lord God of my master Abraham whiche had brought me my ryght waye to take my masters brothers daughter vnto his sonne. Nowe also, yf ye wyl deale mercifullly and trulye with my master, tel me: and yf not, tell me also that I maye turne me to the ryght hande or to the left.

**Gen. 27.2** Then answered Laban and Bathuel, saying: This saying is proceeded euen out of the Lord: we can not therfore saye vnto the, eyther good, or badde: Beholde, Rebecca is before the, take her and go, that she maye be thy masters sonnes wyfe, euen as God hath sayd: And when Abrahams seruante herde thes wordes, he worshipped the Lord flat vpon the earth. And the seruante toke forth ierwels of syluer, and ierwels of golde, and rayment and gaue them to Rebecca and vnto her brother & to her mother, he gaue gyftes, and they byd eate and d[ri]nke, bothe he & the men that were with hym, and tarped all nyght. And when they rose vp in the morning, he sayd: let me departe vnto my master. Her brother and her mother answered: let the damsell abyde with vs a whyle, and it be but enen ten dayes, & then shall she go. he sayde vnto them: hynde me not: Beholde, the Lord hath prospered my iourney. Sende me awaye therfore, that I may go vnto my master. And they sayde: we wyl call the damsell, and enquyre at her mouth: And they called forth Rebecca, and sayde vnto her: wyte thou goo with this man? And she answered: I wyl go.

So they let Rebecca thes sisters go, and her seruante, and Abrahams seruante, and his men. And they blessed Rebecca, and sayde vnto her: Thou art our sister, growe into thousand thousandes \* and thy seede possesse the gate of thy enemies. And Rebecca arose, and her damells, and let them by vpon the camelles, and wente thes way after the man. And the seruante toke Rebecca, and went his waye.

And Laban was commyng from the waye of the well of the \* spyng and frange me, for he dwelt

he dwelt in the south country, and Isaac was gone out to pray in the field at the cistern. And he left up his eyes and saw the camels company. And Rebecca lifted up her eyes, and when she saw Isaac, the pygmy of the camel, and said unto the servant what man is this that cometh walking against us in the field? And the servant said it is my master. Therefore she took her clothe and put it about her. And the servant told Isaac all things that he had done. And Isaac brought her into his mother Sarahs tent, and took Rebecca, and she became his wife, and he loved her, and so Isaac received comfort after his mother.

**The xxv. Chapter.**

*Abraham taketh Keturah to his wife, and getteth many children. Abraham dyeth and giveth all his goods to Isaac. The genealogy of Isaac. The birth of Jacob & Esau. Esau selleth his birth right for a mess of pottage.*

**A**braham proceeded further and took him a wife called Keturah, which bare him Shimran, and Jekshan, & Medan & Midian, and Jesbach, & Suah. Jekshan begat Seba, & Dedan. And the sonnes of Dedan were Asum, Letusim, and Leumim. And the sonnes of Midian Ephraim, and Ephraim, and Jachan, & Acha and Elda. All these were the children of Keturah. And Abraham gave all his goods unto Isaac. But unto the sonnes of the concubines which Abraham had, he gave gifts and sent them away from Isaac his sonne while he yet lived, eastward unto the land of Kedar. And these are the days of the years of Abrahams life which he lived: an. c. lxxv. yere, & then he slept, & dyed in a lusty age (while he had lived ynough) & was put to his people. And his sons, Isaac & Ismael buried him in the double cave in the field of Ephron sonne of Zor the Hethite, besyde the playne of Mamre. Whych felde Abraham bought of the sons of Heth: where Abraham was buried & Sara his wife. It fortuned after the death of Abraham that God blessed Isaac his sonne, and Isaac dwelled by the well of the living, and seynge me.

**T**hese are the generations of Isaac, Abrahams sonne, whiche Hagar the Egyptian Sarais handmaid bare unto Abraham. And these are the names of the sonnes of Isaac in their names according to their hyndes: the eldest sonne of Isaac Rebaioth, & Cedar: and Abbel, & Wilsam, & Wilsaduma, and Wala & Hadar, Thema, Jetur, Naphis, & Kedma: These are the sons of Isaac & these are their names, by their townes & castles. xii. princes of their households. And these are the yeres of the life of Isaac an hundred and xxxvii. yere, and he slept, and dyed and was layde unto his people. And they dwelled from Hebron unto Beer, that is by the border of Egypt, as thou goest toward the Syrians. And he dyed in the presence of all his brethren. And these are the generations of Isaac Abrahams sonne: Abraham begat Isaac.

**A**nd Isaac was forty yere olde when he took Rebecca to wife, the daughter of Bethuel the Syrian of Mesopotamia, and sister to Laban the Syrian. And Isaac made intercession unto the Lord for his wife: because she was barren:

and the Lord was intreated of hym, and Rebecca his wife conceived, and the children strone together within her. Therefore she said: for it shuld go so to passe, what helpe it that I am with child: wherefore she wente to aske the Lord. And the Lord sayd unto her: there are two manner of people in thy wombe, and two nacions shalbe drupped out of thy bowels, and one nacion shalbe myghtyer then the other, and the elder shalbe servant unto the younger.

**T**herefore when her tyme was come to be delivered: behold, there were two twynes in her wombe. And he that came out first was red, and he was all over as it were a rough garment, and they called his name Esau. And after hym came his brother out, and his hande holdynge Esau by the heele. And his name was called Jacob. And Isaac was xl. yere olde when they were borne: and the boyes grew, and Esau became a conynge hunter and a tyler of the erth. But Jacob was a perfyte man, and dwelled in the tentes. Isaac loved Esau, because he dyd cate of his venison, but Rebecca loved Jacob.

Isaac sod pottage, and Esau came from the felde and was saynt, and Esau sayde to Jacob sede me I pray the wyth that redde pottage, for I am faint. And therefore was his name called Edom. And Jacob sayd: sell me this daye thy birth right. Esau sayd: Lo, I am at the point to dye, and what profite shall this birth right do me? Jacob answered: I sweare to me the this daye. And he sware to hym, and solde his birth right unto Jacob. The Jacob gave Esau bread and pottage of ryle. And he dyd cate and drynke and rose up, and wente his waye. And Esau regarded not his birth right.

**The xxvi. Chapter.**

*The journey of Isaac toward Bethel. The promise made unto Isaac and his son Jacob to returne out of Egypt: for calling his wife his sister. The chydng of the sheperdes to the well. Isaac is rebuffed. The agreement betwene Bethel and Isaac.*

**A**nd there came a dearth in the lande passinge the first dearth that was in the dayes of Abraham. And Isaac went unto Bethel the hynde of the Philistines unto Gerar. And the Lord appeared unto hym, and sayde: So not downe into Egypt, but byde in the lande which I shall thewe unto the: sojourne in this lande and I will be wyth the, and will blesse the: for unto the and unto thy sede I will give all these contryes. And I will performe the oath which I swore unto Abraham thy father, and wyl multiply thy sede as the starrs of heauen, and wyl geue unto thy sede all these contryes. And in thy sede shall all the nacions of the earth be blessed, because that Abraham hearkened unto my voyce and kepte myne ordinaunces, my commaundementes, my statutes, and my lawes. And Isaac dwelled in Gerar. And the men of the place asked hym of his wife, & he sayd: she is my sister: for he feared to saye: She is my wife, lest the me of the place shuld have killed hym, because of Rebecca whych was bewyfull to the eye.

And it happened after he had ben there longe tyme



time, that Abimelech kynge of the Philistines looked out at a wyndowe, and sawe Isaac spoyntinge with Rebecca his wyfe. And Abimelech called Isaac, & sayd: the is of a surety thy wyfe and why saydest thou she is my syster? To whiche Isaac answered: I thought that I myght peradventure haue dyed for her sake. Abimelech said: why hast thou done this vnto vs: one of the people myght lyghely haue lye by thy wyfe, & so wouldest thou haue brought synne vpon vs. And so Abimelech charged all his people, sayinge: he that toucheth this man or his wyfe, shal dye the death. Isaac sowed in that lande, and foude in the same yere an hundred bushels: and the Lord blessed hym, and the man waxed myghty, and wente forth and grewe, tyll he was exceedinge great: for he had possession of shepe, of oren, and a myghty householde, & therfore the Philistines had enuie at hym: for the Philistines stopped & tyllid vp wth earth all the wels whiche his fathers seruauntes dygged in his fathers Abrahams tyme. And Abimelech sayd vnto Isaac get the from vs, for thou art myghtyer then we a great deale.

Therefore Isaac departed thence & abode in the valley of Gerar, and dwelte there. And Isaac returnynge, dygged agayne the welles of water whiche they dygged in the dayes of Abraham his father, whiche the Philistines had stopped after the death of Abraham, and gaue them the same names whiche his father gaue the. Isaacs seruauntes dygged in the valley, and founde a well of spynge water. And the heard men of Gerar dyd stryue wth Isaacs herdmen sayinge: the water is oures. Then called he the well \*Esek, because they strone wth hym.

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Isaac

And they dygged another well, & stroue for that also. And he called the name of it \*Sitnah. And then he departed thence, and dygged another wel, for the whiche they stroue not: therefore called he it \*Rehoboth, sayinge: the Lord hath now made vs rowme, that we maye encrease vpon the earth. And he wente vp thence, to Beer Sheba. And the Lord appered vnto hym the same nyght & sayd: I am the God of Abraham thy father, feare not, for I am with the, and wyl blesse the and multiplie thy seide for my seruante Abrahams sake. And he buylded an alter there and called vpon the name of the Lord, and pitched his tente. And there Isaacs seruauntes dygged a well. Then came Abimelech to hym from Gerar: and Abulath his frende, and Philistines came to hym.

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Isaac sayd vnto them: wherfore come ye to me, seying ye hate me and haue put me awaye from you? Whiche answered: in seyinge we sawe that the Lord was wth the, and we sayd: let there be now an othe betwixt vs, euen betwixt vs and the, and let vs make a bonde wth the, that thou wouldest do vs no hurtte as we haue not touched the, and as we haue done vnto the nothyng but good, & sente the awaye in peace, for thou arte now the blessed of the Lord. And he made them a feaste and they dyd eate and drinke. And they rose vp by tyme in the morninge, and swore one to another. And Isaac sente them awaye. And they

departed from hym in peace. And that same day it happened, that Isaacs seruauntes came and tolde hym of a wel whiche they had dygged: and sayd vnto hym, we haue founde water. And he called it \*Sheba. And the name of the well is called \*Beer Sheba vnto this daye. Esau was xl. yere olde, and he toke a wyfe called Judith, the daughter of Bery an Hettyte, and Basmath the daughter of Elon an Hettyte also whiche were disobedient vnto Isaac and Rebecca.

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### The xxvii. Chapter.

Isaac blest the blessing from Esau by his mothers counsell. Isaac to Esau. Esau is comforted. The blessing of Esau towards Jacob.



And it came to passe that when Isaac waxed olde, and his eyes were dimmed (so that he coulde not se.) he called Esau his eldest sonne & sayde vnto hym. My sonne, and he sayde vnto hym: here am I. And he sayde: beholde, I am nowe olde, and knowe not the daye of my death: and now therfore take thy wep & thy quiver and thy bowe and get the to the felde, that thou mayst take me some venison, and make me meate such as I loue, and bynne it me that I maye eate, and that my soule may blesse the, before that I dye. But Rebecca herde whiche Isaac spake to Esau his sonne. And Esau went into the felde, to catche venyson, and to bynne it. And Rebecca sayd vnto Jacob her sonne sayinge: Beholde I haue hearde thy father talking with Esau thy brother & sayinge: bynne me venison and make me meate, that I maye eate & blesse the before the Lord, also my death. Now therfore my sonne heare my voyce in that whiche I commaunde the: get the to the flocke, & bynne me thence two good kyds, & I may make meate of them for thy father, such as he loueth. And I wyl bring it to thy father, & he may eate and that he may blesse & before his death. Then said Jacob to Rebecca his mother: behold, Esau my brother is a rough man, & I am smooth. My father shall peradventure fele me, & I shall seme vnto him as though I wet about to begyle him and so shal he bynne a curse vpon me, & not a blessing: and his mother sayd vnto hym: vpon me be thy curse my sonne, only heare my voyce, & go & fetch me them. And Jacob went & let them, & brought the to his mother. And his mother made meate such as he knew his father loued. And Rebecca set goodly rayment of her eldest sonne Esau, whiche was in the house wth her, and put them vpon Jacob her yonger sonne & she put the

the skynnes of goates vpon his handes and vpon the smoothe of his necke. And he put the meate & breade whiche he had prepared in the hande of her sonne Jacob. When he came to hys father, he sayd, my father. And he answered: here am I, who arte thou my sonne? And Jacob sayd vnto hys father: I am Esau thy eldest sonne, I haue done accordyng as thou baddest me: vp and sle and eate of my venison, & thy soule maye blesse me. And Isahac sayd vnto hys sonne: how cometh it that thou haste founde it so quickly my sonne? he answered: The Lorde thy God brought it to my hande: Then sayde Isahac vnto Jacob, come here and let me fele the my sonne whether thou be my sonne Esau or not. Then wente Jacob to Isahac hys father, & he felt and sayde: The voyce is Jacobs voyce, but the handes are the handes of Esau. And he knewe hym not, because his handes were rough as hys brothers Esaus handes: and so he blessed hym.

And he asked him: art thou my sonne Esau? And he sayde, that I am. Then sayde he: brynge me and let me eate of my sonnes venison, that my soule maye blesse the. And he brought hym and he ate. And he brought hym wyne also, and he dranke. And hys father Isahac sayd vnto hym: come here, and kysse me my sonne. And he went vnto hym and kysed hym. And he smelled the sauoure of hys raiment, and blessed hym, & sayde: The smell of my sonne is as the smell of a feld, whiche the Lorde hath blessed. God geue the of the dewe of Heuen, and of the fatnes of the earth, and plenty of cozne and wyne. People be thy seruantes, and nacyons bowe vnto the. Be lorde ouer thy brethren, & thy mothers chyldren stoupe vnto the. Cursed be he that curseth the, and blessed be he that blesseth the.

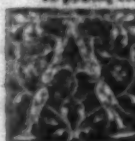
It happened that aslone as Isahac had made an ende of blessing, and Jacob was scarce gone out from the presence of Isahac hys father, then came Esau hys brother from his huntynge, and had made also meate and brought it vnto hys father, and sayde vnto hys father: let my father arysle and eate of hys sonnes venison, that thy soule maye blesse me. Then hys father Isahac sayde vnto hym: who arte thou? he answered: I am thy eldest sonne Esau, and Isahac was greatly astonysed out of measure, and sayd: whiche is he and where is he then that hath hunted venison: and brought it me? and I haue eate of al before thou comest, and haue blessed him, and he shal be blessed. When Esau herde the wordes of hys father, he cryed out greatly and bitterly, aboute measure, & sayde vnto his father: blesse me also my father. Who answered, thy brother came & subeylde, & hath taken away thy blessing. And he sayd againe: he may wel be called Jacob for he hath vndermynd me now twayne: fyrste he toke away my bytyght, and se now hath he taken away my blessing also. And he sayde: hast thou kepte neuer a blessing for me?

Isaac answered and sayde vnto Esau: beholde, I haue made hym thy lorde, and all hys mothers chyldren haue I made his seruantes. Whereouer with cozne & wyne haue I stablished

hym, what can I do vnto the now my sonne? And Esau sayde vnto his father: hast thou but that one blessing my father: blesse me also my father: so lyfted vp Esau his voyce and wept. Then Isahac his father answered and sayd vnto hym: beholde, thy dwelling place shal be the fatnesse of the earth, and of the dewe of heauen from aboue. And with thy sword shalt thou lyue, and shalt be thy brothers seruaunt. And it wyll come to passe, that when thou shalt get the mastepe, thou shalt loose his yoke from of thy necke. And Esau hated Jacob, because of the blessing that hys father blessed hym with all. And Esau sayd in hys herte: The dayes of my fathers sorowe are at hande, and I wyll slaye my brother Jacob. And these wordes of Esau her eldest sonne were tolde to Rebecca. And she sent and called Jacob her pongest sonne, & sayde vnto hym: beholde, thy brother Esau threatneth to kyll the: now therefore my sonne heare my voyce, make the redy, and flee to Laban my brother at Haran: and tary with him a while: vntill thy brothers fearnes be swaged, and vntill thy brothers wrauth turne away from the, and he forget the thynges whych thou haste done to hym. Then wyll I sende and fet the awaye fro thence. Why shulde I be desolate of you both in one daye? And Rebecca spake to Isahac, I am wery of my lyfe, for fear of my daughters of herch. If Jacob take a wyfe of the daughters of herch suche one as these are, or of the daughters of the lande what good shall my lyfe do me?

#### The xxviii. Chapter:

Esau is sente into Mesopotamia to Laban for a wyfe. Esau marryeth an Hittite. Jacob dyeth a dyeme. Esau is pryncple. Jacob maketh a house.



And so Isahac called Jacob & blessed hym and charged hym, & sayde vnto hym: se thou take not a wyfe of my daughters of Chanaan, but arysle and get the to Mesopotamia to the house of Bethuel thy mothers father: and there take the a wyfe of the daughters of Laban thy mothers brother. And God almighty blesse the, and make the to encrease, and multiply the that thou mayest be a nobbe of people, and geue the the blessing of Abraham: to the & to thy seede with the, that thou mayest possesse the lande wherein I art a stranger: which God gaue vnto Abraham. Thus Isahac sent forth Jacob. And he went to Mesopotamia vnto Laban: some of Bethuel the Syrian, & brother to Rebecca Jacob & Esaus mother. When Esau sawe that Isahac had blessed Jacob, & sent hym to Mesopotamia, to fet hym a wyfe there, and as he blessed hym he gaue hi a charge saying: thou shalt not take a wyfe of the daughters of Chanaan and thou Jacob had obeyed his father & mother & was gone to Mesopotamia: & Esau saynge also of the daughters of Chanaan pleased not Isahac his father: he went he vnto Ymael, & toke vnto him wyues whych he had. Rahela & daughter of Ymael Abrahams sonne, the syster of Laban to be his wyfe. Jacob departed fro Beer Seba, to come vnto Haran, and came vnto a place by chaunce, & tarped there all nyght, because he was alone. And



And take a stone of the place and put it vnder  
hys heade and layd hym downe in y<sup>e</sup> same place  
to slepe. And he dreamed: and behold there stode  
a ladder vpon the earth and the toppe of it reach-  
ed vp to heauen. And se, y<sup>e</sup> angels of God went  
vp and downe vpon it: yea, and God stode vpon  
it, and sayde. I am the Lorde God of Abraham  
thy father, & the God of Isaac: the land whych  
thou sleepest vpon wyl I geue thee and thy seide.  
**C** And thy seide shalbe as the dust of the earth, and  
thou shalt spredde abrode to the west, to the east,  
to the north, and to the south. And those of the  
and in thy seide shall all the kynreds of the earth  
be blessed. And se I am with thee, and wylbe thy  
keeper in al places whither thou goest, and wyl  
brynge the agayne into thys lande: nether wyl  
I leaue thee vntyll I haue made good all that I  
haue promysed thee. When Jacob was awaked  
out of hys slepe, he sayde: surely the Lorde is in  
thys place, and I was not aware. And he was  
afraid and sayde: howe fearfull is thys place:  
it is none other but euen the house of God & the  
D gate of heauen. And Jacob stode vpearly in the  
mornyng, and toke the stone y<sup>e</sup> he had layd vnder  
his heade, and pyched it vp an ende: & pow-  
dered oyle in the top of it. And he called the name  
of the place Bethell, but the name of the cite  
was called Lus before tyme. And Jacob vowed  
a vowe, sayinge: If God wyl be wth me, and  
wyl kepe me in thys pournay whych I go, and  
wyl gyue me breade to eate, and clothes to put  
on, so y<sup>e</sup> I come agayne vnto my fathers house  
in snurtye, then shall the Lorde be my God, and  
thys stone whych I haue set vp an ende, shalbe  
Goddes house: and of all that thou shalt geue  
me, wyl I gyue the tenth vnto the.

**C The xxix. Chapter.**

**C** Jacob cometh to Laban & serueth. vii. yeres for Rachel. Lea  
was brought to hys bed in steade of Rachel. He marryeth them  
both, & serueth per. vii. yeres more for Rachel. Lea conceyueth.

**I**hen Jacob lyfte vp hys fete and came  
into the caste countrey. And as he lo-  
ked abonte, beholde there was a wel  
in the filde, and thre flockes of shepe  
lape therov: for at that wel were the flockes wa-  
tered: and there was a great stone vpon the wel-  
les mouth. And thither were all the flockes  
brought, and they rouled the stone from the wel-  
les mouth, and watered the shepe & put the stone  
agayne vnto the welles mouth vnto hys place.  
And Jacob sayd vnto them: brethren, whence  
be ye? And they sayde: of haran are we. And he  
sayde vnto them: knowe ye Laban the sonne of  
Isachar? They sayd: we knowe him. And he said  
vnto them, is he in good helth? And they sayde,  
he is in good helth, & beholde, his daughter Ra-  
chel cometh wth the shepe. And he sayde, lo, it is  
yet but hye daye, nether is it tyme that the catel  
shulde be gathered together, water ye the shepe  
and go and fede the. And they sayd, we may not  
vntyll all the flockes be brought together, & tyll  
they roll the stone from the welles mouth, & so we  
water oure shepe. Whyle he yet talked w them,  
Rachel came wth her fathers shepe, for she kept  
them. And allone as Jacob sawe Rachel, y<sup>e</sup> dou-

ghter of Laban his mothers brother, & the shepe  
of Laban his mothers brother, he went and rou-  
led the stone from the welles mouth, and watered  
the flocke of Laban hys mothers brother. And  
Jacob kyssed Rachel, and lyfte vp his voyce and  
wept: & Jacob told Rachel, y<sup>e</sup> he was her fathers  
brother & Rebeccas sonne. Therfore ranne she  
and tolde her father. And it happened when La-  
ban herde tell of Jacob his sisters sonne, he ran  
to mete hym: and embraced hym & kyssed him, &  
brought hym to his house. And he tolde Laban  
all the matter. To whom Laban said: wel, thou  
art my bone & my fleche. And he abode wth him  
the space of a moneth. And Laban sayd vnto Ja-  
cob: Though y<sup>e</sup> be my brother, shuldest thou ther-  
fore serue me for nought? tell me, what shall thy  
wages be? Laban had two daughters: the el-  
dest called Lea, and the yongest Rachel. Lea was  
tender eyed, but Rachel was bewtiful & wel fa-  
noured. And Jacob loued Rachel, & sayd: I wyl  
serue thee. vii. yeres for Rachel thy yongest dought-  
ter. Laban answered: it is better y<sup>e</sup> I geue her the  
then to another man: byde w me. And Jacob ser-  
ued. vii. yeres for Rachel and they seemed vnto  
hym but a fewe dayes, for the loue he had to her.  
And Jacob sayd vnto Laban: gyue me my wyfe  
that I may lye w her: for my dayes are fulfilled.  
Then Laban gathered together al y<sup>e</sup> men of the  
place, & made a feast. And when euen was come  
he toke Lea hys doughter & brought her to hym  
and he went in vnto her. And Laban gaue vn-  
to his doughter Lea, Bilha his mayde, to be her  
seruaunte. **C** (To whom when Jacob came in accordyng  
to the custome,) and when the mornyng was come  
beholde it was Lea. Then sayd he to Laban,  
wherfore hast thou playd thus w me? yd not I  
serue thee for Rachel? wherfore then hast thou be-  
gyled me? Laban answered: it is not y<sup>e</sup> maner of  
this place, to mary the yongest before the eldest.  
Pass out this weke, & then shal this also be ge-  
uen thee for the seruice whych y<sup>e</sup> shalt serue me yet  
vii. yeres more. And Jacob byd enen so, & passed  
out that weke, and then he gaue hym Rachel his  
doughter to wyfe also. And Laban gaue to Ra-  
chel his doughter, Bilha his hadmayde to be her  
seruaunt. So lay he by Rachel also, & loued Rachel  
more the Lea, & serued him per. vii. yeres more.

When the Lorde sawe that Lea was despy-  
sed, he made her fruitfull. And Rachel remay-  
ned barren. And Lea conceyued and bare a sonne  
and called hys name Ruben, for she sayde: the  
Lorde hath looked vpon my tribulacion. Nowe  
therfore my husbände wyl loue me. And she co-  
nceyued agayne and bare a sonne, and sayde: the  
Lorde hath herde that I am despyled, and hath  
therfore gyuen me thys sonne also, and she cal-  
led hys name Simeon. And she conceyued yet  
and bare a sonne, and sayd: nowe thys once wyl  
my husbände kepe me company, because I haue  
borne hym thre sonnes: and therfore was hys  
name called Levi. And she conceyued yet agayne  
and bare a sonne sayinge: nowe wyl I prayse  
the Lorde: therfore she called hys name Juda,  
and lefte bearynge.

**C The xxx. Chapter.**

Rachel

¶ Rachel and Lea beynge both barren geue theyr mayden vnto their husbande, and they bare hym chyldren. Jacob receaueth Laban in the conceauinge of the shepe and kyddes. Jacob receaueth for hym scrupes.

**A**bel when he sawe that he bare Jacob no chyldren, he enuyed her syster, and sayd vnto Jacob: Geue me chyldren, or els I am but deed.

And Jacob was wroth wyth Rabel sayinge: Am I in Goddes steade, which kepeth from the the frute of thy wombe? Then he sayd: here is my mayde Bilha, go in vnto her, and she shall beare vpon my lappe, that I maye be increased by her. And he gaue hym Bilha her handmayd to wyfe. And Jacob went in vnto her, and Bilha conceaued and bare Jacob a sonne. Then said Rabel. God hath geue sentece on my syde, and hath also herde my voice & hath geuen me a sonne. Therfore called she hym Dan. And Bilha Rabels mayde conceaued agayne, & bare Jacob another sonne. And Rabel sayd with godly wrestlynges haue I wrestled with my syster and haue gotten the vpper hande. And she called his name, Reubeni. When Lea sawe that he had left bearing the toke Silpha her maide, & gaue her Jacob to wyfe. And Silpha Leas mayde bare Jacob a sonne. The said Lea, good lucke: and called hys name Gad. And Silpha Leas mayde bare Jacob another sonne. Then sayde Lea, happye am I, for the doughters wyl cal me blessed. And called hys name Isser.

And Ruben went out in f dapes of f wheat haruest and found mandragoras in the felde & brought them vnto hys mother Lea. Then sayd Rabel to Lea: geue me of thy sonnes Mandragoras. To whom Lea answered: Is it not ynough that thou haske taken awaye my husbande, but woldest take awaye my sonnes Mandragoras also? The said Rabel: wel, let hym slepe wyth the thys nyght, for thy sonnes Mandragoras. And Jacob came from the felde at euen, & Lea went out to mete hym, and sayd: come in to me, for I haue bought the w my sonnes Mandragoras. And he slept wyth her f nyght. And God herde Lea that she conceaued and bare vnto Jacob the fyft sonne. Then sayd Lea God hath geuen me a rewarde, because I gaue my mayde to my husband, & she called hym Issachar. And Lea conceaued yet agayne, & bare Jacob the sixt sonne. And Lea sayde: God hath endued me w a good dowry. Nowe wyl my husbande dwel with me, because I haue borne hym fyve sonnes: and called his name Zabulon. After that she bare a doughter and called her name Dina. And God remembred Rabel, he hearde her, & made her fruitful: so that she conceaued and bare a sonne, and sayde: God hath taken awaye my rebuke. And she called his name Joseph sayinge: The Lord geue me yet another sonne. And allone as Rabel hadde borne Joseph, Jacob sayde to Laban: send me awaye that I may go vnto myne owne place & contrey, geue me my wyues and my chyldre for whome I haue serued the, & let me go: for I knowest what scrupce I haue done the. To whome Laban answered, yf I haue founde fauour in thy syght, for I suppose that f Lorde hath blessed

me for thy sake) appoint what thy rewarde shall be, and I wyl geue it the. But he sayd vnto him thou knowest what scrupce I haue done the, & in what takynge thy catell haue bene vnder me: No: it was but litle that thou haddest before I came, and nowe it is increased into a multitude and the Lorde hath blessed the for my sake. But nowe when shall I make prouysyon for myne owne house also? And he sayd: what shall I then geue the? And Jacob answered: thou shalt geue me nothyng at al, yf I wyl do thys one thinge for me, and then wyl I turne agayne and fede thy shepe, and kepe them.

I wyl go aboute al the shepe thys daye, and separte from them al the shepe that are spotted and of dyuerse coloures, and all blacke shepe amonge the lambes, and the partye, and the spotted amonge the kyddes: and the same shall be my rewarde. So that my ryghteousnes answere for me to morowe, and shall come for my rewarde before thy face, and euery one that be not speckled and partye amonge the goates, and blacke amonge the shepe, the same shall be thest with me.

And Laban sayd: So to, wold god it myght be accordynge to thy sayinge. Therfore he toke out the same daye the he goates that were partye and of dyuers coloure, and all the he goates that were spotted and partye coloured, and all f had whyt in them, & all the blacke amonge the shepe, and put them in the keepinge of his sonnes and let the dayes iourney betwyte hym selfe & Jacob. And so Jacob kepthe the reste of Labans shepe. Jacob toke rodde of grene poplar, bassell and of the chest nut trees, and pyllid wythe strakes in them, & made f wythe appare in the rodde. ¶ (But they that were whole, remayned grene: and thus was it made a variable coloure.) And put the rods whych he had pyllid, euen before f shepe, in the gutters & waterynge troges wher f shepe came to drynke, that they shulde conceane when they came to drynke. And the shepe conceaued before the rods, & brought forth lābes straked, spotted, and partye. And Jacob parted the lābes and turned the faces of f shepe toward spotted thinges and toward all maner of black, f was amonge the shepe of Laban namely, puttynge his owne flockes by them selfe, & not puttynge them with Labans shepe. And it fortunēd f in euery rammyng tyme of the stronger shepe, Jacob layde the rodde before the eyes of the shepe in the gutters: namely, that he myght make the conceane before the rodde. But when f shepe were feble, he put them not in. And so f febler were Labans and the stronger Jacobs. And the mā increased exceedingly, and had a great flocke, mayde seruantes, and men seruantes, camels and asses.

¶ The xxxi. Chapter.

¶ At the commaundement of God, Jacob departed from Laban, and toke hys goodes wyth hym. Rachel beareth her last chylde. Laban foloweth Jacob. The couenaunt betwene Laban and Jacob.

**B**ut he hearde the wordes of Labans sonnes, sayinge: Jacob hath taken awaye all f was our fathers, & of oure fathers goods hath he gotten al thys honoure. And Jacob behelde the countenance



of Laban and beholde, it was not as yester day.  
and per yester day. And the Layde sayd vnto Ja-  
cob, turne agayne into the lande of thy fathers,  
and to thy kynred, and I wil be with the. Ther  
fore Jacob sent and called Rabel and Lea to the  
felde vnto hys flocke, and sayde vnto them: I se  
poure fathers countenance & it is not toward me  
as yester daye, and per yester daye. But the  
God of my father hath bene wryth me. And ye  
knowe howe that I haue serued poure father w  
all my myghte. But poure father hath deceyued  
me, and chaunged my wages. x. tymes: but God  
suffred by: not to hurte me. When he sayde, the  
spotted shalbe thy wages, then all the shepe bare  
spotted. And when he sayd: the streaked shal be  
thy reward, then bare all the shepe streaked: thus  
hath God taken awaye pour fathers shepe, and  
gauen them me. But in ram mynge tyme it hap-  
pened, that I lyfted by myne eyes and saue in a  
dreme, and beholde & rammes leaped vpon the  
shepe that were streaked, spotted and party. And  
the Angell of God spake vnto me in a dreme,  
sayinge: Jacob. And I answered: here am I.  
And he sayd: lyfte by now thyne eyes, and se  
all the rammes leappyn vpon the shepe that are  
streaked, spotted and partye: for I haue sene all  
that Laban doth vnto the, I am & God of \* Be-  
thell, where thou anoyntedst the stone, & where  
thou vowedst a vowe vnto me. Nowe therfore  
arise and get the \* out of thys countrey, and re-  
turne vnto the lande where thou wast borne.

Then answered Rabel, and Lea, and sayde  
vnto hym: haue we a porcion and inheritaunce  
in our fathers house? Dost not he count vs enen  
as straungers: for he hath solde vs, & hath euen  
eaten by our money. But all the ryches whiche  
God hath taken from our father, that is oures  
and our chyldrens. And nowe what soeuer God  
hath sayde vnto the, that do. Then Jacob rose  
up, and let hys sonnes and wyues by vpon ca-  
mels, and carped awaye all hys flockes, and all  
his substance whiche he had procured, hys ry-  
ches and possessions which he had gotten in Me-  
sopotamia, for to go to Abac hys father vnto  
the lande of Canaan. But Laban was gone to  
\* where his shepe, and Rabel had stolen her fa-  
thers ymages. And Jacob stole awaye the best  
of Laban the Syrian, in that he tolde hym not  
that he fled. So fled he and all that he had, and  
made hym selfe ready, and passed ouer the ruer,  
and se: hys face streight toward the mount Si-  
lead. Upon the thyrde daye after, was it tolde  
Laban that Jacob fled. Then he toke hys bze-  
thren wryth hym, and folowed after hym seven  
dayes iourney, and overtoke hym at the mount  
Silead. And God came to Laban the Syrian  
in a dreme by nyght, and sayde vnto hym: take  
hede that thou speake not to Jacob oughte saue  
good. And Laban overtoke Jacob: and Jacob  
had pitched by tent in the mount. And Laban  
wryth his bzethren pitched theyr tent also vpon  
the mount Silead. And Laban sayde to Jacob:  
Why hast & thys done to steale awaye my berte  
and carpe awaye my daughters as though they  
had bene taken captiue wryth the swerd?

Wherefore wentest thou awaye secretly vn-  
knowne to me, and dydest not tell me, that I  
myght haue brought the on the waye to myn  
syngynge, tymrel and harpe, and hast not suffe-  
red me to kysse my chyldren and my daughters.  
Thou wast \* a foole now to do it, for I am able  
to do you ryl. But & God of your father spake  
vnto me yester daye, sayinge take hede that thou  
speake not to Jacob oughte saue good. And now  
though thou wentest thy waye, because & lon-  
gest after thy fathers house, yet wherefore hast  
thou stolen my goddes. Jacob answered & said  
to Laban: because I was afrayde, and thought  
that thou woldest haue taken awaye thy dought-  
ters from me. But <sup>where as thou sayest that to my</sup>  
<sup>change</sup> with whome soeuer thou fyndest thy god-  
des, let hym dye, here befoze our bzethren. Weke  
that thine is by me, and take it to the. But Ja-  
cob wyl not that Rabel had stole them. Then  
went Laban into Jacobs tente, and into Leas  
tente, & into the two maydens tentes: but foude  
them not. Then wente he out of Leas tente, and  
entred into Rabels tente. And Rabel had taken  
the ymages and put them in the camels strawe,  
and satte downe vpon them. And Laban serched  
all the tente: but founde them not. Then sayde  
he to her father: my lord, be not angyre that I  
can not ryle by befoze the, for the custome of we-  
men is come vpon me. So serched he but found  
not those ydois. And Jacob was wroth, & chode  
wryth Laban. Jacob also answered and sayde to  
hym: what haue I respaced of what haue I of-  
fended, that thou folowedest so after me? Thou  
hast serched all my stuffe, and what haste thou  
foude of al thy household stuffe: put it here befoze  
thy bzethren & myne & they may indge betwixt  
vs both. Behold: This twenty yere haue I ben  
wryth the, thy shepe and thy goates haue not ben  
baren, & the rammes of thy flocke haue I not ea-  
ten. What soeuer was toyme of bestes, I brought  
it not vnto the, but made it good my selfe: of my  
hade dydst & requyre it, eue as it & was stole by  
daye or nyght. By daye the heate consumed me, &  
the frost by nyght, & my slepe departed fro myn  
eyes. Thus haue I bene xx. yere in thy house,  
and serued & \*. riis. yeres for thy \*. daughters  
and syre yeres for thy shepe, and thou hast cha-  
ged my reward ten tymes. And except the God  
of my father, the God of Abraham, and & feare  
of Abac had ben wryth me, surely thou haddest  
sent me awaye nowe all emptye. But God be-  
helde my tribulacyon, & the labour of my han-  
des, and rebuked the yester daye.

Laban answered and sayd vnto Jacob: these  
daughters are my daughters, and these chyldre  
are my chyldren, and these shepe are my shepe,  
and all that thou seyst, is myne. And what can  
I do thys daye vnto these my daughters, or vnto  
thy chyldren whiche they haue borne?  
Nowe therfore come on and let vs make a bonde  
I and thou, whiche maye be a wytnesse betwene  
the and me. Then toke Jacob a stone, and sette  
it by an ende, and Jacob sayde vnto hys bze-  
thren: gather stones. And they toke stones,  
and made an heape, and they byd eate there vpon  
the

the heave. And Laban called it **Jeg or Daba-**  
**dutha**, but Jacob called it **Silad**, (as other of them  
according to precept of the stone language)

Then sayd Laban: this heape is \* wytnesse  
betwene the and me this daye: therefore is it cal-  
led Gilead. *¶* (that is a heape of wytnesse) and \* Hiz-  
pah: for he sayde. The Lord loke betwene me  
and the wofe we are departed one from another.

¶ If thou shalt beere my daughters, or shalt take other wyues besyde my daughters. Here is no man with vs: behold, God be wytnesse betwixt the and me. And Laban sayde mozeouer to Iacob: beholde, thys heape and this marke which I haue set here, betwixt me and the: this heape be wytnesse and also this marke that I wyl not come ouer this heape to y, and y shalte not come ouer this heape & this marke vnto me: to do any harme. The God of Abraham, the God of Isaac & the God of theyr fathers be iudge betwixt vs

And Jacob swore by the feare of hys father  
Isaac. The Jacob did sacrifice vpon the mount  
and called hys betheren to eate bread. And they  
dyd eate bread & tarped al nyght in the hyl. And  
early in the morning Laban rose vp and kysed  
his chyldren & his daughters, and blessed them &  
Labā departyng, went vnto his place agayne.

¶ The. xxii. Chapter:

**C** The disson of the angrin: Jacob tenderly presentes unto  
hys brother Esau. Howe he wrestled with the angel which  
chaunged hys name and called hym Israti.

**B**Ut Jacob went forth on hys journey  
And ſ Angels of God came, and met  
hym. And when Jacob ſawe them, he  
ſayd thysis Goddes hoſt: & called the  
name of ſ ſame place \* Mahanaim. (that is an ar  
mpe.) And Jacob ſente meſſengers before hym to  
Eſau his brother, vnto the lande \* of Seir & the  
felde of Edom. And he commaunded them ſaying  
Thus ſhal ye ſpeake to my Lorde Eſau: thy ſer-  
uaunt Jacob ſayth thus: I haue ſogeourned and  
bene a ſtraunger with Laban vnto thys tyme &  
haue oren, aſſes and ſhepe, men ſeruauntes, and  
wemen ſeruauntes, and haue ſent to ſhew it my  
Lorde, & I maye ſynde grace in thy ſight. And  
the meſſengers came agayne to Jacob, ſayinge:  
we came vnto thy brother Eſau, and he cometh  
agaynſt the and hath ſoure hundred men wyth  
hym. But Jacob was greatly afrayde, & wyſte  
not whych he wape to turne hym ſelfe, & deuyded  
the people that was wyth him and the ſhepe and  
oren and camels into ii. compaynes: and ſayde:  
If Eſau come to the one parte and ſmyte it, the  
other ſhall ſaue it ſelfe.

**E** And Jacob sayde agayne: O God of my fa-  
ther Abraham, and God of my father Isaac: Lord  
Gen. 37. 1. which saydest vnto me: \*returne vnto thy coun-  
tre and to thy kynred, & I will do all well with  
the. I am not worthy of the least of all the mer-  
cyes and truthe whiche thou hast shewed vnto  
thy seruaunt. For with my staffe came I ouer  
this Iordane, and now haue I gotte .ii. houses  
Helpme from thy handes of my brother Esau  
for I feare him: lest he wyl come and synke the  
mother with the chyldre. Thou saydest: I will  
surely do the good, & make thy sede as s<sup>e</sup> sand of  
the see, which can not be nombred for multytude.

And he tarped there the same nyght, 9 toke of  
that wyppen came to hande, a pience for 6 shil-  
lens brother. ii. hidged the goates and. xx. he gon-  
tes. ii. hidged theye and. xx. camels: thirty milche  
camels with their coltes. xi. hyns, 9. x. bulles. xx.  
the asses and ten foies: and deliuered them into  
the hande of hys seruantes, euery dyone by them  
selues and sayd vnto his seruantes: go forth be  
fory me, and put a space betwix. dyour, 9. dyone  
And he commaunded the formost sayyng.

¶ Of Esau my brother mite the and a re the. say  
inge: whole art thou, & whyther goest thou: and  
wole are these that go befoze the? & thalt saye:  
they be thy seruauts Jacobs, & it is a present sent  
vnto my Lorde Esau, and beholde, he hym selfe  
commeth after vs: And so comāunded be the se  
conde, and the thyrde, & all that folowed the o:ro  
ues saying of this maner: se þ you speake vnto  
Esau when ye mete hym, and say mozeouer: thy  
seruauit Jacob also cometh after vs, fo: he said  
I wyl peace his wrath with the present that go  
eth befoze me, and afterwarde I wyl se hym my  
selfe, yf peradventure he wyl receaue me to grace  
So went the present befoze him and he taried al  
that nyghte in the cōpanye, and rose vp the same  
nyght, and toke hys two wyues & his two may  
dens, and hys eleuen sonnes, & went ouer þ fo:de  
Iacob. And he toke them & sent the ouer þ ryuer  
and sent ouer that he had, carped behynde hym  
selfe alone. And there wrestled a mā with hym  
vnto the breakyng of þ daye. And whē he sawe  
that he could not preuaile agāstt hūn, he smote  
hym vnder the thy e, and the synowe of Jacobs  
thye thranke, as he wrestled wyth hym. And he  
sayd: let me go fo: the daye breaketh. Whiche  
answered: I wyl not let the go, excepte þ blesse  
me. And he sayd vnto hym: what is thy name?  
he answered: Jacob. he sayd: thou shalt be cal  
led Jacob nomoze, but \* Israel. Fo: as a prince  
hast thou wrestled wyth God: and wyth man,  
and hast preuailed.

And Jacob asked hym sayinge: tell me thy name. And he sayd, wherefoze doest þo aske after my name: and he blessed him there. And Jacob called the name of the place \* Whenuel, for I haue sene God face to face, and my lyfe is preserued. And as he went ouer Whenuel, the sone rose vpon him, and he halted vpo his thye. And therefore is it that the chyldren of Israel eate nor of þ synowe that Whanne in that place of the thye, vnto this daye: because that he touched þ place of Jacobs thye in the synowe that Whanne.

¶ The xxiii. Chapter.

Cefau and Jacob are agree: and Jacob came into  
the hem.

**I**acob lyftronge vp hys eyes, looked, & beholde Elau came, hauynge with hym foure hundred men. And he deuyded the chyldren vnto Lea and vnto Rabel, and vnto the two mapdes. And he put the mapdes and theyr chyldren foremost: and Lea and her chyldren after, and Rabel, and Joseph byndermost. And he wente before them and fell on the grounde seven tymes vntyll he came vnto hys brother.

Esau\* came to meet him and embraced him.  
b uti and



and fell on hys necke and kysed hym, and they weper. And he lyfte vp hys eyes, and sawe the women, and the chyldren: and sayde: whence hast thou these? (And as they helonge vnto her.) And he answered: they are the chyldren which god hath geuen thy seruant. Then came the maydens fourth, and they: chyldren, and dyd they: obersaunce. Lea also with her chyldren came and dyd they: obersaunce. And last of all came Joseph & Rachel, and dyd they: obersaunce.

And he sayde: what is all the drewe whych I mette: he answered: that I may fynde grace in the syght of my Lozde. And Esau sayde: I haue ynoughe my brother, kepe that thou haste vnto thy selfe. To whome Jacob answered, obnap, but yf I haue founde grace in thy syght, receaue my present of my hande: for I haue sene thy face as though I had sene the face of god and thou haste had a good wyll toward me. Oh take my blessing that is brought the, for God hath had mercy on me. (Compynge me all thynges.) And I haue ynough. And so he compelled hym, and he toke it. And he sayd: let vs take oure iourney and go I wyll go before the. Jacob answered hym: my Lozde. Thou knowest, that the chyldren are tye, & the ewes & kyne wyth yonge vnder myne hande, whyche yf men shulde overduye but euē one daye all the shepe wyl dye. Oh let my Lozde go before hys seruante, and I wyll dyue saye and softe, accordynge as the catell that goeth before me and the chyldren, be able to endure vntyll I come to my Lozde vnto Seir.

And Esau sayde: let me yet leaue some of my folke wyth the. And he answered, what nedeth it? (Esau one thyng onely haue I aske of:) let me fynd grace in the syght of my lozde. So Esau wente hys waye agayne that same daye vnto Seir. And Jacob toke hys iourney toward Seir, and buyt hym an house, and made booches for hys catell. And therfore is it, that the name of the place is called Seir.

And Jacob came to Sealem a cytie of Sichem whiche is in the lande of Canaan: after that he was come from Sylopotomia, and pyched be fore the cytie, and bought a parcell of grounde (where he pyched his tente) of the chyldren of hemoz: Sichems father for an hundred peces of money. And he made there an autler, and called vpon the myghtye God of Israel.

### ¶ The xxxiii. Chapter.

¶ The rauynge of Dina Jacobs daughter by the murther of Sichem. And of the great bloudshedynge: and of the sonnes of Jacob.

**I**n the daughter of Lea: whiche she bare vnto Jacob, wente oute to se the daughters of the lande. Whome when Sichem the sonne of hemoz: & heuiter: lozde of that countrey sawe, he toke her, and lay with her, and forced her: and his herte laye vnto Dina the daughter of Jacob. And he loued that damsell: and spake kindly vnto her, and Sichem spake vnto his father hemoz, saying: geue me this mayden vnto my wyfe.

And Jacob herde that he had defyled Dina his daughter, his sonnes beyng with they: catell

in the felde, and he helde his peace, vntyll they were come. And hemoz the father of Sichem went out vnto Jacob to comen with hym. And when the sonnes of Jacob cōmynge out of the felde hearde it, it grieved them, & they were not a lytle wroth, because he had wrought folpe in Israel, in that he had lpen vnto Jacobs daughter whiche thyng ought not to be done. And hemoz: communed with them, sayinge: the soule of my son Sichem longeth for your daughter: gyue her hym to wyfe, and make mariages with vs: and gyue your daughters vnto vs, and take oure daughters vnto you, and ye shal dwell with vs, and the lande shal be before you, dwell and do your vailnesse, and haue your possessions therein. And Sichem sayde vnto her father and her brethren let me fynde grace in your eyes, and whatsoeuer ye appoynt me, that wyll I gyue. Alike scilpe of me both the dowrye and gyftes, and I wyll gyue accordynge as ye say vnto me so that ye gyue me the damsell to wyfe.

But the sonnes of Jacob answered to Sichem, and hemoz: his father talkynge amonge them selues deceytfully, because he had defyled Dina they: syster. And they sayd vnto them: we can not do this thyng that we shoulde gyue our sister to one that is vncircumcised, for that were a shame vnto vs. But in this wyll we consent vnto you. Yf ye wyl be as we be and all the men chyldren amonge you be circumcised, then wyll we gyue our daughters to you, and take your daughters to vs, and wyll dwell with you, and be one people. But and yf ye wyl not berken vnto vs to be circumcised, then wyll we take our daughter & go our wayes. They: wordes pleased hemoz: and Sichem his sonne. And the yonge man deserde not for to do the thyng because he had luste to Jacobs daughter: he was also moost set by of all that were in his fathers house. Then hemoz and Sichem his sonne went vnto the gate of they: cytie, and communed with the men of they: cytie, saying: these men are vnfayned toward vs, and dwell in the lande, and do they: occupacyon therein. And in the land is roume ynoughe for them: we wyll take they: daughters to wyues, and gyue them our daughters, onely herein wyll they consent vnto vs: for to dwell with vs and to be one people: yf all the men chyldren that are amonge vs be circumcised as they are. Shal not their goodes and their substance and all they: catell be ouys, onely we consent vnto them? For they wyl dwell with vs. And vnto hemoz and Sichem hys sonne berkened all that wente out of the gate of his cytie. And all the men chyldren were circumcised whatsoeuer went out of the gates of his cytie. And it happened the thyrde day (when it was paynfull to them) two of the sonnes of Jacob Simeon and Levi, Dinas brethren toke ciether of them bes: & swerde and went into the cytye boldly: and slew all that was male, & slew also hemoz and Sichem his sonne with the edge of the swerde, and toke Dina out of Sichems house, and went they: waye.

And the sonnes of Jacob commynge vpon the deed

deed, spoiled the cytie, because they had despyled  
they: sytter: and toke their shepe, oxen, and their  
asses, and whatsover was in the citie, and also  
in the felde. And all they: goodes and all their  
chyliden and they: wyues, toke they captiue,  
and made haouche of all that was in the house.

But Jacob sayde to Symeon and Leui: ye  
haue troubled me and made me synke before the  
inhabytours of the lande, before the Cananite,  
and the Hethite. And I beinge fewe in num-  
bre, they shall gather them selues together a-  
gains me, and slaye me, and so shall I and my  
house be destroyed. And they answered: shoulde  
they deale with our sytter as with an whore?

¶ The xxxv. Chapter.

*C Jacob goeth by vnto Bethel, and buryeth his wyues  
vnder an oke. Deboia dyeth. Jacob is called Israel.  
The lande of Canaan is promysed hym. Rachel dyeth  
in labour: when she becometh his fathers concubine.  
The death of Isahac*



And God sayde vnto Jacob: aryse:  
and get the vp to Bethel and dwell  
there. And make there an alter vnto  
God, for he appeared vnto the: when  
thou fleddest from the face of Esau  
thy brother. Then sayde Jacob vnto his hous-  
holde and to all that were with hym: put awaye  
the straunge goddes that are amonge you, and  
be cleane, and chaunge your garmentes, for we  
wyl aryse and go vp to Bethel, and wyl make  
an alter there, vnto God which herde me in the  
day of my tribulation, and was with me in the  
waye which I went.

And they gone vnto Jacob all the straunge  
goddes which they had in they: hande, and all  
they: earynges which were in they: eares, and  
Jacob hpd them vnder an oke, which was by  
Shechem. And when they departed, the feare of  
God fel vpon the cyties that were round about  
them. And they dyd not folowe after the sonnes  
of Jacob. So came Jacob to Lus which is in  
the lande of Canaan. The same is Bethel, he  
and all the people that was with hym. And he  
buiilded there an alter, and called the place: The  
God of Bethel: because that God appered vnto  
him there, when he fled fro the face of his brother.

\* But Deboia Rebbecca's nourish dyed, and  
was buryed beneth Bethel vnder an oke. And  
the name of it was called: the oke of lamentacion.  
And God appeared vnto Jacob agayne, after  
he came out of Mesopotamia, and blessed hym,  
and God sayde vnto hym: thy name is Jacob.  
Notwithstandyng, thou shalt be nomore called  
Jacob, but Israel: helpe thy name. And he cal-  
led his name Israel.

And God sayde vnto hym: I am God al-  
myghty: growe, and multiplie: people and a  
multitude of people shall spryng of the: yea and  
kynge shall come out of thy loynes. And the  
lande which I gaue Abraham and Isahac, wyl  
I gyue vnto the, and vnto thy seed after the wil  
I gyue that land also. And so God departed vp  
from him in the place where he had talked with  
hym. And Jacob sette vp a marke in the place  
where he talked with him, and a marke of stone  
and poured oyle thereon, and poured

also oyle thereon, and Jacob called the name of  
the place where God spake with him: Bethel.

And they departed from Bethel, and when  
he was but a felde byaded from Ephraim. Ra-  
chel beganne to trauaile: and in traualyng,  
she was in peryll. And it happened, as she was  
in paynes of her laboure, the midwyfe sayd vn-  
to her: feare not: for this sonne is thine also.

Then as her soule was a departyng: that she  
must dye, she called his name Ben-Ony: for  
the sonne of my payne. But his father called him Ben-  
Jamin. And thus  
died Rachel, and was buryed in the waye to E-  
phraim, which is Bethlehem. And Jacob set vp  
a stone vpon her graue, which is called Rabels  
grauel stone vnto this daye. And Israel wente  
thence, and pitched vpon his tente beyonde the  
tower of Eder. And it chanced, as Israel  
dwelt in the lande, that Ruben wente, and laye  
with Silba his fathers concubine, and it cam  
to Israels care. The sonnes of Jacob were. xii. in  
nombze. The sonnes of Lea. Ruben Jacobs el-  
dest sonne, and Simeon, Leui, Iuda, Isachar, &  
Zabulon. The sonnes of Rachel: Joseph and Be-  
Jamin. The sonnes of Silba Rabels mayde:  
Dan and Nephthali. The sonnes of Silpha Le-  
as mayde, Gad and Aser. These are the sonnes of  
Jacob which were bozne him in Mesopotamia.

And so Jacob came vnto Isahac his father  
to Mamre vnto Syrach Arba which is in He-  
bron: where Abraham and Isahac sojourned as  
strangers. And the dayes of Isahac were an  
hundred and lxxx. yeres: and Isahac fel sick and  
died, and was put vnto his people, beinge olde  
and full of dayes. And his sonnes, Esau and Ja-  
cob buryed hym.

¶ The xxxvi. Chapter.

*C The wyues of Esau. Jacob and Esau are  
reche. The generacyon of Esau. Esau dwelt  
in the hill Seir.*



These are the generacions of Esau.  
The same is Edom. Esau toke his  
wyues of the daughters of Canaan:  
Ada daughter of Elis an Hethite,  
and Tholibama daughter of Ana,  
the daughter of Zibe an Heuyte, and Basmath  
Jismar's daughter, and sytter of Nebaioth.  
And Ada bare vnto Esau, Eliphaz: and Basa-  
math bare Reguel. And Tholibama bare Iuz  
and Jaclan an Hozab. These are the sonnes of  
Esau which were bozne him in the land of Canaan.

And Esau toke his wyues and his sonnes,  
and daughters, and all the soules of his house:  
his goodes, and all his cattell, and all his sub-  
staunce which he had gotten in the lande of Ca-  
naan, and went into a country awaye from the  
face of his brother Jacob: for their reproches was  
moche, and they coulde not dwell togyther, and  
the lande wherein they were strangers, coulde  
not receyue them, because of they: possesion.

Thus dwelt Esau in mount Seir. The same  
Esau is Edom. These are the generacions of  
Esau father of the Edomites in mount Seir,  
and these are the names of Esaus sonnes: Eli-  
phas, the sonne of Ada the wyfe of Esau, and  
Reguel the son of Basmath the wyfe of Esau.

b.v. And



And the sonnes of Eliphas were Theman, Omar, Zepho, Gaeth, and Kenas. And Thumna was concubine to Eliphas Elus sonne, and bare vnto Eliphas, Amalech. And these be the sonnes of Ida Elus wyfe. And these are the sonnes of Reguel: Rabath, Serah, Samma, & Wila: these were the sonnes of Salimath Elus wyfe. And these were the sonnes of Ahalibama the daughter of Ana daughter of Zebion Elus wyfe, and she bare vnto Elau, Icus, Isalam, and Rozah.

**C** These were dukes of the sonnes of Elau. The chyldren of \* Eliphas, the wyfe sonne of Elau were these: duke Theman, duke Omar, duke Zepho, duke Kenas, and duke Rozah, duke Gaetham, and duke Amalech. These are the dukes that came of Eliphas in the lande of Edom and these were the sonnes of Ida. These also are the chyldren of Reguel Elus sonne: duke Rabath, duke Serah, duke Samma, duke Wila. These are the dukes that came of Reguel in the lande of Edom. And these are the sonnes of Salimath Elus wyfe. These were the chyldren of Ahalibama Elus wyfe: Duke Icus, duke Isalam, duke Rozah: these dukes came of Ahalibama & daughter of Ana Elus wyfe. These are the chyldren of Elau, and these are the dukes of them: whiche Elau is Edom. These are the chyldren of Seir the hoirer, the inhabytoure of the lande: Lotban, Sobal, Zibeon and Ana, and Dilon, Eser & Dilon. These also are & dukes of the hoirers the chyldren of Seir in the lande of Edom. And the chyldren of Lotban were hoir and hemā. And Lotban's sister was called Thumna.

**D** The chyldren of Sobal were these: Alnan, Danabath, and Ebal, Zepho, and Onan. These are the chyldren of Zibeon. Ana and Ana, this was that Ana that founde mules in the wyldernesse, as he fed his father Zibeons asses. The chyldren of Ana were these: Dilon and Ahalibama the daughter of Ana. These are the chyldren of Dilon, hem, Dan, and Elban, Jerizan and Cheran. The chyldren of Eser are these: Silban, Seauan, and Akan: The chyldren of Dilon also are these: Uz and Iram.

These are the dukes that came of hoir: duke Lotban, duke Sobal, duke Zibeon, duke Ana, duke Dilon, duke Eser, duke Dilon. These be the dukes that came of hoir, after they: duke domes in the lande of Seir. These are the kynge that raygned in the lande of Edom, before there raygned any kynge vpon the chyldren of Israel: Bela the sonne of Beor raygned in Edomea, and the name of his cytye was Dinhaba. And when Bela dyed, Jobab the sonne of Zerah out of Bozra, raygned in his stede. When Jobab also was deed, Hufam of the lande of Theman raygned in his stede. And after the death of Hufam, Hadad the sonne of Bedad, whiche serue the Madianites in the feilde of the Moabites raygned in his stede, and the name of his cytye was Iuich. When Hadad was deed, Samla of Maresha raygned in his stede. When Samla was deed, Saul of the cytye Rebooth raygned in his stede. When Saul was

deed, Baalthanan the sonne of Achboz raygned in his stede. And after the death of Baalthanan the son of Achboz, Hadad raygned in his stede, and the name of his cytye was Dahu. And his wyues name Waderabel the daughter of Watted, the daughter of Weland.

These are the names of the dukes that came of Elau in the twelue kynredes, places and names: duke Thumna, duke Alua, duke Jerbeeth, duke Ahalibama, duke Ela, duke Pynon, duke Kenas, duke Theman, duke Widyar, duke Wadgiel, duke Iram. These be the dukes of Edomea, accordyng to they: babtyracyons, in the lande of they: posselions. This Elau is the father of the Edomytes.

### **C** The xxxvii. Chapter

*(Joseph accuseth his brethren. Joseph's dream is bare of his brethren, and sold to the Egyptians. Jacob bewepeth Joseph.)*



**I**acob dwelt in the lande wherein his father was a stranger, euen in the lande of Canaan. These are the generacyons of Iacob: When Joseph was leuenteene yere old, he kept shepe with his brethren, and the ladde was with the sonnes of Bilha and with the sonnes of Zilpha, his fathers wyues. And he brought vnto they: father an euill sayinge of them. But Israel loued Joseph more then all his chyldren, because he begat hym in his olde age, and he made hym a coote of many colours.

And when his brethren sawe that they: father loued hym more then all his brethren, they hated hym, and coulde not speake peaceably vnto hym. Moreover, when Joseph had dreamed a dreame, he tolde it his brethren, whiche hated hym yet the more. \* And he sayde vnto them: deare, I praye you, this dreame whiche I haue dreamed: Beholde, we were byndyng weues in the feilde: and lo, my shefe arose, and stode vpryght, and yours stode rounde about, and made obershaunce to my shefe. To whom his brethren sayd: shalt thou be our kynge in dede? Or shalt thou in dede haue domynion ouer vs? And they hated hym yet the more, because of his dreames and of his wordes.

And he dreamed yet an other dreame, and tolde his brethren, sayinge: beholde, I haue had one dreame more: me thought the sunne and the moone and xi. starres made obershaunce to me.

And when he had tolde it vnto his father and his brethren, his father rebuked hym, and sayde vnto hym: what is this dreame which thou hast dreamed? Shall I and thy mother, and thy brethren

then come to fall on the ground before the / And his brethren hated him, but his father noted the sayinge. His brethren also went to kepe they fathers shepe in Sichem, and Israel sayde vnto Joseph: doo not thy brethren kepe in Sichem: and I will sende the to them.

He answered: here am I. And he sayde vnto hym: goo, and se whether it be well with thy brethren, and the shepe: and bynge me word agayne. And so he sente hym oute of the vale of hebron, and he wnt to Sichem. And a certayne man founde him, and behold he was wandring oute of his waye in the felde, and the man asked hym: what seekest thou? he answered: I seeke my brethren, tel me I praye where they kepe shepe. And the man sayde: they are departed hence, for I herde them saye: let vs go vnto Dothan.

Thus went Joseph after his brethren, & found them in Dothan. And when they saw hym afar of before he came at them, they toke counsaile agaynst hym for to slaye hym. For one sayde to an other: Beholde, this dreamer cometh: come now therfore and let vs slaye hym, and cast him into some pyt, and we wyl saye a wyched beaſt hath deuoured hym, and we shall se what wyl come of his dreames. When Ruben hearde that he rpd hym out of theyr handes, & sayd: we wyl not kyll hym. And Ruben sayde moreover vnto them: shed not his bloude, but cast him into this pyt that is in the wyldernesse, and laye no hande vpon hym. (Thus he sayde.) Ramele, that he myght rpd hym out of theyr handes, and deliuer hym to his father agayne. I.

And it happned, that when Joseph was come vnto his brethren, they strypte hym oute of his coote, his partye coloured coote that was vpon hym, and they toke hym and caste hym into an emptye pyt, wherein was no water. And they sat them downe to eate bread. And as they lyfte vp theyr eys and looked about, there came a company of Imaelytes from Gilead, and theyr camels laden with spycery, baulme and myrrour: and were goinge downe to carry it into Egypt.

And Juda sayde vnto his brethren: what auayleth it yf we slaye our brother, and kepe his bloude secrete, come on and let vs sell hym to the Imaelytes, and let not our handes be vpon him: for he is our brother and our flesch. And his brethren were content. Then as the Imaelytes marchaunt men passed by, they drew, and lyft Joseph oute of the pyt, and solde hym vnto the Imaelytes for twenty peeres of syluer. And they brought hym into Egypt.

And when Ruben came agayne vnto the pyt, and founde not Joseph there, he rent his clothes and wnt agayne vnto his brethren, sayinge: the lad is not ponde, and whither shall I go? And they toke Josephs coote, and kyllled a goote, and bepped the coote in the bloude. And they sente that partye coloured coote, and brought it vnto their father, and sayd: This haue we founde: se, whether it be thy sonnes coote or no. And he knewe it, sayinge: it is my sonnes coote, a wyched beaſt hath deuoured hym, Joseph is rent in peces.

And Jacob rent his clothes, and put sacke cloth

aboute his loynes, and sorrowed for his sonne a longe season. But all his sonnes & all his daughters rose vp to comforte hym. Reuert helesse, he wolde not be comforted, but sayde: I wyl goo downe into the graue vnto my sonne mourning. And thus his father wept for hym. And the Madianites solde hym into Egypt vnto Putiphar a lord of Pharaos, and his chiefe stuarde:

### The xxxviii. Chapter.

The marriage of Iuda. The testamēt of Er and Onan, and the begetting of Gad that came thereupon. Iuda laye with his daughter Thamar. The birth of Schara and Jacob.



It fortuneth at that tyme that Judas wente downe from his brethren, and gate hym to a man called Hira of Odollan, and there he sawe the daughter of a man called Schara a Canaanite. And he toke her, and went into her. And she conceived and bare a sonne, and called his name Er. And she conceived agayne, and bare a son, and called hym Onan. And she conceived agayne, and bare yet a sonne, whome she called Sela: and he was at Chisib when she bare him.

And Judas gaue Er his eldest sonne a wyfe, whose name was Thamar. And Er Judas eldest sonne was wyched in the syght of the Lord and the Lord slewe hym. And Judas sayde vnto Onan: go into thy brothers wyfe, and mary her, that thou mayest lyffe vp seede vnto thy brother. And whē Onan perceyved that the seede shuld not be his, therfore whē he went into his brothers wyfe, he spylled it on the grounde, and gaue not seede vnto his brother. And the thynge which he dyd, displeased the Lord, wherfore he slewe hym also. Then sayde Judas to Thamar his daughter in lawe, remaine a wyddowe at thy fathers house, tyl Sela my sonne be growen, for he sayd: Lest peradventure he dye also as his brethren dyd. And Thamar went and dwelte in her fathers house.

And in proceſſe of tyme the daughter of Schara Judas wyfe dyed. Then Judas when he had lest mourninge, went vnto his shepe herders to Timnath he and his frende Hira of Odollan. And one tolde Thamar, sayinge: beholde, thy father in lawe goeth vp to Timnath, to see his shepe. And she put her wyddowes garmentes of from her, and couered her with a clooke, and disguised her selfe: & sat her downe in a comune place which is by the hys wayes syde to Timnath, for because she sawe Sela was growen and she was not gyven vnto hym to wyfe.

When Iuda sawe her, he thought it had bene an whore, because she had couered her face. And he turned to her vnto the waye, and sayde: come I praye the, let me lye with the, for he knewe not that it was his daughter in lawe. And she answered: what wylt thou gyue me for to lye with me? Then sayde he: I wyl sende the a kyd from the flocke. She sayde: Then gyue me a pledge, tyl thou sende it. He sayde: what pledge shall I gyue the? She answered: thy signet, thy bracelet, and thy staffe that is in thyne hande. And he gaue it her, and lay by her, and she was with child by hym. And she gat her vp, and wente and put

Gen. xxxviii. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Gen. xxxviii. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Gen. xxxviii. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.



her mantell from her, and put on her wyddowes rayment. And Judas sent the kynd by his frende of Odollam, for to receyue his pledge agayne from the wyddowes hande. But he founde her not.

**E** Then asked he the men of the same place, saying where is the whoze that sat openly by the wayes side? They answered: Ther was no whoze here. He came therfore to Juda agayne, and sayd vnto him: I cannot fynde her, and also the men of the place sayde: that there was no whoze there. And Juda sayde: let her take it to her, lest we be shamed. Beholde, I sent the kynd, and thou hast not founde her. And it came to passe, that after thre monethes, one told Juda, saying: Chamars thy

**I** daughter in lawe hath playd the whoze, and is playinge. The whoze is become great with childe. And Juda sayd byngge her forth, that she maye be byent. And when they brought her forth, she sent to her father in lawe saying: by the man vnto whome these thynges pertaine am I with childe. And sayde also, loke whose are this seale, byace let, and this staffe. And Juda knewe them and sayde: she hath bene more ryghteous then I, because I gaue her not to Dela my sonne. And he laye with her nomore. It fortuned, when tyme was come that she shulde be deliuered, beholde, there was two twynnes in her wombe. And it fortuned that when she traueled, the one put out his hande, and the myddwyfe toke and bounde a red threde about it, saying: this is come out first. And it chaunced, that he plucked his hande back agayne, and beholde, his brother came out. And she sayde: wherfore haste thou rent a rent vpon the? and called his name Pharez. Afterwarde came out his brother that had the red threde about his hand, and his name was called Zarah.

### The. xxiij. Chapter.

*God prospereth Joseph. Pharaons wyfe tempteth hym. He is accused & cast in prison. God hath mercy vpon him.*

**J**oseph was brought vnto Egypt: and Putiphar a lord of Pharaons (and his chiefe steward an Egyptian) bought him out of the Ismaelites which had brought hym thither. And God was with Joseph, and he became a luckye man, continuing in the house of his master the Egyptian. And his master sawe that God was with hym, and that God made all that he dyd to prospere in his hande.

And Joseph founde grace in his masters sight, and serued hym. And made hym ruler of hys house, and put all that he had in his hande.

And it fortuned so that tyme that he had made hym ruler ouer his house & ouer all that he had, the Lord blessed the Egyptians house for Josephs sake, & the blessing of the Lord was vpon all that he had in the house, and in the felde. And therfore he leste all that he had in Josephs hand, and lohed vpon nothyng that was with hym, save onely on the breede which he dyd eate. And Joseph was a goodly person, and well fauoured.

**A**nd it fortuned after this, that his masters wyfe cast her eyes vpon Joseph and sayde: come lye with me. But he refused, and sayde to hys masters wyfe: Beholde, my master wote not what he hath in the house with me, and hath co-

mited all that he hath to my hande. There is nomore greater in the house then I. Neither hath he kept any thyng from me, but onely the, because thou art his wyfe. How then can I do this great wickednesse & syn agaynst God? And after this maner spake he to Joseph daye by daye but he berkened not vnto her, to slepe nor heare or to be in her compaignye. And it fortuned on a certayne conueniente daye, that Joseph entred into the house, to do his businesse: and ther was none of the householders by, in the house. And he caught hym by the garment, saying: come slepe with me. And he leste his garment in her hande and fledde, and got hym out. And it chaunced, when she sawe that he had leste his garmente in her hand, and was fled out. *(And he not regarded)* she called vnto the men of her house, and tolde them, saying: Se, he hath brought in an Hebrew vnto vs to do vs shame: for he came into me for to haue slept with me. And I bega to crye with a loude voyce. And when he hearde that I lyfte vp my voyce and cryed, he leste his garment with me, and fled awaye, and got hym out.

And she layed vp his garment by her, vntill wher lozde came home. And she tolde hym wyth these wordes, saying: This Hebrews seruauent which thou hast brought vnto vs, came into me to do me shame. But as soone as I lyfte vp my voyce and cryed, he leste his garment with me, and fled out. When his master *(beinge to light of credence)* hearde these wordes of his wyfe which she tolde hym, saying: after this maner dyd thy seruauent to me, he waxed wroth.

And the master toke Joseph and put him in a prison, euen into the place where the hynges prisoners laye bounde. And there continued he in prison, but the Lord was with Joseph, and the Lord made hym merce, and got hym fauour in the sight of the lord of the prison. And the heper of the prison committed to Josephs hand all the prisoners that were in the prison house. And whatsoener was done there, that dyd he. And the heper of the prison lohed vnto nothyng that was vnder his hande, singe that the Lord was with hym. For whatsoener he dyd, the Lord made it to prospere.

### The. xli. Chapter.

*Joseph vpondueth the dreames of the two prisoners.*

**A**nd it chaunced after this, that the butler of the hyng of Egypte and his baker had offended the lord of Egypte. And Pharaon was angrie agaynst his two officers, agaynst the chiefe butler and the chiefe baker: and put them in warde in his chiefe stewards house: euen in the prison and place where Joseph was bound. And the chiefe steward gaue Joseph a charge wth them, & he serued them. And they continued a season in ward: And they dreamed either of them in one night both the butler & the baker of the hyng of Egypte which were bounde in the prison house, either of them his dreame, and each mannes dreame of a sondry interpretation. When Joseph came in vnto them in the morning, and lohed vpon them, beholde, they were sad.

And he asked Pharaoh's officers that were with him in his masters warde, saying: wherefore loke ye so sadlye to daye? They answered hym: we haue dreamed a dreame, and haue no man to declare it. And Joseph sayde vnto them: Do not interpretynge belonge to God: yet tel me: and the chefe butler tolde the dream to Joseph, and sayde vnto hym: In my dreame me thought there stode a vyne before me, and in the vyne were .iii. bzaunches, and it was as though it budded, and her blossomes shot forth: and the grapes therof waxed rype. And I had Pharaohs cup in my hande, and toke of the grapes, and brought them into Pharaohs cup, and deliuered Pharaohs cup into his hande. And Joseph sayde vnto him: this is the interpretation of it. The thre bzaunches are thre dayes: for within thre dayes shall Pharaoh lyfte vp thynne heed, and restore the vnto thynne office agayne, and I shalte deliuer Pharaohs cup into his hande after folde manner wherein I wait: wont to gyue hym drinke. But yf thou thynke on me with the, when thou art in good case, shewe mercy (I praye the) vnto me. And make mencyon of me to Pharaoh, & bypunge me out of this house: for I was stollen out of the lande of the hebrues, & here also haue I done nothyng at all wherefore they shuld haue put me into this dongeon. When the chefe baker sawe that the interpretation was good, he sayd vnto Joseph: me thought also in my dreame that I had thre wycker baskettes on myne heed. And in the uppermoost basket there was of all manner bakemeates for Pharaoh. And the byrdes byd eate them out of the basket that was vpon my heed. And Joseph answered and sayde: this is the interpretation thereof. The thre baskettes are thre dayes, for this daye thre dayes shall Pharaoh take thy heed from the, and shall hange thee on a tree, and the byrdes shall eat the flesh from the. And it came to passe the thre dayes which was Pharaohs byrthdaye, & he made a feast vnto all his seruantes. And he lyfted vp the heed of the chefe butler & of the chefe baker amonge his seruantes. And restored the chefe butler vnto his butlerhypp agayne: which also reached the cup in to Pharaohs hand, but he hanged the chefe baker out as Joseph had interpreted vnto them. After that byd the chefe butler remembre Joseph, but forgot hym.

**¶ The .xli. Chapter.**

Pharaohs dreames are expounded by Joseph. He is made ruler ouer all Egypt. He hath two sonnes: Manasses and Ephraim. The death becometh in Egypt.

And it fortuned after .ii. yeres, that Pharaoh dreamed, & behold he stode by a ryuers syde, and there cam out of the ryuer seven goodly kyne and fatted, and fed in the meddowe, and seven other kyne came vp after them out of the ryuer, euylfaoured and leane & thred, and stode by the other kyne vpon the bynke of the ryuer. And the euylfaoured and leane & thred kyne did eat vp the seven wellfaoured and fat kyne: and Pharaoh awoke. And he slept agayne, and dreamed the seconde tyme. And beholde, seven eares of cozne grew vpon one stalk, ranke and good

ly. And agayne, seven thynne eares blasted with the East wynde sprange vp after them: and the seven thynne eares deuoured the seven ranke &



full eares. And Pharaoh awoke, and se, it was a dreame. And when the morning came, his spyrite was troubled. And he sent and called for all the sorclapers of Egypt, & all the wyle men therof, and Pharaoh tolde them his dreame: but there was none of them that coulde interpretat it vnto Pharaoh. Then spake the chefe butler vnto Pharaoh, sayinge: I do remembre my faultes this daye. Pharaoh bringe augre with his seruantes put in warde in the chefe stuardes house bothe me and the chefe baker. And we dreamed both of vs in one nyght, and eche mans dreame of sondrye interpretation. And there was with vs a yonge man, an hebrue boyne, seruaunt vnto the cheffest stwarde. To whom when we told them, he declared our dreames to vs accordyng to cyther of oure dreames. And as he declared them vnto vs, even so it came to passe. For he restored me to myne office agayne, and hanged hym. Pharaoh sent therfore, and called Joseph.

And they brought hym hastily out of prison. And he shaued hym self, and chaunged his rayment, and came into Pharaoh. And Pharaoh sayd vnto Joseph: I haue seene a dreame & nomā can interpretate it, and I haue heard saye of the, that asone as thou hearest a dreame, thou canst interpretate it. Joseph answered Pharaoh, sayinge: Not I, but God shall gyue Pharaoh an answer of peace.

And Pharaoh sayd vnto Joseph: in my dreame me thought I stode by a ryuers syde, and there came out of the ryuer .vii. fat & fatted, and wellfaoured kyne & fed in the meddowe. And then seven other kyne came vp after them, poore & very euylfaoured, & leane & thred: suche as I neuer sawe in all this land of Egypt, they were so euylfaoured. And the leane & euylfaoured kyne did eate vp the fat & fatted kyne. And when they had eaten the vp, a man could not perceyue that they had eate them: but they were still as euylfaoured, as they were at the begynnyng. And I awoke. And I saw agayne in my dream, and beholde, seven eares sprang out of one stalk, full and fayre, and seven other eares agayne, withered, thin, and blasted with the east wynde, sprang vp after them. And the thynne eares deuoured the seven good eares. And I haue tolde it vnto the sooth sayers, but there was no man that coulde tel what it meant. And Joseph answered Pharaoh both Pharaohs dreames are one. And God



hard shewd Pharaon what he is aboute to do. The seuen good yere are seuen yeres: and the seuen good eares are seuen yeres also, and it is but one dreame. Lpheyple the seuen thyn and eynl fauoured hyn that came out after them, are seueres: and the seuen empye and blasted eares, shall be seuen yeres of hungre. This whiche I haue sayd vnto Pharaon, it is that god is about to do, and sheweth it vnto Pharaon.

**B**ehold, there came seuen yere of great plenteousnesse thowout all the lande of Egypte. And agayne, there shal a yere after the seuen yeres of hungre. And also p plenteousnesse shal be forgotten in the lande of Egypte. And the hungre shal consume the lande: neither shal the plenteousnesse be knowen in the land, by reason of p hungre that shal come after, for it shal be exceeding great. And as concerninge p the dreame was doubled vnto Pharaon the second tyme, behold, the thyng is certaynly prepared of God, and God wyll shortly bypnyng it to passe.

Now therfore let Pharaon prouyde for a mī of understanding and wylsom, and let hym gner the land of Egypte. And let Pharaon do this also that he make officers ouer p land, and take vp the fyth parte of the lande of Egypte in the seuen plenteous yeres, and let them gather al p foode of these good yeres that come, and lay vp coine vnder the hand of Pharaon, that there may be foode in the cyties, and there let them hepe it: that there maye be founde in store in the lande, agaynst the seuen yeres of hungre whiche shall come in the lande of Egypte, that the land perishe not thowt the hungre.

**E** And the sayinge pleased Pharaon and all his seruantes. Then sayde Pharaon vnto his seruantes: where shall we fynde suche a man as this is, in whom is the spirit of God? And Pharaon sayd vnto Joseph: for as moch as God hath shewd the al this, there is no man of understanding or of wysdome lyke vnto the. Thou therfore shalt be ouer my house, and accordyng to thy word shall all my people be ruled, onely in the hynges state wyll I be aboue the. And Pharaon sayde agayne vnto Joseph: beholde, I haue set the ouer all the lande of Egypte. And he toke of his rpyng from his hand, and put it vpon Josephs hand, and arrayed hym in cloth of raynes, and put a golden chayne aboute his necke, & set hym vpon the best charet that he had, same one. And they cryed before him: Bowe the knee, and Pharaon made hym ruler ouer all the lande of Egypte. And Pharaon sayde vnto Joseph: I am Pharaon, without the shall no man lyfe vp his hande or foote in all the lande of Egypte.

**I** And he called Josephs name zaphnath Baena. And he gaue hym to wyfe Asnath the daughter of Putiphar priest of On. Then wente Joseph abode in the lande of Egypte. And he was thynnyng olde when he stode before Pharaon kyng of Egypte. And Joseph departyng from the presence of Pharaon, went thowout all the lande of Egypte. And in the seuen plenteous yeres they made theys and gathered vp all the foode of the seuen plenteous yeres whiche

were in the lande of Egypte, and layed vp the same in the cyties. The foode of the seiden that grew round about euery cytie, layed be vp in p same. And Joseph layed vp coine in store, lyke vnto the lande of p se in multitude out of measure, vntyl he lest nombryng: for it was with out nombze. And vnto Joseph were boine two sonnes: before the yeres of hungre came whiche Asnath the daughter of Putiphar priest of On bare vnto hym. And Joseph called the name of the fyfthe sonne \* Manasse, for God (sayde he) hath made me forget all my labour and all my fathers householde. The name of the seconde called be Ephraim, for God (sayde he) hath caused me to growe in the lande of my trouble.

And when the seuen yeres of plenteousnesse p was in p lande of Egypte were ended, then came the seuen yeres of \* death accordyng as Joseph had sayde. And the death was in all landes: but in all the lande of Egypte was there yet foode. And when the lande of Egypte also bega to hunger, the people cryed to Pharaon for byed. And Pharaon sayde vnto all the Egyptians: go vnto Joseph, and what he sayd to you, that do. And the death was thowout all the lande. And Joseph opened all that was in the cyties, and solde vnto the Egyptians. For p hungre waxed soze in the lande of Egypte. And all countreyes came to Egypte to Joseph for to bye coine, because p the hungre was so soze in all landes.

#### The xlii. Chapter.

Josephs brethren came into Egypt to bye coine, and he knewe them, and tryed them. Asymon is put in prison the other returned to the father to let them go, but the father is loth to let them go, but at the last he granted it.

**A**nd Jacob seing p there was coine in Egypte, sayde vnto his sonnes: why gaze ye one vpon another? And he sayd: beholde, I haue herde that there is coine in Egypte. \* Set you downe thether and bye vs coine fro thence, that we maye lyue and not dye. So wente Josephs ten brethren downe to bye coine of the Egyptians. But Beniamin Josephs brother wolde not Jacob sende with his other brethren, for he sayde, lest some mysfortune happen hym. And the sonnes of Israel came to bye coine amonge other that came, for there was death in the land of canaan. And Joseph was gouerner in p lande and solde to all the people of the lande. And his brethren came, and fell flat on the grounde before hym. When Joseph sawe his brethren, he knewe them: and made him selfe straunge vnto them, and spake roughlye vnto them, sayinge: Whence come ye? They answered: out of p land of Canaan, to bye bycayle. And Joseph knewe his brethren, but they knewe not hym.

And Joseph remembred his dreames which he dreamed of them, and sayde vnto them: ye are spyes, and to se where the land is weak is your commynge. And they sayde vnto hym: naye my lord, but to bye bycayle the seruantes are com. We are all one mans sonnes, and meane truly, and the seruantes are no spyes. And he sayde vnto them agayne: naye, but euen to se where p land is weak, is your commynge. And they sayde

sayde: we thy seruantes are twelue brethren,  
the sonnes of one man in the lande of Chanaan.  
And behold, the pongest is this daye with oure  
father, and one woman woteth where he is. And  
Joseph sayde vnto them, that is it that I spake  
vnto you, saying: ye are spyes. herby ye shall be  
proued. By the lyfe of Pharao, ye shall not go  
hence, except your pongest brother come hyther.  
Sende out one of you which maye fet your bzo  
ther, and ye shall be kepte in prysen, that your  
wordes maye be proued, whether there be anye  
trathe in you: or els by the lyfe of Pharao ye are  
but spyes. And he put them in wardes thre dayes.

**E** And Joseph sayd vnto them the thryde daye:  
This do and lyue, for I feare God. If ye meane  
no hurte, let one of your brethren be bounde in  
the house of your prysen, and go ye and brynge  
the necessarye foode vnto your householdes, but  
brynge your pongest brother vnto me: that your  
wordes maye be tryed, and that ye dye not. And  
they dyd so. And one sayde to another: we haue  
verely synned agaynst oure brother, in that we  
sawe the anguish of his soule when he besought  
vs, and we wolde not heare hym: and therfore  
is this trouble come vpon vs. And Ruben an-  
swered them, saying: sayde I not vnto you that  
ye shoulde not synne agaynst the ladde: and ye  
wolde not heare. And se his bloude is requyred.

**D** They were not aware that Joseph vnderstode  
them, for he spake vnto them by an interpreter.  
And he turned from them and wepte, and tur-  
ned to them agayne and comined with them, &  
toke out Simeon from amonge them, & bounde  
hym before they eyes, and Joseph commaunded  
to fyll thyr sackes with corne, and to put euery  
mans money in his sacke, and to gyue them by-  
tyle to spende by the waye. And thus dyd he  
vnto them. And they laded they asses with the  
corne, and departed thence.

**E** And as one of them  
opened his sacke for to gyue his asse prouandie  
in fenne, he espyed his money: for it was in his  
sackes mouth. And he sayde vnto his brethren:  
my money is restored me agayne. For lo, it is e-  
uen in my sacke. And they berre sayled them, &  
they were astonnyed, and sayd one to another:  
why hath God dealt thus with vs? And they  
came vnto Jacob they father vnto the lande of  
Chanaan, and tolde hym all that had happened  
them, saying: The man, euen the lord of y lande  
spake roughly to vs and toke vs for spyes of the  
countrie. And we sayd vnto hym: we meane tru-  
ly, and are no spyes. We be twelue brethren, and  
sonnes of our father, one is awaye, and the yon-  
gest is this daye with our father in the lande of  
Chanaan. And the lord of the countrey sayd a-  
gayne vnto vs: herby shall I knowe if ye meane  
truly: leaue one of your brethren here with me,  
and take fode necessarye for your householdes and  
get you awaye, and brynge your pongest brother  
vnto me, that I maye knowe if ye are no spyes,  
but meane trulye: So wyll I deliuer you your  
brother, and ye shall occupie in the lande.

**E** And it fortuned as they emptied they sackes,  
beholde, euery manes bundel of money was in  
his sacke. And when both they and they father

sawe the bundels of money, they were afrayed:  
And Jacob they father sayde vnto them: We  
haue ye robbed of my chyldren: Joseph is awaye  
and Simeon is awaye, and ye take Ben Jamin  
awaye: All these thynges are agaynst me. Ru-  
ben sayd vnto his father: Slay my two sonnes  
if I brynge hym not to the agayne. He yuert him  
to my hande, & I wyll brynge hym to the agayne.  
And he sayde: my sonne shall not go downe with  
you. For his brother is ded, and he is left alone.  
If some mysfortune happen vnto hym by the  
waye whiche ye go, ye shall brynge my graue  
herd with sorowe vnto the graue.

**The xliii. Chapter.**

*When Ben Jamin was brought, they returned to  
gypt. Simeon is deliuered out of prysen. Joseph  
goeth to the and wept. They feast together.*



**A**nd the dertth was great in y lande.  
And it fortuned when they had ea-  
ten vp y corne which they brought  
out of the lande of Egypt, they fa-  
ther sayde vnto them: go agayne,  
and bye vs a lytle foode. Juda answered hym, &  
sayde: the man byd testyfy vnto vs, sayinge,  
I loke that ye se not my face except your brother  
be with you. If thou wyll sende our brother w  
vs, we wyll go downe, and by the foode. But  
if thou wyll not sende hym, we wyll not goo  
downe: for the man sayde vnto vs: loke that ye  
se not my face, except your brother be with you.  
And Israel sayde: wherfore delist ye so cruelly w  
me, as to tell the man that ye had yet a brother?  
**B** They answered: The mā asked vs straitlye of  
our kindred saying: is your father yet aliue? pane  
ye not yet an other brother? And we tolde hym  
accoordinge to these wordes. Coude we knowe  
that he wolde saye: brynge your brother downe  
with you? Then sayd Juda vnto Israel his fa-  
ther: Sende the lad with me, that we maye ryse  
and go, and that we may lyue and not dye: both  
we & thou, and also our chyldren. I wyll be sure-  
tye for hym, of myne handes shall thou requyre  
hym. If I brynge hym not to the agayne, and set  
hym before thyne eyes, & then leter me beate the  
blame for euer. Truly except we had made this  
taryng, by this, we had bene there twyse,  
and come agayne. And they father Israel sayd vn-  
to them: If it must nedes be so now: tha do thus.  
Take of the best frutes of the lande in your ves-  
sels, and brynge the man a present, a curtesye  
of bawling, & a curtesie of hony, spyes & myrr,  
nuttres and almondes. And take double money  
in your hande. And the money y was brought  
agayne in your sackes, take it agayne with you  
lest peraduenture it was som ouersyght.

**D** Take also your brother with you, and aryse,  
and go agayne to the man. And God almighty  
gyue you merce in the sight of the man, that he  
maye deliuer you your other brother, and this  
Ben Jamin, and I shall be robbed of my chyld,  
as I haue bene. Thus toke they the present and  
twyse so moche more money in they hande with  
Ben Jamin: and rose up, went downe to Egypt  
and stode before Joseph. When Joseph sawe  
Ben Jamin with them, he sayde to the ruler of  
his house: brynge these men home and lyeve and  
make



make redye, for the men shall dyne with me at noone. And the man dyd as Joseph hadde, and brought them vnto Josephs house. When the men were brought into Josephs house, they were afrayed, and sayde: because of the moneye that came in our saches mouthes at the fyfte tyme are we brought in, that he maye pyche a quarel with vs, and to laye some thyng to our charge and to bring vs in bondage and our asses also. Therefore came they to the man that was the ruler ouer Josephs house, and communed with him at the doore of the house, and sayde.

**E** **D** hy, we came downe byther at the fyfte tyme to bye foode: and as we came to an tyme it happened & we opened our saches, and beholde, eury mans money was in his sache with full weight. And we haue brought it agayne in our hande, and other moneye haue we brought also in our handes to bye foode, but we can not tell who put our money in our saches. And he sayd: peace be vnto you, feare not: yowre God and the God of yowre father hath gyuen you that treasure in yowre saches, I had your moneye. And he brought Symeon out to them, and the man led them to Josephs house, and gaue them water to wash theyr feet, and gaue theyr asses poulder. And they made redye theyr present agaynst Joseph came at none, for they bearde saye that they shulde cate bzeed there. When Joseph came home, they brought the presente into the house to hym which was in theyr handes, and fell flat on the grounde before hym. And he welcomed them curteously saying: is your father that olde man which ye tolde me of in good health? and is he yet aloue? they answered: thy seruant our father is in good helth, and is yet aloue. And they bowed downe theyr heedes, & made obeysaunce.

And he lyftynge vp his eyes, behelde his brother Ben Jamin his mothers sonne, and sayde: **\* is this your yonger brother, of whom ye sayd vnto me?** And he sayde: God be mercifull vnto the my sonne. And Joseph made hast for his herte dyd melle vpon his brother, and soughte where to wepe and entred into his chambze, and wepte there. And he washed his face, and came out, and refrayned hym selfe, and sayd: set bzeed on the table. And they prepared for hym by hym selfe and for them by themselves, & for the Egyptians which dyd cate with hym by themselves, because the Egyptians maye not eat bzeed with the Hebrewes, for that is an abhominacion vnto the Egyptians. And they satte before hym the eldest accordynge vnto the age, and the yongest accordynge vnto his youth. And the men mannapled amonge them selues. And they brought rewardes vnto them from before him: But Ben Jamins part was five tymes so much as any of theyr. And they dynking were dyonke to him.

#### The xliii. Chapter.

**E** Joseph accuseth his brother of the. Juba becometh father for Ben Jamin.

**A** **N** d he commaunded the ruler of his house saying: fill the mens saches wth foode, as much as they can carry, & put eury mans money in his sache mouth, & put my silver cup

in the saches mouth of the yongest, & his coine money also. And he did accordyng to the woide p Joseph had sayd. And in the moynynge a sone as it was light the men were let go, they & their asses. And wher they were out of the cite & not yet farre awaye, Joseph sayde vnto the ruler of his house: vp & folow after the men, and wher I dost ouertake them, I shalte saye vnto them: wherfore haue ye rewarded euil for good? is that not the cup in the which my lord dyynketh, and for the which he prophesyeth ye haue euill done & ye haue done. And when he ouertoke them, he sayde these same woordes vnto them. And they answered hym: wherfore sayest my lord suche woordes? God forbyd that thy seruantes shoulde do so: behold, the money which we found in our saches mouthes, we brought agayne to the out of the lande of Chanaan: howe then shoulde we steale out of thy lordes house, eyther silver, or golde, with whome soener of thy seruantes it be founde let hym dye, and we also will be my lordes bondemen. And he sayde: Howe also let it be accordyng vnto your woordes: he to whom it is founde, shalbe my seruant, and ye shall be harmelesse. And at ones eury man toke downe his sache to the grounde, and eury man opened his sache. And he searched, and beganne at the eldest and left at the yongest. And the cup was founde in Ben Jamins sache. Then they rente theyr clothes, and laded eurye man his ass, & went agayne vnto the cite. And Juba and his brethren came to Josephs house, for he was yet there, and they fell before hym on the grounde. And Joseph sayd vnto them: what dede is this which ye haue done? wote ye not & siche a man as I can prophesy? Then sayde Juba: what shal we say vnto my lord? what shal we speake or what excuse can we make? God hath founde out the wychednesse of thy seruantes. Behold both we and he with whom the cuppe is founde are my lordes seruantes. And he answered, God forbyd that I shulde do so, but the man to whom the cup is founde, he shalbe my seruant. And go ye in peace vnto your father.

Then Juba wnt vnto him and sayd: **O** my lord, let thy seruant speake a woide in my lordes eares, and be not wroth with thy seruant, for thou arte euen as Pharno. My lord asked his seruant, saying: haue ye a father or a brother. And we answered my lord: we haue a father that is olde, and a younge lad which he begat in his age: and the brother of the sayde lad is dead, and he is all that is left of that mother. And his father loueth hym. And thou saydest vnto thy seruantes: bringe hym vnto me, that I maye set myne eye vpon hym. And we answered my lord, & the lad coulde not go from his father, for yf he shoulde leaue his father, he were but dead. Then saydest thou vnto thy seruantes: except your yonger brother come with you, loke that ye le my face nomore. And when we came vnto thy seruant our father, we shewed hym what my lord had sayde: And our father sayde vnto vs: Go agayne, and bye vs a lytle foode. And we answered: we can not go downe.

Answerthe.

Nevertheless: of oure yongest brother go wyth vs, then wyll we go downe, for we maye not se the mannes face, excepte our yongest brother be wyth vs. And thy seruauit our father sayd vnto vs: ye knowe that my wyfe bare me two sonnes. And the one wente out from me, and I said of a surety he is tozme in pcees, and I sawe him not sence. And ye take this also awaye from me. If some mysfortune happen vpon hym, \* ye shal brynge my graye head in sorowe vnto my graue.

Nowe therfore, when I come to thy seruauit my father, and the lad be not wyth vs, (seynge þy hys lyfe hageth by the laddes lyfe) then shall it come to passe, that as soone as he seeth that the lad is not come, he wyll dye. So shal we thy seruantes bryng the gray hedde of thy seruauit our father wyth sorowe vnto the graue. For I thy seruauit became surte for the ladde before my father and sayde: \* yf I brynge hym not vnto the agayne, I wyll beare the blame vnto my father all my lyfe longe. Nowe therfore let me thy seruauit byde here for the lad, and be my lordes bondman: and let the lad go vp with his brethren. For how can I go vp to my father, if the lad be not wyth me? I wolde se the wretchednes that shal come on my father.

#### ¶ The. xlv. Chapter.

¶ Joseph maketh hym self knowne vnto his brethren, and sendeth for his father.

**J**oseph coulde no longer refrayne before all them that stode by hym. Wherefore he cryed: bryngge forth all the men from me. And there remayned no man with hym whyle Joseph vntered him selfe vnto his brethren. And he wept alowde, so that the Egyptians, and the house of Pharaos herde it. And Joseph sayde vnto his brethren: I am Joseph, doth my father yet lyue? And his brethren coulde not answere hym, they were so abashed at his pcesence. And Joseph sayde vnto his brethren: come nere to me, & they came nere. And he sayde: \* I am Joseph your brother \* whome ye solde into Egypte. Nowe therfore be not grieved therwyth, neyther let it seme a cruell thyng in youre eyes, that ye solde me hyther. For God byd sende me before you to saue lyfe. For this is the seconde yere of death in the lande, and yue mo are beynde in whych there shall neyther be earunge nor harvest.

Wherefore God sente me before you to make prouision, that ye myghte continue in the earth and to saue your lyues by a great deliuerance. So now it was not you that sente me hyther, but God: whych hath made me a father vnto Pharaos: and Lord of all hys house, and ruler thowoe out all the lande of Egypte. Haste you and goo vp to my father and tell hym. Thys sayeth thy sonne Joseph: God hath made me Lord of all Egypte. Come downe therfore vnto me, tarpe not. And thou shalt dwell in the lande of Golan: and byde by me, thou and thy chyldren, and thy chyldrens chyldren: thy shepe and thy beastes, and all that thou hast. And there wyll I make prouyson for the, for there

remayne yet fyue yeres of derthe, lest thou and thy household and all that thou hast come to pouertye. And beholde, your eyes dose, and the eyes also of my brother Ben Jamin: that myne owne mouth speaketh to you. Therfore tell my father of all my honoure in Egypte, and of all that ye haue sene, and make haste, and bryng my father hyther. And he fell on hys brother Bens Jamins necke and wepte, and Ben Jamin wept on hys necke. Whereouer he kyssed all hys brethren and wepte vpon them. And after that hys brethren talked wyth hym. And the tydynge came vnto Pharaos house, so that they said Josephs brethren are come, and it pleased Pharaos well and all hys seruantes.

And Pharaos spake vnto Joseph: saye vnto thy brethren, thys doye: lade your beastes and get you hence, vnto the lande of Canaan. Take your father, and your householdes: and come vnto me, and I wyll geue you the good of the land of Egypte, and ye shal eate of the fat of the lande. And thou also shalt commaunde them. Thys doye: take charrettes wyth you out of the lande of Egypte, for your chyldren and for your wyues: and bryng your father, and come. Also regard not your stuffe, for the good of all lande of Egypte is yours.

And the chyldren of Israel dyd euen so. And Joseph gaue them charrettes accordyng to the commaundemente of Pharaos, and gaue them vytaile also to speide by the waye. And he gaue vnto eche of them chaunge of rayment: But vnto Ben Jamin he gaue thre hundred peces of syluer, and fyue chaunge of rayment. And vnto hys father he sent after ysame maner ten asses laden wyth good out of Egypte, and ten she asses laden wyth corne, bread and meate: for his father by the waye. So sente he hys brethren a way to departe. And he sayde vnto them: se that ye fall not out by the waye.

They departed therfore from Egypte, and came into the lande of Canaan vnto Jacob theyr father, and tolde hym sayinge: Joseph is yet a lyue and is gouerner ouer all the lande of Egypt. And Jacobs herte wauered: for he beleued them not. And they tolde hym all the wordes of Joseph whych he had sayde vnto them. And when he sawe the charrettes, whych Joseph had sent to carpe hym, the spete of Jacob theyr father reuiued. And Israel sayde: I haue ynowgh that Joseph my sonne is yet a lyue: I wyll go & se hym yet that I dye.

#### ¶ The. xlv. Chapter.

¶ Jacob wyth all hys householdes goeth to Joseph into Egypte. The genealogie of Jacob. Joseph maketh hys father.

**I**srael toke hys iourneye wyth all that he had, and came to Beers Deba and offered offeringes vnto the God of hys father Israhel. And god spake vnto Israel in a vlyon by nyghte, sayinge: Jacob, Jacob. And he answered: here am I. And he sayde, I am God, the God of thy father, feare not to go downe into Egypt. For I wyll there make of the a great people. I wyll go downe wyth the into Egypte, and I wyll



also byngre & agayne, and Joseph shall put his hande vpon thyne eyes. And Jacob rose vp fro Beer Sheba. And 7 sonnes of Israel caried Jacob they: father, and they: chyldren, and they: wyues in the charrettes whiche Pharaos hadde sente to carpe hym. And they toke they: cattel & the goodes whiche they had gotten in the lande of Canaan, and came into Egypt: both Jacob and all his seide wyth hym, his sonnes and his sonnes sonnes wyth hym, his daughters and his sonnes daughters, and all his seide brought he wyth hym into Egypt. These are the names of the chyldre of Israel whiche came into Egypt both Jacob & his sonnes: \* Ruben, Jacobs first sonne. The chyldren of Ruben: Hanoch, & Palu, Hezon and Chaimi. The chyldren of Simeon: Jemuell, Jamin, Obad, Jacob, and Jozar, and Saul the sonne of a Cananysh woman.

The chyldren of \* Levi, Gerson, Kahath & Merari. The chyldren of \* Juda: Er, and Onan, Sela, and Pharez, and Zelah: But Er, & Onan dyed in the lande of Canaan. The chyldren of Pharez also were Hezon and Hamul. The chyldren of \* Issachar: Thola, Phua, Job, & Sumron. The chyldren of Zabulon: Sered, Elon, and Jaheleel. These be the chyldre of Lea, whiche she bare vnto Jacob, in Mesopotamia, w the daughter of Dina. All 7 soules of his sonnes & daughters, make they: 27 & thre. The chyldren of Gad, Ziphion and Haggi, Sum, and Ezyon, Eri, and Arodi, and Arel. The chyldren of \* Aser: Jemina, and Jesua, Jesui, and Dina, & Serah they: syster. And the chyldren of Dina: Heber & Dalchiel. These are the chyldren of Dilypha, whome Laba gaue to Lea his daughter. And these she bare vnto Jacob euen 701 soules. The chyldren of Rachel Jacobs wyfe: Joseph, & Ben Jamin.

And vnto Joseph in y lade of Egypt were bozne Manasses, & Ephraim, whiche \* Asnath, y daughter of Puthiphar prest of On bare vnto him. The chyldren of \* Ben Jamin, Sela, Becher, Aziel, Sera, Raema n, Ebi, and Ros, Dupim Dupim, & Ard. These are the chyldren of Rachel which she bare vnto Jacob 711 soules altogether. The chyldren of Dan, Husim. The chyldre of Reuben: Jahzeel, Sum, Jezre, & Sillem.

These are the sonnes of Bilha, which Laba gaue vnto Rachel his daughter, & she bare these vnto Jacob, all together. 711 soules. And so the 7 soules that came to Jacob into Egypt whiche came out of his wyues (besyde Jacobs sonnes wyues) were altogether. 711 soules. And 7 sonnes of Joseph, whiche were bozne him in Egypt were two soules: So 7 al the soules of the house of Jacob whiche came into Egypt, are. 111. And he sent Juda before hym vnto Joseph, to direct his face vnto Gosan, & they came into y lande of Gosan. And Joseph made redy his chariet & went vp to mete Israel his father vnto Gosan and presented hym selfe vnto hym, & fell on his necke, and wepte vpon his necke a good while. And Israel sayde vnto Joseph: Now am I content to dye, in somuch as I haue sene the and he cause thou arte yet aloue. And Joseph sayde vnto his brethren, & vnto his fathers house: I wyl

go vp and shewe Pharaos, and tell hym. My brethren and my fathers house, whiche were in the lande of Canaan are come vnto me, and they are shepherdes (for they were men of cattel) & they haue brought they: shepe and they: oxen, and all that they haue. And yf it chaunce that Pharaos cal pon, and aske you, what your occupation is, ye shal answer, thy seruantes haue bene men occupied aboute cattel, from our chyldhode vnto this tyme we & our father, that ye may dwell in the lande of Gosan. For euerie shepe herper is an abhominacion vnto the Egyptians.

### The xlvii Chapter.

Jacob cometh to Egypt, and vnto hym is shewen the lande of Gosan. He maketh his sonnes to shewe to Pharaos.



Joseph came therfore & told Pharaos & sayde: my father and my brethren they: shepe and they: oxen, and all that they haue, are come out of the lande of Canaan, and beholde: they are in the lande of Gosan. And Joseph toke of the hymnost of his brethren: euen 701 men, and presented them vnto Pharaos. And Pharaos sayde vnto his brethren: What is your occupation? And they answered Pharaos: shepherdes are thy seruantes, both we and also our father. They sayd moreover vnto Pharaos: for to y lade of Egypt are we come, for thy seruantes haue no pasture for they: shepe, so loze is the famyment in the lande of Canaan. Now therfore let thy seruantes dwell in the lande of Gosan.

And Pharaos sayde vnto Joseph: thy father & thy brethren are come vnto the. The lade of Egypt is before the: In the best place of the lade make both thy father & thy brethren dwell: euen in the lande of Gosan let them dwell. Moreover yf thou knowest any man of acuite amonge the make them rulers ouer my cattel. And Joseph brought in Jacob his father, and set him before Pharaos. And Jacob blessed Pharaos.

And Pharaos said vnto Jacob: how olde art thou? And Jacob sayde vnto Pharaos: the dayes of my pilgrimage are an hundred and thretye yeres. Fewe and euell haue the dayes of my lyfe bene, and haue not attayned vnto y yeres of the lyfe of my fathers, in the dayes of they: pilgrimage. And Jacob blessed Pharaos and went out from hym. And Joseph prepared dwellinges for his father and his brethren, & gaue them possessions in the lande of Egypt, in the best of the lande: euen in the lande of Ramesses, as Pharaos had commaunded. And Joseph made penyson for his father, his brethren: and all his fathers house with bread, euen as yonge chyldren are fedde. There was no breade in all the lande, for the deth was exceedinge loze: so that the lande of Egypt and the lande of Canaan, were famished by the reason of the dearth. And Joseph broughte together all the money that was founde in the lande of Egypt, and of Canaan, for the coine whiche they bought, and he layde vnto the money in Pharaos house. When money fayled in the lade of Egypt, & of Canaan all the Egyptians came vnto Joseph and sayde: gyue vs breade: wherfore sufferest thou vs to dye

Gen. 46  
Gen. 47  
Gen. 48

Gen. 49  
Gen. 50

Gen. 51

Gen. 52

Gen. 53  
Gen. 54

Gen. 55

bpe before the when our money is spent: Then sayde Joseph: buye your catell, and I will geue you for your catell, yf ye be without money. And they brought their catell vnto Joseph. And Joseph gaue them breade for horses & shepe and oxen, & asses, and fed them w breade, for all they catell that pere. But whē y pere was ended, they came vnto hym the next pere, & sayde vnto hym we wyl not hyde it frome my lord: howe that our money is spent, my lord also had oure catell and beastes, nethe is there ought left in the syght of my lord, but euen our bodies and our landes. Wherefore lettest y vs bpe before thyn eyes, & the lande to go to nought: bpe vs and our landes for breade: and both we & our landes wyl be bounde to Pharao. Only geue vs sede, & we maye lyue and not bpe, & that the lande gonot to wast. And so Joseph bought al y lāde of Egypt for Pharao. For the Egypciāns solde euery man his lande because the derty was soze vpon them and so the lande became Pharaos. And he appoynted the people vnto cyties, from one syde of Egypt vnto the other: onely the lande of the Priestes bought he not. For the priestes had an obynauce of Pharao, & they shoulde eate that which was appointed vnto them: whych Pharao had geuen the wherfore they solde not their landes. Then Joseph sayde vnto the folke: beholde I haue bought you this daye & your lande for Pharao. Take there breade and sede & sowe the lande. And of the increase, ye shall geue the fyfte parte vnto Pharao, and foure partes shal be your owne, for the sede of y felde and for you, and them of your households, and for your chyldren to eate. And they answered: Thou hast saued our lyues. Let vs fynde grace in the syght of my lord, and we wyl be Pharaos seruantes. And Joseph made it a lawe ouer the lande of Egypt vnto this daye: that Pharao shulde haue the fyfte parte, excepte the lande of the Priestes only, whych was not Pharaos.

And Israel dwelte in Egypt: euen in the cōtre of Golan. And they had theyr possessions therin, and grewe and multiplied exceedingly. Moreover, Jacob lyued in the lande of Egypt seuentene yeres, so that the whole age of Jacob was an hundred and xliiij. yere. Whē the tyme drew nye that Israel must bpe, he sente for his sonne Joseph, and sayde vnto hym: Yf I haue founde grace in thy syght, ob, put thy hāde now vnder my thigh, and deale mercifully & truly with me, that y burie me not in Egypt, but I wyl ly with my fathers, & thou shalt carie me out of Egypt, & burie me in theyr burial. And he answered: I wyl do as y hast sayde. And he sayde: Swere vnto me, and he sware vnto hym. And Israel waschipped toward the beds head.

#### ¶ The. xlviii. Chapter:

¶ Jacob spak to yoseph, he sayed Ephraim and manasse for his sonnes, and blessed them.

¶ After these bedes it happened, that a messenger sayde vnto Joseph: thy father is sicke. And he toke with him his two sonnes, Manasse and Ephraim. Then was it said vnto Jacob, beholde: thy sonne Joseph cometh

vnto the. And Israel toke his strength vnto him and sat vpon the bed, and Jacob sayd vnto Joseph: God almyghty appered vnto me at Lūs



in the lande of Canaan, and blessed me and sayd vnto me: beholde, I wyl make the growe, & wyl multiply the, and wyl make a grate & nombre of people of the, and wyl geue this lande vnto thy sede after the to an euerlastyng possession. And nowe thy two sonnes Manasse & Ephraim whych were borne vnto the in the lāde of Egypt, before I came to y into Egypt, are myne euen as Ruben and Simeon are myne. And the chyldren which y hast gotten after them, shal be thyn owne, and shal be called after the names of theyr brethren in theyr enheritaunce. And when I came from Mesopotamia, Rachel dyed vpon y hāde in flāde of Canaan, by y waye when there was but a felde breadd to come vnto Ephraim. And I buried her there in the way to Ephraim. The same is Bethlehem. And Israel behelde Josephs sonnes and sayde: what are these? Joseph sayde vnto his father, they are my sonnes which God hath geue me here. And he sayd ob, bringe them to me & let me blesse them. And the eyes of Israel were dym for age, so that he coulde not well se. And he brought them to him and he kyssed them and embraced them. And Israel sayde vnto Joseph: I had not thoughte to haue sene thy face, and yet lo, God hath shewed it me, and also thy sede, and Joseph toke them a waye from his lap, & waschipped on the ground before hym. Then toke Joseph the birth Ephraim w his ryght hāde toward Israels left hande and Manasse w his left hāde, toward Israels ryght hāde, & brought them vnto hym. And Israel stretched out his ryght hande, & layde it on Ephraims hed, which was the yonger, & his left hande vpon Manasses head, guppyng his hādes wylfey for Manasse was y elder. And he blessed Joseph & sayd: God before whō my fathers Abraham and Isahac dyd walke. God whyche hath sed me al my lyfe lōge vnto this day, & the angel whyche hath deliuered me from all euell, blesse the laddes, & let my name be named in the, and the name of my fathers Abraham & Isahac and y they may grow into a multitude in y myddes of the earth. When Joseph saw y his father layd his ryght hāde vpon y head of Ephraim, it displeyd him. And he lifted vp his fathers hāde to haue remoued it fro Ephraims hed vnto Manasses hed: & Joseph said vnto his father: not so my father for this is y eldest. But thy right hāde vpon his hed. And his father wold not, but said

¶ I knowe



I knowe it well my sonne, I knowe it well. he  
shalbe also a people and shalbe great. But his  
younger brother shalbe greater then he, and his  
seed shalbe full of people. And he blessed them  
daye and sayde: In the, let Israel blesse and say  
God make the as Ephraim before Manasses.  
And Israel sayd vnto Joseph: beholde, I dye.  
And God shalbe with you & bringe you againe  
vnto lande of your fathers. Moreover, I haue  
giuen vnto the, a portion of \* lande aboute thy  
brethre, wher I gat out of the hande of the A-  
mozite in my swerde, and in my bowe.

**The xlii. Chapter.**

¶ Jacob blessed all his othe sonnes, and serued them  
what is to come. He appointed where he wold be buried  
and dyed.



And Jacob called for his sonnes, &  
sayd: come together, that I maye  
tel you what shall happen you in  
last dayes. Gather you together,  
& heare ye sonnes of Jacob, herke  
vnto Israel your father. Ruben  
myne eldest sonne, thou art my might & the be-  
gynnyng of my strength & noblenesse of my digni-  
tie, & the noblenesse of power. Unstable as wa-  
ter. Thou shalt not be the cheffest, because thou  
wentest vp to thy fathers bed. Euen then dydest  
thou defyle it, and it was nomore my couche.

Thy brethren Simeon and Levi, cruell in-  
strumentes in theyr habitacions. Into theyr se-  
cretes come not my soule, vnto theyr congrega-  
cion be my honoure not coupled: for in theyr  
wrath they slewe a mā, and in theyr selfe wyl  
they dygged downe a wall. Cursed be theyr  
wrath, for it was shamelesse, & theyr fearcenes,  
for it was cruell. I wyl denye them in Jacob,  
and scatter them in Israel.

Juda thou arte he whome thy brethren shal  
praple. Thy hande shalbe in the necke of thyne  
enemies. thy fathers chyldren shall stoupe be-  
fore the. Juda is a Lyons whelp. From thy  
spyle my sonne thou art come on hys. he layd  
hys hande on the couche of hym selfe as a Lyon, &  
as a lyonelle. Who wyl steere him by? The sleep-  
er shal not departe from Juda, and a lawgiver  
from betweene hys feet, vntyl Shilo come. And  
vnto hym shal the gatheringe of the people be.  
he shal bynde hys sole vnto the bynde, and hys  
alles coltre vnto the byaunche. he washed hys  
garment in wyne, and hys mantel in the bloude  
of grapes. hys eyes are redder then wyne, and  
his teeth whiter then mylke. \* zabolon shal dwel  
besyde the haven of the see, and nye the haven of  
Asyppes. his border shalbe vnto Sidon.

Isachar a stronge ass: couchyng him downe  
betwene two burdens, and sawe that rest was  
good, and the lande that it was pleasant, and  
bowed hys shoulder to beare, and became a ser-  
uaunt vnto tribute. \* Dan shal iudge hys peo-  
ple and the trybes of Israel, Dan shalbe a Ser-  
pent in the waye, an adder in the path, bytyng  
the hoyle heles and his ryder fell backward: af-  
ter thy saluacion haue I lohed O Lorde. God,  
no host of men shall overcome hym, and he shal  
overcome at the last. Of Aser: his byead shalbe

fat, and he shall geue pleasures for a hyngre.

Rephraim is a swifte hynde, geuyng good-  
ly woordes. That flozthyng chyld Joseph, that  
plenteous chyld by the wel lyde, the daughters  
ranne vpon the wal. They haue prouoked him,  
and shot him through with dartes. The archers  
haue enuyed hym: But his bowe abode fast, and  
the armes of his handes were made stronge, by  
the handes of the myghty God of Jacob. Out  
of hym shall come an herdsman, a stone in Israel  
from thy fathers God whych hath helped the,  
and wyth the almyghty whych hath blessed the  
wyth blesynges from heauen above, wyth bles-  
ynges of the depe that lyeth vnder, and wyth  
blesynges of the brest, and of the wombe. The  
blesynges of thy father were stronger then the  
blesyng of myne elders, vnto the vrmost of  
hylls of the world, and they shalbe on the head  
of Joseph, and on the toppe of the heade of hym  
that was separte from hys brethren. Ben Ja-  
min shall rauyn as a wolfe. In the moonyng  
he shall deuoure the praye, and at nyght he shal  
denye the spyle. All these are the twelue try-  
bes of Israel, and thus theyr father spake vnto  
them and blessed them, euery one of them blessed  
he wyth a seueral blesyng. And he charged the  
and sayd vnto them: When I shalbe gathered  
vnto my \* people, burye me wyth my fathers, in  
the caue that is in the feld of Ephron & herhite  
in the double caue that is in the feld by the co-  
styre of Hamre in the lande of Canaan. Whych  
felde Abraham bought of Ephron the herhite  
for a possession to bury in, where as were bury-  
ed Abraham and Sara his wife. And where as  
were buried Isachar and Rebecca his wife. And  
there I buried Lea. The felde and the caue that  
is therein, was bought of the chyldren of herh.

And when Jacob had commaunded all that  
he wold vnto his sonnes, he plucked vp hys feet  
vnto the bed and dyed, and was \* put vnto hys  
people. And Joseph fell vpon hys fathers face  
and wepte vpon hym, and kyssed hym.

**The l. Chapter.**

¶ Jacob is buried, Joseph assigned hys brethren the in-  
teryt that they shold to hym. And he dyed.



And Joseph comaunded his serua-  
tes & phelicians, to endawme his  
father, & the phelicians endawmed  
Israel fortye dayes longe, for so  
longe doth & endawmyng last, &  
the Egipcians bewailed him. lxx.  
dayes. And whē the dayes of wepyng were en-  
ded, Joseph spake vnto phouse of Pharaon, say-  
yng: Pl I haue soude fauour in your eyes, speak  
in the eares of Pharaon, sayyng: my father made  
me swere and sayde: lo, I dye, \* burye me in my  
grane, wher I haue made me in f lande of Ca-  
naan. Nowe therfore let me go & bury my father  
and then wyll I come agayne. And Pharaon  
sayde: goo and burye thy father, accordyng as  
he made the to sweare. And Joseph went vp to  
burye hys father, and with him went all the ser-  
uautes of Pharaon & were the elders of his house  
& al f elders of f lande of Egypte, & al the house  
of Joseph, and hys brethren, & hys fathers house:  
only

only they: chylidren, and they: shepe, and they: cattell leste they bebynde in the lande of Golan. And there went wpyth him also chareys & horsemen: and it was an exceedynge great compaigne. And they came to the corne floze of Atad which is beyonde Jozdane, & there they made a greate and exceedynge soze lamentacion. And he mourned for hys father scue dayes. And when the inhabytters of the lande (even the Cananites) saw the mourynge in the corne floze of Atad, they sayd: this is a great mourynge vnto the Egyptians: Wherefore the name of the place is called the mourynge of the Egyptians, and it is beyonde Jozdane: and hys sonnes byd vnto hym accordynge as he had commaunded them. For hys sonnes carped hym into the lande of Canaan, & buryed hym in the double caue of the felde whych caue Abrahame bought and the felde also, to be a place to burye in, of Ephron the hebyte before Hamre. And Joseph returned vnto Egypte agayne, he and hys brydren: and all that wente wpyth hym to burye hys father: allone as he had buryed hym.

And when Josephs brydren sawe that they: father was deade, they layde: Joseph myghte fortune to hate vs and rewarde vs a payne all the euell which we byd vnto hym. And they byd a comendement vnto Joseph, saying: Thy father charged vs before his death, saying: Thus wyll I say vnto Joseph: foryeue the trespase of thy brydren, & they: synne: for they rewarded the euell. And nowe we pray the: foryeue the trespase of the seruautes of thy fathers God. And Joseph wepte, when they spake vnto hym.

For hys brydren came vnto hym, and fell flatte before his face saying: behold, we be thy seruautes. To whome Joseph sayde: feare not. Am I God? Ye thought euell agaynst me: but God turned it vnto good, to bringe to passe as it is this daye, and to saue much people alque feare not therfaze. Nowe I wyll naye you, and your chylidren, and be comforted them, and spake kyndly vnto them.

Joseph dwelt in Egypte, he and his fathers house, and Joseph lyued an hundred and ten yere. And Joseph sawe Ephraims chylidren, even vnto the thyrde generacion. And vnto Machir the sonne of Manasses were chylidren borne, on Josephs knees. And Joseph sayd vnto hys brydren: I dye. And God wyll surely vylet you, and bringe you out of this lande, vnto the lade whych he swore vnto Abraham, Isahac, and Jacob. And Joseph toke an oth of the chylidren of Israel, saying: God wyll not fayle but vylet you, and ye shall carry my bones hence.

And so Joseph dyed, when he was an hundred & ten yere olde. And they embawmed hym wpyth spycer, puttynge hym in a chest in Egypt.

## The ende of the fyrste

booke of Moses: called in the hebrue, Bereschyth, and in the Latyn, Genesis.

## The seconde booke of

Moses called in the hebrue: Ellech Sedemoch. And in the Latyn, Exodus.

### The fyrst Chapter.

The chylidren of Jacob are named. The newe lawe is appoynted them. The acte of the goode wyues.



These are the names of the chylidren of Israel, whych came to Egypt wpyth Jacob euerie man came wpyth hys housholde: Ruben, Simeon, Leui, and Iuda, Isachar & Ben-Jamin, Dan, Asephali, Gad, & Aser. All the soules that came out of the loynes of Jacob were lxx. But Joseph was in Egypte already. And Joseph dyed and all hys brydren, and all the generacion, and the chylidren of Israel grewe, encreased, multiplied, and wared exceedingly: and the lande was full of them.

But there rose vp a newe kynge in Egypte, whych knewe not Joseph. And he sayd vnto hys folke: beholde, the people of the chylidren of Israel are greater and myghterer the we. Come on, let vs play wpyth them, lest they multiply, and lest it happen, that if there chaunce any warre: they loyne them selues vnto our enemyes, and fygnt agaynst vs, & so get them out of the lande. Therfore byd they let taskemasters ouer them, to kepe them vnder wpyth burdens. And they buylt vnto Pharaos treasurie cyties: Pithon and Rameses. But the more they vered them, the more they multiplied & grewe so that they abhorred the chylidren of Israel. And the Egyptians helde the chylidren of Israel in bondage wpythout mercede. Therfore was they: lyfe bytter vnto them in that cruell bondage, in clay and bycke, and al maner of woike in the feldes. For al they: bondage whych they serued them, was full of tyranny.

And the kynge of Egypt sayd vnto the mydwyues of the hebrues women, of whych the name was Sephora and the other Phua, wyle ye do the office of a mydwyfe to the woman of hebrues & se in the byrth tyme that it is a boye ye shal hil it. But if it be a daughter, it shal lye forwpythstandyng. The mydwyues feared God, & byd not as the kynge of Egypte comaunded them but saued the men chylidren. And the kynge of Egypt called for the mydwyues, & sayde vnto the whych haue ye delt on this maner, & haue saued the men chylidren? And the mydwyues answered Pharaos, that the hebrues women are not as the we

men of



men of Egypt: for they are sturdy women, and are deliuered per the mydwynes come at them. And God therfore dreit wel wyth þe mydwynes. And the people multiplied & waxed very myghty. And it fortuned because the mydwynes feared God, he made them houses. And Pharaos charged all hys people, saying: All the men chyldren that are bozne cast into the ryuer, and save the maydchyldren alpur.

### The ii. Chapter.

Moses is bozne and cast into the ryuer. He is taken up of Pharaos daughter. He killeth the Egyptian. He signeth and maketh a myrre. The Hyrcanites crye unto the Lorde.

**A**nd there wente a mā of the house of Levi. And toke a daughter of Levi. And the wyfe conceived & bare a sonne. And when she saw that it was a proper chyld she hid him thre monethes. And when she coulde no longer hyde hym, she toke a basketh of bulrushes & dand it with asyne and pitch, and layde þe chyld therein, & put it in the flagges by þe ryuer bynke. And his syster stode a far of to wete what wold come of it. And the daughter of Pharaos came downe to washe her selfe in the ryuer, and her maydens walked alonge by the ryuers syde.

And when she saw the basketh amonge the flagges: she sente her mayde to fatche it. And when she had opened it, she sawe it was a chyld: and beholde, the babe wepte. And she had compassion on it, and sayde: it is one of the hebrues chyldren. Then sayde his syster vnto Pharaos daughter: Shall I goo and call vnto the a nurse of the hebrues wemen to nurse the the chyld? Pharaos daughter answered her: So. And the mayde ranne and called the chylde's mother. To whome Pharaos daughter sayde. Take thys chyld away, and nurse it for me, I wyl reward the. And the woman toke the chyld and nursed it vp. The chyld grew, and she brought it vnto Pharaos daughter, & it was made her sonne, & she called þe name of it Moses, because sayde she: I toke hym out of the water. And it happened in those dayes, when Moses was waxed great, that he wente out vnto hys brethren & looked on theyr burthens, and spied an Egyptian smytynge an hebrue whych was one of his brethren. And he looked rounde about, and when he sawe no man by, he slew the Egyptian, and hyd hym in the sande. And when he was gone out another daye, beholde: two hebrues stroue together. And he sayd vnto hym that byd the wyge wherfore smyttest thou thy felowe? he answered: who made the a man of authorite to iudge vs? He saith thou to kyll me, as thou kylldest the Egyptian: And Moses feared and sayde: of a surtype thys chynge is knowne: And Pharaos herde of it, and went aboute to slaye Moses:

And Moses flyng from the face of Pharaos, dwelt in the lande of Midian, and he sat downe by a wellles syde. The priest of Midian had seven daughters whych came and drew water, and fylled the troughes, for to water theyr fethers shepe. And the shepherdes came and droue them away: but Moses stode vp and helped

them, and watered theyr shepe. And when they came to Raguel theyr father, he sayd: how hap peneth it that ye are come so lone to daye? And they answered: a man of Egypte deliuered vs from the hande of the shepherdes, and so drew vs water, and watered the shepe. he sayde vnto his daughters. And where is he: why haue ye so left the man? Call hym þe he may eate bzeade. And Moses was content to dwel with the mā.

And he gaue Moses zeyboza hys daughter, which when she bare a sonne, & called him Gerson: for he sayde, I haue bene a straunger in a strange lande. (And she bare yet another sonne, whom he called Eliezer, sayinge: the God of my father is myne helper and hath red me out of the hande of Pharaos.)

And it chanced in processe of tyme, that the kynge of Egypte dyed, and the chyldren of Israel syghed be the reason of bondage, and cryed. And theyr complaynt came vp vnto God from the bondage: and God herde theyr mone. And God remembred hys promise wyth Abraham, Isahac and Jacob. And God looked vpon þe chyldren of Israel, and God had respect vnto them.

### The iii. Chapter.

Moses heareth these. God appeareth vnto hym in a bush, and sendeth hym to the chyldren of Israel, and to Pharaos that tyrannize.



**M**oses kepte the shepe of Jethro hys father in lawe, priest of Midian, and he droue the flock to the backe syde of the desert, and came to the moystayne of God, Horeb. And the angell of the Lorde appeared vnto hym in a flame of fyre out of the myddes of a bush. And he looked, and beholde, þe bush burned wyth fyre, and the bush was not consumed. Therfore Moses sayde: I wyl go now, and se thys greute syght, howe it cometh that the bush burneth not. And when the Lord saw that he came for to se, God called vnto him out of the myddes of the bush, and sayde: Moses, Moses. he answered: here am I. And he sayde: come not hyther, put thy shoes of thy feet: for the place whereon thou standest is holy grounde. And he sayd: I am the God of thy father, the God of Abraham, the God of Isahac, and the God of Jacob. And Moses hyd hys face: for he was afrayde to loke vpon God.

And the Lorde sayde, I haue surely sene the trouble of my people which are in Egypte, and haue herd theyr crye fro the face of theyr taskemasters: for I knowe theyr sorowes and am come downe to deliuer them out of the hande of the Egyptians, and to brynge them out of that lande vnto a good lande and a large: & vnto a lande that floweth wth mylke and honny cuen vnto

unto the place of the Cananites and Hethites, and Amorites, and Pherezites, and Heuites, & of the Jebusites. Nowe therfore, the complaine of the children of Israel is come vnto me, and I haue also sene the oppression wherwith the Egyptians oppresse them. Come thou therfore, and I will sende the vnto Pharaon, that thou mayest bringe my people the children of Israel out of Egypte. And Moses sayd vnto God: what am I to go vnto Pharaon, and to bringe the children of Israel out of Egypte? And he answered: I will be with the. And thus shall be a token vnto the, that I haue sente the: after that thou hast brought the people out of Egypte, ye shall serue God vpon thys mountayne. And Moses sayde vnto God: beholde, when I come vnto the children of Israel I shall say vnto them: the God of your fathers hath sent me vnto you. and yf they saye vnto me, what is hys name, what answer shall I gve them: And God answered Moses: I am that I am: and he sayde, thus shalt thou saye vnto the children of Israel: I am hath sent me vnto you. And God spake further vnto Moses: thus shalt thou saye vnto the children of Israel: the Lord God of your fathers, the God of Abraham, the God of Isahac, and the god of Jacob hath sent me vnto you: thus is my name for euer, and this is my memoriall into generation and generation. So and gather the elders of Israel together, and thou shalt say vnto them: the Lord God of your fathers, the God of Abraham, the God of Isahac, and the God of Jacob appeared vnto me, and sayd: In visytinge haue I visyted you, and knowe that whych is done to you in Egypte. And I haue sayde, I will bringe you out of the tribulation of Egypt vnto the lade of the Cananites, and Hethites, and Amorites, and Pherezites, and Heuites, and Jebusites: euen vnto a lande that floweth with mylke and hony. And whē they heare thy voyce then go: both thou and the elders of Israel shall goo vnto the kynge of Egypte, and saye vnto hym: The Lord God of the hebrues hath met with vs: & nowe we yll we go therfore. iii. dayes iourney into the wilderness, and do sacrifice vnto the Lord our God. And I am sure, that the kynge of Egypte will not let you go: no not in a myghtye hande: and I will stretch out myne hande and smyte Egypte with all my wonders whych I will do in the myddest therof. And after that he will let you go. And I will get this people fauoure in the syght of the Egyptians: so that whē ye go, ye shall not go empty: but a wyf shall borrowe of her neyghbours and of her so-georneth in her house, Jewels of silver and golde and rayment. And ye shall put the on your sons and daughters, and shall robbe the Egyptians.

### The.iii. Chapter:

¶ Of howe manye of the children of Israel were sent into Egypte. And howe they were circumcised by the Lord. And howe they were taken out of Egypte by the Lord.

**M**oses answered and sayde: He, they will not beleue me, nor hearken vnto my voyce: but will saye, the Lord hath not appeared vnto the. And the

Lord sayd vnto hym: wh at is that which is in thy hande: he answered a rodde. And he sayd: cast it on the ground. And he cast it on the ground and it became a serpent. And Moses fled from the syght of it. And the Lord sayde vnto Moses: put forth thyne hande & take it by the tayle. And therfore he put forth hys hande and caught it, and it became a rodde in hys hande. For thys thyng (sayeth he) shall they beleue the, that the Lord God of thy fathers, the God of Abraham, the God of Isahac, and the God of Jacob hath appeared vnto the.

And the Lord sayde furthermore vnto hym: thrust thyne hande into thy bosome. And he thrust his hande into his bosome. And when he toke it out agayne, beholde: his hande was hye rous euen as snowe. And he sayd: put thyne hand into thy bosome agayne. And he put hys hande into hys bosome agayne, and plucked it out of hys bosome, and beholde, it was turned againe as hys other fleshe. Therfore yf they wyl not beleue the, neither heare the voyce of the fyrst token yett will they beleue for the voyce of the seconde token. But and yf they wyl not beleue the two sygnes, neither hearken vnto thy voyce, thou shalt take of the water of the ryuer, and powre it vpon the drye lande. And the water whych thou takest out of the ryuer, shall turne to bloude vpon the drye lande.

Moses sayd vnto the Lord: oh my Lord, I am not eloquent from yesterday and yesterdaye daye, and namely sence thou hast spoken vnto thy seruaunt: but I am slowe mouthed and slowe tuncyd. And the Lord sayd vnto hym: who hath made mans mouth: or who hath made the deafe: or the deafe, the speenge: or the blinde: haue not I the Lord. Therfore I will be with thy mouth and teach the what thou shalt saye. He sayde: oh my Lord, sende I praye the by the hande of hym whome thou wilt sende. And the Lord was angrie with Moses, and sayde: Do not I knowe Aaron thy brother the Leuyte, that he can speake? For lo, he cometh forth to meete the, and when he seyth the, he will be glad in hys herte. Therfore thou shalt speake vnto hym and put these wordes in hys mouth, and I will be with thy mouth and with hys mouth, and will teach the what ye ought to do. And he shall be thy spokesman vnto the people: he also shall be thy mouth and thou shalt be hys God: and thou shalt take this rod in thy hande, wherwith thou shalt do myracles. Therfore Moses went and returned to Iethro hys father in lawe agayne, and sayd vnto hym: I wyl go nowe, and turne agayne vnto my brethren which are in Egypte and se whether they be yett aliv. And Iethro sayde to Moses, goo in peace. And the Lord sayd vnto Moses in Midian: goo and returne agayne into Egypte, for they are deade which wente aboute to kyll the. And Moses toke hys wyfe, and hys sonnes, and put them on an asse, and wente agayne to Egypte, and Moses toke the rod of God in hys hande. And the Lord said vnto Moses: When thou art entred and come into Egypte againe, se that thou do al these wo



**Exod. 11.** I sware before Pharaon, wherby I haue put in thy hande: but I wyll holde\* his heert, and he shall not let the people go: And thou shalt saye vnto Pharaon, thus sayeth the Lorde: Israel is myne eldest sonne, and I haue sayd vnto the that thou shouldest let my sonne go, that he maye serue me. And thou wouldest not let him go, behold, I wyl  
**Exod. 12.** \* ke thyne eldest sonne.

And it chaunced by the way in the Iune that the Lozde met hym, and wolde haue kylled him And zephora toke a stone, and cut away the cope layne of her sonne, and fell at his fete, and saide a bloudy husbände arte thou vnto me. Then he let hym go. And she said a bloudye husband, because of the circumcision. Then sayde the Lozde vnto Aaron: go mete Moyses in the wylderneffe And he went and met hym in the mount of God and kylled hym. And Moyses tolde Aaron al the wordes of the Lozde which had sent him, and all the tokens whych he had charged hym wrythal. So wente Moyses and Aaron, and gathered all the elders of the chyldren of Israel. And Aaron tolde al the wordes which the Lozde had spoken vnto Moyses, and dyd the myracles in the syght of the people, and the people beluech. And wher they hearde that the Lozde had vsited the chyldren of Israel and had looked vpon theyr tribulation, they bowed theyr heade, and worshipped.

### The v. Chapter.

¶ Moses and Aaron be go down thither. The people of Heliopolis are opposeth moys and moys, and they cry out uppon moys and Aaron thereby.

**M**oses and Aaron went in after ward, and tolde Pharaon, thus sayth the Lord god of Israel: Let my people go, that they maye keepe holy daie vnto me in the wilderness. And Pharaon sayd: who is the Lord, that I shoulde heare his voyce, and let Israel go? I knowe not the Lord, neyther will I let Israel go. And they sayde: the God of the hebrues hath met wyth vs: and therfore will we go this daies iourneys in the deserte and sacrifice vnto the Lord our God: lest there happen vnto vs, either pestilence or swearde. The sayd the kynge of Egypt vnto them: wherefore do ye (Moses and Aaron) lette the people from theyr worke: get you vnto your labour. And Pharaon sayd furthermore: beholde, there is much people nowe in the lande, and ye make them leaue theyr worke. And Pharaon commaunded the same daie vnto the taskmasters whych were amōge the people and vnto the officers, saying: ye shal geue the people nomore strawe, to make hycke wythal: (as ye dyd in tyme passed,) let them go and gather them strawe them selues, and the nobylty of hycke wherche they were wonte to make in tyme passed lay vnto their charges also, and myniste nothinge therof, for they be ydle, and therfore crye, sayinge: we will go and do sacrifice vnto our god. They must haue more worke layde vpon them, that they may labour therein and not regarde vayne wordes.

Then wente the raskinasters of the people & the officers out: and tolde the people: Thus sayeth Pharao: I wyl geue you nomore strawe, go

your selves and gather you straw where ye can  
fynde it, yet shall none of your labour be myn-  
ished. And so were the people scattered abrode thro-  
rowe out al the lāde of Egypt: for to gather stub-  
ble in steade of strawe. And the taskemasters  
basted them forwarde, saying: fulfyl our worke  
daye by daye, euen as yf ye had strawe. And the  
officers of the chyldren of Israel whyche Pha-  
raos taskemasters had set ouer them, were bea-  
ten. And they sayd vnto them: wherfoze haue ye  
not fulfylled poure task in makinge bycke,  
both yester daye and to daye, as well as in tymes  
past: The officers also of the chyldren of Israel  
came and complayned vnto Pharaos, sayinge:  
wherfoze dealest thou thus wyth thy seruaun-  
tes: there is no strawe giuen to thy seruaun-  
tes, and they saye vnto vs: make bycke. And  
thy seruantes are beaten, & thy people is foule  
increated. He sayde, ydell are ye, ydell, and ther-  
foze ye saye: Wile wyl go and do sacrifice vnto  
Lorde. So therfoze nowe and towarde and there  
shall no strawe be giuen pon, and yet shall ye be  
liuer the whole tale of bycke.

And the officers of the chylde of Israel byd  
wyth heynesse loke on them that sayd: ye shall  
wynne nothyng of your daye makinge of  
byrche. And they met Moses and Aaron whiche  
rode in theyr waie as they came out from Pha-  
rao, and sayd vnto them: The Lorde loke vpon  
you and iudge you, whiche hath made f laun-  
ce of vs synche in the eyes of Pharaos and in f ey-  
es of hys seruantes: and haue put a swearde in  
theyr hande to sle vs. Moses returned vnto the  
Lorde, and sayd: Lorde, wherfoze hast thou delt  
cruelly wyth this people, & wherfoze hast thou  
sent me: for sence I came to Pharaos to speake in  
thy name, he hath fared foule wyth this folke, &  
yet thou hast not deliucted thy people at all.  
Then the Lorde sayd vnto Moses: Nowe shal  
thou se, what I wyll do vnto Pharaos, for in a  
myghy hande shal he let them go, & in a mygh-  
ty hande shal he dreyue them out of hys lande.

¶ The. vi. Chapter.

God prompts the deliverance of the Israelites  
and the land of Canaan. The genealogy of Ruben  
Benjamin, and Levi.



**A**nd god spake vnto Moses, & said vnto him: I am the Lord: I appeared vnto Abraham, Isaac, & Jacob as an almighty God: & in my name Iehouah, was I not known vnto the. Wherefore I made an appointment with them to give them the lande of Canaan: the lande of theyr pilgrimage, wherein they were strangers. And I haue also herde the gronyng of thy chyldren of Israel, who the Egyptians kepe in bondage, & haue remembred my cōuenaunt. Wherefore saye vnto thy chyldren of Israel: I am the Lord, I will byngne you oute from the burthens of the Egyptians, and will ryd you out of theyr bondage, and will deliuer you in a stretched out arme and in greate iudgements. And I wyll take you for my people, and wyll be to you a God. And ye shall knowe that I am the Lord your God, whiche byngne you out from the burthens of the Egyptians. And I wyll

Wyl byng you vnto the lande concernynge the which I wyl lyste vnto myne hande to geue it vnto Abraham, Isahac and Jacob, and wyl geue it vnto you for a possession: euen in the Lorde.

And Moses tolde the chyldren of Israel enen so

**C** But they hearkened not vnto Moses, for angur of spytte & for cruel bondage. The Lorde spake vnto Moses, sayinge: So in, and speake vnto Pharaos kynge of Egypte, that he let the chyldren of Israel go out of this lande. And Moses spake before the Lorde, sayinge: beholde, the chyldren of Israel hearken not vnto me, howe euen shall Pharaos heare me, whi he am of vncircumcised lippes: And the Lorde spake vnto Moses and vnto Aaron, & gaue them a charge vnto the chyldren of Israel, and vnto Pharaos kynge of Egypte, to bynge the chyldren of Israel out of the lande of Egypte. These be the

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exod. xxi. a  
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exod. vi. a  
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And the Lorde sayde vnto Moses: Behold, I haue made the Pharaos God, and Aaron thy brother shall be thy wrophet. Thou shalt speake all that I commaunded the, and Aaron thy brother shall speake vnto Pharaos, that he sende the chyldren of Israel out of his lande.

And \* I wyl harden Pharaos herte, and multiply my myracles and my wddies in the lande of Egypte. But Pharaos shall not hearken vnto you, that I may set myne hande vpon Egypt and bynge out myne armys and my people & chyldren of Israel out of the lande of Egypt. In greates iudgements, and the Egyptians shall know that I am the Lorde, when I stretch forth my hande vpon Egypte, and bynge out & chyldren of Israel from amonge them.

Moses and Aaron dyd as the Lorde commaunded them, euen so dyd they. Moses was. lxxx. yere olde, and Aaron. lxxvii. when they spake vnto Pharaos. And the Lorde spake vnto Moses and Aaron, sayinge: yf Pharaos speake vnto you, sayinge: Where a wondre, thou shalt say vnto Aaron: take thy rod and caste it before Pharaos, that it maye be a serpent. Then went Moses and Aaron vnto Pharaos, and dyd euen as the Lorde had commaunded. And Aaron caste forth his rod before Pharaos and before his seruantes: and it turned to a serpent. Then Pharaos called for the wyse men and \* enchaunters, and those wyse men of Egypte dyd in lyke manner with they: sojcery. For they cast downe euery man his rodde, and they turned to serpentes: but Aarons rodde bydeate vpon they: rodde: and he hardened Pharaos herte, that he hearkened not vnto them, euen as the Lorde had sayde.

The Lorde also sayde vnto Moses: Pharaos herte is hardened, he refuseth to let the people go. Get the vnto Pharaos in the morninge, lo, he wyl come vnto the water, and & thou shalt stande vpon the ryuers bynke agaynst he come, and the rod whiche turned to a serpent, shalt thou take in thyne hande. And thou shalt saye vnto hym: the Lorde God of the Hebrewes hath sent me vnto the, sayinge: \* let my people go, that they maye serue me in the wilderness: And behold, hyther to thou woldest not heare. Thus sayeth the Lorde. In this thou shalt knowe that I am the Lorde. Beholde, I wyl smyte (with the staffe that is in myne hande) the water that is in the ryuer & it shall turne to bloude. And the fische that is in the ryuer shall dye, and the ryuer shall styne, and it shall greue the Egyptians to drynke of & water of the ryuer: and the Lorde spake vnto Moses, saye vnto Aaron, take thy staffe, and stretch out thyne hande ouer the waters of Egypte ouer they: streames, ouer their ryuers and poudes, & all pooles of water whiche they haue, that they maye be bloude, and that there maye be bloude throughout all the lande of Egypte: both in vessels of wood and also of stone: And Moses and Aaron dyd euen as the Lorde commaunded. And he lyste vpon the staffe, and smote the waters that were in the ryuer in the syght of Pharaos, and in the syght of his seruantes: and all the water &

exod. vii. a

exod. vii. a  
exod. vii. a

exod. vii. a

### The vii. Chapter.

The tokens to haue God. The rod of Moses is turned to a serpent. The sojceryes do euen the same. The waters are turned into bloude.

c. v. Was



was in the ryuer, tourned into bloude. And the  
 fye that was in the ryuer dyed, and the ryuer  
 stanke: and the Egyptians coude not drynke of  
 the waters of the ryuer. And there was bloude  
 thowout all the lande of Egypte. And the en-  
 chaunters of Egypte dyd lyke wyse with theyr  
 sozterres: and he hardened Pharaos herte: ney-  
 ther dyd he berken vnto them: as the Lord had  
 sayde. And Pharaos turned hym selfe, and went  
 agayn into his house: & let not his hert ther vnto.  
 And the Egyptians dygged rounde about fye  
 ryuer for water to drynke, for they could not drynke  
 of the water of fye. And it continued a welke  
 after the Lord had smyten the ryuer.

**The viii. Chapter**

The plague of frogges. Moses prayeth for Pharaos.  
 The plague of flies.

**T**he Lord spake vnto Moses: So  
 vnto Pharaos, and tell hym, thus  
 sayth the Lord: let my people go,  
 & they may serue me. If thou wilt  
 not let the go: behold, I wyl smite  
 al thy bordre with frogges. And the ryuer shall  
 scall with frogges which shall go vp and come  
 into thyne house: and into thy pyrupe chambie,  
 where thou sleepest, and vpon thy bed, and into  
 the house of thy seruantes, and vpon the pro-  
 ple, and into thyne ouens, and vpon thy meates.  
 And the frogges shall come vpo the, and on thy  
 people, and vpon all thy seruantes.

**A**nd the Lord spake vnto Moses: saye vn-  
 to Aaron: stretche forth thyne hande with thy  
 rod ouer the streames, ouer the ryuers, and ouer  
 the pondes, that thou mayest bring vp frogges  
 vpon the lande of Egypt. And Aaron stretched  
 his hande ouer the waters of Egypt, and the  
 frogges came vp, and covered f lande of Egypt.  
 And the sozterres dyd lyke wyse with theyr soz-  
 cery, and brought frogges vp vpon the lande of  
 Egypt. Then Pharaos called for Moses and  
 Aaron, and sayd: praye ye vnto the Lord that  
 he maye take awaye the frogges from me: and  
 from my people, and I wyl let the people go, &  
 they maye do sacrifice vnto the Lord. And Mo-  
 ses sayd: to Pharaos: reioyce thou oare me and  
 appoynt when I shall praye for the and for thy  
 seruantes, and for thy people, to dyue awaye  
 the frogges from the and thy houses, and f they  
 maye remaine but in the ryuer only. He sayde: to  
 mozowe. And he sayde: euen as thou hast sayde  
 that thou mayest knowe that there is none lyke  
 vnto the Lord our God. And so f frogges shal  
 departe from the and from thy houses, from thy  
 seruantes: and from thy people, and shall re-  
 maine in the ryuer onely. Moses and Aaron  
 went out from Pharaos, and Moses cryed vnto  
 the Lord vpon the appoyntmente of frogges,  
 which he had made vnto Pharaos. And f Lord  
 dyd accordyng to the sayinge of Moses. And f  
 frogges dyed out of the houses, out of the cour-  
 tes and feldes. And they gathered them tog-  
 ther vpo heapes, and the lande stanke of them.

**B**ut when Pharaos sawe that he had rest gy-  
 uen hym, he hardened his hert, and hekened not  
 vnto them, as the Lord had sayd. And f Lord

sayd vnto Moses: saye vnto Aaron, stretche out  
 thy rodde and smyte the dust of the lande, that  
 it maye turne to lyle thowout all the lande of  
 Egypt. And they dyd so. And Aaron stretched  
 out his hande, and with his rod he smot the dust  
 of the earth which turned to lyle in men & beaste  
 so that all the duste of the lande tourned to lyle,  
 thowout all the lande of Egypt.

And the enchaunters assayed lyke wyse with  
 theyr enchauntmentes to drynge forth lyle, but  
 they coude not. And the lyle were both vpon  
 men and beastes. Then sayde the enchaunters  
 vnto Pharaos: it is the finger of God. And Pha-  
 raos herte remayned obstynate, and he beake-  
 ned not vnto them, euen as f Lord had sayde.

And the Lord sayde vnto Moses: ryle vp  
 early in the mozning, and stand befoze Pharaos  
 for he wyl come forth vnto the water, and thou  
 shalt saye vnto him: thus sayeth the Lord: Let  
 my people go, that they maye serue me. Els, yf  
 thou wilt not let my people go, behold, I wyl  
 sende all maner of fyes bothe vpon the and thy  
 seruantes, and thy people, and into thy houses.  
 And the houses of the Egyptians shalbe full of  
 fyes, and the grounde whereon they are. And f  
 lande of \* Solan where my people are, wyl I  
 cause to be wondrefull in that daye: so that there  
 shal no fyes be there. Whereby thou shal knowe  
 that I am the Lord in the myddes of the earth.  
 And I wyl put a deuysion betwene my people  
 and thyne. And euen tomozowe shal this myra-  
 cle be done. And the Lord dyd euen so: and there  
 came noysom fyes into the house of Pharaos, &  
 into his seruantes houses, and into al the lande  
 of Egypt: and the lande was corrupt with thesc  
 fyes. And Pharaos called for Moses and Aard,  
 and sayde. So and do sacrifice vnto your God  
 in the lande: And Moses answered: It is not  
 mete that we do so. For then we must offer vn-  
 to the Lord our God, that whiche is an abho-  
 minacyon vnto the Egyptians. But and yf we  
 sacrifice that whiche is an abhominacyon vnto  
 the Egyptians befoze theyr eyes, wuld they not  
 stone vs: we wyl go thre dayes iourney into the  
 deserte, and sacrifice vnto the Lord our God,  
 as he hath commaunded vs.

And Pharaos sayd: I wyl let you go that ye  
 maye sacrifice vnto the Lord your God in the  
 wyldernesse: but go not farre awaye, praye for  
 me. And Moses sayde: beholde, I wyl go out  
 from the, and praye vnto the Lord, that f fyes  
 maye departe from Pharaos, and from his ser-  
 uantes and from his people tomozowe. But  
 let Pharaos from henceforth deceyue no moze, f  
 he wyl not let the people go to sacrifice vnto f  
 Lord. And Moses went out from Pharaos and  
 prayed vnto the Lord. And the Lord dyd ac-  
 cordyng to the sayinge of Moses, and the fyes  
 departed from Pharaos, and from his seruantes,  
 and from his people, & there remayned not  
 one. And Pharaos hardened his hert euen then  
 also, and dyd not let the people go.

**The ix. Chapter.**

The mozayne of heades: The plague of hatches and soxes  
 The people his hope, thundre, and the lightening.

The

**T**he Lord sayde vnto Moles, go in vnto Pharaon, and thou shalt tell hym: thus sayth the Lord God of the hebreues: \* let my people go, that they maye serue me. If thou wilt not let them go, and wilt holde them still, beholde, the hande of the Lord is vpon thy sheke which is in the feld for vpon horses, asses, camels, oxen, and shepe, there shall be a myghty great mozapne. And the Lord shall do wonderfullie betwene the beastes of Israel and the beastes of Egypte: so that there shall nothinge dye of all that pertaineth to the chyldren of Israel. And the Lord appoynted a tyme, sayinge: tomozowe the Lord shall spynke this woerde in the lande. And the Lord dyd it on the mozowe, and all the cattell of Egypte dyed: but of the cattell of the chyldren of Israel dyed not one. And Pharaon sent, and beholde, there was not one of the cattell of the Israelites dead. And the hert of Pharaon was hardened that he wolde not let the people go.

**A**nd the Lord sayde vnto Moles and Aaron: take poure handes full of ashes out of the fornace, and Moles shall spynke it vp into the ayre, in the sygh of Pharaon, and it shall tourne to dust in all the lande of Egypte: that there maye be swellynge sores with blaynes both on man & beast thozowout all the lande of Egypte. And they toke ashes out of the furnace, and stode before Pharaon and Moles spynkled it vp into the ayre. And there were sores with blaynes both in men and in beastes: and the sozcerers coulde not stand before Moles because of the blaynes for there were botches vpon the enchaunters, & vpon all the Egyptians. And the Lord hardened the hert of Pharaon, & he hardened not vnto them: as the Lord hath sayde vnto Moles.

**A**nd the Lord sayde vnto Moles: ryle vp early in the mozynge, and stande before Pharaon, and thou shalt tell hym, thus sayth the Lord God of the hebreues: \* Let my people go, & they maye serue me: or els I will at this tyme sende all my plagues vpon thyne herte, and vpon thy seruantes, and on thy people, that thou mayest knowe that there is none lyke me in all the earth. For nowe I will stretch out myne hande, that I maye smyte the and thy people with pestilence and thou shalt peryshe from the earth. And in verie dede, \* for this cause haue I kepte the, for to shewe the my power: and that they myght declare my name thozowout all the woelde.

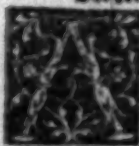
**P**et thou exaltest thy selfe agaynst my people, that thou wilt not let them go: beholde, tomozowe this tyme I will sende downe a myghty greate hable: euen suche a one as was not in Egypte, syns it was grounde vnto this tyme. Sende therfore nowe, and gather thy beastes, and all that thou hast in the feld. For vpon all the men and the beastes which are founde in the feld, and not brought home, shall the hable fall and they shall dye. And as maner as feared the woerde of the Lord amonge the seruantes of Pharaon made theyr seruantes and their beastes flye in to the houses, but he that regarded not the woerde of the Lord, left his seruantes and

his beastes in the feld. And the Lord sayd vnto Moles: stretch forth thynne hande vnto heauen, that there maye be hayle in all the lande of Egypte: vpon man and vpon beastes, and vpon all the herbes of the feld thozowout all the lande of Egypte. And Moles stretched out his rod vnto heauen: and the Lord thundred and hayled, & the fyre ran alonge vpon the grounde. \* And the Lord so hayled in the lande of Egypte, & there was hayle and fyre myngled with the hable, so greuous, and suche as there was none thozowout all the lande of Egypte, syns people inhabytet it. And the hable smote thozowout all the land of Egypte, all that was in the feld both man & beast. And the hable smote all the herbes of the feld, and brake all the trees of the feld: only in the lande of Sozan, where the chyldren of Israel were, was no hayle. And Pharaon sent and called for Moles and Aaron, & sayd vnto them: I haue now synned: the Lord is ryghteous, and I and my people are vngodlye. \* Praye ye vnto the Lord: for it is moch that shoulde be thunders of God and hayle. I will let you go, and ye shall carpe no longer. Moles sayde vnto hym: as lone as I am out of the cypre, I will praye ahynde my handes vnto the Lord, and the thunder shall cease, neyther shall there be anye more hayle, that thou mayest knowe that the earth is the Lordes. But I knowe that thou and thy seruantes yet feare not the face of the Lord God.

**A**nd so the flaxe and the barlye were smytten for the barlye was shut vp, & the flaxe was heyled: but the wheate and the rye were not smytte for they were late sowne. And Moles went out of the cypre from Pharaon and spiede ahynde his handes vnto the Lord: and the thundre & hable ceased, neyther rayned it vpon the earth. And when Pharaon saw that the rayne and the hable and thundre were ceased, he synned agayne: and hardened his herte he and his seruantes. And the hert of Pharaon was hardened: neither wold he let the chyldren of Israel go, as the Lord had sayde by the hande of Moles.

Chapter.

The hert of Pharaon was hardened of God. The grethoppers. The thynke darkness.



**A**nd the Lord sayde vnto Moles: go in vnto Pharaon: for I haue hardened his herte, and the herte of his seruantes, that I might put these my sygnes amongest them, and that thou tell in the audience of thy sonne, and of thy sonnes sonne, what thynges I haue done in Egypte, and the myzacles whiche I haue done amonge them: that ye maye knowe howe that I am the Lord. And so Moles and Aaron came vnto Pharaon, and sayd vnto hym: Thus sayth the Lord God of the hebreues, how longe shall it be: or thou wilt submit thy selfe vnto me? \* Let my people go, that they maye serue me. Or els: \* (if thou do this) and wilt not let my people go: beholde, tomozowe I will bringe grethoppers into thy coostes, and they shall couer the face of the earth, that it cannot be sene: and they shall eat the residue which remaineth vnto you and



and is escaped from the hayle: and they shall eat every greene tree that beareth you frute in feld and they shall fyl the houses, and all the seruantes houses, and the houses of all the Egyptians after such a manner as neyther thy fathers, nor thy fathers fathers haue sene, sngs & tyme they were vpon the earth vnto this daye. And he turned him selfe about, & went out from Pharaon.

And Pharaons seruantes sayde vnto hym: how longe shall he be a schlaundre vnto vs? Let the men go, that they maye serue the Lord they God: knowest thou not that Egypt is destroyed? And Moses and Aaron were broughte agayne vnto Pharaon, and he sayde: then go, and serue the Lord your God. Who are they that shall go? And Moses answered: we wyl goo, with oure yonge and with our olde yea, and with our sonnes and with our daughters, and with our shep and with our oxen we must go. For we muste holde a feast vnto the Lord.

And he sayd vnto them: let it be so. The Lord be with you. When I let you go and your chyldren also, take hede, for ye haue some myschete in hande. Saye, not so: but go they that are men, & serue the Lord: for that was your desyre. And they thrust them out of Pharaons presence. And the Lord sayd vnto Moses: stretch out thynne hande ouer the lande of Egypt for grethoppers that they maye come vpon the lande of Egypte and eate all the herbes of the lande, and al that the hayle left behynde. And Moses stretched forth his rod ouer the lande of Egypte: and the Lord broughte an east wynde vpon the lande al that daye, and all that nyght. And in the morninge, the east wynde brought the grethoppers, and the grethoppers wente vpon all the lande of Egypte: and remayned in all quarters of Egypte very greuouslye. Before them were there no suche grethoppers, neyther after them shalbe: for they couered all the face of the earth, so that the lande was darke. And they dyd eate all the herbes of the lande, and all the frutes of the trees, and whatsoeuer the hayle had left there was no greene thyng left in the trees and herbes of the felde the thowout all the land of Egypt.

Mal. ch. 3  
349. 1. 1. 2  
305. 1. 2

Therefore Pharaon called for Moses and Aaron in haste, and sayde: I haue sinned agaynst the Lord your God, and agaynst you. And nowe forgyue me my synne only this once: and pray vnto the Lord your God, that he maye take awaye from me this death onely. And Moses went out from Pharaon, and prayed vnto the Lord. And the Lord turned a myghtye stronge west wynde, and it toke awaye the grethoppers, and cast them into the red see, so that there was not one grethopper in all the coast of Egypt. And the Lord hardened Pharaons hert, so that he wold not let the chyldren of Israel go.

Exod. 10. 1

Exod. 10. 1

And the Lord sayde vnto Moses: stretch out thy hande vnto heauen, that there maye be vpon the lande of Egypte darkness which maye be felt. And Moses stretched forth his hande vnto heauen, and there was a thicke darkness vpon all the lande of Egypte thre dayes longe, no man sawe another, neither rose vnto his place where

Exod. 10. 1

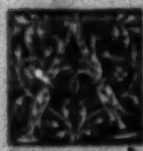
he was by the space of thre dayes: but al the chyldren of Israel had light where they dwelled.

And Pharaon called for Moses and sayd: go, and serue the Lord, only let your shepe and your oxen abyde, and let your chyldren go with you. And Moses sayde: thou must gyue vs also offer-rynges, and burnt offerrynges for to sacrifice vnto the Lord our God: our cattell also shal go w vs, and there shal not one hoofe be left behynde, for hereof must we take to serue the Lord our God. Neither do we knowe what we shal offre vnto the Lord, vntill we come thither.

But the Lord hardened Pharaons hert: and he wolde not let them go. And Pharaon sayd vnto hym: get thee frome, and take hede to thy self, and se my face nomore. For whensoever, thou comest in my syght, thou shalt dye. And Moses sayde: Let it be as thou hast sayde: I wyl se thy face nomore.

### The xi. Chapter.

The Lord commandeth to robbe the Egyptians. The death of all the first begotten in Egypt.



And the Lord sayd vnto Moses: yet I wyl I byng one plage moze vpon Pharaon & vpon Egypt: and after that he wyl let you go hence. And when he leteyth you go, he shall utterlye dyspue you hence. Speake thou to the eares of the people every man his brother of his neyghbour, and every woman of her neyghbours: & jewels of syluer and jewels of gold. And the Lord shal gyue the people fauoure in the syght of the Egyptians. Moreover, Moses was verie grat in the lande of Egypt, in the syght of Pharaons seruantes and in the syght of the people.

Exod. 11. 1

Exod. 11. 1

And Moses sayd thus sayth the Lord: At mydnyght wyl I go out into the myddes of Egypt, and all the fyrste bozne in the lande of Egypt shal dye, euen from the fyrst bozne of Pharaon that sitteth on his seate, vnto the first bozne of the mayd seruaunt that is behynde the mylle and all the fyrst genred of the cattel. And there shal be a great crye thowout all the lande of Egypt, suche as there was neuer none lyke, nor shalbe. But amonge the chyldren of Israel shal not a dog moue his tonge, nor yet man or beast that ye maye knowe howe that the Lord putteth a difference betwene the Egyptians and Israel. And these thy seruantes shal all come downe vnto me. And fall before me, and say: get the out, and all the people that are vnder the, and then wyl I departe. And he went out from Pharaon with an angry countenance. And the Lord sayd vnto Moses: Pharaon shal not heare you, that my wonders maye be multiplied in the lande of Egypt. And Moses and Aaron dyd al these wonders before Pharaon. And the Lord hardened Pharaons hert, so that he wolde not let the chyldren of Israel go out of his lande.

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And

The passage is clear. The firstborn. They make the firstborn of the Egyptians to be the firstborn of the Egyptians. The going out of the firstborn of the Egyptians.

**A**d the Lord spake vnto Moyses and Aaron in the laude of Egypt sayinge: This moneth shall be vnto you the begynnyng of monethes and the fyrst moneth of yere shall it be vnto you. Speake ye vnto all the congregation of Israel, sayinge: In the tenth daye of this moneth euery man take vnto hym a lambe accordyng to the house of the fathers, a lambe thowout euery house. If the household be to lytle for the lambe, let hym take his neyghbour which is next vnto his house accordyng to the nombre of soules: euery one of you, accordyng to his eatyng shall make your comyt for a lamb. And let the lambe of yours be without blemish a male of a yere olde which ye shall take out fro amonge the shepe, or from amonge the gootes.

And ye shall kepe hym vntyll the xiiii. daye of the same moneth. And euery man of the multitude of Israel shall kyl hym about euen. And they shall take of the bloude and stryke it on the two syde postes and on the upper doze post euen in the houses where they shall eate hym. And they shall eat the flesh the same nyght rost with fyre and with unleuened bryed, and with lower herbes they shall eate it. Ye shall eate not thereof rawe nor soden in water, but roste with fyre: the heed, feet, and purtenaunce thereof. And ye shall let nothing of it to remayne vnto the mornynge. That which remayneth of it vntyll the mornynge shall ye burne with fyre.

**O**f this maner shall ye eate it: with your loynes girded, and your shooes on your feet and your staves in your handes. And ye shall eat it in hast for it is the Lordes pascheouer: For I wil passe thowow the lande of Egypte this same nyght, and wyll smyte all the fyrst borne in the lande of Egypte bothe man and beaste, and vpon all the goddes of Egypte wyll I the Lord do execution. And the bloude shall be vnto you a token in the houses wherein ye are. And when I se the bloude, I wyll passe ouer you, and the plage shall not be vpon you to destroye you, when I smyte the lande of Egypte. And this daye shall be vnto you a remembraunce: and ye shall kepe it holpe vnto the Lord, euen thowowt your generations shall ye kepe it holpe daye, that it be a custome for euer. Seven dayes shall ye eate unleuened bryed: and the fyrste daye ye shall put awaye leuen out of your houses. For whosoener

eatech leuened bryed from the fyrst daye vntyll the seuen daye, that soule shall be plucked out from Israel. The fyrste daye shall be an holpe conuocation, and the seuen daye shall be an holpe conuocation vnto you: There shall be no maner of worke done in them, save aboute that onely which euery man must eate, that onely maye ye do. And ye shall obserue unleuened bryed. For this same daye haue I brought your armyes out of the lande of Egypte, therfore ye shall obserue this daye, and all your chyldren after you, by a custome for euer. The fyrste moneth, and the fourteenth daye of the moneth at euen, ye shall eate swete bryed vnto the xxi. daye of the moneth that cūe agayne. Seven dayes shall

there be no leuened bryed founde in your houses And whosoener eatech leuened bryed, that soule shall be rooted out from the multitude of Israel: whether he be a stranger or borne in the lande. Ye shall eate nothyng leuened: but in all your habytations shall ye eate swete bryed.

Moses called for the elders of Israel, & sayd vnto them: chost out and take you to euery household of you a shepe, and kyl it for pascheouer. And take a bunch of psope, and dip it in y bloude that is in the bason, and stryke the vpper poste, and the two syde postes with the bloude that is in the bason, and none of you go out at the doze of his house, vntyll the mornynge. For the Lord wyll go aboute to smyte the Egyptians. And when he seeth the bloude vpon y vpper doze post and on the two syde postes: he wyll passe ouer the doze, and wil not suffer the destroyer to come in to your house to plage you. Therfore shall ye obserue this thyng, that it be an ordynance both to the and thy sonnes for euer.

And when ye be come into the lande which the Lord wyll gyue you, accordyng as he hath promysed, ye shall kepe this seruyce. And when your chyldren aske you what maner of seruyce is this ye do, ye shall saye it is the sacrifice of the Lordes pascheouer which passed ouer the houses of the chyldren of Israel in Egypte, as he smote the Egyptians, and saved our houses. And the people bowed the selues, and worshipped: And the chyldren of Israel went, and dyd as the Lord had commaunded Moses and Aaron: Euen so dyd they. And at the mornynge, the Lord smote all the fyrst borne in the lande of Egypt, from the fyrst borne of Pharaos that sat on his seate, vnto the fyrst borne of the captiue that was in pylon, and all the fyrst gendred of cattel. And Pharaos rose vp in the nyght, he and all his seruantes & all the Egyptians: and there was a great cryng in Egypte, for there was no house where there was not one deed. And he called vnto Moses and Aaron by nyght, sayinge: ryse vp, and get you out from amonge my people: both ye & also the chyldren of Israel, and go and serue the Lord as ye haue sayde. And take your shepe & your droues with you as ye haue sayde, and departe and \*bless me. And the Egyptians were leaue vpon the people, that they myght sende them out of the lande in haste: for they sayde: we dye all. And the people toke theyr dough before it was lowed, and their vrayles bound in clothes vpon their shuldres. And y chyldren of Israel dyd accordyng to the sayinge of Moses: And they borrowed of y Egyptians & iewels of syluer & iewels of gold, & rayment. And the Lord gaue y people fauour in the syght of the Egyptians: so that they graunted such thynges as they requyred. And they robbed the Egyptians. And the chyldren of Israel toke theyr iourneys from Rameses to Sucorh: syxe hundred thousande men of fote, besyde chyldren. And moche comen people went out also with them, and shepe and oxen, an exceedyng great floche. And they baked swete cakes of y dough which they brought out of Egypt, for it was not lowed. For when they



# The Pasceouer.

# Exodus.

they were thruste oute by the Egyptians, they coude not tary to prepare them selues any proportion of meate. The dwelling of the chyldren of Israel, whiche they dwelled in Egypte was four hundred and thyrty yeres: and when the four hundred and thyrty yeres were expyred, even the selfe same daye departed all the hostes of the Lorde out of the lande of Egypte. It is a nyght to be obserued to the Lorde, in the which he brought them out of the lande of Egypte. This is that nyght of the Lorde which all the chyldren of Israel must kepe thowout theyr generacions. And the Lorde sayde vnto Moyses and Aaron: This is the lawe of the pasceouer: there shall no stranger eate thereof. But every seruant that is bought for moneye (after that thou hast circumcysed him) shall eate thereof. A stranger and an hyrd seruant shall not eate thereof. In one house shall it be eaten. Thou shalt carpe none of the flesh out of the house. Neither shall ye breake a bone thereof. All the multitude shall obserue it. If a stranger also dwell amonge you, and wyl holde pasceouer vnto the Lorde, let hym circumcise all that be males, and then let hym come and obserue it, and he shall be as one that is boyn in the lande. For the vncircumcysed person shall not eate thereof. One maner of lawe shall be vnto hym that is boyn in the lande: & vnto the stranger that dwelleth amonge you. And all the chyldren of Israel dyd as the Lorde commaunded Moyses and Aaron. Euen so dyd they. And the selfe same daye dyd the Lorde bynge the chyldren of Israel out of the lande of Egypte w theyr armyes.

## The xlii. Chapter

The first begotten must be sanctified vnto the Lorde. The menshall of theyr beynceance. Why they were carryed thow the wilderness. The bones of Joseph. The pylle of the cloude.



And the Lorde spake vnto Moyses, saying: Sanctify vnto me all the first boyn, that open all maner matryces amonge the chyldren of Israel, as well of man as of beast: for it is myne. And Moyses sayd vnto the people: thinke on this day in which ye came out of Egypt, out of the house of bondage: for thowowe a myghtye hande the Lorde brought you oute from thence. There shall no leuened bzeed be eaten. This daye came ye oute in the moneth when corne be- gynneth to rypp. When the Lorde hath brought the into the lande of the Cananytes, Hethytes, Amoytes, Hewites, and Jebusytes, which he sware vnto thy fathers, that he wolde gyue the a lande wherin mylke and honny floweth, I shall kepe this serupce in this same moneth. Seven dayes shall ye eate swete bzeed: and in the seventh daye it is the feast of the Lorde.

Swete bzeed shall be eaten seven dayes, and there shall no leuened bzeed be sene, nor yet leuen with the in all thy quarters. And thou shalt shewe thy sonne in that day, saying this is done because of that whiche the Lorde dyd vnto me, when I came out of Egypte. And it shall be a signe vnto the vpon thyne hande, and for a remembrance betwene thyne eyes, that the Lordeys lawe maye be in thy mouth. For in a stryg

hande the Lorde brought the out of Egypte. kepe therfore this ordinaunce in his season feyere to pere. And it wyl come to passe, that the Lorde shall bynge the into the lande of the Cananytes, whiche he sware vnto the and to thy fathers, & shall gyue it the. And then thou shalt appoynt vnto the Lorde all that openeth a matryce. And euery cast thyng that fyist doth open the matryce of a beast whiche thou hast: if they be males, they shall be of the Lorde. And euery first genzyed of an alle, thou shalt redeme w a lambe: if thou redeme hym not, thou shalt breake hym necke. All the fyiste boyn amonge the chyldren also shalt thou bye out. And when thy sonne asketh the tomozow, saying what is this, I shall saye vnto hym: With a myghtye hand the Lorde brought vs oute of Egypte, out of the house of bondage. And when Pharaos was lorth to let vs go, the Lorde slewe all the fyiste boyn in the land of Egypte: as well the fyiste boyn of man as of beast. Therfore I sacrifice vnto the Lorde all the males that open the matryce: and all the fyiste boyn of my chyldren I redeme. This shall be a token vpon thyne hande, and a remembrance betwene thyne eyes, that the Lorde brought vs out of Egypte thowowe a myghtye hande.

It came to passe, that when Pharaos had let the people go, God carped them not thowow the waye and lande of the Chyllystines whiche was the moze nere waye. But God sayd: lest the people happily repent when they se warre, & so turne agayne to Egypte. But God led the people about thowow the way of the wilderness of the red see. And the chyldren of Israel went by harnessed out of the lande of Egypte. And Moyses toke the bones of Joseph with him: for he made the chyldren of Israel swear, saying: God wyl surely vylite you, and ye shall take my bones a- waye hence with you. And they toke their iourne from Sucoth: & abode in Etham in the edge of the wilderness. And the Lorde went before them by daye in a pylle of a cloude to leade the the way: and by nyght in a pylle of fyre to gyue them lyght, that they myght go borth by daye & by nyght. The pylle of the cloude departed not by daye, nor the pylle of fyre by nyght, oute of the syght of the people.

## The xliii. Chapter.

Pharaos herte is hardened, and foloweth the Yscarytes wch all hys host and captaynes, and is brownd. The Yscarytes gender, they go thowow the red see.



And the Lorde spake vnto Moyses, saying: Speake to the chyldren of Israel, that they tounne & remaine before Pi Hicroch betwene Migdol and the see ouer agaynst Baalze-phon: and before that shall they pytche by the see. For Pharaos wyl saye of the chyldren of Israel they are tangled in the land, & wilderness hath shut them in. And I wyl harden Pharaos herte that he shall folowe after you: and I wyl get me donour vpon Pharaos and vpon all his host: the Egyptians also shall knowe that I am the Lorde. And they dyd euen so. And it was tolde the king of Egypt, that the people fled. And the herte of Pharaos

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Pharao and of his seruantes turned agaynst the people, & they sayd: why haue we this done that we haue let Israel go out of our seruice: & he made red by his charettes, and toke his people with hym and toke fyve hundred cholen charettes, and all the charets of Egypt and captaynes vpon euery one of them. And the Lorde hardened the herte of Pharao kynge of Egypt, and he folowed after the chyldren of Israel. But the chyldren of Israel went out with an hye hand and the Egyptians folowed after them, and all the hoyses and charets of Pharao and his hoysmen and his hoost ouertoke them abyding by the see, besyde Pi hiroch before Baalzephon. And when Pharao dyed hye, the chyldren of Israel lyft vp theyr eyes, and beholde, the Egyptians folowed after them, and they were soze afrayed, & the chyldren of Israel cryed out vnto the Lorde. But they sayd vnto Moyses: because there were no graues in Egypte, haste thou therfore brought vs away for to dye in the wilderness: wherefore hast thou serued vs thus, for to carry vs out of Egypte? Dyd not we tell the this in Egypte, sayinge: let vs be in rest, that we maye serue the Egyptians: for it had bene better for vs to haue serued the Egyptians then for to dye in the wilderness. And Moyses sayde vnto the people: feare ye not, stande still, and beholde, how the Lorde shall saue you this daye. For ye that haue sene the Egyptians this daye, shall see them nomoze for euer. The Lorde shall fyghte for you, and ye shall holde your peace.

And the Lorde sayde vnto Moyses: wherefore cryest thou vnto me: speake vnto the chyldren of Israel that they go forwarde. But lyfte thou vp thy rod, and stretche out thy hand ouer the see and deuyde it asondze, and let the chyldren of Israel go on drye grounde thow the myddest of the see. And beholde, I will harden the herte of the Egyptians that they maye folowe them. And I will get me honoure vpon Pharao, and vpon all his hoost, and vpon his charettes, and vpon his hoysmen. And the Egyptians shall knowe that I am the Lorde, when I haue gotte me honoure vpon Pharao, vpon his charettes, and vpon his hoysmen. And the angell of God which went before the hoost of Israel remoued and began to go behynde them. And the clouden pyller that was before the face of them, beganne to stande behynde them, & came betwene the hoost of the Egyptians and the hoost of Israel. It was also a darke cloude, & gaue lychte by nyght: and all the nyght longe the one came not at the other. And Moyses stretched forth his hande ouer the see: and the Lorde carped awaye the see, by a very strange East wynde all that nyght, and made the see drye lande, and the waters were deuyded. And the chyldren of Israel went out into the myddest of the see: vpon drye grounde. And the waters were a walke vnto them on the ryght hande, and on theyr left hand. And the Egyptians folowed and went in after them to the myddest of the see, euen all Pharao's hoyses, his charettes and his hoysmen. And in the moynynge wathe, the Lorde looked vnto

the hoost of the Egyptians out of the fyre and cloude pyller: and troubled the hoost of the Egyptians, & toke of his charet wheels, and carped them awaye violently. So that the Egyptians sayde: Let vs flye from the face of Israel, for the Lorde fyghteth for them agaynst the Egyptians. And the Lorde sayde vnto Moyses: stretche out thyne hande ouer the see, that the waters maye come agayne vpon the Egyptians, vpon hys charettes and vpon his hoysmen.

And Moyses stretched forth his hand ouer the see, and it came agayne to his course early in the moynynge, and the Egyptians fled agaynst it. And the Lorde ouerthrowe the Egyptians in the myddest of the see: and the water returned & couered the charettes and the hoysmen: and all the hoost of Pharao that came into the see after them, so that there remayned not one of them. But the chyldren of Israel walked vpon drye lande: thow the mydd of the see, and the waters were a wall vnto them on the ryght hande of them, and on the lefte. Thus the Lorde deliuered Israel the selfe same daye out of the hand of the Egyptians: and Israel sawe the Egyptians deerd vpon the set syde. And Israel sawe the myghtye power which the Lorde shewed vpon the Egyptians: and the people feared the Lorde and beleued the Lorde & his seruauant Moyses.

#### The xv. Chapter.

Moyses and the people with the women singe. At the prayer of Moyses the dryer waters were sweete. God must be herde. They come to Elim.

When Moyses and the chyldren of Israel sang this songe vnto the Lorde and sayde: I will synge vnto the Lorde: for he hath tryumphed gloriously: the horse and hym that rode vpon hym hath he ouerthrowen in the see. The Lorde is my strength and prayse, and he is become my saluacyon. He is my God, and I will glorifye hym: my fathers God, and I will exalte hym. The Lorde is a man of warre. The Lorde is his name. Pharao's charettes and his hooste hath he cast into the see. His cholen captaynes also wer drowned in the red see, the depe waters haue couered them: they sanke to the bottom as a stone. Thy ryght hande Lorde is become glayous in power: thy ryght hande Lorde hath all to dalted the enemy. And in thy great glozy thou hast ouerthrowen them that rose vp agaynst the: thou sentest forth thy wrath which consumed them euen as stuble. Thow wind of thy nostris the water gathered together, the floudes stode still as an heape, and the depe water congeled together in the herte of the see.

The enemye sayde: I will folowe on them: I will ouertake them, I will deuyde the people, I will satisfy my lust vpon them, I will drawe my swearde, myne hande shall destroye them. Thou blewest with thy wynde, the see couered them, they sanke as leade in the myghtye waters. Who is lyke vnto the, O Lorde, amonge goddes: who is lyke the so glayous in holynesse fearfull in prayles, the wynde wonders: Thou stretchedst out thy ryght hande, the earth was



lowed them: Thou in thy mercye haste caried this people whiche thou deliueredst: and haste brought them in thy strength vnto thy holy habitacion. The nation herde and were afrayed, sozowe came vpon the Philistines. Then the dukes of the Edomytes were amaled, and the myghtyest of the Moabytes, trembling came vpon them: all the inhabytours of Canaan were fayntbered: Let feare and drede fall vpon them in the greatnesse of thyne, let the be as styl as a stone, tyl the people passe thozow: O Lorde whyle this people passe thozowe whiche I hast gotten. Thou wilt hyng them in, and plante them in the mountayne of thyne inheritaunce. The place Lorde which I hast made for to dwel in the sanctuarie, O Lorde, whiche thy handes haue prepared. The Lorde shall ragne euer and alwaye. For Pharaos hofe went in with his charrettes and hofmen into the see, and I Lorde brought the waters of the see vpon them.

But the children of Israel went on drye lande in the mydd of the see. And Miriam a propheteesse the syster of Aaron toke a tymbrell in her hand, and all the women came oute after her w tymbrells and daunces. And Miriam sang before them. \* Synge ye vnto the Lorde: for he hath triumphed gloriously: the hofe and his ryder hath he ouerthrowen in the see. And so Moses brought Israel from the red see, & they went out into the wilderness of Sur. And they went thre dayes longe in the wilderness, and founde no waters. And when they came to Mara, they coude not drynke of the waters of Mara: for they were bitter, therfore the name of the place was called Mara: *ow* (that is to saye bitternesse.) And the people murmured agaynst Moses sayinge: what shall we drynke? And he cryed vnto the Lorde: and the Lorde shewed hym a tree, which when he had cast into the water, I waters were made swete. There he made them an ordynance and a lawe, and there he proued hym, and sayde: If thou wilt hearken vnto the voyce of I Lorde thy God, and wilt do that which is right in his syght, and wilt gyue eare vnto his commaundementes, and kepe all his ordynaunces: then will I put none of these diseases vpon the whiche I brought vpon the Egyptians: for I am I Lorde that healeth the.

¶ The .xvi. Chapter. ¶

*The Israelites come into the deserte of Syn. They murmure agaynst Moses and Aaron. They grudge.*

**T**he children of Israel came to Elim, where were twelue welles of water, and xij. palme trees, and they abode there by the waters. And they toke theyr iourney from Elim: and all the whole compaignie of the chyldren of Israel came to the wilderness of Syn, which is betwene Elim and Sinai: the fyfthene daye of the seconde moneth after they departed out of the lande of Egypt. And the whole multitude of the chyldren of Israel murmured agaynst Moses and Aaron in the wilderness: and the chyldren of Israel sayd vnto them wolde to God we had dyed by the hande of the Lorde in the lande of Egypt, when we sat by the

flesh pottes, and when we dyd eat bread our bellyes full: for ye haue brought vs oute into this wilderness, to kyl this hole multitude with hunger.



Then sayde the Lorde vnto Moses: behold, I will rayne bread from heauen to you, and I people shall go out, and gather daye by daye that I maye proue them, whether they will walke in my lawe or no. The syxt daye they shall prepare for them selues that which they wyl bring in, and let it be twyle as much as they gather in dayly. And Moses and Aaron sayd vnto al the chyldren of Israel: at euen ye shall knowe, that it is the Lorde which brought you out of I land of Egypt: and in the morninge ye shall see the glory of the Lorde, because he hath herde youre grudginges agaynst the Lorde. And what are we that ye haue murmured agaynst vs? And Moses sayd: At euen shall the Lorde gyue you flesh to eat, and in the morninge breed ynough, for the Lorde hath hearde your murmurynge, which ye murmur against him: for what art we? your murmurynge are not agaynst vs, but agaynst the Lorde. And Moses spake vnto Aaron: Saye vnto all the compaignie of the chyldren of Israel, come forth before the Lorde: for he hath hearde your grudginges. And as Aaron spake vnto the whole multitude of the chyldren of Israel, they looked toward the wilderness, & beholde, the glory of the Lorde appeared in the cloude. ¶ And the Lorde spake vnto Moses, sayinge: I haue hearde the murmurynge of the chyldren of Israel, tell them therfore and saye: at euen ye shall eat fleshe, and in the morninge ye shall be fylled with breed, and ye shall knowe that I am the Lorde your God. And at euen the quailles came and couered the grounde where they laye. And in the morninge the dewe laye rounde about the host. And when the dewe was fallen, beholde, it laye vpon the grounde in the wilderness, smal and round, and thynne, as the hoze froost on the grounde. And when the chyldren of Israel sawe it, they sayde euery one to his neyghbour: It is Manna. For they wist not what it was. And Moses sayd vnto them: this is the breed which the Lorde hath gyuen you to eat. This is the wyrd whiche the Lorde hath commaunded, gather it euery man for him selfe to eat: a gomer ful for a man accordynge to the nombre of you, and take euery man for the which are in his tente. And the chyldren of Israel dyd euen so, and gathered, some moze, some lesse, and when they dyd meate it w a gomer, vnto him that had gathered moche, remained nothyng

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ouer, & vnto hym that had gathered lytle, was there no lacke: euerye man gathered sufficiente for hys eatynge. And Moyses sayd vnto them.

**E** See that no man let ought remayne of it tyll the moynynge. Notwithstandynge they berkened not vnto Moyses: but some of them lefte of it vntill the moynynge, and it waxed ful of wormes and stanke. And Moyses was angrey wpyth them. And they gathered it all moynynge, euery man for his eatynge. And as sone as the heate of y<sup>e</sup> sunne came, it moulte. And the fyrte daye they gathered twyfe so muche breade, & two gomers for one man: and all the rulers of the multitude came and tolde Moyses. He sayde vnto them: thys is that whych the Lorde hath sayd: to morowe is the reste of the holy Sabbath vnto the Lorde: bake that whych ye wyl bake, and sech that ye wyl sech, and that whych remayneth, laye it vp tyll the moynynge. And they layde it vp tyll the moynynge, as Moyses bad, and it stanke not, nether bred there any worme therein. And Moyses sayde: that eate thys daye: for it is the Sabbath vnto the Lorde: to daye ye shall not fynde it in the felde. Syxe dayes shall ye gather it, and in the seuenth daye whych is y<sup>e</sup> Sabbath, there shalbe none. Notwithstandynge, there wente out some of the people in the seuenth daye for to gather, and they founde none. And the Lorde sayde vnto Moyses: howe longe refuse ye to kepe my commaundementes, and my lawes? Se, the Lorde hath geuen you a Sabbath, therfore he geueth you y<sup>e</sup> fyrte daye breade for two dayes. Wyde therfore euerye man at home and let no man go oute of hys place the seuenth daye. And the people rested the seuenth daye. And the house of Israel called it Manna.

\* And it was lyke vnto Coriandre seide, whyte and the taste of it was lyke vnto wafers made with honny. And Moyses sayd: this is that whych the Lorde commaundeth, fyl a gomer of it, whych maye be kepte for your chyldren after you: that they maye se the bread wherewith I haue fed you in wyldernesse, when I brought you out of the lande of Egypte. And Moyses spake vnto Aaron: take a cruse and put a gomer full of Manna therein, and laye it vp before the Lorde to be kepte for your chyldren after you, as the Lorde commaunded Moyses. So Aaron layde it vp before the testimonye to be kepte. \* And the chyldren of Israel dyde eate Manna fortye yere, vntill they came vnto a lande inhabited. And so they dyde eate Manna euen vntill they came vnto the borders of the lande of Canaan. A gomer is the tenth parte of an Ephah.

**¶ The xvii. Chapter.**

*The Israelites come into Raphidim. They grudge water is geuen them out of the rocke. Moyses helpeth by hys handes and they overcome the Amalechites.*



**A**d al the company of y<sup>e</sup> chyldren of Israel thow out the p<sup>r</sup> armyes went fro the wyldernes of Sin, after the commaundement of the Lorde, & pyched in y<sup>e</sup> Raphidim wher was no water for the people to dypnke. And the people chode wpyth Mo-

ses, and sayd: geue vs water to dypnke. Moyses sayd vnto the: why chode ye wpyth me: wherfore do ye tempte the Lorde? There the people thyrsted for water, and the people murmured agaynst Moyses, & said: \* wherfore hast thou thus brought vs out of Egypte to kyll vs and oure chyldren and catell wpyth thyrst.

And Moyses cryed vnto the Lorde, sayinge: what shal I do vnto this people: they be almost ready to stonne me. And the Lorde sayde vnto Moyses: go before the people, and take wpyth the of the elders of Israel, and thy rodde wherewith thou smotest the egypter, take in thyne hande, and go: Behold, \* I stande before the helyde a rocke that is in hozeb: and thou shalt smyte the rocke and there shall come water out therof, that the people maye dypnke. \* And Moyses dyd euen so before the eyes of the elders of Israel. And he called the name of the place \* Massa and \* Meriba, because of the chydynge of the chyldren of Israel, and because they thempted y<sup>e</sup> Lorde, sayinge: is the Lorde amonge vs or no?

Then came Amalech and fought wpyth Israel in Raphidim. And Moyses sayde vnto Josua: chose vs out men, and go fyght wpyth Amalech, and to morowe I wyl stande on the toppe of the hyl. and the rod of God shalbe in my hande. Josua dyd as Moyses bade hym, & fought wpyth Amalech. And Moyses, and Aaron, and hur, wente vp to the toppe of the hyl. And it happened, that when \* Moyses helde vp hys hande, Israel had the better. And when he let hys hande downe Amalech had the better.

But Moyses handes were deuy, and therfore they toke a stone and put it vnder hym, and he satte downe thereon. And Aaron and hur stayed vp hys handes, the one on the one syde, and y<sup>e</sup> other on the other syde. And hys handes remayned steadye vntill y<sup>e</sup> goynge downe of the sunne. And Josua dyscomfyred Amalech and hys people wpyth the edge of the swearde.

And the Lorde sayde vnto Moyses: wpyth this for a remembraunce in a booke, and commytte it vnto the eares of Josua for: \* I wyl vnterly put out the remembraunce of Amalech from vnder heauen. And Moyses made an aulter and called the name of it: The Lorde is he that worketh myracles for me. For he sayde: the hande is on the seate of God, the Lorde wyl haue war with Amalech from generation to generation.

**¶ The xviii. Chapter.**

*Corthius counsell is requened of Moyses.*



**I**ethro the Priest of Madiam Moyses father in lawe, hearde of all that God hadde done for Moyses, and for Israel his people, and that the Lorde had brought Israel out of Egypte.

\* Therfore he toke yephora Moyses wyfe. (Al- ter he had sente her backe) and her two sonnes, of whiche the one was called \* Gerson, for he sayd: I haue bene an aliaunt in a straunge lade. The name of the other was Eliezar: for the god of my father, sayd he: was myne helpe, and deliuered me from the swearde of Pharao.

And Jetho Moyses father in lawe came with

Exod. vii.

Exod. vii.

Exod. vii.

Exod. vii.

Exod. vii.

Exod. vii.

Exod. vii.



hys two sones, and hys wyfe vnto Moyses into the wilderness: where he abode by the mount of God. And he sayde vnto Moyses: I thy father in lawe Jethro am come to the, and thy wyfe al so and her two sones wyth her. And Moyses



went out to mete hys father in lawe & dyd obey saunce and kyssed hym, and eche asked other of his healeth, and they came into y tent. And Moyses tolde hys father in lawe al that y Lorde had done vnto Pharaon and to the Egipcians for Israels sake, and all the traouaple that had happened them by the waye, and howe the Lorde deliuered them. And Jethro reioysed ouer al the goodnesse whiche the Lorde had done to Israel and because he had deliuered them out of y hande of the Egipcians. And Jethro sayde: blessed be the Lorde whych hath deliuered you out of the hande of the Egipcians, and oute of the hande of Pharaon, whych hath also deliuered hys people from the captytie of the Egipcians. Nowe I knowe that the Lorde is greater then all gods, for in the thyng where by they dealete cruelly w them, are they them selues perished. And Jethro Moyses father in lawe offered burnt offeringes and sacrifices vnto God. And Aaron and al the elders of Israel came to eate breade wyth Moyses father in lawe before God.

And it chaunced on the morowe, that Moyses sat to iudge the people, and the people stode aboute Moyses from mornynge vnto euen. And when Moyses father in lawe sawe all that he dyd vnto the people, he sayd what is this that thou dost vnto the people? why sittest thou thy selfe alone, and all the people stande aboute the from mornynge vnto euen? And Moyses sayd vnto his father in lawe: because the people come vnto me to seeke counsell of God. When they haue a matter, they come vnto me, & I iudge betwene euery man and his neyghboure, and shewe them the ordinaunces of God and his lawes.

And Moyses father in lawe sayde vnto hym: it is not well that thou dost. Thou both wepest thy selfe, and thys people that is wyth y: for this thyng is of more weyght, then thou arte able to performe thy selfe alone. Heare nowe therfore my voyce, and I wyl geue the counsel, and God shalbe wyth the. Ge thou vnto the people to Godwarde, that thou mayst byrynge the causes vnto God, and thou shalt teache them of dynaunces, and lawes, & shewe them the waye wherein they must walke, and the worke y they must do. Wozeouer, thou shalt seeke out amonge all the people, men of actiuite, and such as feare

God: true men, hatynge couetousnes: and make them herdes ouer the people captaynes ouer thou sandes, ouer hundredes, ouer fiftty, and ouer ten. And let them iudge the people at al seasons. And euerye \* greute matter that happeneth, let them byrynge vnto the, but let the iudge all small causes them selues, and so shall it be easer for thy selfe, and they shall beare wyth the. If thou shalt do this thyng, (and God charge the wyth all) thou shalt be able to endure, and yet the people shal come to the place in peace.

And so Moyses obeyed the voyce of hys father in lawe, and dyd all that he had sayde, and chose actyue men oute of all Israel, and made them as heades ouer the people: namely captaynes ouer thousandes, ouer hundredes, ouer fiftty, and ouer ten. And they iudged the people at all seasons, but brought the hard causes vnto Moyses: and iudged all small matters them selues. And Moyses let hys father in lawe departe, and he wente into hys owne lande.

Chapter.

The chyldren of Israel come to the mount Synay. The people of God are holty and a holy pethode. In that coun- chech the best dyeth. God appeareth vnto Moyses vpon the mounte in thunder and in lightynge.



At the thyrde moneth, when the chyldren of Israel were gone out of the lande of Egypt, the same daye came they into the wilderness of Synay. \* For they were departed from Raphidim, and were come to the deserte of Synay, and had pyched they tentes in the wilderness. And there Israel abode before y monthe. \* But Moyses wente vnto God, and the Lorde called to hym out of the mountayne, sayenge: thus shalt thou saye vnto the house of Jacob, and tel the chyldren of Israel: ye haue sene what I dyd vnto the Egipcians, and toke you vpon myngles wynges, and haue broughte you vnto my selfe. Nowe therfore \* yf ye wil heare my voyce in drede, and kepe myne appointment, ye shalbe myne owne, aboue all nacions, for all the earth is myne. Ye shalbe vnto me also a kyngdome of \* preastes and an holy people: and these are the wordes which thou shalt saye vnto the chyldren of Israel. Moyses came and called for the elders of the people, and layde before they faces al these wordes, which the Lorde commaunded hym. And the people answered altogether, and sayde: \* All that the Lorde hath sayde, we wyl do. And Moyses broughte the wordes of the people vnto the Lorde.

And the Lorde sayde vnto Moyses: Lo, I come

come vnto the in a thicke cloude, that the people maye heare me talke wth the, and beleue the for ever. Moses shewed the wordes of the people vnto the lord.

**B** And the Lord sayde vnto Moses: Go vnto the people, and sanctifye them to daye and to morowe, and let them wash theyr clothes: and be redy agaynst the thyrde daye. For the thyrde daye the Lord wyll come downe in the sygher of all the people vpon mount Sinai. And thou shalt set markes rounde aboute the people, and saye: be ware that ye go not vp into the mount, or touche the bounde of it. Whosoever toucheth the \* mount, shall surely dye. There shall not an hande touche it. Els he shalbe stoned or shot thowhe: whether it be beast or man, it shal not liue: when the trompe bloweth longe, then may they come vp into the mountayne.

**C** And Moses went downe from the mount vnto the people, and sanctified them, and they washed theyr clothes. And he sayde vnto the people: be readye agaynst the thyrde daye, and come not of your wyues. And the thyrde daye in the moorning there was thundre and lychtening and a thicke cloude vpon the mount, & the voyce of the trompe exceeding lowde, so that all the people that was in the hoste was afraied. And Moses brought the people oute of the tentes to mete with God, and they \* stode vnder the hyl. And mount Sinai was altogether on a smoke because the Lord descended downe vpon it in fyre. And the smoke therof ascended vp, as the smoke of a hylne, and all the mount was exceeding feareful. And when the voyce of the trompe blew, and wared lowder and lowder. Moses spake, and God answered hym by a voyce.

**D** And the Lord came downe vpon mount Sinai, euen in the toppe of the hyl, and when the Lord called Moses vp into the toppe of the hyl, Moses went vpp. And the Lord sayde vnto Moses: Go downe, charge the people, that they prease not vp to se the Lord, and so many of the people. And let the prestes also whiche come to the Lord sanctifye them selues, lest the Lord destroy them. And Moses sayd vnto the Lord: the people can not come vp into the mount Sinai, for thou chargest vs, sayinge: set markes aboute the hyl, and sanctifye it. And the Lord sayde vnto him: away, and get thee downe: and thou shalt come vp, thou and Aaron with thee. But let not the prestes & the people presume for to come vp vnto the Lord: lest he destroye them. And so Moses wente downe vnto the people, and tolde them.

### The xx. Chapter.

The ten commandmentes are gyven. The altare of earth.

**A** And God spake all these wordes, & sayde: I am the Lord thy God, whiche haue \* brought the oute of the lande of Egypt, out of the house of bondage. Thou shalt haue none other goddes in my sight. \* Thou shalt make the no grauen ymage, neither any similitude that is in heauen above, eyther in the earth beneth,

or in the waters vnder the earth. \* Thou shalt not bowe thy selfe, neither serue the, for I the Lord thy God, am a gelouse God: and vyseth the synne of the fathers vpon the children vnto the thyrde and fourthe generation of them that hate me: and my mercy vnto thousandes in them that loue me and kepe my commandmentes.

Thou shalt not \* take the name of the Lord thy God in vayne, for the Lord wyll not holde hym guiltlesse that taketh his name in vayne.

\* Remember the Sabbath daye, that thou sanctifye it. Syx dayes wylte thou labour, and doo all that thou hast to doo: but the seventh daye is the Sabbath of the Lord thy God, in it thou shalt doo no manner of worke, thou and thy sonne, and thy daughter, thy manservant, and thy maydeservant, thy cattell, and thy straunger that is within thy gates. For in syx dayes the Lord made heauen and earth, the see, and all that in them is, and rested the seventh day, wherfore the Lord blessed the Sabbath daye, and hallowe it. \* Honour thy father and thy mother, that thy dayes may be longe in the lande, whiche the Lord thy God gyuethe.

\* Thou shalt not kyll.

\* Thou shalt not breake wedlocke.

\* Thou shalt not steale.

\* Thou shalt not beare false wytnesse agaynst thy neyghbour.

Thou shalt not couett \* thy neyghbours house, neyther shalt thou couett thy neyghbours wyfe, or his manservant, or his mayde, or his ore, or his asse, or whatsoeuer thy neyghbour hath. And all the people sawe the thunder, and the lychtenyng, and the noyse of the trompe, and the mountayne smoking.

And when the people sawe it, they remoued, and stode afar of, and sayde vnto Moses, talke \* thou with vs, and we wyl heare: but lette not God talke with vs, lest we dye. And Moses sayde vnto the people: feare not, for God is come to proue you, and that bys feare may be in your face, that ye synne not. And the people stode afar of: And Moses went into the thicke cloude where God was. And the Lord sayde vnto Moses: thus thou shalt saye vnto the chyldren of Israel. Ye haue sene that I haue talked with you from out of heuē. Ye shal not make therfore with me gods of syluer, neyther shall ye make you goddes of golde. \* An altare of earth thou shalt make vnto me, and thereon offeresthy burnt offerynges, and thy peace offerynges, thy shepe, and thyne oren. In all places where I shall put the remembraunce of my name I thurder I wyl come vnto the, and blesse the. And yf thou wylt make me an altare of stonne, se thou make it not of hewen stonne. Els yf thou lyfte vp thy toole vpon it, thou hast polluted it. Rather shalt thou go vp by stepes vnto myne altare, that thy synne be not shewed thereon.

### The xxi. Chapter.

Temperall and cruell commandmentes.

**T**hese are the lawes: whiche thou shalt set before the. \* Yf thou be a seruaunt & is an hebreue. Vp to the thyrde daye, and in the vii. daye.

Exodus. 12. 31.

Exodus. 12. 31.

Exodus. 12. 31.

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Exodus. 12. 31.

Exodus. 12. 31.



he shall go out free, payinge nothinge. If he came alone, he shall go out alone. And if he came married, his wyfe shall go out with hym.

And if his master haue gyven hym a wyfe, and she haue borne hym sonnes or daughters: then the wyfe and her chyldren shall be her maisters, and he shall go out alone. And if the seruant say: I loue my master, my wyfe and my chyldren, I will not go out free. His master shall bynge hym vnto the Iudges, and set hym to the doze, or to the doze post, and his master shall boze his care thowowe wyth a nawle, and he shall be his seruant for euer.

And if a man sell his daughter to be a seruant: she shall not go out as the men seruantes doo. If she also please not her master, and he geue her to no man to wyfe, then shall he lette her go free: to sell her vnto a straunge nacion shall he haue no power, siuge he despyled her. If he haue promysed her vnto his son to wyfe, he shall deale wyth her, as men do wyth theyr daughters. And if he take hym an other wyfe, yet her sode, her raymente, and dute of marriage, shall be not mynished, and if he do not these thyngs vnto her, then shall she go out free, and paye no money. If he that smyteth a man that be dpe, shall be slayne for it. If a man laye not awaite, but God deliuer hym into his hande, then I will poynte the a place whither he shall flee. If a man come presumptuously vpon his neyghboure to slaye hym with gyle, thou shalt take hym fro myne altar that he dpe. If he that smyteth his father or his mother, lette hym be slayne for it. If he that sleaeth a man, and selleth hym: if it be proued vpon him, shall be slayne for it. And he that curseth his father or mother, shall be put to death for it. If men streue together, and one smite another with a stone or wyth his fyfte, and he dpe not, but lyeth in bed: if he ryle agayne and walke without vpon his staffe, then shall he beare his charges for lesyng his tyme, and shall pay for his healyng. And if a man smyte his seruant or his mayde with a rodde, and they dpe vnder his hande, it shall be auenged in dede.

And if they contynue a daye or two, it shall not be auenged, for they are his moneye. If men streue and hurte a woman with chylde, so that her frute departe from her, and yet no misfortune followe: then shall he be merced accordyng as the womans husbande wyl lape to his charge, and he shall paye as the dayes men appoynte hym. And if any misfortune followe: then shall he paye lyfe for lyfe, eye for eye, tothe for tothe, hande for hande, fote for fote, burninge for burninge, wounde for wounde, strype for strype. And if a man smyte his seruant or his mayde in the eye, and it perysh, he shall let them go free for the eyes sake.

Also if he smyte oute his seruante or his maydes tothe, he shall lette them go out free for the tothes sake. If an ore goze a man or a woman, that they dpe: then the ore shall be stoned, and his fleshe shall not be eaten, but the owner

of the ore shall go quyte.

If the ore were wounte to push in tyme past and it hath bene tolde his master, and he hath not kept hym, but that he hath kylled a man or a woman, then the ore shall be stoned, and his owner shall dpe also. If there be sette to hym a summe of money, then he shall gyue for the deliuerance of his lyfe whatsoener is put vnto him. And whether he hath gozed a sonne, or hurte a daughter, he shall be serued after the same manner. But if he be a seruant or a mayde that the ore hath gozed, then he shall gyue vnto theyr master thyspe species of syluer, and the ore shall be stoned. If a man open a well, or bygge a pyt and couer it not, and an ore or an asse fall therein the owner of the pytte shall make it good, and gyue moneye vnto theyr master, and the deede beaste shall be his.

If one mannes ore hurte an other that he dpe then they shall sell the lyue ore, and deuyde the money, and the deede ore also they shall deuyde. If it be knowne that the ore hath vsed to push in tyme past, and his master hath not kept hym, he shall pay ore for ore, and the deede shall be his owne.

The xxii. Chapter

Charge lyke lawes as are in the Chapter above.

If a man scale an ore or a shepe, and kyll it or sell it, he shall restoze. v. oren for one ore: and foure shepe for a shepe. If a shepe be founde breakeyng vpon, and be smytten that he dpe there shall no blood be shedde for hym: but if the summe be vpon when he is founde, then there shall be bloodshed for hym.

These shall make restitution: if he haue not wherwith, he shall solde for his thefte. If the thefte be founde in his hande alyne, (whether it be ore, asse, or shepe) he shall restoze double. If a man do hurte felde or vyneyarde, and put in his beast to fede in another mans felde: of the best of his owne felde, & of the best of his owne vyneyarde shall he make restitution.

If he breake out, and cathe in the thornes and the stacks of cozne, or the standyng cozne or felde be consumed therewith, he that kyndled the fyre shall make restitution.

If a man deliuer his neyghbours moneye or stuffe to kepe, and it be stolen out of his house, if the thefte be found, let hym paye double. And if the thefte be not founde, then the good man of the house shall be brought vnto the Iudges. (And shall sweare) whether he haue put his hande vnto his neyghbours good.

And in all maner of trespass, whether it be for oren, asse, shepe, rayment, or anye maner of lost thyng which an other chalengeth to be his the cause of bothe parties shall come before the Iudges, and whom the Iudges condemne: let hym paye double vnto his neyghbour.

If a man deliuer vnto his neyghboure to kepe, asse, ore, shepe, or what so euer beaste it be, and it dpe, or be hurte, or taken awaye (and no man se it): then shall an othe of the Lord be betwene

betwene them, that he hath not put his hande  
vnto his neyghbours good, and the owner of  
it shall take the oth, and so other shall not make  
it good. And if it be stolen from hym, then he  
shall make restitution vnto the owner thereof.  
If it be tozme with wyld beasts, then let hym  
brynge recorde of the tearing, and he shall not  
make it good. And if a man borrowe oughte of  
his neyghbour, and it be hurte or elles dye, and  
the owner thereof be not by, he shall make it good.

But if the owner thereof be by, he shall not  
make it good: namely, if it be an byed thynge,  
and raine for bys hye. \* If a man entyle a  
mayd that is not deflowered, and lye with her,  
he shall endowe her, and take her to his wyfe.

And if her father refuse to geue her vnto hym,  
he shall paye money, accordyng to the dowrye  
of virgines. Thou shalt not lustre a wyche  
to lye. Whosoever lych wyth a beast, shall be  
slayne for it. He that offereth vnto any goddes,  
saue vnto the Lorde onely, let hym be vtterly  
rooted out. \* Let not a straunger, neyther op-  
presse hym: for ye were straungers in the lande  
of Egypt. \* If he shall trouble no wydowe, nor fa-  
therlesse chyld. If ye shall trouble them, & they  
crye vnto me, I will surely heare they crye, &  
then will my wrath waxe hote, and I will kyl  
you wyth the sword, and your wyues shall be  
wydowes, and your chyldren fatherlesse.

\* If thou lende money to any of my people  
is poore by the, thou shalt not be as a tyraunte  
vnto him: neither shalt thou oppresse him wyth  
usury. \* If thou take thy neyghbours rayment  
to pledge, thou shalt deliuer it vnto hym agayne  
by that the sunne goeth downe. For that is his co-  
uerynge onely, euen the rayment for his sayme  
wherin he slepeth. And when he crieth vnto me  
I will heare hym, for I am mercifull.

\* Thou shalt not rale vpon the goddes: nei-  
ther blasfeme the ruler of thy people. Thy fru-  
tes (whether they be dyce or mofst) thou kepe  
not backe. \* Thy fyrste bozne sonne thou shalt  
giue me, likewise also shalt thou do with thyne  
oxen and with thy shepe. Seuen dayes it shall  
be with the damme, & the eighth day thou shalt  
giue it me. Ife shall be holy people vnto me, nei-  
ther shall ye eate any flesh that is tozme of bea-  
stes in the felde. But shall cast it to dogges.

**Chap. xxiij. Chapter.**  
There I set no summe, because I wolde all people shalbe  
reade the Chapter thynke out, and the two that are next  
before also.

**T**hou shalt not accepte a bayne tale,  
neyther shalt thou put thyne hande wyth  
the wycked, to be an vnryghteous  
wytnesse. Thou shalt not folowe a  
multitude to do euill, neither answere in a mat-  
ter of plear that thou woldest (to folowe many)  
turne asyde from the truthe, neither shalt thou  
paynte a poore mannes cause. \* If thou mete  
thyne enemyes ore or asse goinge astraye, thou  
shalt brynge them to hym agayne. \* If thou se  
thyne enemyes asse synke vnder his burthen,  
thou shalt not passe by and let hym aloone: but  
shalt helpe hym to lyft hym vp agayne.

Thou shalt not hynde the ryght of the poore

in their sute. Kepe the farre from a false matter,  
and the innocent and ryghteous se thou slape  
not, for I will not iustify the wycked: \* Thou  
shalt take no gyftes, for gyftes blynde the seing  
and peruert the wordes of the ryghteous. Thou  
shalt not oppresse a straunger, for ye knowe  
the herte of a straunger, singe ye were straun-  
gers in the lande of Egypt.

\* Sye yeres thou shalt sowe thy lande, and  
gather in the frutes thereof, and the seuenth yere  
thou shalt let it rest and lye still, that the poore  
of thy people maye eate, and what the pleane,  
the beasts of the felde shall eate. In lyke maner  
thou shalt do also with thy vyncarde, & thyne  
olue trees. \* Sye dayes thou shalt do thy  
worke, and in the seuenth day thou shalt reste,  
that thyne ore and thyne asse maye rest, and the  
sone of thy mayde and the straunger, may be re-  
freshed. In all thynges that I haue sayde vn-  
to you, be circumspecte. And make no reherfall  
of the names of straunge goddes, neyther let  
it be heard out of thy mouth.

Thy frastes thou shalt hold vnto me in a yere  
\* Thou shalt kepe the feast of swete byed, that  
thou eate unleuened byed seuen dayes longe,  
as I commaunded the, in the tyme of the moneth  
when cozne begynneth to ryse, for in that mo-  
neth ye came out of Egypt: and se that no ma  
appeare before me emptye. And the feast of  
haruest when thou reapest the fyrste frutes of  
thy labours, which thou hast sowed in the felde.  
And the feast of ingathering, which is in the  
ende of the yere, when thou hast gathered in thy  
labours out of the felde.

\* Thy tymes in a yere shall all thy men chyl-  
dren appeare before the Lorde God.

\* Thou shalt not offere the blood of my sa-  
crifice vpon leuened byed: neyther shall the  
fatte of my feast remaine vntyl the morninge.

\* The fyrst of the fyrst frutes of thy lande thou  
shalt brynge into the house of the Lorde thy God,  
\* thou shalt also not seeth a kyd in his mothers  
mylke. Scholde, I sende an Angell before the,  
to kepe the in the waye, and to brynge the into  
the place whiche I haue prepared. Beware of  
hym, and heare his voyce, and respyse hym not:  
for he will not spare your mysdoes, and my  
name is in hym. But and if thou shalt hearken  
vnto his voyce, and all that I speake, I will  
be an enemye vnto thyne enemyes, and an ad-  
uersarye vnto thyne aduersaryes. For myne an-  
gell \* shall go before the, and brynge the in vn-  
to the Amozites, and Bethites, and Moabites  
and Cananites, Hittites, and Jebuzites, and I  
shall destroye them. Thou shalt not worshyp  
these goddes, neither serue them, neither do af-  
ter the wordes of them: but overthrowe them,  
and breake downe the pyages of them. And ye  
shall serue the \* Lorde your God, and he shall  
blesse thy byed and thy water, and I will take  
all synnesse awaye from the myddes of the.

There shall be no womā childlesse nor vnfrute-  
full in thy lande: the nombre of thy dayes will  
I fulfill. I will sende my feare before the, and  
will trouble all the people whither thou shalt  
go.



go. And I will make all thyne enemyes turne theyr backs vnto the, and I will sende hornets before the, which shall bite out the heuities, the Canaanites, and the heebrees before the. Heurthe lesse. \* I will not cast them out in one pere, lest the lande growe to a wyldernesse: and the bestes of the felde multiplye agaynst the. Wylye and lytle I will delyue them out before the, vntyll thou be encreased, and inherite the lande. And I will make thy costes from the red see vnto the see of the Philistines, and from the desert vnto the ryuer. For I will delyue the inhabytters of the lande into thyne hande, and thou shalt delyue them out before the. \* Thou shalt make none appoyntment wyth them, nor wyth theyr goddes. Euerther let them dwel in thy lande, lest they make the syn agaynst me: for yf thou serue theyr goddes, it will be thy decaye.

The xxiii. Chapter.

Moses ascendeth vp to the mount, and sheweth the lawe of the Lorde. The blood of the covenante. The elders of Israel iudge the people.

**A**nd he sayd vnto Moses: come vp vnto the Lorde: and Aaron, Nadab, and Abihu, and the lxx. elders of Israel, and worshippe a far of. And Moses hym selfe alone shall go vnto the Lorde, but they shall not come nye, neyther shall the people go vp with hym. And Moses came and tolde the people all the wordes of the Lorde, and all the lawes. And all the people answered wyth one voyce, and sayd: al the wordes which the Lorde hath sayd, we will do. And Moses wrote all the wordes of the Lorde, and rose vp early, and set vp an \* altier vnder the hyll, and twelue stonnes accordyng to the. xii. trybes of Israel, and sent yonge men of the chyldren of Israel, which brought burnt offerynges, and offered peaceofferynges of oren vnto the Lorde. And Moses toke halfe of the blood, and put it in basens, and the other halfe, he spynkled on the altier. And he toke the boke of the appoyntment, and red it in the audience of the people. And they sayde: All that the Lorde hath sayd, we will do, and be obedyent. And Moses toke the \* blood, and spynkled it on the people, and sayd: behold, this is the blood of the appoyntment, which the Lorde hath made w<sup>th</sup> you vpon all these wordes.

Then went Moses and Aaron, Nadab, and Abihu, and the lxx. elders of Israel vp, & sawe the God of Israel, and there was vnder his fete as it were a worke of a saphire stone, and as it were the heauen when it is cleare, and vpon the nobles of the chyldren of Israel he sette not hys hond. And they sawe God, and dyed not.

\* And the Lorde sayde vnto Moses: come vp to me into the hyll, and be there, and I will gyue the tables of stone, and a law and commaundementes, which I haue writte, & thou mayst teache them. And Moses rose vp and hys minister Jehosua, and Moses went vp into the hyll of God, and sayd vnto the elders: tarre ye here, vntyll we come agayne vnto you. Behold here is Aaron, and hur wyth you. Yf any man haue any matter to do, lette hym come to them. And

Moses wente vp into the mounte, and a cloude couered the hyll, and the gloire of the Lorde abode vpon the mount Synay, and the cloude couered it fyve dayes. And the seuerth day he called vnto Moses out of the cloude. And the fasthyon of the gloire of the Lorde was lyke consuminge fyre on the toppe of the hyll, in the syght of the chyldren of Israel. And Moses went into the cloude, and got him vp into the mountayn. And Moses was in the mount fourty dayes and fourty nyghtes.

The xxv. Chapter.

The Lorde sheweth Moses the fashion of the holy place, and the chynges pertaining thereto.



And the Lorde spake vnto Moses, sayinge: speake vnto the chyldren of Israel, that they bringe me an heueoffryng: of euery man that gyueth it willingly wyth hys herte, ye shall take it. \* This is the heueoffryng whiche ye shall take of them, golde, and syluer, and brasse, pelowe sylke, purple, scarlet, whyte sylke, and gootes herte, rammes skynnes that are red, and the skynnes of carus, & sethim wood oyle for lyght, spyes for anoyntynge oyle, and for sweete sence. Onyx stones, and stones to be set in the Ephod, and in the brestplate.

And let them make me a sanctuarie (that I may dwell amonge them.) And accordyng to al that I shew the, both after the fashion of the habitation, and after the fashion of al the ornaments therof, eue so shall ye make it. And they shall make an \* arke of sethim wood, two cubytes and an halfe longe, a cubyte and an halfe bryde, and a cubyte and an halfe hie. And thou shalt ouerlape it wyth pure golde, wythin, and without shalt thou ouerlape it, and shalt make an hye vpon it a crowne of golde rounde about. And thou shalt cast foure rynges of gold for it, and put them in the foure corners therof. ii. rynges shall be in the one syde of it, & ii. in the other.

And thou shalt make barres of sethim wood and couer them wyth golde, and put the barres in the rynges alonge by the sydes of the arke, to beare it withall. And the barres shall be in the rynges of the arke, and shall not be taken away from it. And thou shalt put in the arke the wyenill which I haue giue. And thou shalt make a mercieseat of pure golde. ii. cubytes & an halfe longe, and a cubyte and an halfe bryde.

And thou shalt make two cherubins of gold: euen of a whole worke shalt thou make them in the

in the two endes of the mercyseate: and the one cherub shalt thou make on y<sup>e</sup> one ende, and the other on the other ende. Euen of the same mercyseate shalt thou make cherubins in the two endes thereof. And the Cherubins shall stretch the wynges abrode ouer on hye, coueryng the mercyseate with their wynges, and they faces shall loke one to an other: eue to the mercyseateward shall the faces of the Cherubins be. And thou shalt put the mercyseate aboue vpon the arke, and in the arke thou shalt put the witness which I wyll gyue the, and from thence I wyll testify vnto the, and wyl comon with the from vpon the mercyseate: from betwene the two Cherubins which are vpon the arke of witness, of all thynges which I wyll gyue the in commaundement vnto the chyldren of Israel.

**C** \* Thou shalt also make a table of Setim wood of ii. cubites longe and one cubite bryde, and a cubite and an half hye: And thou shalt couer it with pure gold, & make thereto a crowne of golde rounde about. And make vnto that an whorpe of foure syngers bryde rounde aboute. And make a golden crowne also to the whorpe, rounde about. And make for it foure rynges of gold, and put the rynges in the corners that are in the foure fete thereof: euen ouer agaynste the whorpe shall the rynges be, to put in barres, to beare the table wythall. And thou shalt make y<sup>e</sup> barres of Setim wood, and ouerlay them with golde, that the table maye be borne with them. And thou shalt make his dysches, and spoones, flatpeces, and pottes to poure oute wythall: Euen of fyne gold shalt thou make the. And thou shalt set vpon the table, shewbryed befoze me alwaye. \* And thou shalt make a candlestych of pure golde, euen of a whole worke that the candlestych be made, with his shafte, bryanches, bolles, knoppes, and floures procedynge thereout: Wyre bryanches also shall procede out of y<sup>e</sup> sydes of it: thye bryanches of y<sup>e</sup> candlestych out of the one syde, and thye out of the other. Thye cuppes lyke vnto almondes with knoppes and floures in one bryanche. And thye cuppes lyke almondes in the other bryanche, with knoppes and floures. And euen so thow wyte the lyre bryanches that procede out of the candlestych: and in the candlestych selfe foure cuppes lyke vnto almondes with thye knoppes and floures and there shall be a knop vnder euery two bryanches. <sup>20</sup> (in the volume) of the syre that procede out of the candlestych. And the knoppes and y<sup>e</sup> bryanches shall be of it. And it shall be one worke euen of pure golde. And thou shalt make the leuen lampes of it: and the leuen lampes thereof, shalt thou put on hye thereon, to gyue lyght vnto the other syde that is ouer agaynste it. The tongs and shofers thereof shall be of pure golde. Of an hundred pounce weyght of fyne golde shalt thou make it with all the apparell. \* Loke therfore that thou make them after the fashyon that was shewed the in the mount.

### The xxvi. Chapter.

This Chapter also describeth the thynges pertaynyng to the holy place.



**H**e tabernacle shalt thou make w<sup>th</sup> 3  
1. curtaynes of white twined silke yelowesylke, purple and skarlet. And in them thou shalt make pictures of hyorderbe worke. The length of one curtayne shall be cxxij. and twentie cubytes, and the bredth of one curtayne foure cubytes, and cutte one of the curtaynes shall haue one measure: fyue curtaynes shall be coupled togyther one to another: and fyue curtaynes shall be coupled together one to an other.

**25** And thou shalt make lowpes of yelow sylke along by the edge of the one curtayne, which is in the selurdege of the couplynge curtayne. And lyherwyle shalt thou make in the edge of the vermost curtayne that is to be coupled therewith on the other syde. Fyfte lowpes shalt thou make in the one curtayne, and fyfte lowpes shalt thou make in the edge of the curtayne that is to be coupled therewith on the other syde: that the lowpes maye take holde one of an other. And thou shalt make fyfte buttons of golde, and couple the curtaynes together with the buttons and it shall be one habitation.

**C** \* And thou shalt make a leuen curtaynes of gootes heere, to be a couerynge vpon the tabernacle. The length of a curtayne shall be thrytye cubytes, and the bredth foure, and they shall be all leuen of one measure. And thou shalt couple fyue curtaynes by them selues, and the syre by them selues, and shalt double the syre in the foze fronte of the Tabernacle. And thou shalt make fyfte lowpes in the edge of the vermost curtayne on the one syde: euen in the edge of the couplynge curtayne: and fyfte lowpes in the edge of the other curtayne that muste be ioyned vnto it. And thou shalt make fyfte buttons of brasse, and put them on the lowpes: and couple the couerynge together, that it maye be one.

And the remnant that resteth in the curtaynes of the couerynge: euen the halfe curtayne that resteth, shall be sette on the backe sydes of the habitation: that a cubyte on the one syde, & a cubyte on the other syde maye remayne in the length of the curtaynes of the couerynge, and y<sup>e</sup> it maye remayne of eithre syde of the habitation to couer it wythall. And vpon the tabernacle thou shalt make a couerynge of rammes skynnes dyed red, and yet a couerynge about all of taxus skynnes.

**D** And thou shalt make bozdes for the habitation of Setim wood to stande vpyght: ten cubytes longe shall euery boorde be, and a cubyte and an half bryde. Two fete shall there be in one boorde: and they shall be separate one from an other. And thus shalt thou make for al the bozdes of the tabernacle. \* And thou shalt make twenty bozdes for the habitation on the south syde, and thou shalt make sockettes of syluer, vnder the twenty bozdes, two sockettes vnder one boorde, for his two fete, and two sockettes vnder an other boorde for his two fete.

In lyke maner in the north syde of the habitation there shall be xx. bozdes & ii. sockettes of syluer. ii. sockettes vnder one boorde, & ii. sockettes vnder a

d. iii. nother



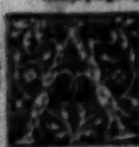
norther boarde. And in the west ende of the habitation shalt thou make fyve boordes, and two boordes shalt thou make in the corners of the habitation in the meeting together of the two sydes. And they shalbe coupled together beneath, and lyke wyse above, to a ryng. And thus shal it be for the two boordes, that are in the corners. And they shalbe ryght boordes hauing sockettes of syluer, euen xvi. sockettes: that there maye be two sockettes vnder one boarde, and two sockettes vnder an other boarde.

**A**nd thou shalt make barres of sethim wood, fyve for the boordes of the tabernacle in one syde, and fyve barres for the boordes of the tabernacle in the other syde, and fyve barres for the boordes of the tabernacle in the west ende. And synple barre shall goo alonge thowre the myddes of the boordes from the one ende vnto the other. And thou shalt couer the boordes with golde, and make theyr rynges of golde, to put fyve barres thowre, and thou shalt couer the barres with golde also. And thou shalt reer vp the habitation accordyng to the sayd on therof, as it was shewed the in the mounte. And thou shalt make a vayle of pelowe sylke, of purple, scarlet, and white twyned sylke. Of byoerdy worke with pyctures shalt thou make it. And hange it vpon fyve pillers of sethim woode couered with golde. Whose heedes shalbe of golde, standing vpon fyve sockettes of syluer. And thou shalt hange vpon the vayle wheringes, that thou mayest bring in within the vayle the arke of wytnesse. And the vayle shall vnto you deuyde the holpe from the most holy. And thou shalt put the mercyseate vpon the arke of wytnesse in the holpest place. And thou shalt put the table without the vayle, and the candlestick ouer agaynst the table on the south syde of habitation. And put the table on the north syde. And thou shalt make an hangyng for the doore of the tabernacle of pelow sylke, purple, scarlet, & white twyned sylke wrought w needle worke. And thou shalt make for the hangyng. v. pillers of sethim woode & couer them with golde, & their knops shalbe of golde, and thou shalt cast. v. sockettes of bryasse for them.

### The xxviii. Chapter

The forme of the altare of the burnt offering with his boordes, rynges, haues, goynges, & other ornaments.

2  
Ex. xxviii. 1



**A**nd thou shalt make an altare of sethim wood, fyve cubites long and fyve cubytes bryde. For it shall be square, and thre cubytes hye. And thou shalt make it hozen in fyve corners of it, the hozen shalbe of it selfe, and thou shalt couer it with bryasse. And make his alypannes, shouels, basens, fletchers, fyve panes, and all the apparell therof for the same of bryasse. And thou shalt make vnto it a gerderyne also (lyke a net) of bryasse. And vpon that net shalt thou make fyve bryasen rynges in the four corners therof: and thou shalt put it vnder the compasse of the altare beneath, that the nette maye be in the myddes of the altare. And thou shalt make the two barres for the altare of sethim wood, and couer them with bryasse, and let them

be put in rynges alonge by the sydes of the altare to beare it wythal. And make the alter holde with boordes: euen as it was shewed the in the mount, so shall they make it.

And thou shalt make the court of the habitation, that there maye be in the south syde hangynges of white twyned sylke, of an hundred cubytes longe, for one syde, and twenty pylles therof, with theyr twenty sockettes of bryasse: but the knoppes of the pylles, and theyr whoopes shalbe syluer. In lyke wyse on the northside there shalbe hangynges of an hundred cubytes longe, and. xx. pylles with theyr. xx. sockettes of bryasse, and the knoppes and the whoopes of syluer. And the bredth of the court, which is on the west part, shal haue curtaynes of fyfte cubites longe, and ten pylles with theyr ten sockettes. And the bredth of the court which is eastwarde shal haue fyfte cubites. hangynges of fyftene cubytes in the one syde: and theyr pylles with theyr thre sockettes: and lyke wyse on the other syde shalbe hangynges of fyftene cubytes, with theyr thre pylles and sockettes.

And in the gate of the court shalbe a vayle of twenty cubytes, of pelow sylke, purple, and scarlet, & white twyned sylke wrought w needle worke: and fyve pylles with theyr fyve sockettes. All the pylles rounde about the court shalbe whooped with syluer, and theyr knoppes shalbe of syluer, and theyr sockettes of bryasse. The length of the court shalbe an hundred cubites, and the bredth fyfte, and the bredth fyue, and the hangynges shalbe of white twyned sylke, and theyr sockettes of bryasse. All the vessels of the habitation in all maner scrupce and the pyntes therof: yea, and all the pyntes also of the court, shalbe of bryasse. And thou shalt commaunde the chyldren of Israel, that they gyue the pure oyle olyue beaten for fyght, to poure alwaie into the lampes. In the tabernacle of wytnesse without the vayle which is befoze the wytnesse, shal Aaron & his sonnes bryse it both euenyng and moynyng befoze the Lorde: and it shall be a statute for euer vnto the generacions of the chyldren of Israel.

### The xxviii. Chapter

Aarons apparell, and his sonnes.



**A**nd take thou vnto the Aaron thy brother and his sonnes with hym, from amonge the chyldren of Israel, that they maye mynister vnto me. Aaron, Nadab, and Abihu, Eleazar, and Ithamar, Aarons sonnes. And thou shalt make holy raiment for Aaron thy brother, that they maye be vnto glozy and beautie. And thou shalt speake vnto al that are wyse hearted, and whomsoever I haue fylled with the spirite of wysdome: that they make Aarons raimente to consecrate hym with, that he may minister vnto me. These are the garmentes whiche they shal make, a bresllap, Ephod, a tunicle, a strap coote, a myter, and a gyrdle. These holpe garmentes shal they make for Aaron thy brother: and his sonnes, that they maye minister vnto me. And let them take golde, pelow sylke, purple

ple, scarlet, and whyte twined sylke. They shal make the Ephod of golde, pelowe sylke, purple, scarlet, and whyte twined sylke with boorderd worke. The two sydes shal come together, and be closed vp in the two edges thereof. And the gyrdle of the Ephod shalbe of the same worke-manshpy, and of the same stuffe, euen of golde, pelowe sylke, purple, scarlet, and whyte twined sylke. And thou shalt take two onix stones, and graue in them the names of the chyldren of Israel: syre names of them in the one stone, and the other syre in the other stone: accordyng to the word of the Lord. After the worke of a stone grauer, and of hym that grauerth sygnets shalt thou graue the two stones with the names of the chyldren of Israel, and shalt make them to be set in gold. And thou shalt put the two stones vpon the two shoulders of the Ephod, that they may be stones of remembraunce vnto the chyldren of Israel. And Aaron shal beare theyr names before the Lord vpon his two shoulders, for a remembraunce. And thou shalt make holers of golde and two cheynes of fyne gold lynk worke and wyrted, and fasten the wyrted cheynes to the holers. And thou shalt make the brestplate of iudgement with boorderd worke, euen after the worke of the Ephod shalt thou make it: namely of golde, pelow sylke, purple, scarlet, and whyte twined sylke, shalt thou make it. Four square it shalbe and double, an hand bred longe and an hand bred bred. And thou shalt fyl it w four rowes of stones. In the fyrst rowe shalt be a Sardios, a Topas, and a Smaragdus, in the second rowe, a Ruby, Sapphir, and a Diamonde: in the thyrde Ligurios an Achat, and a Marist: in the fourth, a Turcas, Onix, and a Jaspis. And they shalbe set in golde in theyr inclofers. And the stones shalbe grauen as sygnets be grauen with the names of the chyldren of Israel, euen with twelue names, euery one with his name accordyng to the twelue tribes. And thou shalt make vpon the brestplate, two fastenynge cheynes of pure golde and wyrted worke. And thou shalt make lyke wyse vpon the brestplate two rynges of golde: and putte the on the edges of the brestplate, and put the two wyrted cheynes of gold in the rynges which are in the edges of the brestplate. And the other two endes of the two cheynes, thou shalt fasten in two close holes, and put them vpon the shoulders of the Ephod on the foresyde of it. And thou shalt yet make two rynges of gold, which thou shalt put in the two edges of the brestplate, euen in the borders thereof, toward the insyde of the Ephod ouer agaynst it. And yet two other rynges of gold thou shalt make and put the on the two sydes of the Ephod, beneath ouer agaynst the brestplate, alowe where the sydes are ioyned together vpon the boorderd gyrdle of the Ephod. And they shal bynde the brestplate by his rynges vnto the rynges of the Ephod, with a lace of pelowe sylke, so it maye lye close aboute the boorderd gyrdle of the Ephod, so that the brestplate be not loosed from the Ephod. And Aaron shall beare the names of the chyldren of Israel in the brestplate of iudgement vpon his herte when he goeth in

to the holy place for a remembraunce before the Lord alwaye. And thou shalt put in the brestplate of iudgement Aym and Chamin: and they shal be euen vpon Aarons hert, when he goeth in before the Lord: and Aaron shal beare the iudgement of the chyldren of Israel vpon his hert before the Lord alwaye. And thou shalt make the tuncle vnto the Ephod all together of pelowe sylke. And there shalbe an hole for the heade in the myds of it, hauing a bonde of wouen worke rounde aboute the collar of it (as it were the collar of a partlet) that it rent not. And beneath vpon the hem, thou shalt make pomgranates of pelow sylke and of purple and scarlet, round about the hem, and belles of gold betwene them rounde about: and let there be euer a golden bel and a pomgranate, a golden bel and a pomgranate, rounde about vpon the hem of the tuncle.

And Aaron shal haue it vpon hym, when he minystrerth, and the sounde shalbe hearde, when he goeth into the holy place before the Lord, and when he cometh out, and he shall not dye. And thou shalt make a plate of pure gold, and graue thereon, as sygnettes are grauen. The holynesse of the Lord, and put it on a pelow sylke lace to be vpon the mytre, euen vpon the fore fronte of it. And it shalbe vpon Aarons forehead: for Aarons maye beare the synne of the holpe chyrgens whiche the chyldren of Israel halow in al theyr holy gyfes. And it shalbe alwayes vpon his forehead, for the reconcylng of them before the Lord. And thou shalt make a linnen core, and thou shalt make a mytre of linnen and a gyrdle of nedle worke. And thou shalt make for Aarons sonnes also cotes, gyrdels, and bonets, glorious and bewepfull, and thou shalt put them vpon Aaron thy brother, and on his sonnes with hym: and shalt annoynt the, and fylle theyr handes, and sanctifye them, that they maye minystrer vnto me. And thou shalt make them linnen byches to couer theyr priuities, fro the loynes vnto the thyrs shall they reach. And they shalbe vpon Aaron and his sonnes when they come into the tabernacle of wytnes, or when they come vnto the altar to minystrer in holynesse, so they beare no synne, and so dye. And it shalbe a lawe for euer vnto Aaron and his seed after hym.

### The xxix. Chapter.

The consecration of Aaron and of his sonnes.

His thing also shalt thou do vnto the when thou shalt halowe them to be my priests. Thou shalt take a calf, euen a yong ore, and two rammes that are without blemish, and vncleued bread and cakes of swete bread tempored with oyle, and waters of swete breade annoynted with oyle (of wheren flower shalt thou make them) and put them in a maunde, and byng them in the maunde with the calfe and the two rammes. And byng Aaron and his sonnes vnto the doore of the tabernacle of wytnes, and walde them with water, and take the garmentes, and put vpon Aaron: the ittyre core the tuncle of the Ephod, and the Ephod, and the brestplate: and gyrdle them to him with the boorderd gyrdle whiche is in the Ephod. And putte



the mytre vpon his head: & put the holy crowne vpon the mytre. Then shalt thou take the anoynting oyle, and powze it vpon his head, and anoynte hym. And bynge his sonnes, and put albes vpon them, and gyde them with gyrdels aswell as his sonnes. And put the myters on them, and the Priestes offyce shalbe theys for a perpetuall lawe. And thou shalt fyll the bandes of Aaron and of his sonnes: and bynge the calfe before the tabernacle of witness. \* And Aaron and his sonnes shall put theyr bandes vpon the head of the calfe, & thou shalt kyl hym before the Lorde, by the dooze of the tabernacle of witness. And take of the bloode of the calfe & put it vpon the hornes of the altar with thy synger: and powze al the blood beyde the bottome of the altar, & take all the fat that covered the inwardes, and the kyll that is on the lyuer, and the two kidneys, and the fat that is vpon them, and burne them vpon the altar. But the fleshe of the calfe and his skynne, and his donge shalt thou burne with fyre without the hoost. It is a synne offering. Thou shalt also take one ram, & Aaron & his sonnes shal put theyr bandes vpon the head of the ram, and when thou haste slayne the ramme, thou shalt take his bloode, & spynke it rounde about vpon the altar, and cut the ramme in peces, and wash the inwardes of him and his legs, and put them vnto the peces and vnto his head: and then burne the hole ram vpon the altar for a burnt offering vnto the Lorde, and for a sweete sauour & a sacrifice vnto the Lorde.

And take y other ram, and Aaron and his sonnes shall put theyr bandes vpon his head. Then shalt thou kyl him, and take of his blood and put it vpon the typp of the ryght eare of Aaron and of his sonnes, and vpon the thumbe of theyr ryght handes, and vpon the greete too of theyr ryght fote, and spynke the bloode vpon the altar rounde about. And thou shalt take of the bloode that is vpon the altare, and of the anoynting oyle, and spynke it vpon Aaron and his vestimentes and vpon his sonnes and vpon theyr garmentes with hym. And he shalbe halowed and his clothes and his sonnes, and their clothes with hym. \* And thou shalt take the fat of the ram and his rompe, and the fat that couereth the inwardes, and the hal of the lyuer, and the two kidneys, and the fat that is vpon them, and the ryght shulder: for the ram is a full offering: and a spynel of bread, and a cake of oyle bread, and a wafer out of the baskette of sweete bread that is before the Lorde, and put all vpon the bandes of Aaron, and on the bandes of his sonnes: and waue them for a waue offering before the Lorde. And agayne, thou shalt take it from of theyr bandes, and burne it vpon the altar for a burnt offering, to be a sauour of sweetness before the Lorde. For it is a sacrifice vnto the Lorde. \* And thou shalt take the best of the ram of Aarons consecration, and waue it for a waue offering before the Lorde: and it shalbe thy parte. And thou shalt sanctifye the best of the waue offering: and the shulder of the deue offering, whiche is waue and beued vp of the

ram of the consecration for Aaron and for his sonnes. And it shalbe Aarons and his sonnes by a statute for ever, of the chyldren of Israel: for it is an heue offering: euen an heue offering of the chyldren of Israel, and of theyr peace offerings. Theyr deue offerings is the Lorde. And the holy garmentes of Aaron shalbe his sonnes after hym, to be anoynted therein: and to fyll theyr bandes therein. And that son that is Priest in his stede after hym, shall put the on. vij. dayes whiche cometh into the tabernacle of witness, to minister in the holy place. \* And thou shalt take the ram of the consecration, & seth his fleshe in an holpe place. And Aarons & his sons shal eat the fleshe of the ram, & the bread that is in the baskete, eue by the doze of the tabernacle of witness: & they shal eat them, because the attonement was made therewith, to fyll theyr bandes, and to consecrate them: but a stranger shall not eat thereof, because they are holy. And yf ought of the fleshe of the consecration or of the bread remayne vnto the moynynge, thou shalt burne it with fyre, and it shal not be eaten, because it is holy. Therfore shalt thou do vnto Aaron and his sonnes, euen so, accordyng to all thynges which I haue commaunded y, seuen dayes shalt thou fyll their handes, and offer euery daye a calfe for a synne offering, for to reconyle withal: that thou mayest cleanse the altar when thou reconylest vpon it, and thou shalt anoynte it, to sanctifye it. Seuen dayes thou shalt reconyle vpon the altar, and sanctifye it, and it shalbe as an altare most holpe. Euery one that toucheth the altare, lette hym be holpe. \* This is that whiche thou shalt offer vpon the altare: euen two lambs of one yere olde, day by day continually: the one thou shalt offre in the moynynge, and the other at eue. And with the one lambe a tenth deale of flour myngled with the fourth parte of an hyn of beaten oyle, and the fourth part of an hyn of wyne, for a bypne offering. And the other lambe thou shalt offer at euen, and shalt doo thereto accordyng to the meate offeringe and bypne offering in the moynynge, to be an odour of a sweete sauour and a sacrifice vnto the Lorde. And let this be a continual burnt offering among your chyldren after you before the dooze of the tabernacle of witness before the Lorde, where I wil mete you, to speake there vnto the. There I wil mete with the chyldren of Israel, and wyl be sanctified in myne honoure. And I wyl sanctifye the tabernacle of witness and the altar: And I wyl sanctifye also both Aaron and his sonnes to be my priestes. And I wyl dwell among the chyldren of Israel: and wyl be theyr God. And they shall knowe that I am the Lorde theyr God, that brought them oute of the lande of Egypt, for to dwell among them: euen I the Lorde theyr God.

Chapter.

Exodus. Chapter. The altar of incense. The waue offering. The anoynting oyle. And thou shalt make an altare to burne incense, of sethim wood thou shalt make it, a cubyte longe and a cubyte broad: euen foure square shal it be and two cubytes hye the

the hornes thereof shall proceede out of it, and thou shalt overlape it with fyne golde, both the roste and the walles rounde aboute and hys hornes also, & shalt make vnto it a crowne of golde rounde about, and two golde rynges on eether syde: euen vnder the crowne, that they maye be as places for the barres to beare it withal. And thou shalt make the barres of sethim wood, and couer them wpth golde. And thou shalt put it befoze the vayne, that is by the arke of wytnesse, befoze the mercyseate that is vpon the wytnesse, where I wyll mete the. And Aaron shall burne thereon swete incense euery moynynge, when he dresseth the lampes, euen then shall he burne it: & lyke wyse at euen, when he setteth vp the lampes he shall burne incense: and this incensynge shall be perpetually befoze the Lorde, thowout your generacions. Ye shall put no strange incense thereon, burnt sacrifice or meate offering, nether powre any drynke offering thereon.

And Aaron shall reconcyle vpon the hornes of it once in a yere: wpth the bloude of the synne offering of reconcyllynge: euen once in the yere shall he reconcyle it thowout your generacions. It is most holy vnto the Lorde. And the Lorde spake vnto Moyses, saying: \* If thou takest the summe of the chyldren of Israel after theyr nombre, they shall geue euery man a reconcyllynge of his soule vnto the Lorde whē thou tellest them, that there be no plage amonge them, when thou tellest them. And thus muche shall euery man geue, and that goeth into the nombre: halfe a shekel, after the shekel \* of the sanctuary: a shekel is twentye halfe pence. In halfe shekel shall be the due offering of the Lorde. All that are nombred from twenty yere old and aboue, shall geue an heue offering vnto the Lorde. Eueriche shall not passe, and the poore shall not vnder halfe a shekel. But ye shall geue an heue offering vnto the Lorde, that he maye haue mercye vpon your soules. And thou shalt take the reconcyllynge money of the chyldren of Israel, and shalt put it vnto the vse of the tabernacle of wytnesse, that it maye be a memoypall vnto the chyldren of Israel befoze the Lorde, that he maye haue mercye vpon your soules. And the Lorde spake vnto Moyses, saying: \* Shalt make a lauer of brasse, and hisfote also of brasse to wash withal, & shalt put it betwene the tabernacle of wytnesse, & the altar, and put water therein. For Aaron & his sons shall wash theyr handes & theyr fete therein: euen when they go into the tabernacle of wytnesse, or when they goo vnto the altar to minystrer and to burne the lordes offeringe, they shall wash them selues wpth water, lest they dye. And it shall be an ordinaunce vnto them for euer, bothe vnto him and his seide thowout theyr generacions. And the Lorde spake vnto Moyses saying: Take vnto the, princypall spyces: of the moste pure myrrre fyue hundred shekels, of swete cynamon halfe so muche, euen two hundred and fyfety shekels: of swete calamus, two hundred & fyfety shekels, of cassia, fyue hundred, after the holy shekel, and of oyle olyfe an hyen. And thou shalt make of the oyle an holpe oymntment, euen an

oymntment compound after the crafte of the apotecary. And thou shalt anoynt the tabernacle of wytnesse therewith, and the arke of wytnesse and the table, and all hys apparell: and the candlesticke, and all hys apparell: and the altar of incense, and the altar of burnt sacrifice wpth all his vessels, and the lauer and his fote. And thou shalt sanctify the, that they may be moste holy: so that no man touche them, but they that be halowed. And thou shalt anoynt Aaron and his sonnes, and consecrate them, that they may minystrer vnto me. And thou shalt speake vnto the chyldren of Israel, sayinge, this shall be an holy oymntment vnto me, thowout your generacions. Upon mans fleshe shall it not be powred: nether shall ye make any other after the manynge of it, for it is holy: and shall be holpe vnto you, whosoever maketh lyke that, or whosoever putteth any of it vpon a stranger, shall perishe from amonge hys people.

And the Lorde sayde vnto Moyses: take vnto the, swete spyces: balme, Onicha, swete Galbanum, these spyces wpth pure frankincense, of eache lyke much, & make of them swete smellynge incense, after the crafte of the apotecary, myngled together, pure and holpe. And beate it to powder and put of it befoze the wytnesse in the tabernacle of wytnesse, where I wyll mete the. It shall be vnto you moste holpe. And se that ye make none after the manynge of that. It shall be vnto you holy for the Lorde. Whosoever shall make lyke vnto that, to smel thereto, shall perishe from amonge hys people.

### Chapter.

The callinge of Bezaleel and Ahaliab the workmen. The Sabbath is commaunded. The tables of stones are geuen Moyses.



And the Lorde spake vnto Moyses sayinge: behold, \* I haue called by name, Bezaleel, the sonne of Uri, the sonne of Hur of the trybe of Iuda. And I haue fylled hym wpth the sperte of God, in wysdome, and vnderstandynge in knowledge and in all maner of worke, to fynde out soyle teates and to worke in golde, syluer and brasse, and in the crafte to set stones, and to carue in tymber, and to worke in all maner of workmanshipp. And behold, I haue geuen hym to be hys companion Ahaliab the sonne of Ahisamach of the trybe of Dan, & in the heartes of al that are wysse hearted, haue I put wysdome to make all that I haue comaunded the, the tabernacle of wytnesse, the Arke of wytnesse, and the mercy seate that is therupon: and all the ornaments of the tabernacle, and the table & his ornaments, and the pure candlesticke wpth al hys apparell, and the altar of incense: & the altar of burnt offerings and all hys vessels, and the lauer wpth his fote. The vestimentes to minystrer in and the holy garmentes for Aaron the priest, and the garmentes of hys sonnes to minystrer in, and the annoyntynge oyle: and swete incense for the sanctuary, accordyng to all that I haue commaunded the, shall they do.

And the Lorde spake vnto Moyses, sayinge: \* Speake vnto the chyldren of Israel and saye:

In any



# Ceremonyes.

# Exodus.

**In any wyse** se that ye kepe my \* Sabbathes: for it is a signe betwene me and you in your generacions, for to knowe that I the Lord am he that dothe sanctifye you. \* kepe my Sabbath therefore: for it is holy vnto you. he that defileth it, shall be slayne. For whosoever worketh therein, the same soule shall be rote out from among his people. Sixe dayes shall men worke. And in the seventh daye is the Sabbath of the holy rest of the Lord. Whosoever doth any worke in the Sabbath daye, shall dye: wherefore let the chyldren of Israel kepe the Sabbath, that they observe it throughout theyr generations, that it be an appoyntment for euer. For it is a signe, betwene me and the chyldren of Israel for euer. \* For in sixe dayes the Lord made heauen and earth: and in the seventh day he rested, and was refreshed. And when the Lord had made an end of comynge with Moyses vpon the mounte Sinai: he gaue hym two tables of wytnesse: euen tables of stone, wyttē with the fyrer of God.

## The xxxij. Chapter.

*The golden calfe. Moyses prayeth for them. He breaketh the tables for anger. He chydeth Aaron. The ydolaters are slayne.*

**And when the people sawe**, that it was longe: for Moyses came downe out of the mountayne, they gathered them selues together vnto Aaron, and sayde vnto hym: \* Up, make vs goddes to go before vs: for of this Moyses the felowe that brought vs out of the lande of Egypte we wote not what is become. And Aaron sayde vnto them: plucke of the golden earynges which are in the eares of your wyues, your sonnes, and of your daughters: and bring them vnto me. And all the people plucked of the golden earynges, which they had in theyr eares and brought them vnto Aaron. And he receaued them of their handes, and fashioned it with a grauer, and made of it a calfe of molten metal. And they sayde: \* These be thy goddes, O Israel, which brought the out of the lande of Egypte. And when Aaron sawe that, he made an aulacre before it. And Aaron cryed, sayinge: to morowe is the holy daye of the Lord. And they rose vp in the mornynge: and offered burnt offerynges, and brought peace offerynges also. And the people sat them downe to eate and drynke and rose vp agayne to playe.

**And the Lord sayde vnto Moyses:** \* go, get the downe: thy people whych thou broughtest out of the lande of Egypte, haue married al, they are turned at once out of the way, which I commaunded them: \* for they haue made them a calfe of molten metal, & haue worshipped it, and haue offered therto, sayinge: These be thy goddes, O Israel, which haue brought the out of the lande of Egypte. And the Lord sayd vnto Moyses: \* I haue seene this people: & beholde it is a styfnecked people, & nowe I will visite them, and my wrath maye waxe hotte agaynst them, and I will consume them: and I will make of the a mygdal people. And Moyses besought the Lord his God, and sayde: O Lord, why doth thy wrath waxe hotte agaynst thy people, which thou hast

brought out of the lande of Egypte, with great power and with a myghtie hande? \* Wherefore shulde the Egyptians speake and saye: For a mygdal people he hath brought them out, and to consume them in the mountaynes, and to consume them fro the face of the earth? Turne from thy ferece wrath: and turne from thy euell (deuyled) agaynst the people. Remembere Abraham, Isaac, and Israel thy seruantes to whom thou swarest by thyn owne selfe: and saydest vnto them, \* I will multiplye your seede, as the starres of heauen, and al this lande, that I haue spoken of, will I geue vnto your seede, and they shall inheret it for euer. And the Lord refrayned hym selfe from the euill: & whiche he sayde he wolde do vnto his people. And Moyses turned his backe and went downe from the hyl, & the two tables of wytnesse were in his hande: & the same tables were wyrtten on both the leaues, & were the worke of God, and the wyrtynge was the wyrtynge of God grauen in the tables. And when Josua heard the noyse of the people, as they howled, he sayde vnto Moyses: there is a noyse of warre in the host. And he answered: it is not the cry of them that haue the mastery, nor of them that haue the wyse: but I do heare the noyse of them that synge.

**And it fortuned**, as he came nye vnto the hoste, he sawe the calfe and the daunsyng: & Moyses was wroth wroth, & he caste the tables out of his handes, & brake them beneath the hyl. \* And he toke the calfe whiche they had made, & burned it in the fyre, and stampet it vnto powder, and strowed it in the water, & made the chyldren of Israel drynke of it. And Moyses sayde vnto Aaron: what dyd this people vnto thee, that thou hast brought so great a synne vpon them? And Aaron answered: let not my wrath of my Lord waxe ferece, thou knowest the people that they are euil set on mischefe: for they sayd vnto me: make vs goddes to go before vs, for we wote not what is become of Moyses the felowe that brought vs out of the lande of Egypte. And I sayde vnto them: let the that haue golde plucke it of, and bringge it me: and I dyd cast it into the fyre: and therof came out this calfe.

**Moses therfore saw** that the people were naked (and that Aaron had made them naked vnto theyr shame amonge theyr enemyes) and he wente and stode in the gate of the host, and said: Many man perstayne vnto the Lord, lette him come vnto me. And all the sonnes of Levi gathered them selues together, and came vnto hym. And he sayd vnto them. Thus sayeth the Lord God of Israel, put euery man his swerde by his syde, and goe in and out, from gate to gate: thowout the dooste, and slep euery man, his brother and euery man his company, and euery man his neyghbour. And the chyldren of Levi dyd as Moyses had sayde. And there fell of the people the same daye aboute thre thousand men. And Moyses sayd: hyl your handes vnto the Lord this day, euery man vpon his sonne and vpon his brother, and that there may be geuen pon a blessing this daye. And on the morowe it was

tuned that Moses sayde vnto þe people: ye haue synned a greete synne. And now I wyll go vp vnto the Lorde: þe paradiuente I maye purchase an attonement for your synne. Moses therfore went agayne vnto the Lorde, & sayde: O Lord, this people haue synned a great synne and haue made them goddes of golde. And now I praye the, either forgiue them their synne: or (if I wyll not) wyte me out of thy booke, which thou haste wyrtten. And the Lorde sayde vnto Moses: I wyll putte him out of my booke that hath synned agaynst me. And now go thou, bynging the people vnto the place whiche I sayd vnto the: be holde, myne angell shal go before the. Neuerthelater in the daye when I viset, I wyll viset they synne vpon the. And the Lorde plagued the people, because they made the calfe whiche Aaron made.

¶ The. xxxiii. Chapter.

¶ The Lorde sendeth an angell before his people. The Lorde denreth to go vp with the people. The people lamente they synne. Moses talketh with the Lorde.



And the Lorde sayde vnto Moses, departe and go hence: thou and the people, whiche thou haste broughte out of the lande of Egypte, vnto the lande whiche I sweare vnto Abraham, Isaac, and Jacob, sayinge: \* vnto thy seide wyl I geue it: (and I wyl sende an angell before the and wyl cast out the Canaanites, the Amozites, and the Hetites, the Pherezites, the Heuites, and the Jebusytes) a lande þe floweth with mylke & hony. For I wyll not go amonge you my self: for ye are a stiffnecked people: lest I consume the in the waye. And when the people heard this euil tydinges, they sorowed: and no man put on his best rayment. And the Lorde spake vnto Moses: say vnto the chyldren of Israel: ye are a stiffnecked people: I muste come once sodenly vpon you, and make an end of you. Therfore now put thy goodly rayment for the that I may weite what to do vnto the. And the chyldren of Israel layde they goodly rayment from them, euen by the mount of Horeb.

¶ And Moses toke the tabernacle, and pitched it without the hoste a farte of from the hoste, & called it the tabernacle of wytnesse. And so it came to passe that euery one which wolde pray vnto the Lorde, went out vnto the tabernacle of wytnesse, whiche was without the hoste. And it fortuned, that when Moses went out vnto þe tabernacle, all the people rose vp, and stode euery man at his tent doore: and lohed after Moses vntyl he was gone into the tabernacle. And as sone as Moses was entred into the tabernacle, the cloudy pylle descended, & stode at the doore of the tabernacle, and he talked with Moses. And all the people sawe the cloudy pylle stand at the tabernacle doore, and they rose vp, and worshipped euery man in his tent doore.

¶ And the Lorde spake vnto Moses: \* face to face, as a man speaketh vnto his frende: and he turned agayne into the host. And the chyldre Joshua his seruaunt the sonne of Nun, departed not out of the tabernacle. And Moses sayd vnto þe

Lorde: se, thou sayst vnto me: leade this people forth, and thou hast not the word me whom thou wyllt sende with me. And thou hast sayde more ouer: I knowe the by name, and thou haste also founde grace in my syghte. Nowe therfore if I haue founde fauoure in thy syghte, then shewe me thy waye, that I maye knowe the, and that I maye fynde grace in thy syghte. And consyder also that this nacio, is thy people. And he sayd: my presence shal go with the, and I wyll geue the reste. He sayde vnto hym: If thy presence go not with me, carpe vs not hence: for howe shal it be knowne here, that I and the people haue founde fauoure in thy syghte. But in that thou goest with vs: If thou go with vs, what not I and thy people haue premyence before all the people that are vpon the face of the earth? And the Lorde sayde vnto Moses: I wyll do this also þe thou haste sayde, for thou haste founde grace in my syghte, and I knowe the by name.

¶ And he sayde, I beseeche the: shewe me thy glorye. And he sayde: I wyll make all my good go before the, and I wyll be called in thy name of the Lorde before the: \* and wyl shewe mercy to whome I wyl shewe mercy, and wyl haue compassion on whome I wyl haue compassion. And he sayd furthermore: thou mayst not se my face: for there shal no man se me, and lyue. And the Lorde sayde: beholde, there is a place by me, and thou shalt stande vpon a rocke: and whyle my glory goeth furth, I wyll put the in a cleftte of the rocke: and wyl put myne hande vpon the whyle I passe by. And I wyl take away myne hande, and thou shalt se my backe partes: but my face shal not be sene.

¶ The. xxxiiii. Chapter.

¶ The tables are reuised. The mercy of God. To haue felicitye with the Gentyles is forbydden, and they shal receyue all so. Of they feastes.



¶ And the Lorde sayde vnto Moses, I shewe the the two tables of stone, lyke vnto the fyrste, and I wyll wyte vpon theym the wordes that were in the fyrste tables whiche thou brauest. And he readye in the moynynge, that thou mayste come vp early vnto the mounte of Synai: and stande there with me in the top of the mounte. There shal no man come vp with the, neither let anye man be sene thowout all the mounte, neither lette the shepe nor oren fede before the hyll. And Moses bowed two tables of stone lyke vnto the fyrste, and rose vp earlye in the moynynge, and went vp vnto the mounte of Synai, as the Lorde had commaunded hym: & toke



Exod. xxxi.  
1. and 35. a.  
36. xxxi. b.

toke in his hand the two tables of stone. And the Lord descended in the cloud, and stood with him there: & he called vpon the name of the Lord. And when the Lord walked before him, he cryed, Lord: & Lord God, merciful and gracious longe suffering, and abundaunt in goodness & truth, and keeping mercy in store for thousands for geuynge wickednes, on godlinesse and synne, and not leauynge one innocent, visyng the wickednes of the fathers vpon the chyldre and vpon chylders chyldre, euen vnto the thyrde & fourth generation. And Moses bowed hym self to the earth quckly, and worshipped, and sayd: P If I haue founde grace in thy syght (O Lord) then let my Lord go vnto vs: for it is a stubborne people, and thou shalt haue mercy vpon our wickednes and our synne, & shalt take vs for thyne enheritaunce. And he sayd: beholde, I make an appoyntment before all the people, and I wyl do meruayles: suche as haue not bene done in al the worlde, nether in al nacions. And al the people amonge which thou arte, shall se the worke of the Lord: for it is a terrible thyng, that I wyl do with the: heye those thynges that I commaunde the this day. Beholde, I caste out before the, the Amoytes, Cananytes, Hettytes, Hittaytes, Hemytes & Jebusites. \* Take hede to thy self, that thou make no compacte with the indabyters of the lande whither thou goest, lest it because of rypne among you. But ouerthrow the: altuers, and bryake the ymages and cut downe the: groues. Thou shalt worshyppe no straunge god. For the Lord is \* called gelous, because he is a gelous God: lest yf thou make any agreement with the indabyters of the lande, and they go a whoyng after the: goddes, and do sacrifice vnto the: gods, they call the, and thou eate of the: sacrifice: & thou take of the: daughters vnto thy sonnes, & the: daughters go a whoyng after the: gods, and make thy sonnes go a whoyng after the: goddes also.

Exod. xxxi. a.  
36. xxxi. b.

Exod. xxxi. a.

Exod. xxxi. a.

Exod. xxxi. a.  
36. xxxi. b.

Exod. xxxi. a.  
36. xxxi. b.

**T**hou shalt make the no goddes of metall. The \* feast of the swete bryade shalt thou kepe seven dayes shalt thou eate vniuened bryade, as I commaunded the in the tyme of the moneth, when corne begynneth to ryse. For in the moneth when corne begynneth to ryse, thou camst out of Egypte. \* All that bryaketh vpon the matrice is myne: and all that bryaketh the matrice amonge the catell, yf it be male: wherby it be orf or wepe. But the fyrst of the alle thou shalt brye out with a lambe. And yf thou redeme hym not, thou shalt bryake his necke. All the fyrste bozne of thy sonnes shalt thou redeme. \* And se that no man appere before me emptye.

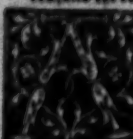
\* Syre dayes thou shalt worke, and in the seventh day thou shalt rest, boch from earpyng and reappng. \* Thou shalt obserue the feast of weekes with the: fyrst frutes of whete haruest, and the feast of ingathering at the yeres ende. Thyse in a yere shall all your men chyldren appere before the Lord Iehona God of Israel. When I cast out the nacions before the, and enlarge thy coastes, so that no man shall desyre thy land, thou shalt go vnto appere before the Lord

thy God thyse in the yere. \* Thou shalt not offer the bloude of my sacrifice vpon leuen, nether shalt thou offer the sacrifice of the feast of Pasce, be lefte vnto the mornyng. \* The fyrst frutes of my lande, thou shalt bryng vnto the house of the Lord thy God. And thou shalt not \* seth a kydde in his mothers mylke.

And the Lord sayd vnto Moses: wyte these wordes: for after the tenoure of these wordes I haue made a couenaunte with the and with Israel. \* Ink he was there with the Lord fourty dayes and fourty nyghtes, and vnto nether eate bryade or drynke water. \* And he wrote vpon the tables the wordes of the couenaunt, euen ten verses. And it fortunat when Moses came down from mount Synai, the two tables of witnesse were in Moses hand, when he came down from the mount. And Moses wyte not the shyne of his face shone in maner of an horn whyle he talke with hym. And Aaron and all the chyldren of Israel looked vpon Moses: and beholde, the shyne of his face shone, and they were afrayde to come nye hym. And when he had called them. Aaron and all the chefe that were in the company came vnto hym, and Moses talked with them. And afterwarde all the chyldren of Israel came nye, and he commaunded them, al that the Lord had sayde vnto hym in mount Synai. And when Moses had made an ende of comenyng with them, \* he put acoueryng vpon his face. And agayne, when Moses went in before the Lord to speake with hym \* he toke the coueryng of vntill he came out. And he came out, and spake vnto the chyldre of Israel that which he was commaunded. And the chyldren of Israel sawe the face of Moses, that the shyne of Moses face shone. And Moses put the coueryng vpon his face agayne, vntill he went in to comen with hym.

Exod. xxxi. c. Chapter.

\* The \* sheweth. The fyrst frutes are requyred. The redynes of the people to offer. Byscher and Abolab are prapled of the sea, and set to worke.



And Moses gathered all the company of the chyldre of Israel together and sayde vnto them: these are the wordes which the Lord hath commaunded that ye shulde do them.

\* Syre dayes ye shall worke: but the seventh day shall be vnto you the holy Sabboth of the Lordes rest: who soeuer doth any work therein, shall dye. Ye shall hyndle no fyre thowout all your habitacions vpon the Sabboth daye.

And Moses spake vnto all the multitude of the chyldre of Israel sayng: \* this is the thyng which the Lord commaunded, sayng: Take from among you a breue offering vnto the Lord. Who soeuer is of a wyllyng hert, let him bryng it for the breue offering of the Lord. Ramelpe golde, syluer, and bzalle, and yelowe spike, purple sharlet, whyte spike, goates heare, and rammes shynnes redde, and tarys shynnes with seithim woode: oyle for light, and spyes for the a noyntynge oyle, and for the swete incense. And Onir stones, and stones to be set in the Ephod, and in the bzeste lappe. And let al them that are wylle,

wylf herted amonge you, come & make all that the Lozde hath commaunded: the habytacion of the tent therof and his couerpyng, and his rynges and his bozders, his barres, his pylers and his sockettes, the arke, and the stauers therof: with the mercey seate, and the vyle that couereth it: the table and his barres, and all his vessels, and the shewe bread, & candlestych of lyght and his apparell and his lampes with the oyle, for the lyght: the cenceaulter and his barres, the annoyntynge oyle and the swete cense, and the hangynge of the doze at the enterynge in of the tabernacle: the altare of burnt sacrifice with hyss brazen greddyson, his stauers and all his vessels: the lauer and his sofe, and the hangynge of the court, with his pylers and the sockettes, and the hangynge in the doze of the court, the pynnes of the habytacion, & the pynnes of the court with theyr cordes, the mynystryng garments to mynistrer in the holy place: and the holy vestmentes for Aaron the preeft, and the vestmentes of his sonnes, that they maye mynistrer in.

**C** And all the company of the chyldren of Israel departed from the presence of Moyses. And every one came (as many as they hertes courage d them, and as many as they spyrites made them wyllynge) and brought a presente for the Lozde, to the makynge of the tabernacle of witness, and for all his vles, and for the holy vestmentes. And they came bothe men and women, (euen as many as were wyllynge herted) and brought braceletes and earpynges, rynges and chapnes, which ierels were all of golde: and all the men brought a waue offryng of golde vnto the Lozde. And euery man with whome was founde pelowe sylke, purple, scarlet, whyte sylke and gootes here, and red skynnes of rammes, & taurus skynnes, brought them. All that dyd heue vp an oblation of golde and brasse, and brought an heue offryng vnto the Lozde. And all men with whom was founde Serchim wood for any maner worke of mynistracion, brought it.

**D** And all the women & were wylf herted: dyd spyne with theyr handes, and brought & spun worke both of pelowe sylke, purple, scarlet, and whyte sylke. And all the women whome theyr oone herte moued, spunne gootes here wylfely. And the lozdes brought our stones, and stones to be set in the Ephod, and in the brestlap, and spere and oyle for lyght, and for the annoyntynge oyle, and for the swete cense. And the chyldren of Israel brought a wyllynge offryng vnto the Lozde bothe men and women, as many as had wyllynge hertes to byng, for all maner of workes whiche the Lozde had commaunded to be made, by the handes of Moyses.

**E** And Moyses sayd vnto the chyldren of Israel: Beholde, \* the Lozde hath called by name Bezaleel the sonne of Ahii, the son of Hur of & trybe of Juda, and hath fylled him with the spyrite of God in wysdome and vnderstandynge, in knowledg, and in all maner worke, to fynde out curious workes which are made in golde, syluer, and brasse. In the crafte of stones to set them, & in caruyng of wood to make any maner of sub-

tyl worke. And he hath put in his herte that he maye teache: bothe he and Aholiab the sonne of Ahisamach of the trybe of Dan. Them hath he fylled with wysdome of herte to worke all maner of grauen and subtyl, and nedy worke in pelowe sylke, and purple, in scarlet & whyte sylke and in weaupng. And to do all maner of worke and subtyl scates.

### The xxxvi. Chapter.

The thynges that Bezaleel and Aholiab made:



**A**nd Bezaleel wrought, and Aholiab \* all wylf herted men, to whom the Lozde gaue wysdome and vnderstandynge, to knowe howe to worke all maner worke for the seruyce of the sanctuary, and all that the Lozde had commaunded. And Moyses called Bezaleel, Aholiab and all the wylf herted men and such as the Lozde had gyuen wisdom vnto, and as many as their hertes couraged to come vnto that worke to worke it. And they receyued of Moyses all the present which & chyldren of Israel had brought for the worke of the seruyce of the sanctuary, to make it. And besyde that, they brought gyftes vnto it euery daye in the mornynge.

And all the wylf men that wrought all the holye worke, came euery man from his worke whiche they made, and spake vnto Moyses, sayng: the people byng to moche, and moze then ynough for the seruyce & worke whiche the Lozde hath commaunded to be made. And then Moyses gaue a commaundement, and they caused it to be proclaymed thorowout the host, sayng: let that neither man nor woman prepare any more worke for the present of the sanctuary: and so & people were forbydden to byng: for the stuffe they had was sufficient for all & worke, to make it, and to moche. \* All the wylf herted men therfore, and they that wrought for the habytacion made ten curtaynes of whyte twyned sylke, pelowe sylke, purple and scarlet with pyctures of broyded worke made be them. The length of one curtayne was .xxviii. cubytes, and the breadth foure: and the curtaynes were all of one cyste.

And he coupled fyue curtaynes by them selues: and other fyue by them selues. And he made loupes of pelow sylke alonge by the edge of one curtayne, euen in the seluage of the couplyng curtayne. And lyke wylf he made on the syde of the couplyng curtayne on the other syde. Fyftye loupes made he in the one curtayne, and fifty in the edge of the couplyng curtayne on the other syde: and the loupes helde one curtayne to another. And he made fyftye rynges of golde, and coupled the curtaynes one to another with the rynges: and so was it made one dwelling place.

\* And he made a leuen curtaynes of gootes here, to be a tent ouer & tabernacle. The length of a curtayne had thryty cubytes, and was four cubytes bryde: and they all a leuen of one cyste. And he coupled fyue curtaynes by them selues, and fyve by them selues, and he made fyftye loupes alonge by the bordre of & utmost couplyng curtayne, and fyftye in the edge of the other couplyng curtayne: so that they might be byng together. And

And



And he made fyfte rynges of brylle to couple þe tent together that it might be one. And he made a couerynge vpon the tent of ramis skynnes red, and yet an other of Carus skynnes aboue that.

**C** \* And he made standynge boydes (for the tabernacle) of Sethim wood. The length of a boyde was ten cubytes, the bredth one cubyte, & an halfe: One boyde had two feet, wherby they were ioyned one to an other. And thus made he for all the boydes of þe tabernacle: And he made twenty boydes for the south syde of the habitation, and forty sockettes of syluer vnder þe boydes, two sockettes vnder one boyde, for his two feet, and two sockettes vnder an other boyde for his two feet: <sup>(where the sockettes of the syluer were in the corners)</sup> And for the other syde of the dwelling which is towarde the north, he made twety boydes, and they forty sockettes of syluer two sockettes vnder one boyde, and two sockettes vnder the other. And towarde the west ende of the tabernacle: <sup>(That is to saye at that ende of the tabernacle whiche is toward the west)</sup> he made fyve boydes, and two other boydes made he in þe corners of the habitation, for eyther syde, and they were ioyned close beneth and aboue w<sup>th</sup> a clampe and thus they did to both the corners. And there were eyght boydes and fyrtene sockettes of syluer vnder euery boyde two sockettes:

**D** And he made barres of Sethim wood, fyue for the boydes of the tabernacle in the one syde: and fyue for the boydes of the tabernacle in the other syde: and fyue barres for the boydes of the habitation in the west ende. <sup>(Toward the west)</sup> And he made the myddest barre to shote thow<sup>th</sup> the boydes: euen from the one ende to the other, & overlaped the boydes with golde, and made rynges of golde to thurst the barres thow<sup>th</sup> the boydes, and couered the barres with golde. And he made an hangynge of pelowe sylke, purple, scarlet, and whyte twyned sylke, euen with pyctures made he it of byrded worke. And made ther vnto iiii. pylers of Sethim wood, and overlaped them with golde. They knoppes were also of golde, and he cast for them foure sockettes of syluer. And he made an hangynge for the Tabernacle doore: of pelowe sylke, purple, scarlet, and with whyte twyned sylke of nedle worke. And the pylers of it with they knoppes, and overlaped the knoppes of them & the whopes with golde. They fyue sockettes also were of brylle.

**The xxxvii. Chapter.**

<sup>The ark of testyment. The mercy seate. The table. The candlestyk. The lightes. The altare and the incense.</sup>

**A**nd Bezaleel made the ark of Sethim wood, two cubytes & an halfe longe, & a cubyte and an halfe bryde and a cubyte and an halfe hye: and overlaped it with fyne golde with in and without, and made a crowne of golde to it rounde aboute, and cast for it foure rynges of golde for the four corners of it, two rynges for the one syde, and two for the other, & made barres of Sethim wood, and couered them with golde, and put the barres in the rynges alonge by the syde of the ark, so bare it withall.

And he made the mercy seate <sup>(that is to saye: Gods answeryng place)</sup> of pure golde: two cubytes & an halfe was the length thereof, and one cubyte and an halfe the bryde: and he made two Cherubyns of thyche golde vpon the two endes of þe mercy seate. One Cherub on the one ende, and an other Cherub on the other ende.

Euen of the mercy seate made he the Cherubyns: namely in the endes thereof. And the Cherubyns spred out they wynges aboue on hye, and couered the mercy seate therewith. And they faces were one to an other: euen to þe mercy seatewarde, were the faces of the Cherubyns.

\* And he made the table of Sethim wood two cubytes was the length thereof, and a cubyte the bryde, and a cubyte and an halfe the length of it. And he overlaped it with fyne golde, and made therto a crowne of golde rounde aboute, and made therto an whope of an hande bryde round about, & made vpo the whope a crowne of golde rounde about, and cast for it foure rynges of golde, and put the rynges in the four corners that were in the foure feet therof. Euen hard by the whope were the rynges, into the whiche the barres were put to beare the table withall.

And he made the barres of Sethim wood, and couered them with golde to beare the table with all, and made the vesselles (for the table) of pure golde: the dysches, spones, flat peces, and pottes to poure withall.

\* And he made the candlestyk of pure gold: euen of one peece made he the candlestyk. For his fote, bys staffe, his cuppes, his knoppes, and his floures, were of one peece. Wyre bryanches proceeded out of the sydes thereof, thre out of the one syde, and thre out of the other. And in one bryanche thre cuppes made lyke vnto almondes, with knoppes & floures: and in an other bryanche thre cuppes made lyke almondes with knoppes and floures.

And so thow<sup>th</sup> the wyre bryanches that proceeded out of the candlestyk. And vpon the candlestyk selfe were foure cuppes after the fassyon of almondes, with knoppes and floures: vnder euery two bryanches a knoppe. And the knoppes and the bryanches proceeded out of it, and it was all one peece of pure thyche golde. And he made his seuen lampes with þe tonges and snoffers thereof of pure golde. Euen of an hundred weyghte of pure golde, made he it with all the vesselles thereof. And he made the fence altare of Sethim wood. The length of it was a cubyte, and the bredth a cubyte, for it was foure square, and two cubytes hye, with hornes proceeded out of it. And he couered it with pure gold, both the toppe and the sydes thereof round about, and the hornes of it, and made vnto it a crowne of golde rounde about. And he made two rynges of golde for it, euen vnder the crowne thereof in the two corners of it and in the two sides thereof to put barres in for to beare it withall: & made the barres of Sethim wood and overlaped them with golde. And he made the holy annoyntynge oyle, and the swete pure incense after the apotecaryers crafte.

**The xxxviii. Chapter.**

The

*The altar of burnt offering. The brazen laver. The summe of that the people offered.*



**A**d he made the burnt offering altar: of sethim wood, fyue cubites was the length thereof, & fyue cubites the breadth thereof: square and .iii. cubites hie. And he made vnto it hornes in the four corners of it proceeding out of it & he overlaid it with brasle. And he made al the vessels of the altar: the cauldrons, shoules, basins, fleshpokes, & cole pans. All these vessels thereof made he of brasle. And he made a brazen gredpyen of netwozke vnto the altar, round about a lowe beneth vnto fympths of the altar, & cast foure ringes of brasle for the four endes of the gredpyen to put barres in. And he made the barres of sethim wood, & couered them with brasle, & put the barres into the ringes in the four corners of the altar, to beare it withall & made the altar holowe with in the boardes. And he made the lauer of brasle, & the foot of it also of brasle in the sighte of them byd watch at the doze of the tabernacle of witnessse. And he made the courte on the south syde, and the hangynges of the courte were of whyte twyned sylke, hangyng an hundred cubytes.

The pylers were twenty, and they: brazen sockettes twenty. But the knoppes of the pylers, and they: whopes were of syluer. And on the north syde: the hangynges were an hundred cubytes. They: pylers were twenty, and they: sockettes of brasle twenty. But the knoppes and the whopes of the pylers were of syluer. On the west syde, were hangynges of fyfte cubytes, ten pylers and they: ten sockettes. But the knoppes and the whopes of the pylers were of syluer. And towarde the east syde, were hangynges of fyfte cubytes: the hangynges of the one syde of the gate, were fyftene cubytes longe, with thre pylers, and thre sockettes. And of the other syde of the courte gate were hangynges also of fyftene cubytes longe, with thre pylers and thre sockettes.

**C**Al the hangynges of the courte rounde about were of whyte twyned sylke: but the sockettes of the pylers were of brasle: and the knoppes, and the whopes of the pylers were of syluer, & coueryng of the heades was of syluer, and al pylers of the courte were whoped aboute with syluer. And the hangyng of the gate of the court was nedle woike, of yelow sylke, purple, scarlet and whyte twyned sylke. .xx. cubytes longe, and fyue in the breadth, ouer agaynst the hangynges of the courte. And they: pylers were foure, and they: foure sockettes of brasle: and the knoppes of syluer, and the heades overlaid with syluer, and whoped aboute with syluer, & al the pyennes of the tabernacle and of the courte rounde aboute were of brasle. This is the sum of the habitation of witnessse, as it was counted accordyng to the commaundement of Moyses for the offyce of the Leuites by the bande of Jehamar sonne to Aaron the preast. And Bezalell & sonne of Uri the sonne of Iur of the trybe of Iuda, made all & the Lord commaunded Moyses, and with him was Ahisamah sonne of Ahisamach of

the trybe of Dan, a cunning grauer and a woiker of nedle woike in yelow sylke, purple, scarlet, and whyte twyned sylke. All the golde that was occypped for all the woike of the holy place was the golde of the waueofferinge, euen .xxx. hundred weyght, and seven hundred and .xxx. syckels, accordyng to the syckle of the Sanctuarye. And the summe of syluer that came of the multitude, was fyue score hundred weyght, & a thousande seven hundred and .lxxv. syckels, after the syckle of the Sanctuarye.

For euery man an halfe weyght, euen halfe a syckle after the syckle of the Sanctuarye, for all them that went to be nolyzed from .xx. yere olde and about, euen for fyue hundred thousand, and thre thousande and fyue hundred and .l. men.

And of the fyue score hundred weyght of syluer, were cast the sockettes of the Sanctuarye, & the sockettes of the vayne, an hundred sockettes of fyue score hundred weyght an hundred weyght to euery socket. And of the thousande seven hundred and .lxx. syckels, he made knoppes to the pylers, and overlaid the heades and whoped the (with syluer). And the brasle of the waueoffering was .lxx. hundred weyght, and two thousand, & .iii. hundred syckels. And therewith he made & sockettes to the doze of the tabernacle of witnessse, and the brazen altare and the brazen gredpyen for it, withall the vessels of the altar, and the sockettes of the court rounde about, & the sockettes for the court gate, and al the pyennes of the habitation, & al the pyennes of the court rounde aboute.

#### The .xxxix. Chapter.

*The apparell of Aaron and his sonnes. All that the Lord commaunded, was offered.*



**A**d of the yelow sylke, purple, and scarlet, they made the vestimettes of ministracion to do seruice in the holy place, & made the holy garnettes for Aaron, as the Lord commaunded Moyses. And he made the Ephod of golde, yelow sylke, purple, scarlet, & whyte twyned sylke. And they dyd beate the golde into thynne plates, and cut it into wyers, to woike it in the yelow sylke purple, scarlet, & in the fyne wypte, with byzoynd woike. And they made two sydes for it, to close them vp by the two edges. And the byzoyndyng of the girdell that was vpon it, was of the same stuffe, and after & same woike: of golde yelow sylke, purple, scarlet, and twyned whyte sylke, as the Lord commaunded Moyses.

And they wrought Onix stones closed in onches of golde, and graued as syngnettes are grauen with the names of the chyldren of Israel, & put them on the shuldres of the Ephod, that they shulde be stones for a remembraunce of the chyldren of Israel, as the Lord commaunded Moyses. And he made the byestlap of conning woike and lyke the woike of the Ephod: euen of golde yelow sylke, purple, scarlet and twyned whyte sylke. It was foure square, and they made the byestlapp double, an bande breadth longe, and an bande breadth broad.

And they spiled it with foure rowes of stones. The fyrst rowe, a Sardios, a Topas and s.i. Smaragdus



# The tabernacle.

# Exodus.

of an eue:  
pauke.  
for a case:  
bancle.

**S**maragdus: the seconde rowe, an Rubre, a Sappir and a Dyamonde: in the thyrde rowe, Lignios, an Ichat, an Amaris: in the fourth rowe, a turcas, an Onir, and a Jaspis. And they were closed in onches of golde in theyr inclofers. And the twelue stones were grauen as sygnetys with the names of the chyldren of Israhel: euery stone wyth hys name, accordyng to the twelue trybes. And they made vpon the brestlap, two fastenynge cheynes of wretchen worke and pure golde. And they made two hokes of golde, and two gold rynges: and put the two rynges in the two corners of the brestlapp. And they put the two cheynes of golde in the two rynges, in the corners of the brestlapp.

**A**nd the two endes of the two cheynes they fastened in the two hokes, and put them on the shulders of the Ephod vpon the fore fronte of it. And they made two rynges of golde, and putte them on the two corners of the brestlapp vpon the edge of it, whiche was on the insyde by the Ephod. And they made two golden rynges, and put them on the two sydes of the Ephod, breneth on the fore syde of it and ouer agaynst hys scloze about vpon the byndyng of the Ephod. And they strayned the brestlapp by hys rynges vnto the rynges of the Ephod, wyth a lace of pelow sylke that it myght be vpon the byndyng of the Ephod, and that the brestlapp shulde not be loosed from of the Ephod: as the Lorde commaunded Moyses. And he made the tuncle vnto the Ephod of wouen worke, altogether of yelow sylk and there was an hole in the myddeste of the tuncle, as the coler of a partlet, w a bonde rounde aboute the coler, that it shulde not rent.

**A**nd in the tuncle they made hemmes with pomegranates, of pelow sylke, purple scarlet, and whyte twyned sylke. And they made lytle belles of pure golde, and put them amonge the pomegranates round about vpon the edge of the tuncle: a bell and a pomegranate, a bell and a pomegranate rounde aboute the hemmes of the tuncle to mynistr in, as the Lorde commaunded Moyses. And they made cores of fyne whyte of wouen worke for Aaron and his sonnes, and a mytre of fyne whyte, and goodlye bonettes of fyne whyte, and lynen breeches of twyned whyte and a gyrdell of twyned whyte, yelow sylke, purple and scarlet: euery of nedle worke, as the Lorde commaunded Moyses. And they made the plate for the holpe crowne of fyne golde, and wrote vpon it wyth grauen worke, the holynesse of the Lorde: and tyled vnto it a lace of pelow sylke to fasten it an hys vpon the mytre, as the Lorde commaunded Moyses.

**T**hus was all the worke of the habitacion and of the Tabernacle of wytnesse synned. And the chyldren of Israhel dyd accordyng to al that the Lorde had commaunded Moyses: euery so dyd they. And they broughte the habitacion vnto Moyses: the tente and all hys apparel, buttons, borders, barres, pylers, and sockettes, the coueryng of rammes skynnes redden, and the couerynges of taxus skynnes, and the hangynge vaple, the arche of wytnesse and the barres ther

of, and the merepe seate: the table, and all the vesselles therof, and the shewe breade: the pure candlestyeke: with the lampes therof: euery with the lampes to be prepared, and all the vesselles therof, and the oyle for lyght: the golden altar and the annoyntynge oyle, and the swete cens, and the hangynge of the Tabernacle dooze, and the brasen altar wyth hys greden of bras, hys barres and al hys vesselles, the lauer and hys fote: the hangynge of the court wyth hys pylers and sockettes: the hangynge to the court gate, and hys pyennes and coordes, and all the vessel of the seruyce of the habitacion for the Tabernacle of wytnesse: the mynistrynge vestymentes to serue in the holy place, and the holy vestymentes for Aaron the p[re]ste, and hys sonnes raymentes to minister in: accordyng to al that the Lorde commaunded Moyses: euery so the chyldren of Israhel made all the worke. And Moyses behelde all the worke, and se: they had done it euery as the Lorde commaunded: euery so had they done, and Moyses blessed them.

## The .xl. Chapter.

The tabernacle is reared up. The glory of the Lorde appeared in a cloude coueryng the tabernacle.



**A**nd the Lorde spake vnto Moyses sayenge. In the fyrste daye of the fyrste moneth, shalte thou set vp the habitacion and the Tabernacle of wytnesse, and put therein the arche of wytnesse, and couer the arche wyth the vaple, and byng in the table, and apparel it accordyng to the order therof. And thou shalte bynge in the candlestyeke, and lyght his lampes, and set the cense altar of golde before the Arche of wytnesse, and put the hangynge at the doze of the habitacion.

And sette the burnte offerynge altare before the dooze of the habitacion and Tabernacle of wytnesse, and sette the lauer betwene the Tabernacle of wytnesse and the altar, and put water therein, and make the court rounde aboute, and hange by the hangynge at the court gate. \* And thou shalte take the annoyntynge oyle, and annoynte the habitacion, and all that is therein, and halowe it wyth all the vesselles therof, that it maye be holy. And thou shalte annoynte the altar of the burnte offerynge and al hys vesselles, and sanctifye the altar, that it maye be an altar moost holy.

And thou shalte annoynte also the lauer and hys fote, and sanctifye it. And thou shalt bynge Aaron and hys sonnes vnto the doze of the Tabernacle of wytnesse, and washe them wyth water. And thou shalt put vpon Aaron the holy vestymentes, and annoynte hym, and sanctifye hym that he maye minister vnto me. And thou shalt bynge hys sonnes, and clothe them with garmentes, and annoynt them as thou diddest annoynte theyr father, that they may minister vnto me. For theyr annoyntynge shall be an euerylastynge pyethode vnto them thow out theyr generacions. \* And Moyses dyd accordyng to al that the Lorde commaunded him: euery so dyd he. Thus was the Tabernacle reared by the

Num. vii

fyfte daye in the fyft moneth in þe ſeconde yere. And Moſes reared vp the tabernacle and faſtened hyſ ſockettes, and let vp the boordes therof, and put in the barres of it and reared vp hyſ pylers, and ſpriede abrode the tent ouer the habitacion, and put the couerynge of the tente on hye aboue it: as the Lozde commaunded Moſes.

And he toke the teſtymonye, and put it in the Arke, and ſette the barres to the Arke, and put the merceſeate on hye vpon the Arke, & brought the arke into the habitacion, and hanged vp the vayle, and covered the Arke of wytnelle, as the Lozde commaunded Moſes.

And he put the table in the tabernacle of wytnelle in the Nozthe ſyde of the habitacion, (but wythout the vayle) and ſette the breade in order befoze the Lozde, euen as the Lozde hadde commaunded Moſes. And he put the candleſtycke in the Tabernacle of wytnelle ouer agaynſt the table towarde the ſouth ſyde of the habitacion, and ſette vp the lampes befoze the Lozde: as the Lozde commaunded Moſes.

And he put the golden altar in the Tabernacle of wytnelle befoze the vayle, and brente ſwete cenſe thereon, as the Lozde commaunded Moſes. And he hanged vp the hangynge at the doze of the habitacion, and ſette the burnte offeringe altar by the entrynge in of the habitacion of the Tabernacle of wytnelle, and offered burnte offeringes and meate offeringes thereon, as the Lozde commaunded Moſes.

¶ And he ſette the lauer betwene the Tabernacle of wytnelle and the altar, and powred water therein to waſhe wyth all. And Moſes, Aaron and hyſ ſonnes, waſhed theyr handes and theyr fete there at: when they went into the Tabernacle of wytnelle, and when they wente to the altar: they waſhed them ſeines, as the Lozde commaunded Moſes. And he reared vp the courte rounde about the habitacion and the altar, and ſette vpon an hangynge at the courte gate: and ſo Moſes finiſhed the worke.

¶ And the cloude covered the Tabernacle of wytnelle, and the glozpe of the Lozde fylled the habitacion. And Moſes coulde not entre into the tabernacle of wytnelle, becauſe the cloude abode thereon, and the glozpe of the Lozde fylled the habitacion. ¶ (For the cloude had covered all.)

¶ And when the cloude was taken vp from of the habitacion, the chyldren of Iſrael toke theyr iourneys thowowe out theyr armyes. And when the cloude was not taken vp, they iourneyed not tyll it was taken vp: for the cloude of the Lozde was vpon the habitacion by daye, and by nyghte: in the ſyghte of all the houſe of Iſrael, thowowe out all theyr armyes.

¶ The ende of the ſeconde booke of Moſes, called in the hebreue Velleſche-mothe, and in the Latyne, Exodus.

(.)

# The thyzde booke of

Moſes called in the hebreue Mariah: and in the Latyne, Leuiticus

¶ The fyft Chapter.

¶ The order of the burnt offeringe.



¶ And þe Lozde called Moſes, and ſpake vnto hym oute of the Tabernacle of wytnelle, ſaying: ſpake vnto the chyldren of Iſrael, & thou ſhalt ſaye vnto them. If a man of you

byng a ſacrifice vnto the Lozde ye ſhal bynge your ſacrifice from amonge theſe catel, euen fro amonge the oren, and the ſhepe. ¶ If hyſ ſacrifice be a burnte offeringe, let hym offre a male of the oren wythout blemph, and bynge hym (of hyſ owne voluntary wyll) vnto the doze of the tabernacle of wytnelle befoze the Lozde. And he ſhal put hyſ hade vpon the head of the brent ſacrifice and it ſhal be accepted for hym, to be his attonement. And he ſhal kyl the calfe of þe doze befoze the Lozde. And the preſtes Aarons ſonnes, ſhal byng the bloud, & ſhal ſprynkle it rounde about vpon the altar, that is by the doze of the tabernacle of wytnelle. And then ſhal he ſlay the burnte offeringe, and deue hym in peces. And the ſonnes of Aaron the preſt ſhal put fyre vpon the altar, and put wood vpon the fyre. And þe preſtes Aarons ſonnes ſhal lay the partes (euen the head and the fatte) vpo the wood that is on the fyre in the altar. But the inwardes and the legges therof he ſhal waſh in water, and the preſt ſhal burne all on the altar, that they maye be a burnte ſacrifice for a ſwete odour vnto þe Lozde.

¶ And if hyſ ſacrifice be of the flockes (namely of the ſhepe or goates) let hym bynge a male wythout blemph for a burnte offeringe. And let hym kyl it on the nozth ſyde of the altar befoze the Lozde. And the preſtes Aarons ſonnes ſhal ſprynkle the bloud round about vpon þe altar. And it ſhal be cut in peces: euen wyth hyſ heade and hyſ fat, and the preſt ſhal put them vpo the wood that lyeth vpon þe fyre on the altar. But he ſhal waſhe the inwardes, and the legges with water: and the preſt ſhal byng altogether and burne it vpon the altar for a burnte offeringe of a ſwete ſauour vnto the Lozde. ¶ If the burnte offeringe for the ſacrifice of the Lozde be of the foules, he ſhal byng hyſ ſacrifice of the turtill doves or of the yonge pygrons. And the preſt ſhal bynge it vnto the altar, and wyng the necke a ſunder of it, and burne it on the altar.

¶ But the bloude thereof ſhal runne oute vpon the

¶ .ii. . . by the



by the fyde of the altar. And he shall plucke a waye his crosse with his fetters, and cast them besyde the altar of the east part in the place of a ben. And he shall breake the wynges of it, but plucke them not a sondre. And the priest shall burne it vpon the altar, euen vpon the wood that is vpon the fyre, that it maye be a burnt sacrifice for a sweete sauour vnto the Lord.

The ii. Chapter.

The offer of meate offeringes.

**T**he soule that wyl offer a meate offering vnto the Lord, the same offering shalbe of fine flour, and he shall poure oyle vpon it, and put frankincense thereon, and shall byng it vnto Aarons sones the prestes. And he shall take ther out hys handfull of the flour, and of the oyle with all the frankincense, & the prest shall burne it for a memoriall of hym vpon the altar: to be an offering for a sweete sauour vnto the Lord. And the remnant of the meate offering shalbe Aarons & his sones, a thing most holy of the sacrifices of the Lord. If thou bring also a meate offering that is in the oven, lette it be a sweete cake of fyne flour myngled wth oyle, or an vnleuened wafer anoynted wth oyle. If thy meate offering be baken in the fryenge pan, it shalbe of sweete flour mingled wth oyle. And if it shalbe mince it shal, & poure oyle thereon, that it maye be a meate offering. And if thy meate offering be a thinge broyled vpon the grebiren, let it be of flour myngled wth oyle. And thou shalt byng the meate offering (that is made of these thynges) vnto the Lord, & shalt deliuer it vnto the prest that he may offer it vpon the altar, and the prest shall take of the meate offering a memoriall, and shall burne it vpon the altar that it maye be a burnt offering for a sweete sauour vnto the Lord. And that whiche is left of the meate offering shalbe Aarons and hys sones. It is a thyng most holy of the offeringes of the Lord. All the meate offeringes whiche he shal byng vnto the Lord, shalbe made with out leuen. If thou shal neyther burne leuen nor honny in any offering of the Lord.

meth. 2. 2  
mar. 11. 9  
Colo. 3. 12

For wthstandyng ye shall byng the fyrst-lynges of them vnto the Lord: but they shal not come vpon the altar for a sweete sauour. \* All the meate offeringes also that y seasonest wth salte: neyther shalte thou suffer the salte of the covenant of thy god to be lacking from thy meat offryng: but vpon all thyne offeringes y shal byng salte. And if thou offer a meate offering of the fyrst frutes vnto the Lord, y shal offer for thy meate offering of the fyrst frutes eares of corne dyed by the fyre, and corne beaten as meale. And thou shalt put oyle vpon it, and laye frankincense thereon, that it maye be a meate offering. And the prest shall burne parte of the beaten corne and parte of that oyle wthall the frankincense, for a remembrance. And it shalbe a sacrifice vnto the Lord.

The iii. Chapter.

The offer of peace offeringes.



**A**d yf his sacrifice be a peace offering y he take it away fro among the droues (whether it be male or female) he shal byng such as is without blemish, before the Lord: and put his hand vpon the head of his offering, & kyle it at the doze of the tabernacle of witness. And Aarons sones y prestes shal sprinkle the blood vpo the altar round about. And he shall offer sum what of the peace offeringe to be a sacrifice vnto the Lord: euen the fat & y is about the inwards: & al the fat y is about the inwards, & the two kidneys, & the fat that is on them & vpon the lynes & the aboundance y is on the liuer shal he take away wth the kidneys. And Aarons sones shal burne them on the altar vpon the burnt sacrifice which is vpon the wood, y is on the fyre to be a burnt sacrifice for a sweete sauour vnto the Lord. If he bring a peace offering vnto y Lord from of the flocke: let him offer male or female: but without blemish. And yf he offer a shepe for his sacrifice, he shal byng it before the Lord, & put his hand vpo his offeringes head, & kyle it before the doze of the tabernacle of witness, & Aarons sones shal sprinkle the bloude tiler of round about the altar. And of the peace offering, let him bring a sacrifice vnto the Lord: the fat therof, and the rumpe also gether, which they shal take of, haire by the backe bone: & the fat y couereth the inwards, & all the fat that is vpon the inwards and the two kidneys, & the fat that is vpon them & vpo the lynes, and the aboundance that is vpon the liuer shal he take away w the kidneys. And the prest shal burne them vpon the altar, to be the foode of a sacrifice vnto the Lord. If his offering be a goat, he shal byng it before the Lord, and put his hand vpon the head of it, & kyle it before the tabernacle of the covenant, and the sones of Aaron shal sprinkle the blood therof vpon the altar round about. And he shall byng therof his offeringe euen a sacrifice vnto the Lord: the fat y couereth the inwards, and al the fat that is vpon the inwards, and the two kidneys, & the fat that is vpon them and vpo the lynes, and the aboundance vpon the liuer shal he take away w the kidneys. And the prest shal burne them vpon y altar for y foode of the sacrifice, & all the fat may be a sweete sauour vnto the Lord. Let it be a perpetual statute for youre generacion, thowout your dwellinges, y ye eat neyther fat nor bloude.

The iii. Chapter.

The offeringe made for synnes done of ignorauce



**A**d the Lord spake vnto Moyses, sayeng: speake vnto the chyldren of Israel, and saye: If a soule syn thowte ignorauce, and hath done any of those thynges which y Lord hath forbidden in his commandements to be done. And yf the prest that is anoynted do sinne (accor dyng to the syn of the people) let hym byng for hys syn which he hath synned a yonge ore without blemish vnto y Lord for a syn offering. And he shall byng the yonge ore vnto the doze of the tabernacle of witness before the Lord, and shal put

Gen. 22. 13  
Leu. 22. 27  
and, 22. 28

put his hande vpon the ponge ore heed, and kyl  
the ponge ore before the Lorde. And the preste  
that is annointed \* shall take of the ponge ore  
blood, and byng it into the tabernacle of wy-  
nesse, and the preste shall dyppe his synger in the  
bloode, and sprayke therof seuen tymes before  
the Lorde, euen before the hangyng of the holy  
place. And he shall put some of the blood before  
the Lorde, vpon the hoynes of the altar of swete  
cens which is in the tabernacle of witnessse, and  
shall poure all the bloode of the ponge ore vnto  
the bottome of the aultare of burnt offeringe,  
whyche is at the doze of the tabernacle of wy-  
nesse. And he shall take away all the fatte of the  
ore that is for synne, the fatte that conereth the  
inwardes, and all the fatte that is about the in-  
wardes, and the two kidneys, and the fat that  
is vpon them, and vnto the loynes, and the abun-  
dauce of the lyuer that he take away with the  
kidneys: as it was taken away in the ore of the  
peace offeringes, and lette the preste burne them  
vpon the aultare of burnt offeringe. \* But the  
skynne of the ponge ore, and all his flesch, wyth  
his heed, and his legges, wyth his inwardes, &  
his dunge, that he beate out, and carpe the ponge  
ore all together out of the hooste vnto a cleane  
place, euen where as the ashes are poured out,  
and burne hym there on wood in the fyre: euen  
by the place where the ashes are cast out, shall  
he be bynt. If the whole congregacyon of Is-  
rael synne thorow ignorance, and the thyng  
be byd from theyr eyes, so that they haue com-  
mytted any of those thynges whyche the Lorde  
hathe forbydden to be done in his commaunde-  
mentes, and haue offended. When the synne  
which they haue synned in, is knowen, the con-  
gregacyon shall byng a ponge ore for the syn,  
and byng hym before the tabernacle of wy-  
nesse, and the elders of the multitude shall put  
theyr handes vpon the heed of the ponge ore be-  
fore the Lorde. And the ponge ore shall be slayne  
before the Lorde. And the preste that is anoint-  
ed, shall byng of his blood into the tabernacle  
of wyntesse, and the preste shall dyppe his syn-  
ger in the blood, and sprayke it seuen tymes be-  
fore the Lorde, euen before the vayle.

And shall put the bloode vpon the hoynes of  
the aultar, which is before the Lorde in the ta-  
bernacle of wyntesse, and shall poure al the bloode  
vnto the bottome of the aultare of burnt offe-  
ryng whych is before the doze of the taberna-  
cle of wyntesse, and shall take all his fatte from  
hym, and burne it vpon the aultar, and shall do  
wyth this ponge ore, as he dyd wyth the ponge  
ore for synne: euen so shall he do wyth this. And  
the preste shall make an attonement for them,  
and it shall be forgiven them. And he shall carpe  
this ponge ore without the host: and burne hym  
as he burned the first. For it is an oblation for  
synne of the congregacyon.

When a lord synneth, and commytteth tho-  
rowe pynoraunce any of these thynges (whyche  
the Lorde his God hath forbydden to be done in  
hys commaundementes) and hath offended.  
And if this synne be shewed vnto hym whyche

he hath done, he shall byng his offeringe: euen  
an he goote wythoute blemyshe, and lape his  
hande vpon the heed of the he goote, and kyl it  
in the place where the burnt offeringe is vsed to  
be kylled before the Lorde. For it is a synne of  
feryng. And let the preste take of the bloode  
of the offeringe wyth his synger, and put it vpon  
the hoynes of the burnt offeringe aultare, and  
poure his blood vnto the bottome of the burnt  
offeringe aultar, and burne all his fatte vpon  
the aultar, as the fatte of the peace offeringes.  
And the preste shall make an attonement for  
hym, as concernyng his synne, and it shall be  
forgyuen him. If one of the comen people of the  
lande, syn thorow ignorance: and comyt any  
of the thynges which the Lorde hath forbydden  
in his commaundementes to be done: so hath tres-  
passed. If this synne which he hath synned, com-  
to his knowledge, he shall byng for his offe-  
ryng, a he goot from among the flockes, wyth  
out blemyshe for his synne whyche he hath syn-  
ned, and lape his hande vpon the heed of the of-  
fering, and slep it in the place of burnt offeringes.  
And the preste shall take of the bloode  
thereof wyth his synger, and putte it vpon the  
hoynes of the burnt offeringe aultare, and poure  
al the blood vnto the bottome of the aultar, and  
shall take away al his fatte, as the fatte of the  
peace offeringes is taken away. And the preste  
shall burne it vpon the aultar, that it may be a  
swete sauour vnto the Lorde, and the preste  
shall make an attonement for hym, and it shall  
be forgyuen hym. And if he byng a shepe for  
a synne offeringe, he shall byng a female wyth  
out blemyshe, and lape his hande vpon the heed  
of the offering, and slep it for a synne offeringe  
in the place where they kyl the burnt offering.

And the preste shall take of the bloode of  
the offeringe wyth his synger, and put it vpon  
the hoynes of the burnt offeringe aultare, and  
shall poure the bloode thereof vnto the botome  
of the aultar. And he shall take away all the  
fatthe thereof, as the fatte of the shepe of the peace  
offeringe is wonte to be taken away. And the  
preste shall burne it vpon the aultar: that it  
may be the Lordes burnt sacrifice, and the preste  
shall make an attonement for his synne, that he  
hath commytted, and it shall be forgyuen hym.

The v. Chapter

Of othes. The cleansing of hym that toucheth vncleane  
thynges. The purgation of an othe, and of synne done  
by remouance.



If a soule synne, and heare the voyce  
of sweryng, and is a wyntes: whe-  
ther he hath sene or knowen of it, if  
he haue not vttered it, he shall beare  
his synne. Eyther if a soule touche  
any vncleane thyng: whether it be a caryon of  
an vncleane beaste, or vncleane cattel, or vn-  
cleane woyme, and is not ware of it: beholde,  
he is vncleane, and hath offended. Eyther if he  
touch any vncleane of man (whatsoeuer vncl-  
nesse it be that a man is wont to be despyled with-  
all) and is not ware of it, and cometh to the  
knowledge of it, he hath trespassed. Eyther if  
a soule sweare, and pronounceth wyth his lyp-  
ps



pes to do euill, or to do good (whatsoeuer it be that a man useth to pronounce with an oth) and the thinge he byd from hym, and cometh to the knowledge of it, and hath offended in one of these. And it shall come to passe, that when he hath synned in one of these thinges, he shall confesse that he hath synned in that thinge. Therefore shall he byngre his trespass offering vnto the Lorde, for his synne whiche he hath synned. A female from the flocke, a lambe, or a she goote for a synnecoffering. And the priest shall make an attonement for hym, concerning his synne.

**Leuiticus 24** \* And if he be not able to byngre such a shepe, he shall byngre for his trespass wherby he hath synned, two turtle doves, or two yonge pygeons vnto the Lorde, one for a synnecoffering, and the other for a burnt offering. And he shall byngre them vnto the priest, whiche shall offre the synne offering first, and wyngre the necke asunder of it, but plucke it not cleane of. And he shall spynkle of the blood of the synnecoffering vpon the syde of the altar: and the rest of the blood he shall pour by the bottome of the altar: for it is a synnecoffering.

**C** And he shall offre the seconde for a burnt offering as the maner is: and so shall the priest make an attonement for hym (for the syn whiche he hath synned) & it shall be forgiven hym. And if he be not able to byngre two turtle doves, or two yonge pygeons, then he that hath synned, shall byngre for his offering: the tenth parte of an Ephah of fine flour for a synnecoffering, but put none oyle thereto, neyther put any frankincense thereon, for it is a synnecoffering. And let the priest offre it, and the priest shall take his handfull of it, for a remembrance thereof, and burne it vpon the altar, to be a sacrifice for the Lorde, it is a synnecoffering. And the priest shall make an attonement for hym as touching his syn that he hath synned in one of these, & it shall be forgiven. And the remnant shall be the priestes, as a meate offering.

**D** And the Lorde spake vnto Moses, saying: Of a soule trespass and syn wherof thou knowest ignorance in thinges that are consecrated vnto the Lorde, let hym byngre for his trespass vnto the Lorde a ram without blemish out of the flockes, valued in money at two sheeles after the sheele of sanctuary, that it may be for a trespass offering. And he shall make amends for the harme that he hath done in the holy thing, and let hym put the syft parte more thereto, and geue it vnto the priest. And the priest shall make an attonement for him with the ramme that is for the trespass, and it shall be forgiven hym.

Of a soule synne and comyt any of these thinges which are forbidden to be done by the commandementes of the Lorde, and whiche it not, and hath offended, he shall beate his synne and shall byngre a ram without blemish out of the flocke that is esteemed to be worth a trespass offering, vnto the priest. And the priest shall make an attonement for him concerning his ignorance wherof he knewe and was not ware, & it shall be forgiven hym. This is the trespass offering

which he offered vnto the Lorde for his trespass.

### The vi. Chapter.

The offering for synne wherby are done wylloughly. The lawe of the burnt offerings. The syft must adde more vpon the altar. The offerings of Aaron, and his sonnes.

**A** And the Lorde spake vnto Moses, saying: Of a soule synne and trespass agaynst the Lorde, and denye vnto his neyghbour & which was taken him to kepe, or that was put into his handes, or doth violent robbery, or wrong vnto his neyghbour, or if he haue sold that which was lost, and denyeth it, and sweareth falsely, vpon whatsoeuer thinge it be that a man doth, and synneth therein: If he haue synned or trespassed, he shall restore agayne that he toke violently away, or the wronge whiche he byd, or if wherby was deliuered hym to kepe, or the lost thinge whiche he founde, and all that a boue whiche he hath sworne falsely, he shall restore it agayne in the whole summe, & shall adde the syft parte more thereto, and geue it vnto him, to whome it pertaineth, the same daye that he offereth for his trespass, and let hym byngre for his trespass vnto the Lorde a ram without blemish out of the flocke (that is esteemed worth a trespass offering) vnto the priest.

And the priest shall make an attonement for hym, before the Lorde, and it shall be forgiven hym, whatsoeuer thinge it be that he hath done, and trespassed therein. And the Lorde spake vnto Moses, saying: Commande Aaron and his sonnes, saying: this is the lawe of the burnt offering.

\* The burnt offering shall be vpon the barth of the altar all nyght vnto the morning, and the fyre shall be kindled on the altar. And the priest shall put on his linnen albe, and his linnen breeches vpon his flesch, and take awaye the ashes vpon the which the fyre consumed the burnt sacrifice in the altar, and he shall put them besyde the altar, and put of his rayment, and put on other, and cary the ashes out without the hoost vnto a cleane place. The fyre vpon the altar shall burne still, and neuer be put out. But the priest shall lay wood on it euery day in the morning, and put the burnt sacrifice vpon it, and he shall burne thereon the fatte of the peace offerings. The fyre shall euere burne vpon the altar, and neuer go out. \* This is the lawe of the meate offering: wherby Aarons sonnes shall byngre before the Lorde, euere before the altar, and one of them shall take his handfull of fine flour of the meate offering and of the oyle, and all the frankincense which is vpon the meate offering and shall burne it vnto a remembrance vpon the altar for a sweete sauour, euere a memoriall of it vnto the Lorde.

And of the rest thereof, shall Aaron and his sonnes eate: unleuened shall it be eaten in the holy place: euere in the court of the tabernacle of witness they shall eate it. It shall not be beate with leuen. I haue geuen it vnto them for the portion of my sacrifices. It is most holy as is the synnecoffering and trespass offering.

All the

All the males amonge the children of Aaron shall eat of it: It shall be a statute for euer in your generations concerning the sacrifice of  $\text{p}$  Lord, let every one that toucheth it, be holpe. And the Lord spake vnto Moses, saying: this is the offering of Aaron, and of his sones, which they shall offer vnto the Lord in the day when he is anoynted: the tenth parte of an Ephah of flour, for a meateoffering perpetual: halfe in  $\text{p}$  morninge, and halfe at nyght: In the fryng pan it shall be made with oyle. And when it is fryed, thou shalt byng it in, and the baken offeringes of this oblation mynled small, shall thou offer for a sweete sauour vnto the Lord. And the priest of his sones that is anoynted in his stede, shall offer it: It is the Lordes dutye for euer, it shall be burnt altogether.

**D** For every meateoffering that is made for  $\text{p}$  priest, shall be burnt altogether, and shall not be eat. And the Lord spake vnto Moses, saying: speake vnto Aaron, and vnto his sones, and saye: This is the lawe of the synneoffering. In the place where the burnt offering is kylled, shall the synneoffering be kylled before the Lord, for it is most holy. \* The priest that offereth it, shall eat it: In the holy place shall it be eaten: euen in the court of the tabernacle of witness. No man touche the flesh therof, save he that is halowed. And whoso sprayleth of the blood therof vpon any garment, thou shalt wash it in  $\text{p}$  holy place there as it is sprayled vpon. \* But the erthen pot that it is sodden in, shall be broken. And if it be sodden in a brasen potte, it shall be scoured & rused in the water. All the males amonge the priestes shall eat therof, for it is most holpe. And no synneoffering: whose blood is brought in to the tabernacle of witness to reconple with, all in the holpe place, shall be eaten: but shall be burnt in the fyre.

### ¶ The vii. Chapter.

¶ Trespassofferinges, synneofferinges, and peaceofferinges. The fat and the blood maye not be eaten.

**I**n this is the lawe of trespassofferinge, it is most holpe. In the place where they kyl the burnt offering, shall they kyl the trespass offering also, and his blood shall be sprayle rounde aboute vpon the altare. All the fatte therof shall they offer: the rumpe and the fatte therof that couereth the inwardes, and the two kidneys, and the fat that is on them and vpon the lynes: and the abundance that is on the liuer shall thou take away with the kidneys, and the priest shall burne the vpon  $\text{p}$  altare, to be a burnt sacrifice vnto  $\text{p}$  Lord for it is a trespass offeringe. All the males amonge the priestes shall eat therof in the holpe place, for it is most holpe. As the synneofferinge is, so is the trespass offeringe, one lawe scructh for both, and it shall be the priestes that reconple therewith. And the priest that offereth any mans burnt offeringe, shall haue the skynne of the burnt offeringe whiche he hath offered. And all the meateoffering that is baken in the oven and that is dyed vpon the grebren, and

in the fryng pan, shall be the priestes that offereth it. And every meateofferinge that is mynled with oyle, and that is dyed, shall pertayne vnto all the sones of Aaron, and one shall haue as moche as an other. This is the lawe of the peaceoffering, when it is offered vnto the Lord. If he offer it to gyue thanks, he shall byng vnto his thankoffring, sweete cakes mingled with oyle, and sweete wafers anoynted with oyle, & cakes mynled with oyle of fyne flour fryed. He shall byng his offering vpon cakes of leuened bread, for his peaceofferinges to gyue thanks, and of all the sacrifice he shall offer one for an heauy offeringe vnto the Lord, and it shall be the priestes that sprayle the blood of the peaceofferinges. And the flesh of the thankoffring in his peaceofferinges, shall be eaten the same day that it is offered. And let hym laye vpon nothing of it vntill the morowe. But if he offer his sacrifice by reason of a vow, or of his owne free wil, it shall be eaten the same daye that he offereth his sacrifice.

And if ought remaine vntill the morowe, it may be eaten: but as much of the offered as remayneth vnto  $\text{p}$  the  $\text{p}$  daye, shall be burnt with fyre. And if any of the flesh of his peaceofferinges be eaten in the  $\text{p}$  daye, then shall he that offereth it obtayne no fauour, neyther shall it be reckened vnto hym, but shall be an abominacion. Therfore the soule that eateth of it shall beare his synne. And the flesh that toucheth anye vncleane thyng, shall not be eaten, but burnt with fyre: and all that be cleane shall eat the flesh. But if any soule eat of the flesh of the peace offering that pertayneth vnto the Lord, hauing his vncleanness vpon hym, the same soule shall perishe from amonge his people. Whereouer the soule that doeth touche any vncleane thyng, that is of the vncleanness of man, or of any vncleane beaste: or anye abominacion that is vncleane, and then eat of the flesh of the peaceofferinge which pertayneth vnto the Lord, that soule shall perishe from his people. And the Lord spake vnto Moses, saying: Speake vnto the chyldren of Israel, and saye. \* Ye shall eat no manner fatte of oren, of shepe, and of gootes: neuer the latte of the brast that dyeth alone, and the fatte of that whiche is toyme with wyld beastes, shall be occupied in anye maner of vse, but ye shall in no wyse eat of it. For whosoener eateth the fatte of the brast, of whiche men vse to byng an offering vnto the Lord, that soule that eateth it, shall perishe from his people. Whereouer, ye shall eat no manner of bloode, whether it be of soule, or of beaste. Whatsoener soule it be that eateth any maner of blood, the same soule shall perishe from his people. And the Lord talked with Moses, saying: speake vnto the chyldren of Israel, and saye: he that byngeth his peaceofferinge vnto the Lord, let hym byng his gyfte vnto the Lord of his peaceoffering: let his owne handes byng the offeringes of  $\text{p}$  Lord: euen the fat with the brast shall be byng: that the brast may be waied for a waueoffering before the Lord.

c. lxx. And



And the priest shall burne the fat vpon the auter, and the best shall be Aarons and his sonnes.

And the ryght shulder shall ye gyue vnto the priest, for an heuere offering, of your peace offerings. The same that offereth the blood of the peace offerings and the fat, amonge the sonnes of Aaron, shall haue the ryght shulder for his parte, for the wauebreast and the bene shulder haue I taken of the chyldren of Israel, euen of theyr peace offerings, and haue gyuen it vnto Aaron and vnto his sonnes by a statute for euer of the chyldren of Israel.

This is the anoyntinge of Aaron, and the anoyntinge of his sonnes, in the sacrifices of the Lord, in the day when he offered them to be priests vnto the Lord. And these be the sacrifices which the Lord commaunded to be gyuen them, (in the day of theyr anoynting) of the chyldren of Israel, by a statute for euer in theyr generations. This is the lawe of the burnt offering and of the meate offering, and of the sacrifice for synne and trespass, for consecracion and for the peace offering, whiche the Lord commaunded Moses in the mounte of Synay, when he commaunded the chyldren of Israel to offer their sacrifices vnto the Lord in the wilderness of Sinai.

The viii. Chapter.

The anoyntinge of Aaron, and his sonnes.

And the Lord spake vnto Moses, saying: take Aaron and his sonnes with hym, & the vestures and the anoyntinge oyle, and a sponge ore for synne, and two rammes, & a basket with sweete brede: and gather thou all the congregation together vnto the doore of the tabernacle of wyntelle. And Moses byd as the Lord commaunded hym, and the people were gathered together vnto the doore of the tabernacle of wyntelle. And Moses sayde vnto the congregation: this is the thyng which the Lord commaunded to be done. And Moses brought Aaron and his sonnes, and washed them with water, and put vpon him the aibe, and girded him with a girdle, and putte vpon hym the tuncle, & put the Ephod thereon, whiche he girded w<sup>th</sup> the breederde girdell that was in the Ephod, and bounde it vnto hym therewith. And he put the brestlap thereon, and put in the brestlappe Urim and Thumim. And he put the myter vpon his heere, and put vpon the myter, (euen vpon the forefront of his face) the golden plate of the holp crowne, as the Lord commaunded Moses. And Moses toke the anoyntinge oyle, and anoynted the tabernacle, and all that was therein, and sanctified them, and spynkled therof vpon the auter seue tymes, and anoynted the auter and all his vessels, the lauer and his fote, to sanctifye them. And he poured of the anoyntinge oyle vpon Aarons heere, and anoynted hym, to sanctifye hym. And Moses brought Aarons sonnes, and put albes vpon them, and girded them with girdels, and put bonettes vpon theyr heeres: as the Lord commaunded Moses. And he brought a sponge ore for synne. And Aaron and his sonnes putte

theyr handes vpon the heere of a sponge ore that was for syn. And Moses slewe hym, and toke of the blood, whiche he put vpon the hoines of the auter rounde aboute with his synger, and purified it, and poured the blood vnto the bottoome of the auter, and sanctified it, and reconcyled it. And he toke all the fat that was vpon the inwardes, and the abundance of the luer and the two kydneyes, and theyr fat, and Moses burned it vpon the autare. But the sponge ore and his hyde, his fleshe and his dunge, he burnt with fyre without the hood as the Lord commaunded Moses. And he brought the ram for the burnt offering, and Aaron and his sonnes put theyr handes vpon the heere of the ram, which Moses kyled, and spynkled the blood vpon the autar rounde aboute, and Moses cut the ram in peces, and burnt the heere, the peces, & the fat, and washed the inwardes and the legges in water, and Moses burnt the ram euerye whyle vpon the autar, for a burnt sacrifice that it myght be a sweete sauour, and an offering vnto the Lord, as the Lord commaunded Moses.

And he brought the other ram, namelye the ramme of consecracion, and Aaron and his sonnes put theyr handes vpon the heere of the ram: which Moses slewe, and toke of the blood of it, and put it vpon the tye of Aarons ryght eare, and vpon the thombe of his ryght hande, and vpon the grate too of his ryght fote. And Moses brought Aarons sonnes, and put of the blood on the tye of the ryght eare of them, and vpon the thumbes of theyr ryght handes, and vpon the grate too of theyr ryght fete, and Moses spynkled blood vpon the autar rounde about.

And he toke the fatte and the rumpe, and all the fat that was vpon the inwardes, and the abundance of the luer, and the two kydneyes with theyr fat, and the ryght shulder. And oute of the basket of sweete brede that was before the Lord, he toke one sweete cake of oyled brede, & one wafer, and put them on the fat, and vpon the right shulder: and put all together vpon Aarons handes, and vpon his sonnes handes, and wauched it a waue offering before the Lord. And Moses toke them from of theyr handes, and burnt them vpon the autar, euen vpon the burnt offering autar: for it was the sacrifice of consecracion, for a sweete sauour and sacrifice vnto the Lord. And Moses toke the brest and wauched it for a waue offering before the Lord, for it was of the ram of the consecracion, and it was Moses parte, as the Lord commaunded Moses.

And Moses toke of the anoyntinge oyle, and of the blood whiche was vpon the autare, and spynkled it vpon Aaron, and vpon his vestmentes, vpon his sonnes, and on his sonnes vestmentes with hym, and sanctified Aar, his vestures, and his sonnes, and his sonnes vestures with hym. And Moses sayde vnto Aaron and his sonnes: boyle the fleshe in the doore of the tabernacle of wyntelle, and there ate it w<sup>th</sup> the brede that is in the basket of consecracion, as I commaunded, sayinge: Aaron and his sonnes shall

shall eat it: and that whereby remaineth of the breade, shall ye burne with fyre. And ye shall not departe from the doze of the tabernacle of wytnesse seven dayes, vntyll the dayes of your consecration be at an ende. For seven dayes shall ye fyll your hande as he dyd this daye: euen so the Lozde hath commaunded to doo, to reconyle you withall. Therfore shall ye abyde in the doze of the tabernacle of wytnesse daye and nyght seue dayes longe: and kepe the watche of the Lozde, and ye shall not dye: for so I am commaunded. And so Aaron & his sons dyd all thynges which the Lozde commaunded by the hande of Moyses.

### ¶ The ix. Chapter.

¶ The fynde offerynges of Aaron. Aaron blessed the people the glory of the Lozde is shewed.

**A**d it is foztuned that in the epyght day Moyses called Aaron and hys sonnes, and the elders of Israel: and sayde vnto Aaron: take the a calfe, a yong one out of the boue, for synne and a ram for a burnt offeryng: bothe without blemyshe, and byng them before the Lozde. And vnto the chyldzen of Israel thou shalt speake, sayinge: take ye an he goate for syn, & a calf and a lambe bothe two of a yere old, without blemyshe for a burnt sacrifice, & an oxe and a ram for peace offerynges, to offer before the Lozde, & a meate offeryng myngled wyth oyle: for to day the Lozde wyll appere vnto you.

**B** And they brought that (whych Moyses commaunded) before the tabernacle of wytnesse, and all the congregacyon came and stode before the Lozde. And Moyses sayde: this is the thyng, whiche the Lozde commaunded that ye shulde do: and the glorie of the Lozde shall appere vnto you. And Moyses sayde vnto Aaron: go vnto the altar and offer thy sacrifice for synne, and thy burnt offeryng, and make an attoument for the and for the people: & thou shalt offer the offeryng of the people: to reconyle them, as the Lozde commaunded.

Aaron therfore wente vnto the altare, and slewe the calfe which he had for synne. And the sonnes of Aaron brought the blood vnto hym, and he dypte hys synger in the blood, and put it vpon the hoynes of the altar, & poloyed the blood vnto the botome of the altar. But the fat and the two kydneyes and the abundaunce of the luer of the synne offeryng, he burnt vpon the altar as the Lozde commaunded Moyses. The fleshe and the hyde he burnt wyth fyre wythout the holte. And he slewe the burnt offeryng, & Aaron's sons brought vnto hym the blood, whiche he spynkled rounde aboute vpon the altare. And they brought the burnt offeryng vnto hym with the peeces therof, and the head: and he burnt it vpon the altar, and dyde washe the inwardes and the legs, & burnt them vpon the burnt offeryng on the altar. And then he brought the peoples offeryng takyng the goate that the people had for the sacrifice of synne, & slewe it and offered it for synne, as he dyd the fyre. And he brought the burnt offeryng, & offered it as the manner was, & brought the meate offeryng, and fylled hys hande therof, & burnt it vpon the

altar, besyde the burnt sacrifice of the morning. He slewe also the oxe and the ram for peace offeryng, that the people had for them selues, & Aaron's sonnes brought vnto hym the blood, whych he spynkled vpon the altare rounde about, & they toke the fat of the oxe & of the ram, the rumpe, and the fat that conereth the inwardes and the kydneyes, and the abundaunce of the luer: and they put the fat vpon the breestes, and he burnt the fat vpon the altare: but the breestes and the ryght shulders Aaron waue for a waue offeryng before the Lozde, as the Lozde commaunded Moyses. And Aaron lyfte up hys hande ouer the people, and blessed them, & came down from offeryng of the synne offeryng, burnt offerynges and peace offerynges. And Moyses and Aaron went into the tabernacle of wytnesse and came out, and blessed the people, and the glorie of the Lozde appeared vnto all the people. And there came a fyre out fro before the Lozde and consumed vpon the altare the burnt offeryng and the fat. Whiche when all the people sawe, they gaue thanks, and fell on theyr faces.

### ¶ The x. Chapter.

¶ Nadab and Abihu are slayne. Israel mourneth for them. The penalties are forbydden wyne.



**A**d Aaron & Abihu, the sonnes of Aaron, toke epyther of the dys censur, & put fyre therein, & putte cens ther vpon, & offered strange fyre before the Lozde, which he commaunded the not and there wente a fyre out from the Lozde, and consumed them, and they dyed before the Lozde. Then Moyses sayde vnto Aaron: this is it that the Lozde spake, sayinge: I wyll be sanctified in them that come nye me, and before all the people I wyll be glorified. And Aaron helde dys peace. And Moyses called Milaril and Elapha the sonnes of Oziel the vncle of Aaron, & sayde vnto the, come on, carye your brethzen from the hely place out of the holte. And they went to the, as Moyses had sayde. And Moyses sayde vnto Aaron and vnto Eleazar and Ithamar his sonnes: vncouer not your heades, neither rent your clothes, lest ye dye, and lest wrath come vpon all the people: But let your brethzen hole house of Israel be wepe the burnyng whiche the Lozde hath kyndled. And go not ye out from the doze of the tabernacle of wytnesse, lest ye dye: for the anointyng oyle of God is vpon you. And they dyd as Moyses sayde. And the Lozde spake vnto Aaron,



con, sayinge: Thou shalt not drinke wyne and stronge drinke, thou and thy sons that are with thee, whē ye go into the tabernacle of witness, lest ye dye. Let it be a lawe for ever throughout your generacions, and that ye maye put difference betwene holy and unholy betwene cleane and uncleane, and that ye maye teach the chyldre of Israel all the statutes which the Lorde hath spoken vnto them by the hande of Moyses. And Moyses sayde vnto Aaron and vnto Eleazar and Ithamar his sonnes: I receiue the meate offeringe that remaineth of the sacrifices of the Lorde, & eate it without leuen besyde the altar: for it is most holy: ye shall eate it in the holy place, because it is thy duty & thy sons duty of the sacrifices of the Lorde: for so I am commaunded. And the wauebread & heue shal be eaten in a cleane place: thou & thy sonnes and thy daughters with thee. For they be thy duty and thy sonnes duty, giuen out of the peace offeringes of the chyldren of Israel. The benehulder and the wauebread shal they bring in with the sacrifices of fat, to waue it before the Lorde, and it shal be thine & thy sons with thee by a lawe for ever, as the Lorde hath commaunded.

And Moyses sought the goat that was offered for synne, and se, it was burnte. And he was angry with Eleazar and Ithamar the sons of Aaron, whiche were lefte alque, sayinge: wherefore haue ye not eaten the synne offeringe in the holy place, seynge it is most holy: and God hath giuen it you, to beate the synne of the congregation, to make agreement for the before the Lorde. Beholde, the blood of it was not brought in in the holy place: ye shuld haue eaten in the holy place, as I commaunded. And Aaron sayde vnto Moyses: behold, this day haue they offered the synne offeringe & they burnt offeringe before the Lorde, & it is chaunced me after this maner. And if I had eaten the sacrifice to day, shuld it haue bene accepted in the sight of the Lorde? And when Moyses hearde that, he was contente.

### The xi. Chapter.

Of beastes whiche be cleane, and whiche be uncleane.

And the Lorde spake vnto Moyses and Aaron, and sayde vnto them: speake vnto the chyldren of Israel, and say: these are the beastes whiche ye shal eate, among all the cattell that are on the earth: what soeuer parteth the hofe, and deuydeth it into two clawes, and chaweth cud amonge the beastes, that shal ye eate. Auert the lesse, these shal ye not eate, of them that chewe cudde, and deuyde the hoofes: as is the Camell, which chaweth cud, but he deuydeth not the hofe: therefore is he uncleane vnto you, euen so the coney, whiche chaweth the cud but deuydeth not the hoofe, he is uncleane to you. And the hare, though he chaweth the cud, yet because he deuydeth not the hofe, he is therefore uncleane to you.

And againe, the swyne though he deuyde the hofe into two clawes, yet he chaweth not fene. he is uncleane to you. Of theyr fleshe shal ye not eate, and theyr carcases shal ye not touche but lette them be uncleane to you.

These shal ye eate of all that are in the waters: what soeuer hath fynnes and scales in the waters, fers and spuers, that shal ye eate. And all that haue not fynnes and scales in the sea, and spuers, of all that moue and lyue in the waters, let them be abhominacion vnto you: ye shal not eate of theyr fleshe, but abhorre theyr carcases. Let all that haue no fynnes nor scales in the waters, be abhominable vnto you.

These are they, whiche ye shal abhorre amonge the foules, and that oughte not to be eaten, for they are an abhominacion. The eagle, the gohawk, and the cozmozaunte, the vultur, and the hyte after his kynde, and all rauens after theyr kynde, the estryche, the nyght crowe, the cochowe, and the owle after his kynde, the falcon, the stoike, the greete owle, the backe, the pelycane, the pye: the heron, the Iaye after his kynde, the lapwinge and the swallowe. Let all foules that crepe and goo vpon all fourt, be an abhominacion vnto you.

Yet these maye ye eate, of euerye crepyng thinge that hath wynges and go vpon foure fete: euen those that haue knees aboue vpon their fete to leape wythall vpon the earth, euen these of the ye maye eat: the Arbe after his kynde: the He laam after his kynde: the hargol after his kynde and the hagab after his kynde. All other foules that moue and haue foure fete, shal be abhominacion vnto you. In suche ye be uncleane, & who soeuer toucheth the carcase of them, shal be uncleane vnto the euen: and who soeuer beareth the carcase of them, shal wash his clothes and be uncleane vntill euen.

And euerye beaste that hath hoofe and deuydeth it not into two clawes, nor chaweth cudde, suche are uncleane vnto you: euery one that toucheth them, shal be uncleane. And what soeuer goeth vpon his handes amonge all maner beastes that go on all foure fete: suche are uncleane vnto you: and who so doth touche their carcase shal be uncleane vntill the euen. And he that beareth the carcase of them, shal wash his clothes, and be uncleane vntill the euen, for suche are uncleane vnto you. And let these also be uncleane to you amonge the thynges that crepe vpon the earth, the weasel, and the mouse, and the roode, after theyr kynde, the hedgehog, the helio, the lacerte, the snayle, and the mollie, these are uncleane to you amonge all that crepe: who soeuer doth touche them when they be deade, shal be uncleane vntill the euen. And what soeuer any of the dead carcases of them doth fall vpon shal be uncleane: whether it be vessel of wood, or ratment, or synne, or bagge, or what soeuer vessel it be that any woche is wrought in. And it must be plunged in the water and it shal be cleane vntill the euen, and so shal it be clenfed.

All maner of earthen vessel wherinto any of them falleth, shal be uncleane, with al that ther in is: and it shal be broken. All maner meate also that is vied to be eate if any such water come vpon it, shal be uncleane. And al maner drinke that is vied to be dronke in all maner suche vessel shal be uncleane. And euery thyng that

Gen. vii. 1.  
Deut. xxi. 1.  
Leuit. xi. 1.

Leuit. xi. 1.  
and xxi.

they carcasse falleth vpon, shall be vncleane. Whether it be ouen or kettell, let it be broken. For they are vncleane, and shall be vncleane vnto you: Neuerthelater, yet the fountaynes and welles and collectyon of waters shall be cleane styl. And who so toucheth the carcasses, shall be vncleane. If the deade carcasse of anye such fall vpon anye seide veld to sowe, it shall yet be cleane styl: but and if any water be powred vpon the seide, and a deade carcasse fall thereon, it shall be vncleane vnto you. If any beaste of whyche ye may eat, dye & any man touche the dead carcasse therof, he shall be vncleane vntill the euen, he shall eateth of the dead carcasse of it, shall washe his clothes and be vncleane vntill the euen. And he also that beareth the carcasse of it, shall washe his clothes, and be vncleane vntill euen.

**6** Let every creeping thyng that creepeth vpon the earth be an abhominacyon, and not be eaten. What soeuer goeth vpon the beast and what soeuer goeth vpon foure, or that hath moo fete amonge all creeping thynges that crepe vpon the earth, of that se ye eate not, for they are abhominable. Ye shall not make your soules abhominable with nothyng that creepeth, neyther make your selues vncleane with them: that ye shulde be defyled therby. For I am the Lord your God. Be sanctified therfore, and ye shall be holy, for I am holy: and ye shall not defyle your soules with any maner of creeping thyng, that creepeth vpon the earth. For I am the Lord your God, I brought you out of the lande of Egypt, to be your God: ye shall be holy therfore, for I am holy. This is the lawe of beastes and soules, and of every lyupnge creature that moueth in the waters, and of every creature that creepeth vpon the earth, & there may be a difference betwene the vncleane and cleane, and betwene the beaste that may be eaten, and the beaste that ought not to be eaten.

**The xij. Chapter.**

**A** lawe howe women shal be purged after they be purchaunce.

**7** **A**d the Lord spake vnto Moses, sayinge: speake vnto the chyldre of Israel and saye: if a woman hath conceived, and borne a manchild, she shall be vncleane seven dayes: euen in lyke maner as when she is put a part in tyme of her natural disease. And in the eighth day the fleshe of the chyldre shall be cut a waye. And she shall then continue in the bloode of her purifyinge thre and thyrtye dayes. She shall touche no halowed thyng, nor come in to the sanctuary, vntill the tyme of her purifyinge be out. If she beare a mayde chyld, she shall be vncleane two weekes, as whiche she hath her natural dyscase. And she shall continue in the blood of her purifyinge thre scoze and fyve dayes.

**8** And whiche dayes of her purifyinge are out, whether it be for a sonne or for a daughter, she shall bringe a lambe of one yere olde for a burnt offeringe, and a yonge ppgon or a turtill doue for synne, vnto the doore of the tabernacle of witness and vnto the priest: whiche shall offer them before the Lord, and make an attonement for

her, and she shall be purged of the synne of her blood. And this is the lawe for her that hath borne a male or female. But and if she be not able to bringe a lambe, she shall bringe two turtills or two yonge pigeons: the one for a burnt offeringe, & the other for synne. And the priest shall make an attonement for her, & she shall be cleane.

**The xij. Chapter.**

**The priestes shall iudge who are Lepers.**

**A**d the Lord spake vnto Moses and Aaron sayinge: when there appeareth a risinge in anye mannes fleshe, whether a scabbe, or a glisteringe whyte: and the plage of leprosy be in the skynne of his fleshe, he shall be brought vnto Aaron the priest, or vnto one of his sonnes the priestes, and the priest shall loke on the soze in the skynne of his fleshe.

And when the herre in the soze is turned vnto whyte, and the soze also seme to be lower then the skynne of his fleshe it wyl be a plage of leprosy, & the priestes shall loke on hym, and iudge hym vncleane. If there be but a whyte plecter in the skynne of his fleshe, and seme not to be lower then the skynne, nor the herre therof is turned vnto whyte, the priest shall shut hym vp seven dayes. And the priest shall loke vpon hym agayne the seventh daye. And if the plage seme to hym to abyde styl, and the plage growe not in the skyn, the priest shall shut hym vp yet seven dayes mo. And the priest shall loke on hym agayne the seuenth daye. Then if the plage be darker, and not growen in the skynne, the priest shall iudge hym cleane, for it is but a scabbe. And he shall washe his clothes, and be cleane. But and if the scabbe growe in the skynne after that he is sente of the priest, and iudged cleane, he shall be sente of the priest agayne. If the priest se that the scabbe be growen abroad in the skynne, the priest shall make hym vncleane: for it is a leprosy.

When the plage of the leprosy is in a man, he shall be brought vnto the priest, and the priest shall se hym. And if the risinge be whyte in the skynne, and haue made the herre whyte, & there be rawe fleshe in the soze, it wyl be an old leprosy in the skynne of his fleshe. And the priest shall make hym vncleane, and shall not shut hym vp: for he is vncleane. If a leprosy breake out abroad in the skynne, and couer all the skynne, from his head to his foote, where soeuer the priest looketh, and the priest loke vpon hym. And if the leprosy haue couered all his fleshe, he shall iudge the plage to be cleane, because it is all turned into whynesse, and he shall be cleane. But and if there be rawe fleshe on hym when he is sente, he shall be vncleane.

And the priest shall se the rawe fleshe, and declare hym to be vncleane. For the rawe fleshe is vncleane, for it is a leprosy. If it be rawe fleshe departe agayne and chaunge vnto whyte, he shall come to the priest, and the priest shall se hym and beholde. If the soze be chaunged vnto whyte (and couer the whole man) the priest shall iudge the plage cleane & he shall be cleane. The fleshe also in whose skynne there is a boyle and is dealed, and in the place of the boyle there appeareth a whyte

Leuit. x. b.

Leuit. x. c.

13

14



a whyte rylng, ether a shyning whyte and som-  
what reddyshe, it shal be sene of the p̄reist.

**D** And yf when the p̄reist seyth hym, it appere  
lower then the shyne, and the herre thereof be  
chaunged vnto whyte, the p̄reist shal iudge hym  
vncleane: for it is a plage of leprosy, broken out  
of the byle. But and yf the p̄reist loke on it and  
there be no whyte herres therein, and yf it be not  
lower then the shyne, but be darker, the p̄reist  
shal shut hym vp seuen dayes.

And if it spede abrode in the fleshe, the p̄reist  
shal make hym vncleane, seynge it is the plage.  
But and yf the spot stande still, and growe not  
it is the pynte of an boote byle, and therfore the  
p̄reist shal declare hym to be cleane. If there be  
any fleshe, in whose shyne there is a hote bur-  
nyng, and the fleshe that burneth haue a whyte  
spotte, somewhat reddyshe or whyte, the p̄reist  
shal loke vpon it. And yf the herre in þe byght  
spot be chaunged to whyte, and it appere low-  
er then the shyne, it is a leprosy broken out of  
the burnyng. And therfore the p̄reist shal iudge  
hym vncleane, seynge it is the plage of leprosy.  
But yf the p̄reist loke on it & there be no whyte  
herre in the byght spot, and be no lower then þe  
other shyne, but be darker, the p̄reist shal shut  
hym vp seuen dayes. And the p̄reist shal loke  
on hym the seuenth daye: And yf it be growen  
abrode in the shyne, the p̄reist shal iudge hym  
vncleane, seynge it is the plage of leprosy. And  
yf the spot stande still in it, and growe not in the  
shyne, but is darke, it is a rylng of the bur-  
nyng, and the p̄reist shal therfore declare hym  
cleane, seynge it is the pynte of the burnyng.

**E** Yf a man or woman hath a soze vpo the head  
or the bearde, the p̄reist shal se it. And yf it ap-  
peare lower then the shyne, and there be in it  
a yelow herre: & thyn <sup>more then it was wont to be</sup> the p̄reist  
shal iudge hym vncleane, seynge that  
the same fretyng is a token of leprosy vpon the  
head or beard. And yf the p̄reist loke on the soze  
of the pynte, and it seme not lower then þe shyne  
and that the herre is not blacke, the p̄reist shal  
shutte vp the fretyng soze seuen dayes. And in  
the seuenth dape the p̄reist shal loke on the soze  
and yf the soze be not growen, and there be in it  
no yelow herre, and the soze seme not lower the  
the shyne, he shal be shauen: but the place of the  
soze shal be not shauen: and the p̄reist shal shutte  
vp the soze seuen dayes more. And in the seuenth  
dape the p̄reist shal loke on the soze: And yf the  
soze be not growen in the shyne, nor seme low-  
er then the other shyne, the p̄reist shal cense  
hym, and he shal washe his clothes, & be cleane.  
But yf the soze growe in the fleshe after his cense-  
lyng, the p̄reist shal loke on hym.

**A** And yf the soze be growen in the shyne, the  
p̄reist shal not seke for yelow herre, for he is vn-  
cleane. But yf he se the pynte stande still, and  
that there is blacke herre growne vp therein, the  
soze is heald, and he shal be cleane, & the p̄reist  
shal declare hym to be cleane. Yf there be whyte  
spottes in the shyne of the fleshe of man or wo-  
man, the p̄reist shal loke vpon it. And yf the  
spottes in the shyne of the fleshe be somewhat

darke and whyte withall, <sup>or (be more be sure, that it  
is no leprosy)</sup> it is a frethell growyng in the fleshe.  
Therfore it be cleane. And the man whose head  
is besyrtute of herre, (whereby he is made bald)  
is cleane. And he that hath his herre out in þys  
fozehead, is fozehead balde and cleane. If there  
be in the bauld head or balde fozehead, a whyte  
reddyshe soze scabbe, there is leprosy sponge vp  
in þys baulde heade or baulde fozehead.

**G** And the p̄reist shal loke vpon hym, and yf  
the rylng of the soze be whyte reddyshe in þys  
baulde heade or bauld fozehead, after the maner  
of leprosy which is in the shyne of the fleshe, the  
he is a leperous man and vncleane. And þe p̄reist  
shal make hym vncleane, for the plage thereof  
is in his heade. The leper in whom the plage is  
shal haue þys clothes rent, and þys head bare, &  
shal put a coueryng vpon his lyppe, and shal be  
called vncleane and despyled. And as long as the  
disease lasteth vpon hym, he shal be despyled and  
vncleane: he shal dwel alone, euen without the  
hoost shal his habitacyon be. The cloth that the  
plage of leprosy is in, wherther it be lynnen or  
wollen, wherther it be in the warpe or woofe of  
lynnen or of wolle, ether in a shyn or any thyng  
made of shyne, yf the dyscase be pale or some-  
what reddyshe in the cloth or shyne: wherther it  
be in the warpe or woofe, or any thyng that is  
made of shyne, then it is a plage of leprosy  
and shal be shewed vnto the p̄reist.

The p̄reist therfore shal se the plage, and  
shut it vp seuen dayes, and loke on the plage the  
seuenth day. Which yf it be increased in þe cloth  
(wherther it be in þe warpe or woofe, or in a shyn)  
or in any thyng that is made of shyne, it is the  
leprosy of a fretyng soze: it is vncleane: and that  
cloth shal be burnt, ether warpe or woofe whe-  
ther it be wollen or lynnen, or any thyng that  
is made of shyne, wherther the plage is, for it is  
a fretyng leprosy, it shal be burnt in the fyre.  
If the p̄reist se that the plage is not growen in  
the cloth: ether in the warpe or woofe, or in what  
soeuer thyng of shyne it be, the p̄reist shal com-  
maund them to wash the thyng wherther the plage  
is, and he shal shutte it vp seuen dayes more. And  
the p̄reist shal loke on the plage agayne, after  
that it is washed. And yf the plage haue not  
chaunged his colour, and is sped no further a-  
brode, it is vncleane. Thou shalt burne it in the  
fyre, for it is a frette inwarde: in parte or in all  
together. And yf the p̄reist se that the plage is  
darker after that it is washed, he shal rente it  
out of the clothe, or out of the shyn, or out of the  
warpe, or out of the woofe. And yf it appere  
any more in the cloth (ether in þe warpe or in the  
woofe, or in any thyng made of shyne) it is a  
warpyng plage. Thou shalt burne the plage  
that is in it. Wherouer the cloth, ether warpe or  
woofe or whatsoeuer thyng of shyne it be wherch  
thou hast washed, if the plage be departed there  
from, it shal be washed once agayne: and then  
shal it be cleane. Thus is the lawe of the plage  
of leprosy in a cloth wherther it be wollen or lyn-  
nen: ether in the warpe or woofe, or in any thyng  
of shyne, to make it cleane or vncleane.

The

## The xliii. Chapter.

The cleansing of the leper: and of the house that he is in.



And the Lord spake unto Moses, saying: This is the law of the leper in the day of his cleansing: he shall be brought unto the priest, and the priest shall go out without the hoste, and loke upon hym. And if the plague of leprosy be healed in the leper, then shall the priest commaunde that he which is to be cleansed, byng two luyng byrdes and cleane, and cedar wood and purple cloth, and ysope. And the priest shall commaunde that one of the byrdes be kyled in an earthen vessel, and vpon runninge water. And he shall take the luyng byrde with the Cedar wood, the purple and the ysope, and shall dip them and the luyng byrde in the bloude of the slayne byrde, vpon the runninge water, & spynke vpon hym: that must be cleansed of his leprosy. Seven tymes, and cleanse hym, and shall lette the luyng byrde go fet into the felde.

And he that is cleansed, shall washe his clothes, and haue of all his beare, and washe hym selfe in water, that he maye be cleane. And after that shall he come into the hoste, and shall tary without his tent seuen dayes, but in the seuenth daye he shall haue of all his beare, namely, his heade, his bearde, and his byrdes: euen all his beare shall be shaven of. And he shall washe his clothes and his flesh in water, & he shall be cleane.

In the eighth daye he shall take two lambes without blemyshe, and an ewe lambe of a yere olde without blemyshe, and thre tenth deales of fyne flour for a meate offering myngled with oyle and a logge of oyle. And the priest that maketh hym cleane, shall byng the man whiche is to be made cleane and those thynges, before the Lord, euen before the doore of the tabernacle of witness. And the priest shall take one lambe, and offer hym for trespass, and the logge of oyle, and waue them before the Lord. And he shall sle the lambe in the place where the synne offering and the burnt offering are slayne: euen in the holpe place. For as the synne offering is, euen so is the trespass offering the priestes: sayng it is most holp. And the priest shall take of the bloude of the trespass offering, and put it vpon the tye of the ryght eare of hym that is to be cleansed, and vpon the thumbe of his ryght hande, and vpon the great toe of his ryght foote.

The priest shall take of the logge of oyle, and powze it into the palme of his left hande, & dip his ryghte synger in the oyle that is in his left hand, and spynke of the oyle with his synger seven tymes before the Lord. And of the rest of the oyle that is in his hande, shall the priest put vpon the tye of the ryght eare of hym that is for to be cleansed, & vpon the thumbe of his ryght hande, and vpon the great toe of his ryght foote, euen vpon the bloude of the trespass offering, And the remnant of the oyle that is in the priestes hande, he shall powze vpon the head of hym that is for to be cleansed: and the priest shall make an attonement for hym before the Lord.

And the priest shall offer the synne offering

and make an attonement for hym that is to be cleansed, for his uncleynesse. And then shall he kyll the burnt offering, and the priest shall offer the burnt offering and the meate offering vpon the altar: and the priest shall make an attonement for hym, and he shall be cleane. \* If he be poore, and can not get so much, he shall take one lambe for a trespass offering to waue it for his cleansing, and a tenth deale of fyne flour myngled with oyle for a meate offering, and a logge of oyle, and two turtyl doves or two yonge pygeons, such as he is able to get, wherof the one shall be for synne, and the other for a burnt offering. And he shall byng them the eighth daye for his cleansing vnto the priest before the doore of the tabernacle of witness before the Lord.

And the priest shall take the lambe that is for the trespass, and a logge of oyle, and shall waue them before the Lord. And he shall kyll the lambe for the trespass, and the priest shall take of the bloude of the trespass offering, and put it vpon the tye of his ryght eare that is to be cleansed, and vpon the thumbe of his ryght hande, and vpon the great toe of his ryght foote. And the priest shall powze of oyle into his ryght hand and the priest shall with his synger spynke of the oyle that is in his left hand, seven tymes before the Lord. And the priest shall put of oyle that is in his hande vpon the tye of the ryght eare of hym that is to be cleansed, and vpon the thumbe of his ryght hande, and vpon the great toe of his ryght foote: euen in the place where the bloude of the trespass offering was put.

And the rest of the oyle that is in the priestes hande, he shall put vpon the head of hym that is to be cleansed: that he maye make an attonement for hym before the Lord. And he shall offer one of the turtill doves: or of the yonge pygeons: such as he can get: the one for a synne offering, and the other for a burnt offering with the meate offering. And the priest shall make an attonement for hym that is to be cleansed before the Lord. This is the law of hym in whome is the plague of leprosy, and whose hande is not able to get that whiche pertaineth to his cleansing. And the Lord spake vnto Moses and Aaron saying, when ye be come vnto the lande of Canaan which I geue you in possession.

And if I put the plague of leprosy in a house of the lande of your possession, he that oweth the house shall come, and tell the priest saying: me thynke that there is as it were a leprosy in the house. And the priest shall commaunde them to emptye the house before the priest go into it to se the plague: that all that is in the house be not made uncleane, and then must the priest go into the house. If the priest also se that the plague is in the walles of the house, and that there be holowe strakes pale or red which seme to be lowe then the wall it selfe, the priest shall go out at the house doores, and shut vp the house seven dayes. And the priest shall come agayne the seuenth daye, and if he se that the plague be increased in the walles of the house, the priest shall commaunde them to take away the stones in which the



the plague is, and let them caste them into a foule place without the cite, and he shal commaunde the house to be scraped within rounde aboute, & powre out the duste (that they scrape of) wythout the cite into a foule place.

And they shall take other stones, and putte them in the places of those stones, & other morter, to plaster the house withall. And yf the plague come agayne and breake out in the house, after that he hath taken awaye the stones and scraped the walles of the house, and after yf he hath plastered the house a newe: the preast shal come and se it. And yf he perceaue that the plague hath growen further in the house, it is a feytinge leprosy in the house. It is therfore vncleane. And he shall breake downe the house. And the stones of it, and the tymber whereof, and all the morter of the house, shall be carpe oute of the cite vnto a foule place. Whereouer, he that goeth into the house all the whyle that it is shut vp, shalbe vncleane vntill the euen. He that sleepeth in the house shall washe his clothes: he yf he wylle that eateth in the house, shall washe his clothes.

And yf the preast shal come and se, that the plague hath spread no further in the house (after yf it is newe plastered) the preast shal iudge that house cleane, because the plague is healed. And let hym take to cleanse the house wythall: two byrdes, cedar wood, purple cloth and ylope. And he shall kyl one of the byrdes in an earthen vessel, and vpon runninge water: and take the cedar wood, and the ylope, and the purple with the lyuynge byrde, and byppe them in the bloude of the slayne byrde, and in the runninge water, & spynke the house seven tymes, and cleanse the house w<sup>th</sup> the bloude of the byrde and wyth the runninge water, with the lyuynge birde, w<sup>th</sup> the cedar wood and the ylope, and the purple cloth. But he shal let the lyuynge byrde fleye out of the towne into a byrde felde, and so make an attonement for the house, and it shalbe cleane. This is the lawe for all maner plague of leprosy and breakynge out, and of the leprosy of cloth and house: for a sweetyng, for a scabbe, and for a whyle blister. To teach when it must be made vncleane and cleane. This is the lawe of leprosy.

**The xv. Chapter.**

*The maner of purginge the vncleane both of men and women.*

**A**nd yf the Lozde spake vnto Moyses, and Aaron saying: Speake vnto the chyldren of Israel, and saye vnto them: Who soeuer hath a runnyng p<sup>l</sup>ue out of his fleshe, is vncleane by reason of that p<sup>l</sup>ue. And thus shalbe the token of his vncleannesse in his p<sup>l</sup>ue: when he is vncleane yf his fleshe runne, or yf his fleshe congele by the reason of his p<sup>l</sup>ue, then it is vncleane. Every couch wheron he lyeth that hath the p<sup>l</sup>ue, is vncleane, and every thyng wheron he lyeth, is vncleane: Who soeuer toucheth his couche, shall washe his clothes, and bath hym selfe in water and be vncleane vntill the euen.

And he that lyeth on any thyng wheron he hath that hath the p<sup>l</sup>ue, shal washe his clothes

and bathe hym selfe in water, and be vncleane vntill the euening. He that toucheth the fleshe of hym that hath the p<sup>l</sup>ue, shall washe his clothes, and bath hym selfe in water, & be vncleane vnto the euen. Yf he also that hath the p<sup>l</sup>ue spit vpon hym that is cleane, he shall washe his clothes, and bath hym selfe in water, & be vncleane vntill enen. And what horse harness so euer he rydeth vpon that hath the p<sup>l</sup>ue, shalbe vncleane. And who so euer toucheth any thyng that was vnder hym, shalbe vncleane vnto the euen. And he that beareth any suche thynges, shall washe his clothes, and bath hym selfe in water, and be vncleane vnto the euen. And who soeuer he toucheth that hath the p<sup>l</sup>ue ( & haue not spytte washed his handes in water ) shall washe his clothes and bath hym selfe in water, & be vncleane vnto the euen. \* The vessel of earth that he toucheth, whiche hath the p<sup>l</sup>ue, shalbe broken: and all vesselles of wood shalbe rynsed in water.

When he also that hath any p<sup>l</sup>ue, is cleansed of his p<sup>l</sup>ue, he shall nombe leuen dayes for his cleynpge, and washe his clothes, and bath his fleshe in running water, and so shal he be cleane.

And the eyght daye he shal take vnto hym two turtill bones: or two yonge pygions, and come before the Lozde vnto the doore of the Tabernacle of witness, and geue them vnto a prest. And the preast shal offer them: the one for a syn offeringe, and the other for burnt offeringe: and the preast shal make an attonement for hym before the Lozde, as concernynge his p<sup>l</sup>ue. Yf a nyman sede departe from hym in his slepe, he shall washe his fleshe in water, and be vncleane vntill enen. And all his clothes and all the furre: wherin is such sede of slepe, shalbe washed with water, and be vncleane vnto the euen. And yf he that hath such an p<sup>l</sup>ue of sede, do lye with a woman, they shall both wash them selues with water, and be vncleane vntill enen.

Yf a womans naturall course of bloude do runne, she shalbe put a parte seven dayes: whoso euer toucheth her, shalbe vncleane vnto the euen. And all that she lyeth vpon, in the tyme of her naturall dyscase, shalbe vncleane lyke as euery thyng also that she lyeth vpon, is vncleane. Who soeuer toucheth her bed, shall washe his clothes, and bath hym selfe wyth water, and be vncleane vnto the euen: And who so euer toucheth any thyng that she lay vpon, shall washe his clothes, and bath hym selfe in water, and be vncleane vnto the euen: so that whether he touch her couch, or any vessel wheron she hath lyten he shalbe vncleane vnto the euen. \* And yf a man lye with her, and her vncleannes come vpon hym he shalbe vncleane seuen dayes, and all the couch wheron he lyeth shalbe vncleane.

\* When a womans bloud runneth long tyme out of the tyme of her naturall course, or yf it run beyonde her naturall course: let all the dayes of the p<sup>l</sup>ue be w<sup>th</sup>ged vncleane, such as the dayes of her naturall dyscase. And she shalbe vncleane. All her couches wheron she lyeth (as longe as her p<sup>l</sup>ue lasteth) shalbe as her couche when she hath her naturall dyscase. And what soeuer she lyeth

sperech vpon, shall be vncleane, as is her vncle-  
nesse when she is pure aparte. And who so euer  
toucheth any of these, shall be vncleane, and shall  
wash his clothes, and bath hym selfe in water  
and be vncleane vnto euen. And after that she  
is clenched of her pisse, she shall counte her seuen  
dayes, and after that, she shall be cleane. In the  
eighth daye she shall take vnto her two turtle-  
doves, or two yonge pyngons, and byngge them vnto  
the priest before the doore of the Tabernacle of  
witness. And the priest shall offer the one for a  
synne offering, and the other for a burnt offer-  
ing: and make an attonement for her before  
the Lord, as concerning the pisse of her vncle-  
nesse. Therfore shall he separate the chyldren of  
Israel from theyr vncleannesse, that they dye not  
in theyr vncleannesse: yf they despye my habitacy-  
on that is amonge the ym. This is the lawe of  
hym that hath a running pisse, & of hym whose  
seede runneth from hym in his slepe, and is despy-  
led therein, and of her that (for her naturall dys-  
ease) is put apart, and of who so euer hath a run-  
ning pisse: whether it be man or woman, and of  
hym that lyeth with her which is vncleane.

¶ The xvi. Chapter.

*What Aaron must do. The cleansing of the sanctuary of  
the tent of the witness. Aaron consecrith the synners of  
the chyldren of Israel.*



And the Lord spake vnto Moses,  
after the deathe of the two sonnes  
of Aaron, when they offered before  
the Lord, and dyed: And he sayde  
vnto Moses: speake vnto Aaron  
thy brother, that he come not at all tymes in to  
the holy place withyn the vayne before the mer-  
cy seate, which is vpon the arke, that he dye not  
for I wyll appeare in the cloud vpon the mer-  
cy seate. But with this thyng shall Aaron  
come in to the holy place: euen with a bulloche  
for synne, and with a ram for a burnt offering.  
He shall put the holy linnen albe vpon hym, and  
shall haue a linnen bycke vpon his fleshe, and  
shall be girded with a linnen girdell, and put the  
linnen myt vpon his head: These are holy gar-  
mentes: therfore shall he wash his fleshe in wa-  
ter, when he doth put them on. And he shall take  
of the multitude of the chyldren of Israel, two  
hegoates for synne, and a ram for a burnt offer-  
ing. And Aaron shall offer hys bulloche for  
synne, and make an attonement for hym, and  
for his house. And he shall take the two goates, &  
present them before the Lord at the doore of the  
Tabernacle of witness. And Aaron shall cast  
lottes over the two goates: one lotte shall be for  
the Lord, and the other for the scape goate.  
And Aaron shall byngge the goate vpon whiche  
the Lordes lot fell, and offer hym for synne. But  
the goate on whiche the lotte fell for scape, shall be  
let aloue before the Lord, to reconyle with, &  
to let hym go (as a scape goate) fre into the wyl-  
dernes. And Aaron shall byngge hys bulloche  
for syn, and reconyle for hym selfe, and for hys  
house, and shall kyll his bulloche for synne.

And he shall take a censer full of burninge  
coles out of the altare before the Lord, & shall

syll his handfull of sweete cens beaten small, and  
byngge them within the vayne, and put the cens  
vpon the fyre before the Lord: that the cloude  
of the cens maye couer the mercy seate that is v-  
pon the witness, and that he dye not. And he shall  
take of the bloude of the bulloche, and spyn-  
kle it with his synger vpon the mercy seate east  
warde: and before the mercy seate shall he spyn-  
kle of the bloude with his synger seuen tymes.  
Then shall he kyll the goate that is the peoples  
synne offering, and byngge his bloud within the  
vayne, and do with that bloude, as he dyd with  
the bloude of the bulloche, spynklyng it vpon  
the mercy seate, and before the mercy seate. And  
he shall reconyle the holy place from the vncle-  
nesse of the chyldren of Israel, and from theyr  
trespasses in all theyr synnes. And so shall he do  
for the tabernacle of witness that is set among  
them, euen amonge theyr vncleannesse.

And let there be no bodie in the tabernacle  
of witness, when he goeth in to make an at-  
tonement in the holy place, vntill he come out. And  
lette hym make an attonement for hym selfe, &  
for his household, and for all the multitude of Is-  
rael. And he shall goo out vnto the altare that  
is before the Lord, and reconyle vpon it, & shall  
take of the blood of the bulloche, and of the blood  
of the goate, and put it vpon the hornes of the al-  
tare rounde aboute, and spynkle of the bloude  
vpon it with his synger seuen tymes, and clense  
it, and halo w it from the vncleannesse of the chy-  
ldren of Israel. And when he hath made an ende  
of reconcllyng the holy place, and the taberna-  
cle of witness, and the altare, he shall byngge the  
lyue goate: and Aaron shall put both his handes  
vpon the heade of the lyue goate, & confesse ouer  
hym all the mysdedes of the chyldren of Israel,  
and all theyr trespasses, in all theyr synnes, put-  
tyngge them vpon the head of the goate, and sende  
hym awaye (by the hande of a conuentent man)  
into the wylidernes. And the goate shall beare  
vpon hym all theyr mysdedes vnto the wylde-  
nes, and he shall let the goate go free into the wyl-  
dernes. And Aaron shall come into the taber-  
nacle of witness, & put of the linnen clothes which  
he put on, when he went into the holy place, and  
leane them there. And let hym wash his fleshe  
with water in the holy place, and put on his owne  
raiment, and then come out, and offer his burnt  
offeringe, and the burnt offeringe of the people,  
and make an attonement for hym selfe, and for  
the people, and the fat of the synne offeringe shall  
be burne vpon the altare.

And he that carryed forth the goate to Is-  
rael, shall wash his clothes, and bath his fleshe  
in water, and then come into the host. And the  
bulloche which is for synne, and the goate that  
is for synne, (whose bloude was brought in, to  
clense the holy place) shall one carry out without  
the host to be burnt in the fyre, with theyr syn-  
nes, theyr fleshe, and theyr dunge. And he that  
burneth them shall wash his clothes, and bath  
hys fleshe in water, and then come into the host.  
And this shall be an ordynance for euer vnto you  
that in the tenth daye of the seventh moneth, ye  
pumble



humble your soules, & do no worke at all, whether it be one of your selues or a stranger that sojourneth amonge you, for that daye shall the Lord make an attonement for you to cleanse you and that ye may be cleane from all your synnes before the Lord. Lette it be a Sabbath of rest vnto you, and ye shall humble your soules, by an ordynance for euer. And the Priest that is appointed, and whose hande was consecrated (to minister in his fathers trade) shall make the attonement, and shall put on the linnen clothes and holy vestimentes, and reconple the holy sanctuary and the Tabernacle of witness, and shall cleanse the aultar, and make an attonement then for the priestes and for all the people of the congregation. And thus shall ean & euerslastynge ordynance vnto you, that he make an attonement for the chyldren of Israel for all their synnes once a yere: and he dyd as the Lord commaunded.

The xviij. Chapter.

¶ All sacrifice must be brought on the doore of the tabernacle: to be burnt for the Lord.

**A**nd the Lord spake vnto Moses, saying: speake vnto Aaron thy sonne, and vnto all the chyldren of Israel, & say vnto the: This is the thing which the Lord hath charged, saying: what man soeuer of the house of Israel killeth an oxe, or lambe, or goate in the host, or killeth it out of the host, & byngeth it not vnto the doore of the tabernacle of witness, to offer an offering vnto the Lord before the dwelling place of the Lord, bloude shall be unputed vnto that man, as though he had shed blood, and that man shall be rote out from amonge his people. Wherefore, when the chyldren of Israel byng the offeringes, that they offer in the wyde feilde, they shal bynge them vnto the Lord: euen vnto the doore of the tabernacle of witness, to offer an offering vnto the Lord. And the Priest must spynke the bloude vpon the aultar of the Lord which is before the doore of the tabernacle of witness, and burne the fat for a sweete sauoure vnto the Lord. And let them nomore offer the offeringes vnto deuils, after whome they haue gone a whoringe. This shall be an ordynance for euer vnto them in their generations.

And thou shalt say vnto them: whatsoever man it be of the house of Israel, or of the strangers which sojourn amonge you that offereth a burnt offering or sacrifice, and byngeth it not vnto the doore of the tabernacle of witness to offer it vnto the Lord, that man shall perishe from amonge his people. And what soeuer man it be of the house of Israel or of the strangers which sojourn amonge you, that eateth any maner of bloude, I will set my face agaynst that soule & eateth bloude, & I will destroy him from amonge his people: for the life of the flesh is in the bloude and I haue geuen it vnto you vpon the aultar, to make an attonement for your soules, for bloude shall make an attonement for the soule. And therefore I sayde vnto the chyldren of Israel let no soule of you eate bloude. Whether let any stranger which sojourneth amonge you, eat bloude

And what soeuer man it be of the chyldren of Israel, or of the strangers that sojourn amonge you, which hunteth & catcheth any beast or foule that maye be eaten, let hym poure out the bloude thereof, and couer it with earthe, for the life of all flesh is in the bloude of it, therefore I sayde vnto the chyldren of Israel, ye shall eat the bloude of no maner of flesh: for the life of all flesh is the bloude thereof: who soeuer eateth it, shall perishe. And euery soule that eateth it which dyed alone, or that which was tozned wylde beastes, whether it be one of your selues or a stranger, he shall washe his clothes, & bath hym selfe in water, and be vncleane vnto the euen and then shall he be cleane. If he washe hym not nor bath his flesh, he shall beate his synne.

The xviij. Chapter.

¶ What degrees of kinred maye be together.

**A**nd the Lord spake vnto Moses saying: speake vnto the chyldren of Israel, and say vnto the: I am the Lord your God. After the doynge of the lande of Egypt: when ye dwelt, what ye not do: & after the doynge of the lande of Canaan, whither I wyl byng you shall ye not do, neyther walke in their ordinaunces, but do after my iudgements and kepe my ceremonies, to walke therein: I am the Lord your God. Ye shall kepe therefore myne ordinaunces, and my iudgements: which if a man do, he shall lue in them. I am the Lord.

¶ De that none go to his nyghet kynred, for to vncouer they secrets. I am the Lord. \* The secrettes of thy father, and the secrettes of thy mother shalt thou not vncouer: for he is thy mother, therefore shalt thou not discouer her secrettes. \* The secrettes of thy fathers wyfe shalt thou not discouer, for it is thy fathers secrettes. \* Thou shalt not discouer the pceptes of thy sister, the daughter of thy father or of thy mother whether she be borne at home or without. Thou shalt not vncouer the secrettes of thy sons daughter or thy daughters daughter, for that is thyne owne pcepte. Thou shalt not vncouer the secrettes of thy fathers wyues daughter, whiche was begotten of thy father, and is thy sister: thou shalt not discouer her secrettes. \* Thou shalt not vncouer the secrettes of thy fathers sister, for she is thy fathers nexte kynswoman. Thou shalt not discouer the secrettes of thy mothers sister, for she is thy mothers nexte kynswoman. Thou shalt not vncouer the secrettes of thy fathers brother: that is, thou shalt not go into his wyfe, whiche is thyne aunte.

¶ Thou shalt not discouer the secrettes of thy daughter in lawe: for she is thy sonnes wyfe: therefore shalt thou not vncouer her secrettes. \* Thou shalt not vncouer the secrettes of thy brothers wyfe, for that is thy brothers pcepte. Thou shalt not discouer the pceptes of thy wyfe and her daughter, neither shalt thou take her sonnes daughter, or her daughters daughter, to vncouer they secrettes: for they are her nexte kyn, and it were wychednes. \* Thou shalt not take a wyfe and her sister also, to vex her, that thou woldest

holdest vncouer her secretes as longe as she ly-  
ueth. \* Thou shalt also not go vnto a woman  
to vncouer her prauityte, as longe as she is put a  
parte for her vncleanness. \* Moreover, thou  
shalt not lye w<sup>th</sup> thy neyghbours wyfe, to de-  
spyle her w<sup>th</sup> seduce. Thou shalt also not geue of  
thy seide to offer it vnto \* Moloch: neyther shalt  
thou despile the name of thy God. I am the Lord.  
\* Thou shalt not lye w<sup>th</sup> mankynde as w<sup>th</sup>  
woman kynde, for it is abhominacyon. \* Thou  
shalt lye w<sup>th</sup> no maner of beast to despile thy  
selfe therw<sup>th</sup>, neyther shall any woman stande  
before a beast, to lye downe therto, for it is abho-  
minacyon. \* Thou shalt not despile your selues in a  
ny of these thynges, wherein also the nacyns  
are despyled whych I cast out before you: Where  
thowowe the lande is despyled, and I wyll vylet  
the wychednesse therof vpon it, yee and the land  
it selfe shal cast out her inhabytors. \* Ye shall  
kepe therfore myne ordynaunces, and my iudge-  
mentes, and comyt none of these abhominaci-  
ons: neyther any of you nor anye straunger that  
sojourneth amonge you (for al these abhomi-  
nacions haue the men of the land done which were  
there before you, and the lande is defiled.) \* Shal  
not the lande spewe you out also (ye despile it)  
as it spued out the people that were before you?  
For who so euer shall comyt any of these abho-  
minacions, the same soules that comyt them,  
shall perishe from amonge theyr people. Ther-  
fore shall ye kepe my watche, that ye comyt not  
one of these abhominable customes which were  
commytted before you: and that ye despile not  
your selues therein I am the Lord your God.

¶ The xix. Chapter.

¶ A repeticon of lawes pertainyng to the ten comman-  
dementes. A consolatyon for the poore: whych becau-  
se is to be p<sup>re</sup>pared.



¶ And the Lord spake vnto Mo-  
ses, saying: speake vnto al the mul-  
titude of the chyldren of Israel, and  
saye vnto them: Ye shall be holpe,  
for I the Lord your God am holpe.  
Ye shall feare euery man his father and his mo-  
ther, and kepe my Sabbothes: I am the Lord  
your God. Ye shall not turne vnto ydolles, nor  
make you goddes of metal. I am the Lord your  
God. If ye offer a peaceofferinge vnto the Lord  
ye shall offer it & ye may be accepted. \* It shalbe  
eaten the same daye ye offer it, & on the mo<sup>o</sup>we  
And yf oughte remaine vntill the thyrde daye,  
it shall be burne in fyre. And yf it be eaten the  
thyrde daye, it is vncleane and not accepted. \* Ye  
that eateth it, shal beare his syn, because he hath

despyled the halowed thing of the Lord, and that  
soule shall perishe from amonge his people.

\* When ye reape downe the tyepe corne of your  
lande, ye shall not reape downe the most border  
of your seide, neyther shalt thou gather that  
which is leste behynd in the barnest. Thou shalt  
not pluche in all thy vynegarde cleane, neyther  
gather in the grapes that are ouerscaped. But  
thou shalt leane them for the poore and straun-  
ger. I am the Lord your God. ¶

\* Ye shall not steale, neyther lye, neyther  
deale falselye one w<sup>th</sup> another. \* Ye shall not  
swear by my name in vayne: neyther shal thou  
despile the name of thy God. I am the Lord.  
Thou shalt not doo thy neyghboure wronge,  
neyther robbe hym violently, \* neyther shal the  
workmans labourer abyde w<sup>th</sup> the vntill the  
mornynge. Thou shalt not curse the deaffe, \* ney-  
ther put a stumblingge blocke before the blynde:  
but thou shalt feare thy God. I am the Lord. ¶ Ye shal do  
no vnyghteousnes in iudgement. \* Thou shalt  
not fauour the poore: nor honour the myghty, but  
in ryght conselle shalt thou iudge thy neyghbour.

Thou shalt not goo vp and downe as a pre-  
iuge accuser amonge thy people, neyther shalt  
thou stande against the bloud of thy neyghbour  
I am the Lord. Thou shalt not hate thy bro-  
ther in thyne harte, but shalt in anye wyse re-  
buke thy neyghbour: that thou beare not synne  
for thy sake. \* Thou shalt not auenge thy selfe,  
nor be myndeful of wronge agaynst the chyldre  
of my people: \* but shalt loue thy neyghbour  
euen as thy selfe. I am the Lord. ¶

Ye shall kepe myne ordynaunces. Thou  
shalt not lette cattell gender w<sup>th</sup> a contrarpe  
kynde, neyther sow the thy seide w<sup>th</sup> myngled seide  
neyther shalt thou put on any garment of lyn-  
nen and wollen. ¶ Who so euer lyeth and med-  
leth w<sup>th</sup> a woman that is a bonde mayde, ne-  
uerthelesse appoynted to a husbnde, but not re-  
deemed, nor freedome geuen her, she shalbe scour-  
ged w<sup>th</sup> a lathen whyppe, and they shal not  
dye, because she was not free. And he shal byryng  
for his trespasse vnto the Lord: before the doore  
of the tabernacle of wytnesse, a ramme for a tres-  
passe offeringe. And the bycalle shall make an  
attonement for hym w<sup>th</sup> the ramme whiche is  
for the trespasse before the Lord, concernynge  
his synne whiche he hath doone, and the synne  
whiche he hath doone, shall be forgiven hym.

¶ When ye come to the lande, and haue plan-  
ted all maner of trees conuenient to be eaten of,  
ye shall put awaye the foresayne of euerye one  
w<sup>th</sup> the frute therof: euen the yere shall they  
be vncircumcised vnto you, and shall not be ea-  
ten of. But in the fourth yere all the frute of  
them shall be holy, and comendable to the Lord.  
In the fyfte yere shal ye eat of the frute of them  
and ye may gather in the encrease of them. I am  
the Lord your God. ¶

\* Ye shall not cate vpon bloude, neyther shal  
ye vse wycheheraite, nor obserue tymes. \* Ye  
shall not rounde the lockes of your headres, ney-  
ther shalt thou marre the tustes of thy beades.

¶ Ye shal not rente your fleshe for any soules



Take not pynte any markes vpon you: I am the Lorde. Thou shalt not make thy daughter commen, that thou woldest cause her to be an whore, lest the lande also fall to whoredome: and be full of wychednes. Ye shall kepe my sabbotbes and seare my Sanctuarye: I am the Lorde. Ye shall not regarde them that worke with spyetes: neyther seke after soylayers to be despyled by them: I am the Lorde your God.

Leu. xviii. a.

Ex. viii. a.  
Leu. xxi. a.

Ex. xiii. c.

\* Thou shalt kysse vp before the doxched, & reuerente the face of the olde man, and dyade thy God. I am the Lorde. If a straunger sojourne with the in your lande, ye shall not vere hym. \* But the straunger that dwelleth with you, shall be as one of your selues, and thou shalt loue hym as thy selfe, for ye were straungers in the lande of Egypte. I am the Lorde your God. Ye shall do no vnyghteousnesse in iudgemente, in meteuerde, in weyghte or in measure. True balances, true weyghtes, a true, Epha and a true hyrn shall ye haue. I am the Lorde your God, whiche broughte you oute of the lande of Egypte. Therfore shall ye obserue all myne ordynances: and all my iudgementes, and doo them. I am the Lorde.

¶ The xx. Chapter.

¶ They that geue of theyr syle to Moloch, shall dye therfor. Other goodly lawes.

Leu. xviii. c.

**I**n the Lorde spake vnto Moyses, sayenge. This shalt thou saye to the chyldre of Israel, who soeuer be of the chyldre of Israel or of the straungers that dwel in Israel, & geueth of his syle vnto Moloch, let hym be slayne, the people of the lande shall ston hym. And I wyll let my face agaynst that man and destrope hym frome amonge his people: because he hath geuen of his syle vnto Moloch, for to despyle my Sanctuarye, and to polute my holy name. And though he that the people of the lande hyde theyr eyes from the man that geueth of his syle vnto Moloch, and kyll hym not I wyll putte my face agaynst that man, and agaynst his kynred, and wyll destrope hym, and all that goo a whoynge after hym to commyt whoredome with Moloch, from amonge theyr people. If a soule turne hym selfe after such as worke with spyetes, and after soylayers, to go a whoynge after them, I wyll put my face agaynst that soule, and wyll destrope hym from amonge his people. Sanctifye your selues therfore: and be holy, for I am the Lorde your God. kepe ye myne ordynances, and do them. I am the Lorde whiche doth sanctifye you.

Leu. xxi. a.

Ex. xxi. a.

Ex. xxi. a.

Ex. xxi. a.

Ex. xxi. a.

Ex. xxi. a.

Ex. xxi. a.

Ex. xxi. a.

Ex. xxi. a.

Ex. xxi. a.

Ex. xxi. a.

Ex. xxi. a.

Ex. xxi. a.

Ex. xxi. a.

Ex. xxi. a.

Ex. xxi. a.

Ex. xxi. a.

Ex. xxi. a.

Ex. xxi. a.

Ex. xxi. a.

Ex. xxi. a.

Ex. xxi. a.

his daughter in law, let them dye both of them, they haue wrought abhominacion, theyr bloud be vpon them. \* If a man also lye with man kynde: after the maner as with woman kynde they haue both commytted abhominacion, lette them dye. Theyr bloud be vpon them. And if a man take a wife and her mother also, it is wickednesse. They shall be burnt with fyre both he and she, that there be no wychednesse amonge you. And if a man lye with a beast, let hym dye, and ye shall see the beast also.

If a woman go vnto any beast, and lye downe thereto thou shalt kyll the woman and the beast also, let them dye, theyr bloud be vpon them. If a man take his sister, his fathers daughter: or his mothers daughter, and se her secretes and she his secretes, it is a shamefull thyng. They shall perishe in the syght of theyr people, he hath vncouered his sisters secretes, he shall beare his synnes. \* If a man lye with a woman harynge her naturall dyscalle, and vncouer her secretes, and open her fountayne, and she also open the fountayne of her bloud, they shall both perishe from amonge theyr people. \* Thou shalt not vncouer the secretes of thy mothers sister, \* nor of thy fathers sister, for he that dothe so: hath vncouered his nexte kynne: they shall beare theyr mysdoynge. If a man lye with his vnckles wyfe, and vncouer his vnckles secretes: they shall beare theyr synne, and shall dye chyldlesse.

If a man take his brothers wyfe, it is an vnclene thyng, he hath vncouered his brothers secretes, they shall be chyldlesse. \* Ye shall kepe therfore all myne ordynances and all my iudgementes, and do them: that the lande wherther I bynge you to dwell therein, speke you not out. Ye shall not walke in the maners of theyr nacyon whiche I caste out before you: for they commytted all these thynges, \* and therfore I abhorred them. But I haue sayde vnto you: ye shall enioye theyr lande, and I wyll geue it vnto you to possesse it, euen a lande that stoweth with myne and honne. I am the Lorde your God, whiche haue separated you from other nacyons, \* and therfore shall ye put difference betwene cleane bestes and vncleane, betwene vncleane foules and cleane. Ye shall not despyle your foules in bestes and foules, & in all maner cecypunge thynges that the grounde byngeth forth whiche I haue separated from you as vncleane. Therfore shall ye be holy vnto me, for I Lord am holy, and haue seuered pon from other nacyons: that ye shoulde be myne. \* If there be a man or woman that worltheth with a spyete, or that is a soylayer, let them dye. Wen shall ston them with stones, theyr bloud be vpon them.

¶ The xxi. Chapter.

¶ A lawe for the priests.

**I**n the Lorde sayde vnto Moyses, I speake vnto the priestes the sonnes of Aaron, and saye vnto them. Let none be defiled vpon a soule among his people: but vpon his kinsman & is npe vnto hym: vpon his father, & his mother, vpon some & daughter, and his brother, and on his



his sister a mayde that is nye vnto hym, whom no man hath knowen, vpon her shall he be despyed. But he shall not be despyed vpon hym that hath auoynt among his people, to polute him selfe for hym. Let them not make baldnes vpon their head, nor shawe of the lockes of their beards, nor make any markes in their flesh. They shall be holy vnto the Lord God, and not polute the name of the Lord God, for the sacrifices of the Lord which are the bread of the Lord God they do offer: therfore they shall be holy. \* Let the not take a wyfe that is an aduoutrisse, or poluted, nor put from her husband: for such a one is holy vnto his god. Thou shalt sanctifye hym therfore, for he offereth vpon the bread of the Lord God: he shall therfore be holy vnto the Lord. If a priestes daughter fail to playe the whoze, she polureth her father, therfore must she be burnt with fyre. He that is the dyt priest among his brethren, vpon whose head the anointyng oyle was powred, & that consecrated hym hande to put the vestmentes, shall not vncover his head, nor rent his clothes, neither go to any dead body, nor make hym selfe vncleane on his father or his mother, neyther shall go out of the sanctuary, nor polute the holy place of the Lord God for the croune of the anointyng oyle of his god, is vpon hym: I am the Lord. \* He shall take a mayde vnto his wyfe: but a wydow, a deuorced woman, or an harlot, shall he not marie. But shall take a mayde of his owne people to wyfe. Neyerther shall he despye his seide among his people: for I am the Lord which sanctifye hym.

And the Lord spake vnto Moyses, sayenge: speake vnto Aaron, and saye. Who so euer of thy seide in theyr generacions hath any deformitie, let him not pzeate for to offer bread vnto the Lord, for whosoever hath any blemyshe, shall not come nere: as yf he be blynde or lame, or that hath a brydded nose, or that hath any myschappen membe, or is broken footed, or broken handed, or haue no heart on his eye browes, or haue a web, or other blemyshe in his eyes, or be maunge, or shauld, or haue his stones broken. A man that hath a blemyshe, and is of the seide of Aaron the priest, shall come nye to offer the sacrifices of the Lord. When he hath a deformitie, let hym not pzeate to offer the bread of the Lord: euen of the moste holy and of the holy: Onely lette hym not go in vnto the bayle, nor come nye the aultar, when he is deformed that he polute not my sanctuary, for I am the Lord that sanctifye them. And Moyses tolde it vnto Aaron and to his sonnes, & vnto all the chyldren of Israel.

¶ The xxii. Chapter.

¶ Who ought to abstayne from eatinge the thynges that were offred. How, what and when they shuld be offered.

¶ Ad the Lord spake vnto Moyses, sayeng: speake vnto Aaron & his sonnes, that they be seperated from the holy thynges of the chyldren of Israel, & that they polute not my holy name in those thynges, which they halowe vnto me: I am the Lord. Saye vnto them:

who so euer he be of all your seide amonge your generacions after you, that goeth vnto the holy thynges which the chyldren of Israel halowe vnto the Lord, hauinge by vncleanness vpon hym, that soule shall perpeye frome oute of my spydre. I am the Lord.

\* What man so euer of the seide of Aaron is a leaper: or hath a runnyng pisse, he shall not eate of the holy thynges vntill he be cleane. And who so toucheth any man that is vncleane ouer the soule of the deade, or a man whose seide runneth frome hym in his slepe, or who so euer toucheth any woyme, wherby he maye be made vncleane, or a man, of whome he maye take vncleanness (what so euer vncleanness he hath) the same soule that hath touched any such, shall be vncleane vntill euen, and shall not eate of the holpe thynges, vntill he haue washed his flesh with water. And when the sunne is downe, he shall be cleane, and shall afterwarde eate of the holy thynges: for as muche as it is his seide.

\* Of a beaste that dyeth alone, or is rente with wilde beastes (wherby he maye be despyed) he shall not eate. I am the Lord. Let them kepe therfore myne ordynance, lest they for the same lade spenne vpon them, and dye for it, yf they despye it. I the Lord sanctifye them.

There shall no straunger eate of the holy thing neyther a giste of the priestes, neyther shall any hyred seruaunte eate of the holy thyng. But yf the priest buye any soule with money, he shall eate of it, lyke as he that is bozne in his house, shall they eate of his bread. If the priestes daughter also be marryed vnto a straunger, she maye not eate of the halowed heue offeringes. Notwithstandyng yf the priestes daughter be a wydow or deuorced and haue no chyld, but is returned vnto her fathers house agayne, she shall eate of her fathers bread, as well as the dyd in her yowth. But there shall no straunger eate therof. If a man eate of the holy thyng vnto the pzeate, he shall put the fyre parte therunto, and geue it vnto the priest with the halowed thyng. And the priestes shall not despye the holpe thynges of the chyldren of Israel, (whiche they offer vnto the Lord) to lade them selues with inidoyng and trespassing whyle they eate theyr holy thynges, for I the Lord do halowe them. And the Lord spake vnto Moyses, sayeng: speake vnto Aaron and his sonnes, and vnto all the chyldren of Israel, and saye vnto them: what so euer he be of the house of Israel, or straunger in Israel, that wyl offer his sacrifice for al his vowes, and for all his fre wyl offeringes whiche they wyl offer vnto the Lord for a burnt offeringe, ye shall offer (to reconyle your selues) a male without blemyshe of the oxen, of the shepe, or of the goates. But whatsoeuer hath a blemyshe, that shall ye not offer, for ye shall get no fauoure therewith. And whosoever buyngeth a peace offeringe vnto the Lord (acordyng as he is appoynted): or a vowe, or a fre wyl offeringe, in ore or shepe that is wythout deformitie, he shall be accepted. There shall be also no blemyshe therein: blynde or broken,

f. ii. or wound.



or wounded, or haue a wenne, or be maunge, or scabbed. Ye shall not offer suche vnto the Lorde nor put an offering of any suche vpon the altar vnto the Lorde. An ore or a shepe that hath any membre out of proportion may it thou offer for a freewill offering, but for a vowe it shal not be accepted. Ye shall not offer vnto the Lorde that which is broked or broken, or plucked out, or cut awaye, neyther shall ye make any suche in your lande, neyther of a strangers hande shall ye offer bread vnto your God of any suche. Because theyr corruption is in them, and they haue defouled in them selues, and therfore shall they not be accepted for you. And the Lorde spake vnto Moses, sayinge: when an ore, or a shepe, or a goat is brought forth, it shalbe seuen dayes vnder the damme. And from the eyght daye forth, it shalbe accepted for a sacrifice vnto the Lorde. And whether it be ore or shepe, ye shall not kyll it, and her ponge both in one daye. When ye wyl offer a thankoffering vnto the Lorde, offer it that ye maye be accepted. And the same daye it must be eaten vp, so that ye leaue none of it vntill the morowe. I am the Lorde. Therfore shal ye kepe my commaundementes and do them. I am the Lorde. Neyer shall ye polute my holy name, but I wyl be halowed among the chyldren of Israel. I am the Lorde whycher halowe you, and that brought you out of the land of Egypte, to be your God: I am the Lorde.

The xxiii. Chapter.

Of the holy dayes: that they shulde kepe.

**A**t the Lorde spake vnto Moses sayinge, speake vnto the chyldren of Israel, and say vnto them: These are my feastes: euen the feastes of the Lorde, whych ye shall call holy conuocations. \* Sixe daies ye shal worke, but the seuenth daye is the Sabbath of rest, an holy conuocation: so that ye do no worke therein. It is the Sabbath of the Lorde, in all your dwellynge. These are the feastes of the Lorde, euen holpe conuocations, whych ye shall proclaime in theyr seasons. In the xxiii. daye of the fyfthe moneth at euen is the Lodes \* passeouer. And on the fyfteenth daye of the same moneth the feaste of swete breade vnto the Lorde: seuen dayes ye must eate unleuened bread. \* In the fyfthe daye ye shall haue an holy conuocation: on ye shall do no laboryous worke therein. But ye shall offer sacrifices vnto the Lorde thowout these seuen dayes, and in the seuenth daye is an holpe conuocation: ye shall do no laboryous worke therein. \* And the Lorde spake vnto Moses sayinge, speake vnto the chyldren of Israel, and saye vnto them \* when ye be come into the lande (whycher I gyue vnto you) & reape downe the harvest therof, ye shal bynge a sheafe of the fyfthe frutes of your harvest vnto the Dyeaste, whiche shal haue the sheafe before the Lorde to be accepted for you: and euen the morowe after the Sabbath, the Dyeaste shall waue it. And ye shal offer that daye when ye haue the sheafe, an helambe without blemyshe of a yere olde, for a burnt offering vnto the Lorde: and the meatoffe-

rynge therof, shalbe made of two tenth deales of fyne flour mengled wth oyle, to be a sacrifice vnto the Lorde for a swete sauour: & the bynke offeringe therof shalbe of wyne, euen the fourth deale of an hin. And ye shall eate neyther breade nor parched corne, nor fymenty, nor newe corne vntill the selfe same daye that ye haue brought an offeringe vnto your God. Let this be a lawe for euer in your generation and in all your dwellynge. \* And ye shal count from the morowe after the Sabbath: euen from the daye that ye broughte the sheafe of the waueofferinge seuen Sabbathes complete: euen vnto the morowe after the seuenth Sabbath shal ye nombe fyfthe dayes. And ye shall bynge a newe meatoffe ryng vnto the Lorde. And ye shall bynge out of your habitacions two waue loues made of two tenth deales of fyne flour, & that are made with leuen for fyfthe frutes vnto the Lorde. And ye shall bynge wth the breade \* seuen lambes without defoult of one yere of age, and one ponge ore and two rammes, whiche shall serue for a burnt offering vnto the Lorde, with meatofferyngs and theyr bynke offeringes, to be a sacrifice for a swete sauour vnto the Lorde.

Then ye shall offer an hegoate for a synoffe- ryng: & two lambes of one yere olde for a peace offeringe. And the prest shal waue them with the breade of the fyfthe frutes before the Lorde, and with the two lambes. And these holy thynges of the Lorde, shalbe the Dyeastes. And ye shall proclaime the same day, that it maye be an holy conuocation vnto you: ye shall do no laboryous worke therein: lette it be a lawe for euer in all your dwellynge, and in all your generations. \* And when you reape downe your harvest thou shalt not make cleane ryddance of the feld neyther shalte thou make anye aftergathering of thy beruell: but shalte leaue it vnto the poore and the stranger. I am the Lorde your God. And the Lorde spake vnto Moses, sayinge: speake vnto the chyldren of Israel, and saye. In the seuenth moneth, in the fyfthe daye of the moneth shal ye haue reste, \* euen the remembraunce of blowynge, an holy conuocation: ye shall do no laboryous worke therein, but offer sacrifice vnto the Lorde. \* And the Lorde spake vnto Moses sayinge: the \* tenth daye also of the selfe seuenth moneth is a daye of reconcyllynge, therfore shal it be an holpe conuocation vnto you, and ye shall humble your soules, and offer sacrifice vnto the Lorde. Ye shall do no worke the same day, for it is a daye of reconcyllynge, to make an attonement for you before the Lorde your God.

For what so euer soule it be that humbleth not himselfe that daye, he shalbe destroyed from amonge his people. And what so euer soule do any worke that daye, the same soule wyll I destroye from amonge his people. Ye shall do no manner worke therfore: Let it be a lawe for euer in your generations, and in all your dwellynge. Lette it be vnto you a Sabbath of reste, and ye shal humble your soules in the nynt day of the moneth at euen: from euen to euen shal ye rest in your Sabbath. \* And

And the Lorde spake vnto Moyses, sayenge: **S**peake vnto the chyldren of Israel, and say: **T**he fyfteenth daye of the same seuenth moneth is the feaste of tabernacles, seuen dayes vnto y<sup>e</sup> Lorde. The fyfthe daye is an holy conuocation: ye shall do no laborious worke. Seuen dayes ye shall offer sacrifice vnto the Lorde, and in the eynghthe daye shalbe an holy conuocation vnto you, and ye shall offer sacrifices vnto the Lorde. It is the collection, and ye shall do no laborious worke therein. These are the feastes of the Lorde, which ye shall call holpe conuocations, for to offer sacrifice vnto the Lorde, burnt offering, meat offering, peace offering, and bynkoferinges, euen daye bys due sacrifice besyde the Sabbathes of the Lorde, and besyde your gyftes, besyde your bowes, and all your fre will offeringes, whiche ye geue vnto the Lorde.

**M**oreouer, in the fyfteenth daye of the seuenth moneth, when ye haue gathered in the frute of the lande, ye shall kepe holpe daye vnto the Lorde seuen dayes. The fyfthe daye shall be as a Sabbath: lyke wyse in the eynghthe daye shall be the rest of the Sabbath. And ye shall take you in the fyfthe daye, the frutes of goodly trees, bzaunches and Palme trees, and the bowes of shyche trees, and wyllowes of the brooke, and shall reioyce before the Lorde your God seuen dayes. And ye shall kepe this feaste vnto the Lorde vii. dayes in the pere. It shalbe a lawe for euer in your generacions, that ye kepe it in the seuenth moneth. Ye shall dwell in bothes. vii. dayes eue al y<sup>e</sup> are Israelites bozne, shal dwell in bothes, y<sup>e</sup> your chyldren after you maye knowe how that I made the chyldren of Israel to dwell in bothes, when I brought them out of the land of Egypt: I am the Lorde your God. **I** And Moyses spake vnto the chyldren of Israel, concerninge the feastes of the Lorde.

**The xxiii. Chapter.**

**The oyle for the lampes. He that curseth must be stoned. He that aplyeth shalbe litten.**



**A**d the Lorde spake vnto Moyses, sayeng: **C**ommaunde the chyldren of Israel that they bynne vnto the, puer oyle olyue beaten for lightes to cause the lampes to burne a way: without the vayle of wytnesse: in the tabernacle of witness shal Aaron dysse them both euen & morning before the Lorde alwaies. **L**et it be a law for euer in your generacions. He shal dysse the lampes vpon the pure candlesticke before the Lorde perpetually. And thou shalt take fyne flour, and bake twelue wassels thereof, two tenth deales shall be in one wassell. And thou shalt set them in two rowes fyve on a rowe vpon the pure table before the Lorde, and put pure frankensence vpon the rowes, that they may be breade of remembraunce, and an offering to the Lorde. Euen Sabbath he shal put them in rowes before the Lorde euen more: of the chyldren of Israel shal they be offered for an euerlastyng couenant. **A**nd they shalbe Aarons & his sonnes, which shal eate them in the holy place. For they are most holy vnto him of the offerings of

the Lordes by a perpetuall statute. And the son of an Israelitische wyfe, whose father was an Egyptian, went out among the chyldren of Israel. And this sonne of the Eraelitische wyfe, and a man of Israel stroue together in the hoste.

**A**nd the Israelitische womans sonne \* blasphemed the name of the Lorde and: cursed, and they brought hym vnto Moyses. Hys mothers name was Salomith, which was the daughter of Dibui: of the trybe of Dan: & they \* put hym in ward, that the mynde of the Lorde myght be shewed them. And the Lorde spake vnto Moyses sayeng: bynne the cursed speaker without the hoste, and let all that heard hym, put theyr handes vpon his head, & let al the multitude stone hym. And thou shalt speake vnto the chyldren of Israel, saying: **W**ho soeuer curseth his God shall beare his synne. And he that blasphemeth the name of the Lorde, let hym be slayne, and all the multitude shal stone him to death. Whether he be bozne in the land or a stranger, when he blasphemeth the name of the Lorde, let him be slayne. And he that killeth any man, let him dye the death. And he that killeth a beaste, let hym make hym good, soule for soule. And if a man mapne his neyghbour, as he hath done, so shall it be done to hym: broke for broke: eye for eye and toth for toth: euen as he hath mapned a man, so shall he be mapned agayne. And he that aplyeth a bentle let him paye for it: and he that hath killed a man, let hym dye. Ye shall haue one maner of lawe: euen for the stranger as well as for one of your seuen, for I am the Lorde your God. And Moyses tolde the chyldren of Israel, and they brought hym (that had cursed) out of the hoste, and stoned hym with stones. And the chyldren of Israel dyd as the Lorde commaunded Moyses.

**The xxv. Chapter.**

**The Sabbath of the seuen pears: and of the pere of the tabernacle, as people called the feasted pere.**



**A**d the Lorde spake vnto Moyses in Mount Synat, sayeng: **S**peake vnto the chyldren of Israel, and saye vnto them: when ye come into the lande whiche I geue you, the lande shall rest, and kepe Sabbath vnto the Lorde. **S**yre pears thou shalt sowe thy felde and syre pere thou shalt cut the vyneyard, and gather in the frute thereof. But the \* seuenth pere shalbe a Sabbath of reste vnto the lande. The Lordes Sabbath it shalbe: thou shalt neyther sowe the felde, nor cut thy vyneyard. That whiche groweth of throwne accorde thou shalt not reape, neyther gather the grapes that thou hast lette behynde, for it is a pere of rest vnto the lande. And the reste of the lande shal be meate for you: euen for the, for thy seruaunt: and for thy mayde for thy byrd seruaunt, and for the stranger that sojourneth wyth the: and for thy cattell, and for the beastes that are in the lande, shall all the increase thereof be meate.

**A**nd thou shalt nombe sent Sabbathes of pears vnto the, euen seuentymes seuen pere: and the space of the seuen Sabbathes of pears: wyl be vnto the nyue and fortye peare.

**l.iii. And**



And then thou shalt make a trumpe blowe: in the tenth daye of the seventh moneth, euen in the daye of attonement shall ye make þe trumpe blowe, thowse out all your lande. And thou shalt halowe that yere: euen the fyfteenth yere, and proclame lphertye thowse out the lande: vnto all the inhabytters therof, for it shall be a yere of iudelye vnto you, and ye shall retourne euery man vnto hys possession, and euery man vnto hys hyndred agayne. A yere of iudelye shall that fyfteenth yere be vnto you. Ye shall not sowe neyther reape that whiche groweth of it selfe, neyther gather the grapes that are lefte.

For that yere of iudelye shall be holie vnto you: but ye shall eate of the increase therof oute of the felde. In the yere of thys iudelye ye shall retourne euery man vnto his possession agayne. If thou sellest oughte to thy neyghboure, or byest of thy neyghbours hande, ye shall not decrease one another: but accordyng to the number of yeres after the iudelye yere thou shalt bye of thy neyghboure, and accordyng vnto the number of yeres and of the frutes, he shall sell vnto the.

Accordyng vnto the multitude of yeres, he shall increase the pryce therof, and accordyng to the fewnesse of yeres, he shall mynysh the pryce of it: for the number of frutes doeth he sell vnto the.

¶ Dylcreue not ye therfore euery man his neyghboure, but thou shalt feare thy God. For I am the Lord your God: wherfore ye shall do after myne ordynaunces: & kepe my lawes, and do them, and ye shall dwell in the lande in safety.

And the lande shall geue her frute, and ye shall eate your fyll: and dwell therein in safety. And if ye shall say: what shall we eate the seventh yere, for we shall not sowe, nor gather in our increase? I wyl sende my blessing vpon you in the syxte yere, and it shall bypge for the frute for thre yeres, and ye shall sowe the eighth yere, and eate yet of olde corne vntill the ninth yere: euen vntill her frutes come, ye shall eate of olde store.

The lande shall not be solde to be waste: for the land is myne, and ye be but straungers and sojourners with me.

In all the lande of your possession, ye shall graunte a redemption for the lande. If thy brother be ware poore, and haue solde awaye of hys possession, and if any of hys kynne come to redeime it, lette hym by out that whiche his brother solde. And if he haue no man to redeime it, let hys hande get so muche as may be sufficient to bye it out agayne, and lette hym counte howe longe it hath bene solde, and deliuer the rest vnto the man to whom he solde it, that he maye retourne to hys possession agayne. But and if his hande can not get sufficient to restore to the other agayne, then that whiche is solde shall remaine in the hande of hym that hath bought it, vntill the yere of iudelye: and in the iudelye it shall come out, and he shall retourne vnto his possession agayne. And if a man sell a house or a dwellinge wythin the walles of a cite, he maye bye it out agayne wythin a whole yere after it is solde: euen any daye of the yere shall he redeime it agayne.

But and if he bye it not oute

agayne wythin the space of a full yere, then the house that is in the walled cite, shall be stablished, and be hys owne that boughte it, and hys successours after hym, and shall not go oute in the iudelye. But the houses of villages, whiche haue no walles rounde aboute them, are counted as the felde of the countre, and therfore they maye be boughte out agayne, and shall retourne in the iudelye. Not wythstandyng, the Cities of the Leuites, and the houses of the Cites of theyr possession, maye the Leuites redeime at all seasons. And if a man purchase oughte of the Leuites, the house that was solde and the Cite of theyr possession shall goo oute in the yere of iudelye: for the houses of the Cites of the Leuites, are theyr possession amonge the chyldren of Israel. But the felde of the suburbe that is besyde theyr cities, maye not be solde: but is theyr perpetuall possession.

If thy brother be ware poore, and fallen in decaye with the, thou shalt releue hym, both the straunger and sojourner, that he maye liue with the. \* And thou shalt take no vsurpe of hym, or vantage, but thou shalt feare the God, that thy brother maye lyue wyth the. Thou shalt not geue hym thy money vpon vsurpe, nor lende hym thy corne for increase. I am the Lord your God, whiche broughte you out of the lande of Egypte: to geue you the lande of Canaan, and to be your God. \* ¶ If thy brother that dwelleth by the, be ware poore, and be solde vnto the, thou shalt not compell hym to the bondage of seruantes, but as an hyred seruante, and as a sojourner he shall be wyth the, and shall serue the vnto the yere of iudelye, and then shall he departe from the, both he and hys chyldren wyth hym, and shall retourne vnto hys owne hyndred agayne: and vnto the possession of hys fathers, for they are my seruantes, whiche I broughte out of the lande of Egypte, and shall not therfore be solde as bondemen. Thou shalt not ragne ouer him cruelly, but shalt feare thy god.

Thy bonde seruante, and thy bonde mayde: whiche thou shalt haue, shall be of the heathen that are rounde aboute you: of them shall ye purchase seruantes and maydens, and of the chyldren of the straungers, that are sojourners amonge you, and of theyr generacions that are wyth you, whiche they begat in your lande.

These shall be your possession, and ye shall take them as inheritaunce for your chyldren after you, to possesse them, they shall be your bondemen for ever. But ouer your brethren the chyldren of Israel, ye shall not ragne one ouer another cruelly. If a sojourner or a straunger waxe ryche by the, and thy brother dwell with hym waxe poore, and sell hym selfe vnto the straunger or sojourner by the, or to anye of the straungers kyn, after that he is solde, he maye be redeemed agayne: one of hys brethren, or that wyth hym, or ther hys vncle, or hys vncles sone maye bye him oute: or anye that is nye of hym vnto hym of hys hyndred, maye redeime hym: eithre of hys hande can gette so muche, he maye be loosed. And he shall rekeyn wyth hym that boughte hym from the

the pce that he was solde in, vnto the pce of iubelpe: the pce of hys byng shalbe valued accordinge vnto the nombre of pces. As an hyed seruaunte shal be he wth hym. If there be yet many pces belynde, accordyng vnto them let hym geue agayn for his deliuerance, of the moey that he was boughte for. If there remayne but fewe pces vnto the pce of iubelpe, let him counte with him agayne, and accordyng vnto his pces geue hym agayne for his redemption and he shalbe with him pce by pce as an hyed seruaunte and the other shal not raygne cruelly ouer him in thy light. If he be not redeemed thus, he shal go out in the pce of iubelpe, both he and his chyldren with him: for the chyldren of Israel are my seruantes, whiche I brought out of the lande of Egypte. I am the Lorde your God.

**The xvi. Chapter.**

*They are blessed that hope thole charynges that God*

**Y**e shall make you no ydols nor grauen ymage, neither reare you vp any stone nether shal ye set vp any image of stone in poure lande to worship it: for I am the Lorde your God, ye shall kepe my Sabbothes, and feare my sanctuary: for I am the Lorde. If ye walke in myne ordinaunces and kepe my comaundementes, and do them I will sende you rayne in the righte season, and the lande shal yelde her increase, and the trees of the felde shal geue theyr frute. And the thyefspynge shal reache vnto wyne haruest, and the wyne haruest shal reache vnto sowynge tyme, and you shal eate your breadye in plenteousnesse, and dwell in poure lande peaceably. And I will sende peace in the lande, and ye shall slepe wthout any man to make you affrayde.

And I will ryd euery beastes out of the land and there shal no swerde goo thowout poure lande. And ye shall chase your enemies, and they shal fall before you vpon the swerde. \* And fyue of you shall chase an hundred, and an hundred of you shall put ten thousande to flyght, and your enemies shal fall before you vpon the swerde. For I will haue respect vnto you, and make you increase and multiplye you, and sette by my couenaunte wth you. And ye shall eate olde stowe, and cary out olde for the newe. \* And I will make my dwellinge place amonge you, and my soule shal not lothe you. I will walke amonge you: and will be your God and ye shal be my people. I am the Lorde your God which brought you out of the lande of Egypt, ye shulde not be theyr bondmen and I haue broken the cheynes of your poke, and made you go fre. \* But and ye will not harken vnto me, nor will ye do after these comaundementes. And ye shall despyce myne ordinaunces, ether ye shall abhorre my lawes, so that ye will not do al my comaundementes, but breake myne appoyntemente, I also will do this vnto you. For I will bynne upon you fearfulnesse, swellinge of body, and the burninge agewe to consume your eyes, and gender sorrowe of hart. And you shal sowe your seede in vayne, for your

enemys shall eate it. And I will set my face agaynst you, & ye shall fall before your enemies and they that hate you shal raygne ouer you, \* and ye shall see when no man foloweth you.

And ye will not yet for al this hearken vnto me, then will I punyssh you seuentymes more for your synnes, and will breake the pyde of your stubburnes. And I will make your heauen as yron, and your earth as brasse: And your labour shalbe spent in vayne. For your lande shal not geue her increase, nether shal the trees of the lande geue theyr frutes. And ye shall walke contrary vnto me, and will not hearken vnto me I will bynne seuen tymes mo plagis vpon you accordyng to your synnes. I will also sende in wyde beastes vpon you, whiche shal rob you of your chyldren, and destroye your cattell, and make you fewe in nombre, and cause youre hwyayes to growe vnto a wyldernesse. And ye may not be reformed by these thynges but shal walke contrary vnto me, then will I also walke contrary vnto you, and will punyssh you yet seuen tymes for your synnes. And I will sende a swerde vpon you, that shal avenge my testament. And when ye are gathered to gether with in your cities, I will sende the pestilence amonge you, and ye shalbe deliuered into the hand of the enemye. And when I haue broken the staffe of your breadye: ten wyues shal bake your breadye in one oven, and they shal deliuer you your breadye agayne by weighte: ye shall eate, and not be satisfied. And ye will not yet for al this, hearken vnto me, but shal walke against me, I will walke contrary vnto you also in indignation, and will chastise you seuen tymes for your synnes. \* And ye shall eate the fleshe of your sonnes and the fleshe of your daughters shal ye deuoure

I will destroye your hwyayes, and rote out your ymages, and cast your carthasses vpon the bodies of your ydols, and my soule shal abhorre you. And I will make your cities desolate, and bynne your Sanctuary vnto nought, and will not smell the swetnesse of your odours. I will bynne the lande vnto a wyldernesse, and your enemies whiche dwell therein, shal wonder at it. And I will strow you amonge the heathen, and will bynne out a swerde after you, and your lande shalbe waste, and your cities desolate. Then shal the lande enioye her Sabbothes, as long as it lyeth voyde, & ye shalbe in your enemies lande: euen then shal the lande reste, and restore in her Sabbothes. As long as it lyeth voyde, it shal rest, because it dyd not rest in your Sabbothes, when ye dwelt vpon it:

And vpon them that are left a tyde of you, I will sende a sayntensse into theyr hartes in the lande of theyr enemies: and the sounde of a shakynge lease, shal chase them, and when they see the swerde, they shal fall: no man folowing vpon them. They shal fall one vpon another, as it were before a swerde, euen no man folowing vpon them, and ye shal haue no power to stande before your enemies: And ye shal perishe amonge the heathen, & the lande of your enemies shal eate you vp.



And they that are left of you, shall pynne awaye in theyr vncircumcisednes, euen in theyr enemies lande, and in the misdedes of theyr fathers shal they consume. And they shal confesse theyr misdedes and the misdedes of theyr fathers for their trespass, whiche they haue trespassed agaynst me, and for that also that they haue walked contrary vnto me. Therefore, I also wyl walke contrary vnto them, and wyl bypunge them into the lande of theyr enemies. And then at the last waye theyr vncircumcised hartes shal be tamed, & they shal make attonement for theyr mysdedes.

Deu. xiii. 1

And \* I wyl remember my couenaunt wyth Jacob, and my bonde wyth Isaac, and myne appoyntment wyth Abraham wyl I remember, and wyl thynke on the lande. The lande shalbe left of them, & shal enioye her Sabbotyes whyle she lyeth waste wpythout them.

And they shal make an attonement for theyr mysdedes, because they despised my lawes, and because theyr soules refused myne ordinaunces: And yet for al that when they be in the lande of theyr enemies: \* I wyl not cast them away, neether wyl abhorre them, to destroye them utterly, and bytake myne appoyntment wyth them: for I am the Lord theyr God. I wyl for theyr sakes remembre the couenaunt made vnto their fathers when I broughte them out of the lande of Egypte in the syght of the heathen, & I might be theyr God: I am the Lord. These are my ordinaunces, and iudgements, and lawes: whiche the Lord made betwene him and the chyldren of Israel in mount Sinai, by the hande of Moyses.

Deu. xiii. 1

¶ The xxvii. Chapter.

¶ Of the lawes of the sanctuary, and of the sanctuary.

**A**d the Lord spake vnto Moyses, saying: speake vnto the chyldren of Israel, and say vnto them: If any man wyl geue a singuler vowe vnto the Lord, accordyng to the value of the soules, the value of the male from twenty yere olde vnto syttee shal be syttee \* sycles of silver, after the weyght of the Sanctuary. And if it be a female: the value shalbe thyttee sycles. And from fyue yeres to twentye, the male shalbe set at tentye sycles, and the female at .x. sycles. And fro a moneth vnto fyue yeres, the male shalbe set at fyue sycles of silver, and the female at thye. And he that is syttee yere olde, and aboue shalbe valued at syttee sycles, and the woman at ten. But if he be to pooze so to be set he shal present hym selfe before the prest: and the prest shal value hym accordyng to the hande of him that vowed is able to get, euen so shal the prest value hym. If it be a beast of whiche men bypung an offering vnto the Lord: all that anye man getteth of such vnto the Lord shalbe counted holy. He shal not aultar it nor chaunge it a good for a bad, or a bad for a good. And if he chaunge beast for beast, the both the same beast and it also wher to it was chaunged shalbe holpe. If it be any manner of vnclean beast, of whiche men do not offer a sacrifice vnto the Lord, he shal set the beast before the prest, and the prest shal value it, whether it be good or bad. And as the prest

Num. iii. 6

25

sette it, so shal it be. But if he wyl bye it agayne, he shal geue the syttee parte moze aboue that it was set at. If any man dedicate his house to be holy vnto the Lord: the weaste shal set it, whether it be good or bad, and as the prest hath set it, so shal they value be. And wher he that sanctified it wyl redeme his house: let him geue the syttee parte of the money that it was iudged at therto, and it shalbe his.

If a man halow a pce of his enherited lande vnto the Lord: it shalbe set accordyng to the seide therof. If it beare an homer of barley it shalbe set at syttee sycles of silver. If he halow his seide immediatlye from the yere of iubelp, it shalbe worth accordyng to as it is esteemed. But and if he halowe his seide after the iubelp, the prest shal reuen the money accordyng to the nombe of the yeres that remaine vnto the yeres of iubelp foloweng and thereafter it shalbe lower set.

If he that consecrated the seide, wyl redeme it agayne, let him put the syttee parte of the price that it was set at therto, and it shalbe his.

And if he wyl not redeme the seide, but selleth it to another man, he shal geue the syttee parte of the price to another man, he shal geue the seide goyth out in that yere of iubelp, it shalbe holy vnto the Lord: eue as a seide that is utterly put away, and it shalbe the prestes possession. If a man sanctify vnto the Lord a seide whiche he hath bought, and is not of his enheritaunce, the prest shal reuen vnto hym what it is worth vnto the yere of iubelp, & he shal geue the price that it is set at, the same daye, as a thyng consecrated vnto the Lord.

And in the yere of iubelp, the seide shal returne vnto hym whose enheritaunce of land it is. And all settinge shalbe accordyng to the sytle of the sanctuary. One sytle conceynerth twenty halfe pence. \* But the syttee boze of fyve beastes that is appoynted vnto the Lord, may no man sanctifye: whether it be ore or shepe, for it is of the Lordes already. If it be an vnclean beast, he shal redeme it, as it is set at, and geue the syttee parte moze therto: Or if it be not redemed, it shalbe solde, accordyng to the value. Notwithstanding, no damned thyng that a man putteth from hym & dedicateth vnto the Lord of all his good (whether it be man or beast or land of his enheritaunce) may be solde or redemed: for euery thyng so put away is most holy vnto the Lord. Let no damned thyng that a man separateth: be redemed, but bye the death. Euery tith of the lande which is of the seide of the land, or of the frute of fyve trees is the Lordes: and is sanctified vnto the Lord.

And if a man wyl redeme ought of his tythes: let hym ad the syttee part therto. And euery tith of ore and of shepe and of euery beast & goyth vnder the rod, euen euery tenth shalbe holy vnto the Lord. He shal not loke if it be good or bad, nor chaunge it. Els if he chaunge it, both it and that it was chaunged withall, shalbe halowed vnto the Lord, & may not be redemed. These are the commaundementes which the Lord comaunded by Moyses vnto the chyldren of Israel in mount Sinai.

¶ The ende of the thyttee boke of Moyses, called in Hebrew, Waicra, & in Latyn Leuiticus.

The

# The fourth booke of

Moses, called in the Hebrew, Waledabar, and in the Latin Numeri.

The first Chapter.

At that tyme the Lord spake vnto Moses in the Tabernacle.



**A**t the Lorde spake vnto Moses in the wyldernesse of Sinai, in the Tabernacle of wytnes, the fyfthe daye of the seconde moneth in the seconde pere after they were come out of the lande of Egypt, saying

\* take ye the summe of all the multitude of the chyldren of Israel, after they: kynredes & household of they: fathers wth the nombre of they: names all p are males, heade by heade, from xx. pere and aboue: euen all that go forth to the war in Israel, thou and Aaron shall nombre them, thowout they: armyes, and wth you shalbe men of euery trybe wher of euery one is head ma of the house of his fathers. And these are the names of the men that shall stande wth you: of

of the trybe of: Ruben Elizur, the sonne of Sedeur: of Simeon, Selumiel the son of Suri, Sada: of Juda, Sapheson, the sonne of Aminadab of Machar, Sathanael, the sonne of Iuar: of Zabulon, Eliab, the sonne of Helon. Amonge the chyldren of Ioseph: of Ephraim, Elisama the sonne of Amithud: of Manasse, Samieliel, p son of Bedazur: of Ben Iamin, Abidan the sonne of Gedeon: of Dan, Abiezzer, the sonne of Ammi, Sadai: of Azer, Pagiel, the sonne of Ocran: of Gad, Elisah the sonne of Deguel: of Reubthal Abira the sonne of Enan.

**T**hese were of great fame in the congrega-  
cyon, lordes of the trybes of they: fathers, and  
heades ouer thousandes in Israel. And Moses  
and Aaron take these men (which are expessed  
by they: names) and gathered all the congrega-  
cyon together, the fyfthe daye of the seconde mo-  
neth, and they were rekened thowout they: re-  
kynredes and houses of they: fathers by name:  
from twenty pere and aboue, heade by heade. As  
the Lorde commanded Moses, euen so he nom-  
bered them in the wyldernesse of Sinai. And the  
chyldren of Ruben Israels eldest sonne thowout  
they: generacyons, and they: kynredes and  
houses of they: fathers in the nombre of names  
heade by heade (all males from twenty pere and  
aboue) as many as dyd go forth to the war: the  
nombre of them that were of the trybe of Ruben,  
was. xlii. thousande, and fyue hundred.

Of the chyldren of Simeon thowout their  
generacyons and they: kynredes, and houses of  
their fathers, the summe of them in the nombre  
of names, heade by heade, all the males from twenty  
peres and aboue, who locuer myght go forth  
to the warre: the summe of them that were of p  
trybe of Simeon, lix. thousande: and thre hun-  
dred. Of the chyldren of Zab thowout they: re-  
generacyons and they: kynredes and households  
of they: fathers, the nombre of the names from  
twenty pere and aboue, all that went forth to p  
warre: the nombre of them that were of p trybe  
of Zab, was. xlv. thousande, fyue hundred and  
fyfty. Of the chyldren of Juda thowout their  
generacyons, and they: kynredes and houses of  
they: fathers, the nombre of names from twenty  
pere and aboue, all that were able to go forth  
to the warre: The nombre of them that were of  
the trybe of Juda was. lxviii. thousande & fyue  
hundred. Of the chyldren of Machar thowout  
they: generacyons and they: kynredes and hou-  
ses of they: fathers: the nombre of names from  
twenty pere and aboue whych went all forth to  
warre, the nombre of them that were of p trybe  
of Machar, was. liiii. thousande, & liii. hundred.

Of the chyldren of Zabulon, thowout their  
generacyons and they: kynredes, and houses of  
they: fathers, the nombre of names from twenty  
pere and aboue, which were able to go forth  
in the hoste: The nombre of them that were of p  
trybe of Zabulon, was. lvi. thousande and four  
hundred. Of the chyldren of Ioseph: Namely, of  
the chyldren of Ephraim thowout they: gene-  
racyons and they: kynredes and houses of their  
fathers, the nombre of names from twenty pe-  
res and aboue, all that wente out to the warre: p  
nombre of them that were of p trybe of Ephra-  
im was. xl. thousande and fyue hundred.

Of the chyldren of Manasse thowout their  
generacyons, and they: kynredes, and houses of  
they: fathers, the nombre of names from twenty  
pere olde and aboue, all that went out to the  
warre: The nombre of them that were of the  
trybe of Manasse was. xxxii. thousande and. ii.  
hundred. Of the chyldren of Ben Iamin thowout  
they: generacyons, and they: kynredes and  
houses of they: fathers, p nombre of names from  
twenty pere and aboue, all that went forth to p  
warre: The nombre of them that were of p trybe  
of Ben Iamin was. xxxv. thousande & liii. hun-  
dred. Of the chyldren of Dan thowout they: re-  
generacyons and kynredes and houses of they: re-  
fathers: the nombre of names from twenty pere  
olde and aboue, all that went forth to the war.

The nombre of them that were of the trybe  
of Dan was. lxii. thousande and seven hundred. Of  
the chyldren of Aser thowout they: gene-  
racyons and they: kynredes and houses of they: re-  
fathers, the nombre of the names from twenty  
peres and aboue, all that wente out to warre.  
The nombre of them that were of the trybe of  
Aser was. xli. thousande and fyue hundred. Of  
the chyldren of Reubthal: thowout their gene-  
racyons and they: kynredes and houses of they: re-  
fathers the nombre of names from twenty pe-  
l. v. reg



res and aboute, all that might go forth to f war  
The nombze of theym that were of the trybe of  
Rephali, was thye and fyttye thousande, and  
four hundred. These are the summes which Mo-  
ses and Aaron nombzed and the pynces of Is-  
rael: those twelue men, whiche were euery one  
ouer the house of theyr fathers. And all the nom-  
bzes of the chyldzen of Israel, thozowe out the  
houses of theyr fathers, from twentye pere and  
aboute, all that went forth to the warre in Isra-  
ell, dyd we all vnto the summe of \* fyre hundred  
and thye thousande, fyue hundred and fyttye.

Exod. xlii.  
Num. i. 12.

But the Leuites after the trybes of theyr fa-  
thers were not nombzed among them. And the  
Lorde spake vnto Moyses, sayinge: Thou shalt  
not number f trybe of Leui, nether take the sum  
of them from amonge f chyldzen of Israel. But  
thou shalt appoyne the Leuites ouer the habita-  
cyon of wytnesse, and ouer all the vessels therof  
and ouer all thinges that are in it. Pee. they shal  
beare the tabernacle and all the vesselles therof  
and they shal minystr in it, & shal dwell round  
about the tabernacle. And when the tabernacle  
goeth forth, the Leuites shal take it downe: and  
when the tabernacle is to be pytched, they shal  
set it vp: and if any straunger come nye, he shal  
dye. And the chyldzen of Israel shal pytch theyr  
tentres, euery man in hys owne company, and eu-  
ery man vnder hys owne standerd thozowout  
theyr hostes. But the Leuites shal pytch round  
about the tabernacle of wytnesse, that there be no  
wraith vpon the congregacyon of f chyldzen of  
Israel, and the Leuites shal kepe the watche of  
the tabernacle of wytnesse. And the chyldzen of  
Israel dyd accordyng to all that the Lorde com-  
maunded Moyses, euen so dyd they.

### ¶ The ii. Chapter.

The ordre of the tentes. The heabes of the tentes  
of Israel.

**A**d the Lorde spake vnto Moyses,  
and Aaron, sayinge: euery man of  
the chyldzen of Israel shal pytche  
vnder his owne standerde and vnder  
the armes of theyr fathers hou-  
ses: on the other syde and rounde aboute the Ta-  
bernacle of wytnesse shal they pytche. On the  
easte syde towarde the rysynge of the sunne, shal  
they of the standerde of the hoste of Iuda pytche  
thozowout theyr armies: And Abelson the son  
of Aminadab was captayn of the sons of Iuda.  
And his host and the nombze of them. lxxiii. v.  
and fyre hundred. Nexte vnto hym shal they  
be of the trybe of Issachar pytche and Nathana-  
el the sonne of zuar was captayne of the chyldze  
of Issachar: his hoste and the summe of the nobze  
therof. lliii. thousande, and foure hundred. And  
then the trybe of Zabulon: and Eliab f sonne of  
Belon, captayne ouer the chyldzen of Zabulon &  
his hoste, and the nombze of them. lvi. thousand  
and foure hundred: so that the whole nombze of  
the whole hoste of Iuda are an hundred thou-  
sande. lxxxvi. thousande and foure hundred tho-  
zowout theyr armies: and these shal go before.

**O**n the south syde shal the standerde of the  
hoste of Ruben kepe thozowe theyr companyes

and the captayn ouer the sonnes of Ruben, was  
Elizur the sonne of Sedeur. And hys hoste and  
the nombze of them. xli. thousand and fyue hun-  
dred. And faste by hym shal the trybe of Sime-  
on pytche, and the captayne ouer the sonnes of  
Simeon, was Salumiel the sonne of zuri Sa-  
dai, and hys hoste, and the nobze of them. lix.  
thousande and thye hundred. And the trybe of  
Sud also, and the captayne ouer the sonnes of  
Sud, was Elisaph the sonne of Weguell: And  
his hoste and the nombze of them. xlv. thousand  
fyre hundred and fytty. All that were nombzed  
with the trybe of Ruben: an hundred thousand  
li. thousand four hundred and fytty, thozowout  
theyr armies, & they shal go in the second place.  
And the tabernacle of wytnesse shal goo with the  
hoste of the Leuites, in the myddes of the hostes.  
And as they lye in theyr tentres, euen so shal they  
procede in the iourney, euery man in hys degre,  
and vnder theyr owne standerdes.

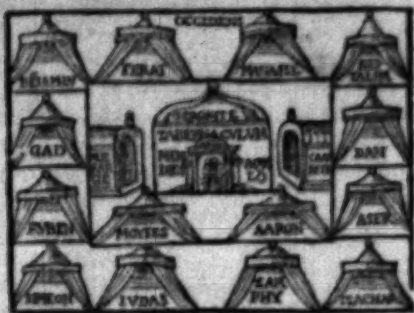
The west syde shal the standerd of the hoste  
Ephraim kepe with theyr armies, and the cap-  
tayne ouer the sonnes of Ephraim, was Elisa-  
ma the sonne of Amihud: his hoste and the nom-  
bze of them. xl. thousand and fyue hundred. And  
faste by hym, shal be the trybe of Manasse, & the  
captayne ouer the sonnes of Manasse was Sa-  
maleel the sonne of Pedazur. hys hoste and the  
nombze of them. xxxii. thousande and two hun-  
dred. And the trybe of Ben Jamin also: and the  
captayne ouer the sons of Ben Jamin was Abi-  
dan the son of Sedeon. his hoste, and the nom-  
bze of them. xxxv. thousande and four hundred.  
All that were appoynted with f hoste of Ephre-  
im were an hundred thousande epght thousand  
and an hundred, thozowe out theyr armies, and  
they shal go in the thyrde place. The standerde  
of the hoste of Dan, shal kepe f north syde with  
theyr armies: and the captayn ouer the chyldze  
of Dan, was Aiezzer the sonne of Ammi Sa-  
dai. his host and the nombze of them. lxii. thou-  
sande and seven hundred.

And fast by hym shal the trybe of Isser pytch  
and the captayne ouer the sonnes of Isser, was  
Pagiel the sonne of Ocran. hys hoste and the  
nombze of them. xli. thousand and fyue hundred  
And the trybe of Repehali also, & the captayn  
ouer the chyldzen of Repehali: was Ahira the  
sonne of Enan. his hoste and the nombze of the  
liii. thousande and four hundred. All they that  
were appoynted with the hoste of Dan, was an  
hundred thousande. lvi. thousande and. vi. hun-  
dred. And they shal goo hymmoste wyth theyr  
standerdes. These are the summes of the chy-  
ldzen of Israel thozowe out the houses of theyr  
fathers, euen all the nombzes that pytched tho-  
zowe out theyr hostes, fyre hundred thousande  
thye thousande fyue hundred and fytty. But the  
Leuites were not nombzed amonge the chyldze  
of Israel as the Lorde commaunded Moyses.  
And the chyldzen of Israel dyd accordyng to all  
that the Lorde commaunded Moyses: so they  
pytched with theyr standerdes, and so they iour-  
neyed thozowe out theyr kynredes and thozow  
out the householders of theyr fathers.

The

## The.iii. Chapter.

The Levites go not to battle, but minister in the Sanctuary. They pitch their tentes next to the habitation.



**T**hese are the generacions of Aaron and Moses, in the daye that y<sup>e</sup> Lord spake w<sup>th</sup> Moses in mounte Sinai, & these are the names of the sonnes of Aaron: Nadab the eldest son,

Abihu, Eleazar and Ithamar. \* These are the names of the sonnes of Aaron which were prestes anoynted, & whose hande was consecrated to minister. \* And Nadab and Abihu dyed before the Lord: when they offered straunge fyre before the Lord in the wyldernes of Sinai, & had no chyldren. And Eleazar and Ithamar ministered in the syght of Aaron theyr father.

**A**nd the Lord spake vnto Moses, saying: brynge the trybe of Levi, and sette them before Aaron the Priest: that they maye serue hym, & wayte vpon hym and vpon all the multitude, before the tabernacle of wytnesse, to do the seruyce of the habitation. They shall kepe all the apparel of the tabernacle of wytnesse, and wayte vpon the chyldren of Israel to do the seruyce of the habitation. And thou shalt geue the Leuites vnto Aaron and his sonnes, for they are geuen: and deliuered vnto hym of the chyldren of Israel. And thou shalt appoynt Aaron and his sonnes to wayte on theyr prestes offyce: and the straunger that cometh nye, shalbe slayne.

**A**nd the Lord spake vnto Moses, saying: behold, I haue taken the Leuites from among the chyldren of Israel: for all the fyrste bozne, that openeth the matryce amonge the chyldren of Israel, and the Leuites shalbe myne: because all the fyrste bozne are myne: for the same daye that I smote all the fyrste bozne in the lande of Egypte, I halowed vnto me all the fyrst bozne in Israel, both man and beaste, and myne they shalbe: I am the Lord. And the Lord spake vnto Moses in the wyldernes of Sinai: saying: Nombze the chyldren of Levi after y<sup>e</sup> houses of theyr fathers in theyr kynredes. All that are males, from a moneth olde and aboue shalte thou nombze. And Moses nombzed them accordyng to the commaundement of the Lord, and as he had commaunded. \* And these were the chyldren of Levi in theyr names: Gerson and Cabath, and Merari. And these are the names of the chyldren of Gerson in theyr kynredes: Libni and Semel. The sonnes of Cabath in theyr kynredes: Amram, Jezabab, Hebzon and Oziel. And the sonnes of Merari in theyr kynredes, Gabel and Musi. These are the kynredes of y<sup>e</sup>

Leuites, accordyng to the houses of theyr fathers. Of Gerson came the kynred of the Libnites and the kynred of the Semelites. These are the kynredes of the Gersonytes.

**A**nd the sum of them (after the number of all the males frome a moneth olde and aboue) was seven thousande and fyue hundred. And the kynredes of the Gersonytes shal pteche beynde the habitation westward. The captayne and most auntyent of the house of the Gersonytes, was Eliasaph the sonne of Lael. And vnder the keepyng of the chyldren of Gerson in the tabernacle of wytnesse was the habitation and the tent the couerynge thereof, and the hangyng of the doore of the tabernacle of wytnesse and the hangynges of the courte, and the curtayne of y<sup>e</sup> doore of the courte: whyche is rounde aboute the Tabernacle, and the aultar, and the cordes of it for all the seruyce thereof. And of Cabath came the kynred of the Amramites, and the kynred of the Jezababites: the kynred of the Hebzonites, and the kynred of the Ozielites. These are the kynredes of the Cabathites. And the nombre of all the males frome a moneth olde and aboue, was eight thousande and fyve hundred, & these shall kepe the thynges that are to be kepte in the holy place. And the kynred of the chyldren of Cabath shal pteche on the southsyde of the Tabernacle. The captayne and most auntyent of y<sup>e</sup> house of the kynred of the Cabathites, was Elisaphan the sonne of Oziel, & vnder theyr keepyng was the arke, the table, the candlestykke, and the aultars, and all the vessels of y<sup>e</sup> sanctuary that they minister in, and the vayle, and what soeuer belonged to the ministry thereof. And Eleazar the sonne of Aaron the Priest, was captayn ouer all the captaynes of the Leuites, and had y<sup>e</sup> ouersyght of them that wayted vpon the sanctuary. And of Merari came the kynred of the Gabelites, and the kynred of the Musites.

**T**hese are the kynredes of Merari. And the summe of them accordyng to the nombre of all the males, frome a moneth olde and aboue was fyve thousande and two hundred. The captayn and the most auntyent of theyr house that were of the kynred of Merari, was Muriel the sonne of Abihail: and these shal pteche on the northsyde of the tabernacle. And vnder the custody of the sonnes of Merari shalbe the boordes of the dwelling, and the barres, pylles and sockettes thereof, all the vessel thereof, and all that scructher to: and the pylles of the courte rounde aboute, with theyr sockettes, theyr pyennes and theyr cordes. But on the fore front of the habitation before the tabernacle of wytnesse eastwarde shal Moses and Aaron and theyr sonnes pteche and wayte to kepe the sanctuary, and to kepe y<sup>e</sup> chyldren of Israel. And the straunger that cometh nye, shalbe slayne. And the whole summe of the Leuites whyche Moses and Aaron nombzed, at the commaundement of the Lord the rowout theyr kynredes (euen all the males from a moneth olde and aboue) was \* .cciiij. thousand

**A**nd the Lord sayde vnto Moses: Nombze all the fyrst bozne y<sup>e</sup> are males amonge the chyldren



den of Israel (from a moneth olde and above) and take the nombze of theyr names. And thou shalt appoynte the Levites to me (for I am the Lorde) for all the fyrste boyme of the chyldzen of Israel, and the cattell of the Levites, for all the fyrste gendred of the cattell of the chyldzen of Israel. And Moyses nombred as the Lorde commaunded hym, all the fyrste boyme of the chyldzen of Israel. And all the fyrste boyme males reherfed by theyr names (from a moneth olde and above, accordyng to theyr nombze) were. xxi. thousand two hundred and lxxiii. And the Lorde spake vnto Moyses, saying: take the Levites for al the fyrste boyme of the chyldzen of Israel, and the cattell of the Levites for theyr cattell, and the Levites shalbe myne. I am the Lorde. And for the redempcyng of the two hundred & lxxiii. (whych are mo then the Levites in the fyrste boyme of the chyldzen of Israel) take fyve shylles of euery head after the weyght of the Sanctuarie, & the shylle conteyning twenty halfpens. And geue the money toherwith the odde nombze of them is redeemed vnto Aaron and his sonnes. And Moyses toke the redempcyon money, of þe ouerplus that were mo then the Levites: of the fyrste boyme of the chyldzen of Israel toke he this money: euen a thousande thre hundred and. lxx. shylles, after the shylle of the sanctuarie. And Moyses gaue the money of them that were redeemed, vnto Aaron and his sonnes, accordyng to the worde of the Lorde, euen as the Lorde comaunded Moyses.

Exo. xxi. d.  
Le. xxi. d.  
Exo. xxi. d.

**¶ The liii. Chapter.**  
**¶ Of the offyces of the Levites.**

**A**nd the Lorde spake vnto Moyses, and Aaron sayinge: Take the sum of the chyldzen of Cahath frome amonge þe sonnes of Levi, after their kynredes & houses of theyr fathers (from thyrtye yere and above vntyll fyfetye) all that are able to go furth to the warre: for to doo the worke in the tabernacle of wytnesse. The offyce of the chyldzen of Cahath in the Tabernacle of wytnesse, is most holy. And when the host remoueth, Aaron and his sonnes shal come and take downe the vayle, that hangeth betwene & wyape the arke of wytnesse in it: and shal put thereon a couerpyng of tarus shynnes, and shal sprede vpon it a clothe that is altogether of pelowe sylke, and put in the barres thereof. And vpon the shewe table, they shal sprede abroade a cloth of pelowe sylke, and put thereon the dysches, spones, flatpates, and pots to powze wyth and there shalbe bzead thereon continually: and they shal sprede vpon them a couerpyng of purple, and couer the same with a couerpyng of tarus shynnes and putte in the barres thereof. And they shal take a clothe of pelowe sylke, and couer the candelltycke of lpyght, with his lampes tonges, and snoffers, and all the oyle vessels: whych they occuppe about it, and they shal put both it, and all the vessell thereof within a couerpyng of tarus shynnes, and put it vpon a bar.

And vpon the golden aulcar they shal sprede a cloth of pelowe sylke, and couer it with a couerpyng of tarus shynnes, and putte in the barres

thereof. And they shal take all the thynges, (whych they occuppe to mynister within the holye place) and put a clothe of pelowe sylke vpon them, and couer them with a couerpyng of tarus shynnes, and put them on a barre.

And they shal take awaye the ashes from the aulcar, and sprede a purple cloth thereon: and put vpon it all the vessels thereof that they minister withall: euen the cole pannes, the fleshhookes the shonels, the basens, and the other vessels of the aulcar, & they shal sprede vpon it a couerpyng of tarus shynnes, and put in the bars of it. And when Aaron and his sonnes haue made an ende of couerpyng the holy thynges, and all the vessels of the sanctuarie (agaynst that the host remone) then the sons of Cahath shal come in for to beare, but they shal not touche any holy thing lest they dye. And this is the charge of the sonnes of Cahath in the tabernacle of wytnesse. And to the offyce of Eleazar the sonne of Aaron þe prest pertayneth the oyle for the lpyght, the sweete cens the dayly meate offerpyng, and the anoyntyng oyle, and the ouerspyng of all þe tabernacle, and of all that therein is, both in the Sanctuarie and in all the vessels thereof.

And the Lorde spake vnto Moyses and Aaron, sayinge: Ye shal not destroye the trybe of the kynred of the Cahathites, from amonge the Levites. But thus do vnto them, that they may lyue and not dye, when they goo vnto the moste holy thynges: Let Aaron and his sonnes go in, and take them downe, to euery one after his scrupce, and after his charge. But let them not go in, to se when the holy thynges are folden vp, lest they dye. And the Lorde spake vnto Moyses, sayinge: Take also the summe of the chyldzen of Gerson, thowout the houses of theyr fathers and thowout theyr kynredes: from thyrtye yere and above, vntyll fyfetye shalt thou nombze them, all that are able to go for the to the warre for to do scrupce in the tabernacle of wytnesse. And this is the scrupce of the kynred of the Gersonytes, to serue and to beare. They shal beare the curtaynes of the dwellinge, and the coue of the tabernacle of wytnesse, his couerpyng, and the couerpyng of tarus shynnes, that is an hye above vpon it, and the hanging of the doze which is in the Tabernacle of wytnesse: and the hangynges of the courte, and the hangyng that is in the entryng in of the gate of the courte round aboute the dwelling and the aulcar, with þe cordes, and al the instrumentes that serue vnto the and all that is made for to serue them.

At the mouth of Aaron and his sons, shal al the scrupce of the chyldzen of the Gersonytes be done, in all theyr charges and in al theyr serupce and ye shal nombze vnto them all theyr byzdes to kepe. And this is the scrupce of the kynred of the chyldzen of Gerson in the tabernacle of wytnesse, and theyr watche shal be vnder the hande of Ithamar the sonne of Aaron the prest. And thou shalte nombze the sonnes of Merari after theyr kynredes, and after the houses of theyr fathers: from thyrtye yeres and above vnto fyfetye shalt thou nombze them, euery one that is able to go

to go forth to the warre, to do the seruyce of the Tabernacle of wytnesse. And this is the charge that they must waite vpon, accordyng to all theyr seruyce in the tabernacle of wytnesse. The lordes of the dwellinge, wyth the barres, pyl- lers and lockettes thereof, and the pylers that are rounde aboute the court, with theyr lock- ettes, pyntes and cordes, and wythall the instru- mentes of it, for all theyr seruyce. And by name ye shal reken the thynges that they must waite vpon to beare. This is the seruyce of the kynre- des of the sons of Merari accordyng to all theyr offyce in the Tabernacle of wytnesse vnder the hande of Jehamar the sonne of Aaron the prest.

And Moses and Aaron and the pyntes of the multitude nombred the sonnes of the Caba- thites, after theyr kynredes and houses of their fathers from thyrty yere and aboue vnto fyfty, all that were able to go forth to the warre, to do seruyce in the Tabernacle of wytnesse. And the nombres of them thowowe out theyr kynredes were two thousande, seven hundred and fyf- ty. This is the nombre of the kynredes of Caba- th: namely, all that myght do seruyce in the taber- nacle of wytnesse, which Moses and Aaron did nombre accordyng to the comaundement of the Lorde by the hande of Moses. These are the nom- bres of the sonnes of Gerson thowowe out theyr kynredes and houses of theyr fathers, from thyr- ty yere vnto fyf-ty all that were able to go forth to the warre, for to do seruyce in the taber- nacle of wytnesse. And the nombres of them tho- rowe out theyr kynredes, and houses of theyr fathers, were two thousande fyre hundred and thyrty. This is the nombre of the kynredes of the sonnes of Gerson of all that dyd seruyce in the tabernacle of wytnesse, whiche Moses and Aa- ron dyd nombre accordyng to the comaunde- mente of the Lorde. And these are the nombres of the kynreds of the sonnes of Merari thowow- out theyr kynredes and houses of theyr fathers from thyrty yere vnto fyf-ty: all that wente forth to the warre, and serued in the tabernacle of wytnesse. And the nombres of them after their kynredes were thre thousand and two hundred. This is the summe of the kynredes of the sons of Merari, whiche Moses and Aaron nombred accordyng to the woide of the Lorde, by the hand of Moses. And so all the nombres of the Leui- tes, whiche Moses, Aaron and the Lordes of Is- rael nombred, after theyr kynreds and househol- des of theyr fathers, from thyrty yere vnto fyf-ty every one that came to do his offyce and ser- uice and to beare his burthen in the Tabernacle of wytnesse: were (when they wer numbred) viii thousande fyue hundred and lxxx. Accordyng to the woide of the Lorde dyd (Aaron) nombre them by the hande of Moses, every one accordyng to theyr seruyce and charge, according to their offyses: as the Lorde comaunded Moses.

**The v. Chapter.**

*The knowledge of synne. The cleansing of synne. The lawe of the first frutes, and of gealousye.*

And the Lorde spake vnto Moses, saying: commaunde the chyldren of Israhell: they put out of the hoste, every leper and eu- ry one that hath an yllur, and whosoever is defy- led vpon a soule. Both male and female shall ye put out: euen out of the hoste shal ye put them, that they defyle not the tentes amonge which I dwel. And the chyldren of Israhell dyd so, and put them out of the hoste, euen as the Lorde spake vnto Moses, so dyd the chyldren of Israhell.

And the Lorde spake vnto Moses, sayinge: speake vnto the chyldren of Israhell: whether it be a man or woman. If they haue comyted any synne that a man doth, & haue trespassed against the Lorde, that soule hath done amysse: Therefore they shal knowledg theyr synne whiche they haue done, and let hym restore agayne the hurte that he hath done in the hole, and putte the fyfte parte of it more thereto, and geue it vnto hym, whome he hath trespassed agaynst.

But and yf there be not a man to restore the hurte vnto, nor a kynsman of hym, lette the tres- pace be made good vnto the Lorde, and it shalbe the prestes, besyde the ram of the attonement, wherby an attonement shalbe made for hym. And every hencofferpyng that is made of the ho- ly thynges of the chyldren of Israhell whiche they bypyng vnto the prest, shalbe his, and euery mans halowed thynges shal be his: and what so euer any man geueth the prest, it shalbe his. And the Lorde spake vnto Moses, sayinge: Speake vnto the chyldren of Israhell, and saye vnto them. If any mans wyfe go asyde & trespace agaynst hym, so that another man lye with her fleschly, & it be hyd from the eyes of her husbande, & is not come to lyght that she is defyled, and there is no wytnesse agaynst her, neyther she taken with any maner, and the sperte of gelousy cometh vpon hym, so that he is gelouse ouer his wyfe, whiche is defyled: or yf the sperte of gelousye come vpon hym, so that he is gelouse ouer his wyfe whiche is yet vndefyled: then let the man bypyng his wyfe vnto the prest, and bypyng with her an offerpyng for her: the tenth part of an Epha of barlye meale but let hym put none oyle vpon it, nor put fran- kensce theron: for it is an offerpyng of gelousye an offerpyng for a remembraunce, causyng the synne to be thought vpon.

And the prest shal bypyng her: and let her befoze the Lorde, and let hym take holy water in an erthen vessell, and of the dust that is in the floore of the habitacyon, and put it into the wa- ter. And let the prest set the woman befoze the Lorde, and vncouer the womans heade, and put the memoypal of the offerpyng in her handes which is the gelousy offerpyng, and the prest shal haue bytter and cursed water in his hande, & the prest shal charge her, and saye vnto the woman. If no man haue lpen with the, neyther haste gone a syde to vnclemesse without thy husbande, then haue thou no harme of this bitter and cursed wa- ters. But and yf thou haste gone asyde behynde thyne husbande, and art defyled, and some other man hath lpen with the besyde thyne husbande, (and the prest shal charge the woman with an horrible curse, and the prest shal saye vnto the woman) the Lorde make the to be an abhomi- nacyon and a curse amonge the people: when the

*Num. 15. 3*

Lorde



# Offerynges.

# Numeri.

Lozde doth make thy thy rotte, and thy belly swell: These cursed waters go into the bowels of the, that they maye make thy belly swell, and thy thy rot, and let the woman saye, Amen, Amen. And let the priest wyte these curses.

**D** And when they be censed, let hym cast the in to bytter waters, and geue the woman those bitter and cursed waters to drynke, that those cursed and bytter waters maye enter into her. And then the priest shall take the gelousye offering out of the womans hand, and waue it before the Lozde, and dryng it vnto the altar and the priest shall take an handfull of the offering for a memoriall, and burne it vpon the altar, and then make the woman drynke the water: and when he hath made the woman drynke the water, (if she be defyled and haue trespassed agaynst her husbnde:) then shall the cursed and bytter waters go into her, and her belly shall swell, and her thy shall rot, and the woman shall be a curse amonge her people. And if the woman be not defyled, but is cleane, she shall haue no harme but shall conceaue and bare. This is the lawe of gelousye, when a wyfe goeth asyde behynd her husbnde, and is defyled, or when the sperte of gelousye cometh vpon a man and he dryng gelowse ouer his wyfe, both drynge her before the Lozde. And the priest shall do accordyng vnto all this lawe, and the man shall be gyrllesse, and the woman shall beare her synne.

## The vi. Chapter.

The lawe of abstinence. The blessing of the people.

**A**nd the Lozde spake vnto Moyses, sayinge: speake vnto the chyldren of Israel, and saye vnto them: when either man or woman dorthe separte them selues to vowe a vowe of an absteyner, & appoynt them selues vnto the Lozde he shall separte hym selfe from wyne & strong drynke, and shall drynke no vyneagre of wyne or of strong drynke, nor shall drynke whatsoeuer is pressed out of grapes: & shall eate no fre of the grapes, neither yet dyed. As long as his abstinence endureth, shall he eate not dryng if is made of the vyne tre, or of the carnels, or of the bush of the grape. And as long as he voweth, & is separted, there shall no rasure come vpon his heade: but vntill his dayes be oute, in the which he separteth hym selfe vnto the Lozde, he shall be holy, and shall let the lockes of his heare growe.

**B** As long as he consecrateth him selfe vnto the Lozde, he shall come at no dead body: he shall not make hym selfe vncleane at the deache of his father, mother, brother, or syster: because that the vowe of the abstinence of his God is vpon his heade. All the dayes of his abstinence he is holy vnto the Lozde. And if it fortune that any man by chance dye suddenly before hym, the heade of his abstinence shall be defyled, and he shall haue the dayes of his cleansing: euen the seuenth daye he shall haue it. And the eyght daye he shall drynge two turtles or two yonge pygeons to the priest, before the doze of the tabernacle of wytnesse. And the priest shall offer the one for synne, and the other for a burnt offering, and

make an attonement for hym as concernyng the synne vpon a soule, & shall halowe his heade the same daye, and he shall consecrate hym selfe vnto the Lozde: the tyme of his abstinence) and shall drynge a lambe of a yere olde for trespass: but the dayes that were before are lost, because his abstinence was defyled. This is the lawe of the absteyner, when the tyme of his abstinence is out, he shall be brought vnto the doze of the tabernacle of wytnesse, and he shall drynge his offering vnto the Lozde: an he lambe of a yere olde without blemish for a burnt offering, and a he lambe of a yere olde without blemish for synne, a ram without blemish also for a peace offering, and a basket of swete breade, euen cakes of fyne flour mingled wth oyle, and wafers of swete breade anointed wth oyle, wth theyr meat offeringes and drynke offeringes.

And the priest shall drynge hym before the Lozde, and offer his syn offering and his burnt offering and shall offer the ram for a peace offering vnto the Lozde, wth the basket of swete breade, and the priest shall offer also his meat offering and his drynke offering. And he shall haue the heade of the absteyner in the doze of the tabernacle of wytnesse: euen the head of his abstinence, and shall take the heare of his sober head and put it in the fyre, whiche is vnder the peace offering. And the priest shall take the soden wulder of the ram, and one swete cake out of the basket, and one swete wafer also, and put them vpon the handes of the absteyner (after he hath shauen his abstinence of) and the priest shall take them of hym, and waue them before the Lozde. And these holy thynges shall be the priestes wth the wauebest and beare wulder, and then the absteyner maye drynke wyne. This is the lawe of the absteyner whiche hath vowed his offering vnto the Lozde for his consecracyn: Welydes those thynges that his hande can get, accordyng to the vowe whiche he vowed, euen so he muste do after the lawe of his abstinence. And the Lozde spake vnto Moyses, sayinge: speake vnto Aaron and his sons, sayinge: of this wyfe ye shall blesse the chyldren of Israel, and saye vnto them.

The Lozde blesse the, and kepe the.

The Lozde make his face shyne vpon the and be merciful vnto the. The Lozde lyft vp his countenance vpon the, and geue the peace. And they shall put my name vpon the chyldren of Israel, and I wyll blesse them.

## The vii. Chapter.

The offering of the Lozdes and beares of Israel.

**A**nd it fortuneth in that daye, when Moyses had full set vp the habytacon, and anointed and sanctified it and all the apparell therof, the altar also and all the vesselles therof, and had anointed them and sanctified them, the the princes of Israel beades ouer the houses of theyr fathers which were the Lozdes of the tribes, standyng in theyr offces, offered & brought theyr sacrifice before the Lozde: fyre covered chauntries, and twelue oxen: one chaunt for two Lozdes, and for one an ox, and they brought them before

before the habitation. And the Lord spake vnto Moses, sayinge: take it of them, & they maye be to do the scrupce of the tabernacle of wytnes and thou shalt geue them vnto the Leuytes, to euerie man accordyng vnto his offyce. And Moses toke the charets and the oren, and gaue the vnto the Leuytes: two charettes and thre oren he gaue vnto the sonnes of Gerson, accordyng vnto theyr offyce. And foure charets and egypt oren he gaue vnto the sonnes of Merari (accordyng vnto theyr offyce) vnder the bande of Ithamar the sonne of Aaron the High Priest. But vnto the sonnes of Gad he gaue none, because they had vpon them the offyce of holp thynges, which they dyd beare vpon shuldres.

25 And the Dynces offered for the dedicatyng for the aultar (in the daye that it was anoynted) and brought theyr sacrifices before the aultar. And the Lord sayde vnto Moses: The Dynces shall bringe theyr offerynges, euerie daye one Dynce, for the dedicatyng of the aultar.

And so on the first daye dyd Abellon the sonne of Aminadab of the tribbe of Iuda offer his sacrifice: And his offeryng was a syluer charger of an hundred and thyrtye cycles: a syluer boule of .lxx. cycles after the weyght of the Sanctuary: and they were both full of fyne wheten flour, myngled with oyle for a meate offeryng: a sponne of .x. cycles of gold, full of cens, a bullocke a ram, a lambe of a yere olde for a burnt offeryng an he gote for a syn offeryng: and (for a peace offeryng) two oren, fyue rammes, fyue he gotes, fyue lambes of a yere olde: this was the gyfte of Abellon the son of Aminadab. The seconde daye Nathanael, the sonne of Iuar, captayne ouer Isachar dyd offer: And he offered for his gyfte a syluer charger of an hundred and thyrtye cycles: a syluer boule of seuentie cycles after the cycle of the Sanctuary: both full of fyne flour myngled with oyle for a meate offeryng: a golden sponne of .x. cycles, full of cens: a bullocke, a ram, a labe of a yere olde for a burnt offeryng: and an he gote for a synne: and (for a peace offeryng) two oren, fyue rammes, fyue he gotes, fyue lambes of one yere olde. This was the offering of Nathanael the sonne of Iuar.

The thyrde daye, Eliah the sonne of helon captayne of the chyldren of Zabulon dyd offer. And his gyfte was a syluer charger of an hundred and thyrtye cycles: a syluer boule of seuentie cycles after the cycle of the Sanctuary and both were full of fyne flour myngled with oyle for a meate offeryng: a golden sponne of ten cycles full of cens: a bullocke, a ram, a lambe of a yere olde for a burnt offeryng: an he gote for a synne: and (for a peace offeryng) two oren, fyue rammes, fyue he gotes, fyue lambes of one yere olde. This was the offering of Eliah the sonne of helon. The fourth daye, Elzur the sonne of Bedeur captayne of the chyldren of Ruben dyd offer. And his gyfte was a syluer charger of an hundred and thyrtye cycles: a syluer boule of seuentie cycles, after the cycle of the Sanctuary, and they were both full of fyne flour myngled with oyle for a meate offeryng, a golden sponne of ten cycles full of cens: a bullocke, a ramme, a lambe

of a yere olde for a burnt offeryng, an he gote for a synne: and (for a peace offeryng) two oren, fyue rammes, fyue he gotes, and fyue lambes, of one yere olde. This was the offering of Elzur the sonne of Bedeur. The fyfte daye, Selumiel the sonne of Iuri Sadai, captayne of the chyldren of Simeon offered. His gyfte was a syluer charger of an hundred and thyrtye cycles, a syluer boule of seuentie cycles: after the cycle of the Sanctuary and they were both full of fyne flour myngled with oyle for a meate offeryng: a golden sponne of ten cycles full of cens: a bullocke, a ram, a labe of a yere olde for a burnt offeryng: an he gote for a synne: and (for a peace offeryng) two oren, fyue rams, fyue he gotes, fyue lambes of a yere olde.

This was the offering of Selumiel the son of Iuri Sadai. The syxte daye, Elisaph the sonne of Deguel captayne of the chyldren of Gad, offered. His gyfte was a syluer charger of an hundred and thyrtye cycles, a syluer boule of seuentie cycles after the cycle of the Sanctuary, both full of fyne flour myngled with oyle for a meate offeryng: a golden sponne of ten cycles full of cens: a bullocke, a ramme, a lambe of a yere olde, for a burnt offeryng an he gote for a synne. And for a peace offeryng two oren, fyue rammes, fyue he gotes, fyue lambes of one yere olde. This was the offering of Elisaph the sonne of Deguel.

The seuenth daye, Elisama the son of Amiad captayne of the chyldren of Ephraim, offered. And his sacrifice was a syluer charger of an hundred and thyrtye cycles: a syluer boule of seuentie cycles: after the cycle of the Sanctuary, both full of fyne flour myngled with oyle, for a meate offeryng: a golden sponne of ten cycles, full of cens: a bullocke, a ramme, a lambe of a yere olde for a burnt offeryng: an he gote for a synne, and for a peace offeryng two oren, fyue rammes, fyue he gotes, fyue lambes of a yere olde. This was the offering of Elisama, the sonne of Amiad. The eyght daye, offered Samael the sonne of Bedazur, the captayne of the chyldren of Manasse. And his offering was: a syluer charger of an hundred and thyrtye cycles: a syluer boule of seuentie cycles after the cycle of the Sanctuary, both full of fyne flour myngled with oyle for a meate offeryng: a golden sponne of ten cycles, full of cens: a bullocke, a ram, a lambe of a yere olde for a burnt offeryng: an he gote for a synne: and for a peace offeryng two oren, fyue rammes, fyue he gotes, fyue lambes of a yere olde. This was the offering of Samael the sonne of Bedazur. The nynt daye, Abidan the sonne of Sedeoni captayne of the chyldren of Ben Iamin offered. And his gyfte was a syluer charger of an hundred and thyrtye cycles: a syluer boule of .lxx. cycles, after the cycle of the Sanctuary both full of fyne flour mingled with oyle for a meate offeryng: a golden sponne of ten cycles, full of cens, a bullocke, a ram, a lambe of one yere olde for a burnt offeryng: an he gote for a synne: and for a peace offeryng two oren, fyue rammes, fyue he gotes, v. lambes of one yere olde. This was the offering of Abidan the sonne of Sedeon.

The tenth daye: Abiezzer the sonne of Amiad Sadai

The offer-  
ring of Selumiel.

The offer-  
ring of Elisaph.

The offer-  
ring of Elisama.

The offer-  
ring of Samael.

The offer-  
ring of Abidan.

The offer-  
ring of Abiezzer.



mi Sadaï, captayne of the chyldren of Man offered. And his offering was a silver charger of an hundred and thretye syles: a silver boule of seuentie syles after the sytle of the sanctuary both full of fyne flour myngled with oyle for a meat offering: a golden spon of ten syles full of cens: a bullocke, a ram, a lambe of a yere olde for a burnt offering: an hegothe for synne: and for a peace offering two oxen, fyue rammes, fyue hegothes, fyue lambes of a yere olde. This was the offering of Thiezor the sonne of Ammi Sadaï. The eleuenth daye, Bagiel the sonne of Ocran: captayne of the chyldren of Aser, offered. And his offering was: a silver charger of an hundred and thretye syles: a silver boule of seuentie syles after the sytle of the sanctuary both full of fyne flour myngled with oyle for a meat offering: a golden spon of ten syles, full of cens: a bullocke, a ram, a lambe of a yere olde for a burnt offering: an hegothe for synne: and for a peace offering two oxen, fyue rammes, fyue hegothes, fyue lambes of one yere old. This was the offering of Bagiel the sonne of Ocran.

The offering of Thiezor, the sonne of Ammi Sadaï.

The offering of Bagiel, the sonne of Ocran.

The twelue daye, Thira the sonne of Enan, captayne of the chyldren of Reubehn offered. And his offering was: a silver charger of an hundred and thretye syles: a silver boule of lxx syles after the sytle of the sanctuary, both full of fyne flour myngled with oyle for a meat offering: a golden spon of .x. syles, full of cens, a bullocke, a ram, a lambe of one yere olde for a burnt offering: an hegothe for synne: and for a peace offering two oxen, fyue rammes, fyue hegothes, fyue lambes of one yere olde. This was the offering of Thira, the sonne of Enan.

This was the dedicacyon of the altar in .v. daye when it was anoynted: vnto the whiche was broughte of the princes of Israel, twelue chargers of silver twelue silver boules twelue spones of golde: euery charger contaynyng an hundred and thretye syles of silver, euery boule lxx. And all .v. silver vessell contayned two thousande and foure hundred syles after the sytle of the sanctuary. And the golden spones were .xii. full of cens contayning .x. syles a pece after the sytle of the sanctuary: so that all the golde of the spones, was an hundred and twenty syles.

All the bullockes for the burnt offering: were twelue, the rammes twelue, the lambes of a yere olde twelue, with the meat offering: and the hegothes for synne twelue. And all the oxen for the peace offering, were .xliii. the rammes lxxv, the hegothes .lx. the lambes of a yere olde lxxv. This was the dedicacyon of the altar, after that it was anoynted. And when Moses was gone into the tabernacle of wytnesse, to speake with hym, he heard the voyce of one speaking vnto hym from the merche seate, that was vpon the arke of wytnesse betwene the two cherubims, and he talked with hym.

The .viii. Chapter.

The order of the lampes. The forme of the candlestick. The cleansing and offering of the Leuites.



And the Lorde spake vnto Moses, saying: speake vnto Aaron, saying vnto hym: \* when thou puttest on the lampes, the same seuen lampes shall geue lychte toward the forefront of the candlestick. And Aaron dyd euen so, and lychted the lampes toward the forefront of the candlestick, as the Lorde commaunded Moses, and the worke of the candlestick was of syluer golde, bothe the waste and the flowers therof: accordyng vnto the visyon whiche the Lorde had shewed Moses, euen so he made the candlestick. And the Lorde spake vnto Moses saying: take the Leuites from amonge the chyldren of Israel, and cleanse them. But thus shalt thou do vnto them, when thou clearest the synne: thou shalt take water of purgynge vpon them, and let the make a rasure to runne a longe vpon all the fleshe of them, and let them walthe their clothes, and so make them selues cleane.

Then lette them take a bullocke with his meat offering: euen fyne flour myngled with oyle: and another bullocke shalt thou take for synne. And when thou dost bypne the Leuites before the tabernacle of wytnesse, thou shalt gather the whole multitude of the chyldren of Israel together, and bypne the Leuites before the Lorde, and the chyldren of Israel shall put theyr handes vpon the Leuites. And Aaron shall waue the Leuites before the Lorde, for a waue offering of the chyldren of Israel, that they maye execute the ministracion of the seruyce of the Lorde. And the Leuites shall put theyr handes vpon the heades of the bullockes, and thou shalt offer the one for synne, and the other for a burnt offering vnto the Lorde, that thou mayst make an attonement for the Leuites. And thou shalt set the Leuites before Aaron and his sons, and waue them for a waue offering before the Lorde. And thus thou shalt seperate the Leuites from amonge the chyldren of Israel, and the Leuites shall be myne: after that shall the Leuites go in, to do the seruyce of the tabernacle of wytnesse. And thou shalt cleanse them and waue them, for they are geuen and deliuered vnto me from amonge the chyldren of Israel, for suche as open euery wombe: euen for the fyrste borne of all the chyldren of Israel haue I taken them vnto me.

\* For all the fyrste borne of the chyldren of Israel, are myne both man and beast: sens the daye that I smote euery fyrste borne in the lande of Egypte. I sanctified them for my selfe: and I haue taken the Leuites for all the fyrste borne of the chyldren of Israel, and haue geuen the Leuites as a gyfte vnto Aaron, and his sonnes from amonge the chyldren of Israel, to do the seruyce of the tabernacle of Israel in the tabernacle of wytnesse, to make an attonement for the chyldren of Israel, that there be no plage amonge the chyldren of Israel, if the chyldren of Israel come npe vnto the holy thynges. And Moses And Aaron and all the congregacyon of the chyldren of Israel dyd with the Leuites, accordyng vnto all that the Lorde commaunded Moses concernyng the Leuites: euen so dyd the chyldren of Israel vnto

unto them. And the Leuites were purified and washed they clothes. And Aaron waied them befoze the Lozde, and made an attonement for them, and censed them. After that went the Leuites in to do they scrupce in the Tabernacle of wytnesse, befoze Aaron and hys sonnes: as the Lozde had commaunded Moyses concerning the Leuites, euen so they dyd vnto them.

And the Lozde spake vnto Moyses, sayenge: this is it that belongeth vnto the Leuites: \* fro xxv. yere vpwarde they shall go in, to waite vpon the scrupce of the tabernacle of wytnesse, and from the age of fyftye yere, they shall cease waitynge vpon the scrupce therof, and shall serue no moze: but shall minystrer vnto they brethren in the tabernacle of wytnesse, to waite, but shall do no moze seruire. Thus therfoze shalt thou do vnto the Leuites in they watche.

**C The. ix. Chapter.**

*C The pasture. Of the clothe.*

**A**d the Lozde spake vnto Moyses in the wyldernesse of Synai, in the first moneth of the seconde yere, after they were come out of the land of Egypt sayenge: lette the chyldren of Israel offer passeouer in hys season: euen the fourtene daye of thes moneth at euen lette hym kepe it in hys season, accordyng to all the ceremonyes of it, and accordyng to all the maners therof. And Moyses spake vnto the chyldren of Israel, that they shoulde offer passeouer, & they offered passeouer the fourtene daye of the fyfthe moneth at euen in the wyldernesse of Synai, accordyng to all that the Lozde commaunded Moyses, euen so dyd the chyldren of Israel.

And certayne men were defiled vpon the soule of a man, that they myghte not offer passeouer the same daye. And they came befoze Moyses and Aaron the same daye. And the men sayde vnto hym: We are defiled vpon the soule of man, wherefoze are we kepte backe that we maye not offer an offering vnto the Lozde in the due season, amonge the chyldren of Israel. And Moyses sayd vnto them: Stande still, and I wyl heare what the Lozde wyl commaunde concernyng you.

And the Lozde spake vnto Moyses sayenge: speake vnto the chyldren of Israel and saye: If any man amonge you or your chyldren after you be vncleane by the reason of a cosse, or is in the waye farre from you, and wyl offer passeouer vnto the Lozde: the fourtene daye of the seconde moneth at eue let them offer it, and eate it wth swete bzeade and softe herbes: lette them leane none of it vnto the moynynge: nor bzeake anye bone of it: But accordyng to all the ordinaunce of the passeouer, let them offer it.

But the man that is cleane & is not in a iourney, and yet was negligent to offer passeouer: the same soule shall perishe from his people, because he brought not the offering of the Lozde in his due season, that man shall beare hys synne. And if a stranger dwel amonge you, and wyl offer passeouer vnto the Lozde, accordyng to the ordinaunce of passeouer and maner therof,

he shall offer it thus. Ye shall haue one lawe both for the stranger, and for hym that was borne at home in the lande.

At the same daye that the Tabernacle was reared vp, a cloude couered the habitacyon, whiche was a tabernacle of the wytnesse: and at euen there was vpon the habitacyon, as it were the sympletyude of fyre vntyll the moynynge. So it was alwaye, the cloude couered it by day and the sympletyude of fyre by nyght. And when the cloude was taken vp from the tabernacle, then the chyldren of Israel iourneyed: and where the cloude abode, there the chyldren of Israel pitched they tentes. At the mouth of the Lozde the chyldren of Israel iourneyed, and at the mouth of the Lozde they pitched. And as longe as the cloude abode vpon the habitacyon they laye still: and when the cloude tarped still vpon the habitacion longe tyme, the chyldren of Israel kepte the watche of the Lozde, and iourneyed not. And it chaunced that when the cloude abode a fewe dayes vpon the habitacyon, they abode in they tentes, accordyng to the commaundement of the Lozde: and they iourneyed also at the commaundement of the Lozde.

And it happened that when the cloude abode vpon the habitacyon from euen vnto the moynynge, & was taken vp in the moynynge, then they iourneyed. Whether it was by day or by nyght the cloude was take vp they iourneyed. Or if the cloude taried two dayes or a moneth, or a longe season vpon the habitacion, and remayned thereon, the chyldren of Israel abode still, and iourneyed not. And as sone as the cloude was taken vp, they iourneyed. At the mouth of the Lozde they rested in the tentes, and at the commaundement of the Lozde, they iourneyed, keepyng the watch of the Lozde, at the commaundement of the Lozde by the hande of Moyses.

**C The. x. Chapter.**

*C The trumpettes of silver. The Israelites departe from Synai. The captaynes of the hoste are nombred. Hobab resuseth to go wth Moyses.*

**A**d the Lozde spake vnto Moyses, sayenge: Make the two trumpettes of silver: of an whole pece shalt thou make them, that thou mayst vse them to call the congregacion together, and when the hoste shall iourney. Therfoze shall they blowe wth them, that all the multitude may resorte to the befoze the doore of the tabernacle of wytnesse. And if they blowe but one trumpette, then the prynces whiche are brades ouer the thousandes of Israel shall come vnto the. But if ye trumpe, & hostes & lie on the east partes that go forwarde. And if ye trumpe the seconde tyme, the hoste that lyeth on the south syde shall take they iourney: for they shall trompe wher they take they iourneys. But when the congregacion is to be gathered together, they shall blowe only, and not trompe. And the sonnes of Aaron the prestes shall blowe wth they trumpettes, & ye shall haue them as a lawe for euer in your generacions.

And if ye go to warre in your lande agaynst your



your enemies that were you, ye shall blow with the trumpets, and ye shall be remembered before the Lord your God to be saved from your enemies. Also in the day of your gladness, and in your feast days, and in the beginning of your monthes, ye shall blow the trumpettes over your burnt sacrifices and peaceofferings, that they may be a remembrance for you before your God. I am the Lord your God.

And it came to passe the twentieth day of the seconde month in the second yere, that the cloude was taken up from of the habitation of witness. And the chyldren of Israel toke theyr journey out of the desert of Sinai, and the cloude rested in the wilderness of Pharao. And the fyrst toke theyr journey at the mouth of the Lord, by the hand of Moses. In the fyrst place went the standard of the hoste of Iuda, accordinge to theyr armyes: whose captayne was Sahalon the son of Aminadab. And ouer the hoste of the tribe of the chyldren of Issachar, was Nathanael the son of Naath. And ouer the hoste of the tribe of the chyldren of Zabulon, was Eliab the sonne of Helon. And the habitation was taken downe: and the sonnes of Gerson and merari wente forthe bearynge the habitation.

And the hoste of Ruben went forth with theyr standard and armyes, whose captayne was Elisur the sonne of Sedeur. And ouer the hoste of the tribe of the chyldren of Simeon was Salamiel the sonne of Surit Saddai. And ouer the hoste of the tribe of the chyldren of Gad was Eliasaph the sonne of Degeuel. The Tabernacle also went forwarde and bare the sanctuary, & the other byd set up the habitation against theyr cam. And the standard of the hoste of the chyldren of Ephraim went forth according to theyr armyes whose captayne was Elisama the sonne of Amias. And ouer the hoste of the tribes of the sonnes of Manasse, was Samiuel the sonne of Bedaui. And ouer the hoste of the tribe of the sonnes of Beniamin was Abidan the sonne of Gedeoni.

And the standard of the hoste of the chyldren of Dan came forth (haupnge all the hostes together) thowout theyr armyes: whose captain was Abiszer the sonne of Ammi Saddai. And ouer the hoste of the tribe of the chyldren of Asser, was Bagiel the sonne of Ochiam. And ouer the hoste of the tribe of the chyldren of Reubyn, was Thira the sonne of Eni. These are the journeyes of the chyldren of Israel thowout theyr armyes: and thus the hostes remoued.

And Moses sayde vnto Hobab the sonne of Raguel the Midianite: whych was Moses father in lawe: we go into the place of whiche the Lord sayde: I wyll geue it you. Come thou therefore with vs, & we wyll do the good for the Lord hath promysed good vnto Israel. And he answered him: I wyll not go: but wyll depart to myne owne lande & to my kynred. He sayde: Oh naye, leaue vs not: for thou knowest our mansions in the wilderness: & thou hast bene to vs in steade of eyes. And if thou go with vs loke what goodnesse the Lord sheweth vnto vs the same wyll we shewe vnto the.

And they departed from the mount of the Lord, the daies journey: & the arke of the testament of the Lord went before the in the thre dayes journey, to searche out a resting place for them. And the Lord made a shadowe for them thowout the cloude by day, wher they went out of the tented.

And it fortuned, that when the arke wente forthe Moses sayde: \* Rise up Lord, and lette thyne enemies be scattered: and lette them that hate the, flye before the. And when the arke rested, he sayde: Returne O Lord vnto the many thousandes of Israel.

### The xi. Chapter.

The people murmured. They despayre first. They loke malice. The wandering fapth of Moses. The Lord drubbed the burden of Moses to cruelty of the alienates, and they pyned. At rapach quaples. The first raimers are punished.



And it fortuned, that when the people byd wychedlye, it was a displeasure in the eyes of the Lord. And when the Lord harde it bys countenance was prouoked to wrath, and the fyre of the Lord burnt amonge the, and consumed them & were the uttermost of the hoste. And the people cryed vnto Moses. And wha Moses made intercessio vnto the Lord, the fyre quched. And the name of the place was called Chaberab, because the fyre of the Lord burnt amonge the.

And the rascal people & was amonge them, & fell a lustynge, and turned the selues and wepte (euen as byd also the chyldren of Israel) & sayd who shall geue vs fleshe to eate: we remember the fleshe whiche we byd eate in Egypt for naught and the cucumbers and melons, lekes, onions & garliche. But nowe our soule is dyed awaye, for we can se nothyng els save Manna.

The Manna was as coriander seede, & (to se to) lyke Bedellis. And the people went about and gathered it, & ground it in mylles, & bet it in morters, & baked it in pannes, & made cakes of it. And the taste of it was lyke vnto the taste of an oyle cake. And wher the dewe fell downe vpon the hoste in the nyght, the Manna fell vpon it.

And when Moses herde the people wepte thowout theyr householdes, every man in the doore of his tente, the face of the Lord was prouoked vnto wrath hereafter: and it grieved Moses also. And Moses said vnto the Lord: wherfore hast thou dealt cruelly with thy seruants? And wherfore haue I not founde fauour in thy sight, seing that thou putteth the weyght of all this people vpon me: haue I conceryed all this people? Or haue I begotten them: that I shouldest say vnto me: carry them in thy bolome (as a nurse beareth the suckynge chyld) vnto the lande, whych thou swarest vnto theyr fathers: wher shouldest thou haue dealt vnto all this people, which wepe before me, sayeng: geue vs fleshe & we maye eate: I am not able to beare all this people alone, seing it is to heuy for me. If thou deale thus with me, kyl me. I praye the. If I haue founde fauour in thy sight, that I se not my wytednes.

And the Lord sayd vnto Moses, \* gather vnto me lxx. men of the elders of Israel, whiche I knowest, & they are the elders of the people & officers ouer

oute them and thou shalt hyngge them vnto the Tabernacle of witness, that they maye stande there with the: And I will come downe, and talke with the there, & take of the spere which is vpon the, and put vpon them, and they shall beare the burthen of the people with y, lest thou be conscreyned to beare it alone.

And saye thou vnto the people be halowed agaynst to morowe, and ye shall eate fleshe: for your whynnyng is in the eares of the Lorde, seynge ye sayde: who shall geue vs fleshe to eate we were happye in Egypte: therfore the Lorde will geue you fleshe, and ye shall eate. Ye shall not eate one daye nor two, nor thre dayes, neyther ten, nor twente dayes: but euen a moneth longe vntill it come out at the nostrils of you: and make you to perchaie, because that ye haue caste the Lorde aspyde which is amonge you: and haue wepte before hym, sayinge, why came we thus out of Egypte? And Moyses sayde: \* I praye hundred thousande satemen are there of the people, amonge whiche I am. And thou hast sayde I will geue them fleshe, that they maye eate a moneth longe. Shall the shepe and the oxen be slayne for them, to fynde them: ether shall all the fysh of the see be gathered together for them to serue them? And the Lorde sayde vnto Moyses: Shall the Lordes hande be waxed shorter? Thou shalt se now whether my word shall come to passe vnto the, or not.

And Moyses wente out, and tolde the people the sayinge of the Lorde, and gathered the lxx. elders of the people, and set them rounde aboute the tabernacle. And the Lorde came downe in a cloude, and spake vnto him, and toke of y spere that was vpon hym and gaue it vnto the lxx. elders. And it fortuned, that when the spere rested vpon them, they prophesied, and dyd not cease. But there remayned two of the me in the hoste: the name of the one was Eldad, and the name of the other Medad. And the spere, rested vpon them, and they were of them y were wynten, and wente not out vnto the tabernacle, but prophesied in the host. And there ranne a ponge man, and tolde Moyses and sayde: Eldad & Medad do prophesy in the hoste. And Josua the son of Nun the seruaunt of Moyses one of hys ponge men, answered and sayde: master Moyses, \* forbyd them. And Moyses sayde vnto hym, enuyest thou for my sake? \* wolde God that all the Lordes people coude prophesy, and that the Lorde wolde put hys spere vpon them. And Moyses gat hym into the hoste, he and the elders of Israel. And there went forth a wynde from the Lorde: and broughte quayles from the see: and let them fall aboute the hoste, euen a dayes iourney rounde about on euery syde of the hoste, and as it were two cubites hie ouer the earthe. And the people stode vp, and all that daye and all that nyght, and on the morow they gathered quayles. And be that gathered a litle, gathered ten homers full. And they layed them abode rounde about the hoste.

\* And whyle the fleshe was yet betwene they: teth, and yet it was chewed vp: beholde the con-

ternance of the Lorde was moued agaynst the people, and the Lorde \* slewe the people with an exceeding great plague. And the name of y place was called, the graues of inste, because they buryed the people that lusted there. And the people toke they: iourney from the graues of inste vnto hazeroth, and bode at hazeroth.

### ¶ The. xii. Chapter.

¶ Aaron and Miriam gathered agaynst Moyses, and Aaron was with Moyses, and heales at the prayer of Moyses.



¶ And Miriam and Aaron spake agaynst Moyses, because of the woman of Inde whiche he had taken: for he had takē so wyfe one of Inde. And they sayde: hathe the Lorde in dede spoken only thow we Moyses: hathe he not spoken also by vs? And the Lorde hard it. But Moyses was a very meke man, about all y men of the earthe. And the Lorde spake at once vnto Moyses vnto Aaron and to Miriam, come out ye thre vnto the tabernacle of witness, & they came out all thre. And the Lorde came downe in the piller of the cloude, and stode in the doore of the tabernacle, and called Aaron and Miriam.

And they went out both of them. And he sayd heare my wordes. If there be a prophet of y Lorde amonge you, I will be known of hym in a visyon: and will speake vnto hym in slepe. My seruaunt Moyses is not so, whych is faythfull in al myne house. Vnto hym wyl I speake: mouth to mouth in a visyon: but in riddles and simply. tudes both not he se the Lorde. Wherfore then were ye not afrayed to speake agaynst my seruaunt Moyses? And the Lorde was moued vnto wrath agaynst them, and he went hys way: and the cloude departed from the tabernacle. And behold Miriam was become leprous, as it were snowe. And Aaron looked vpon Miriam & beholde, she was leprous, and Aaron sayde vnto Moyses: I beseeche the my Lorde, put not the syn vpon vs, which we haue folowid & comitted. Oh, let her not be as one that cometh out of his mothers wombe, and whose halfe fleisch is eaten a waye. And Moyses cryed vnto the Lorde sayinge: heale her O God, I beseeche the.

And the Lorde sayd vnto Moyses: If her face had spyt in her face, woulde she not be ashamed seuen dayes: let her be shut out of the hoste seuen dayes, and after that let her be receyued in agayne. And Miriam was shut out of the host seuen dayes, and the people remoued not, tyl she was brought in agayne. \* And afterwarde the people remoued from hazeroth, and pyched in the wyldernesse of Pharan.

### ¶ The. xiii. Chapter.

¶ Certaine men are sent to searche the lande of Canaan.



¶ And the Lorde spake vnto Moyses, saying: \* sende men out to searche the land of Canaan whych I geue vnto y children of Israel: of euery trybe of they: fathers shal se sende a man, and let them all be suche as are tulers amonge them. And Moyses at the commaundement of y Lord sent forth out of the wyldernesse of Pharan such men as were al heades of y children of Israel: They: names are these. Of the trybe of Ruben, Sammua the sonne of Zacur.

g. ii. Of the



Of the tribe of Simeon, Dapht the sonne of Hori. Of the tribe of Juda, Caleb the sonne of Iephune, of the tribe of Issachar, Igeal the sonne of Joseph. Of the tribe of Ephraim, Osea the sonne of Nun. Of the tribe of Ben Iamin, Palti the sonne of Raphu. Of the tribe of Zabulon, Gadiel the sonne of Gadi. Of the tribe of Joseph, nameys of the tribe of Manasse, Gadiel the sonne of Gadi. Of the tribe of Dan, Amiel the sonne of Gemali. Of the tribe of Aser, Sethur the sonne of Michael. Of the tribe of Reuben, Rahbi the sonne of Raphu. Of the tribe of Gad, Snell the sonne of Nachi. These are the names of the men, whiche Moses sent to spy out the lande. And Moses called the name of Osea the sonne of Nun, Josua.

And Moses sent them for to spy out the lande of Canaan, and sayde vnto them: get you vp this waye southwarde, that ye maye go vp into the hie countrey, and se the lande what manner thinge it is, and the people that dwelleth therein: whether they be stronge or weake, ether few or manye, and what the lande is that they dwell in, whether it be good or bad: and what manner of cities they be, that they dwell in whether they dwell in tentes or walled townes: and what manner of lande it is: whether it be fat or leane, and whether there be trees therein or not. Be of a good courage, and byng of the frute of the lande. And it was about the tyme that grapes are first ripe. And so they went vp, and searched out the lande from the wilderness of sin vnto Rehob, as men come to hemath, and they ascended vnto the south, and came vnto hebron, where Abimehan was and Desai and Calmami, the sonnes of Enach. Hebron was buylte seven yere before ioan in Egypte. And they came vnto the ryuer of Escoll, and cut downe there a braunche with one clouster of grapes and twayne bare it vpon a staffe: and they brought also of the pomgranates and of the figges. And the place was called the ryuer Escoll, because of the clouster of grapes whych the chyldren of Israel cut downe thence. And they turned backe againe from searching of the lande after fourty dayes. And they wente and came to Moses and Aaron and vnto all the multitude of the chyldren of Israel in the wilderness of Shara: which is cadex, & brought them worde, and also vnto all the congregacion, and shewed them the frute of the lande. And they tolde hym, and sayde: we came vnto the lande whycher thou sendest vs, and surely it floweth with mylke and honye: and here is of the frute of it. Neuerthelesse, the people be stronge that dwell in the lande, and the ctyes are walled and exceedingly greate: and moreouer, we sawe the chyldren of Enach there. The Amalechites dwell in the south countrey, and the Hethites, Jebusites, and the Amozites dwell in the mountaynes, and the Cananites dwell by the see and by the coste of Iordan.

And Caleb stilled the people that were called by the name of the people before Moses, saying: we wyl go vp, and conquer it: for we be able to overcome it. But the men that wente vp with hym, sayde

We be not able to go vp agaynst the people: for they are stronger then we. And they brought vp an euil report of the lande which they had searched, sayinge vnto the chyldren of Israel: the lande whych we haue gone thowowe to searche it oute, is a lande that eateth vp the inhabytors thereof: and the people that we sawe in it, are men of a greate stature. And there we sawe also gyantes, the chyldren of Enach, whych come of the gyantes. And we seemed in oure sight as it were grethoppers. and so we dyd in thyr sight.

### C The xiiii. Chapter.

The people murmure agaynst God, and mothe haue stoned Caleb and Josue. The scribes of the lande spe. Amalech spylleth the Hecaton.



All the multitude of the people crept out, and wepte thowout that nyght, and all the chyldren of Israel murmured agaynst Moses and Aaron. And the whole congregacion sayd vnto them: Wold God that we had dyed in the lande of Egypte, ether that we had dyed in this wilderness. Wherfore hath the Lord brought vs vnto this lande: to fall vpon the swearde: and that our wyues, & our chyldren shulde be a praye: Were it not better that we returne vnto Egypte agayne? And they sayd one to another: We wyl make a captayne and returne vnto Egypte agayne.

But Moses and Aaron fell on theyr faces before all the congregacion and multitude of the chyldren of Israel: And Josua the sonne of Nun, and Caleb the sonne of Iephune (whych were of them that searched the lande) rent theyr clothes, and spake vnto all the companie of the chyldren of Israel, sayinge: The lande whych we walked thowowe to searche, it is a very good lande. If the Lord haue lust to vs, he wyl bring vs into his lande and geue it vs, whiche is luche a lande as floweth with mylke and honye. But in any wyle rebel not ye agaynst the Lorde. \*Reyther nede ye to feare the people of the land for they are but breade for vs. Theyr shadowe is departed from them, and the Lorde is with vs feare them not therfore.

But all they whych were in that multitude had stoned them with stones. And the gloze of the Lorde appeared in the Tabernacle of wyntesse, before all the chyldren of Israel. And the Lorde sayde vnto Moses: howe longe do thys people prouoke me, and howe longe wyl ye be per they beleue me: for all the signes whych I haue shewed amonge them: I wyl smyte them with the pestilence and destroye them: and wyl make of the a greater nacyon and myghter then they.

And Moses sayde vnto the Lorde: then the Egyptians shall heare it, for thou broughtest these people in thy myght from amonge them. And it wyl be tolde to the inhabytors of thys lande also: for they haue harde thyr wyse, that the Lorde arte amonge thys people: and that thou Lorde arte sene face to face, and that thy cloude standeth ouer them, and that thou goest before them by daye tyme in a pyller of a cloude, and in a pyller of fyre by nyght.

If thou

¶ If thou shalt heyl all thys people as they were but one man, then synners whych haue heard the same of the, wyl saye: The Lorde is not able to bypunge in thys people into the lande, whych he swaie vnto them: but hath slayne them in the wyldernesse. And nowe I beleche the, let the power of my Lorde be greate, accordyng as thou hast spoken: sayng: the Lorde is longe yet he be angrye, and full of mercye, and suffereth iniquitye, and synne, and leaueth no man innocent, and visyterth the vnyghteousnesse of the fathers vpon the chyldren, in the thyrde and fourth generation: be mercifull I beseech the vnto the synne of this people, accordyng vnto thy greate mercye, as thou hast forgiven thys people from Egypte, euen vntyll nowe. And the Lorde sayde: I haue forgiven it, accordyng to thy request. But as trulpe as I lyue, al the earth shalbe fylled wyth the glorie of the Lorde. But all those men whych haue sene my glorie and my myracles whiche I dyd in Egypte and in the wyldernesse and haue tempted me nowe thys ten times and wyl not hearken vnto my voyce, shall not see the lande whych I swaie vnto theyr fathers: ne ther shall any of them that prouoked me be it. But my seruaunte: Caleb: wyth whome there was another maner of sperte: & because he hath folowed me vnto the vtmost, hym wyl I bypunge into the lande whych he hath walked in, and hys seide shall inheret it, and also the Amalechites & Cananites whych dwell in the playne countrey. To morow turne you, and get you into the wyl dernesse: euen by the waye of the red see.

¶ And the Lorde spake vnto Moyses and Aaron, sayng: howe longe doth thys euill multitude murmure agaynst me: I haue heard synners murmurynge of the chyldren of Israel, wyth the whych they murmure agaynst me: Tell them therfore: As trulpe as I lyue (sayeth the Lorde) I wyl doo vnto you euen as ye haue spoken in myne eares. Your carkasses shall lye in this wyl dernesse. And all you that were tolde thys: wyl youe your nombres, from tventye yere & aboue, (whych haue murmured agaynst me) shall not come into the lande, ouer whych I sware vnto myne hande, to make you dwell therein, saue Caleb the sonne of Iephune, and Josua the sonne of Nun.

¶ But your chyldren, whych ye sayde shal be a praye, them wyl I bypunge in, and they shal knowe the lande whych ye haue refused, and your carkasses shal lye in this wyldernesse. And your chyldren shall wander in thys wyldernesse, fortye yeres, and suffer for your whoredome, vntyll your carkasses be wasted in the wyldernesse, after the nombre of the dayes in whych ye serched out the lande, euen fortye dayes, & euery daye for a yere shal ye beare your vnyghteousnesse euen fortye yere, and ye shall knowe my displeasure: I the Lorde haue sayde, that I wyl doo it vnto all thys euill congregation that are gathered together agaynst me. For in thys wyldernesse they shal be consumed, and here they shal dye.

¶ And the men whych Moyses sente to searche the lande, and whych whiche they came agayne, made all the people to murmure before hym and

brought by a sclaunder vpon the land, euen those men that byd byng vpon that sclauder vpon it, as though it had bene euell, dyed in a greates plage before the Lorde. But Josua the sonne of Nun and Caleb the sonne of Iephune whych were of the men that wente to searche the lande, lyued still. And moyses tolde these saynges vnto all the chyldren of Israel, & the people toke great sorrowe. And they rose vp early in the mornynge, & gatte them vp into the toppes of the mountayne, sayng: \* lo, we be here, and wyl go vnto the place of whiche the Lorde sayde vnto vs, for we haue synned. And Moyses sayde: wherfore wyl ye go on thys maner, beyonde the word of the Lorde: it wyl not come well to passe: go not by therfore: (for the Lorde is not amonge you) that ye be not slayne before your enemyes. For the Amalechites and the Cananites are there before you, and ye wyl fall vpon the swerde because ye are turned awaye from the Lorde, and the Lorde wyl not be wyth you.

¶ But they presumed obstynatly to go by into the hyll toppes. After the later, the Arke of the testamente of the Lorde, and Moyses departed not out of the hoste. Then the Amalechites and the Cananites, whych dwelte in that hyll came downe and smote them, and betwed them, euen vnto hozma.

The xv. Chapter.

The bynde offerynges of them that enter into the lande, The punishment of him that synneth of arrogancy or pryde.



¶ And the Lorde spake vnto Moyses, sayng: speake vnto the chyldren of Israel, & saye vnto them: \* when ye be come into the lande of your habitacions, whych I geue vnto you, and wyl offer an offeryng vnto the Lorde: namely a burnt offeryng or a sperepall sacrifice, ether of a boue or of a wyllynge mynde, and in your pryncypall feastes, to make a sweete sauoure vnto the Lorde of the oxe or of the flocke.

¶ Then \* let hym that offereth hys offeryng vnto the Lorde, bypunge also a meate offeryng of a tenth deale of flour myngled wyth the fourth parte of an hyne of oyle, and the fourth the parte of an hyne of wyne for a bypunge offeryng, and offer wyth the burnt offeryng or any other offeryng when it is a lambe. Or yf it be a ram, thou shalt offer for a meate offeryng, two tenth deales of flour myngled wyth the thyrde parte of an hyne of oyle: and for a bypunge offeryng, thou shalt offer the thyrde part of an hyne of wyne for a sweete sauoure vnto the Lorde.

¶ And whiche thou offerest a bullocke for a burnt offeryng or for a special boue or peace offering vnto the Lorde, let hym bypunge wyth a bullocke a meate offeryng of thre tenth deales of flour myngled wyth halfe an hyne of oyle. And thou shalt bypunge for a bypunge offeryng: euen halfe an hyne of wyne, for an offeryng of a sweete sauoure vnto the Lorde. After thys maner shall it be done for an oxe, or for a ram, or for a lambe or a kyd. Like what nombre thou makest in these, such a nombre shalt thou make in them also.

¶ And accordyng to the nombre of such offerynges

g.ii. thou



thou shalt increase the meatofferings and the drinkofferings. All that are of your selues shall do these thynges after this maner, to offer an offering of a sweete sauour vnto the Lorde. And if a stranger sojourneth with you, or whosoever be amonge you in your generacions, and wyll offer an offering of a sweete sauour vnto the Lorde: euen as ye do, so he shall do. One obdynamence shall be bothe for you of the congregacion, and also for the stranger. It shall be an obdynamence for euer in your generacions, both vnto you and to the stranger before the Lorde.

Deut. xxi. c.

One lawe and one maner shall serue, bothe for you and for the stranger that sojourneth with you. And the Lorde spake vnto Moses, sayinge: speake vnto the chyldren of Israel, and saye vnto them: When ye be come into the lande to the whiche I bring you, then when ye wyll eate of the breade of the lande, ye shall take vp an heue offering vnto the Lorde.

**C** Ye shall take vp a cake of the fyrste of your dowe for an heue offering, \* as ye do the heue offering of the barne, euen so ye shall heue it. Of the fyrste of your dowe ye shall geue vnto the Lorde an heue offering in your generacions. And ye shall ouerse your selues, and obserue not all these commaundementes, which the Lorde hath spoken vnto Moses, euen all that the Lorde hath commaunded you by the hande of Moses frome the fyrste daye that the Lorde commaunded Moses, and hence forthwarde amonge your generacions. If it happen that ought is committed ignorantly of the congregacion, al the multitude shall offer a bullocke for a burnt offering, to be a sweete sauour vnto the Lorde, with the meat offering and drink offering thereto, accordyng to the maner, and an he goate for synne. And the priest shall make an attonement for al the multitude of the chyldren of Israel, and it shall be forgiven them: for it is ignorance. And they shall bringe theyr offering for a sacrifice vnto the Lorde: and theyr syn offering before the Lorde for theyr ignorance. And it shall be forgiven vnto all the multitude of the chyldren of Israel, and vnto the stranger that dwelleth amonge you: for all the people were in ignorance.

Leuit. xxi. c.

**D**e shall bringe a he goate of a yere olde for syn. And the priest shall make attonement for the soule that sinned ignorantly, with the syn offering before the Lorde to reconcile hym: & that it maye be forgiven hym. And bothe thou that arte bozne of the chyldren of Israel, & the stranger that dwelleth amonge you, shall haue bothe one lawe, who so doth synne thowhe ignorance. But the soule that doth ought presumptuously, whether he be an Israelite or a stranger, the same blasphemeth the Lorde. And that soule shall be rote out frome amonge his people, because he hath despyed the worde of the Lorde, & hath broken his commaundemente, that soule therefore shall perishe, & his synne shall be vpon hym. And whyle the chyldren of Israel were in synne, they founde a man that gathered spe-

Deut. xxi. c.

And they that founde hym gatheringe spekes, brought hym vnto Moses and Aaron, and vnto all the congregacion: \* and they put hym in ward, sayinge it was not declared what shuld be done vnto hym. And the Lorde sayde vnto Moses: Let the man dye: and let all the multitude stone hym with stones without the hoste. And all the multitude brought hym without the hoste, and stoned hym with stones, and he dyed as the Lorde commaunded Moses. And the Lorde spake vnto Moses, sayinge: speake vnto the chyldren of Israel and byd them that they make them gardes in the quarters of their garments thowout theyr generacions, and put vpon the garde of the quarters a rybande of pelowe sphe. And the garde shall be vnto you to loke vpon it, that ye maye remember all the commaundementes of the Lorde, and doo them: and that ye seke not after your owne harte, or your owne eyes: after the whiche ye vse to go a whoringe: but ye shall remember rather and doo all my commaundementes, and be holy vnto your God: I am the Lorde your God, which brought you out of the lande of Egypte, for to be your God: I am the Lorde your God.

The. xvi. Chapter.

The. xvi. Chapter.



**A**d \* Cozab the sonne of Izehar, the sonne of Cabath, the sonne of Levi, and Dathan, and Abiram the sonne of Eliab and On the sonne of Beliech, the sonne of Ruben: rose vp before Moses, with other men of the chyldren of Israel, two hundred and fiftie, whiche were Captaynes of the multitude, great and famous men in the congregacion: and they gathered them selues together, agaynst Moses and Aaron, and sayde vnto them: ye make much to doo, sayinge all the multitude are holpe euery one of them, and the Lorde is amonge them. Why heue ye your selues vpon above the congregacion of the Lorde? And when Moses hearde it, he fell vpon his face, and spake vnto Cozab and vnto all his company, sayinge: to morowe the Lorde wyll shewe who are his, who are holy, and who ought to appoche nre vnto hym, and who he hath chosen to cometo hym. They do therefore, take you spyngans, both Cozab and all his company and do spie therein, and put cens in them before the Lorde to morowe.

And the man which the Lorde doth chose, the same shall be holy. Ye make much to do, ye chyldren of Levi. And Moses said vnto Cozab: \* heare ye chyldren of Levi: It is but a smal thyng vnto you that

that the God of Israel hath separated you from the multitude of Israel: and brought you to him selfe, to do the service of the dwelling place of the Lorde, and to stand before the multitude and to minister vnto him: he hath taken the to him and all thy brethren the sons of Levi with thee, and seke ye the office of the priest also: For which cause both thou and all thy company are gathered together agaynst y<sup>e</sup> Lorde. And what is it, that ye murmur agaynst hym?

And Moses sente, and called Nathan, and Abiram the sonnes of Eliab, whiche sayde: We will not come vp. Is it a small thing that thou hast brought vs out of a lande y<sup>e</sup> floweth with mylke and honye, to kill vs in the wilderness, and to ragne ouer vs also? haste thou brought vs vnto a lande that floweth with mylke and honye, and geuen vs inheritance of felices and vyneyardes? Wylt thou pull out y<sup>e</sup> eyes of these men? we will not come vp. And Moses wared very angrie, and sayde vnto the Lorde. Turne not thou vnto they<sup>r</sup> offeringe. I haue not taken so muche as an asse from them, neyther haue I hurt any of them. And Moses sayde vnto Corah: Be thou and all thy company before the Lorde: both thou, they, and Aaron to morowe. And take euery man hym selfe cens, and put cens in them, that ye may offer before the Lorde: euery man of the two hundred and fiftie take his cens, thou also Aaron, that euery one may haue hym selfe cens. And they toke euery man hym selfe cens, and put fyre in them, and layed cens thereon, and stode in the doore of the Tabernacle of witness with Moses and Aaron. And Corah gathered all the congregacion agaynst them vnto y<sup>e</sup> doore of the tabernacle of witness.

And the gloire of the Lorde appeared vnto all the congregacion. And the Lorde spake vnto Moses and Aaron saying: separte your selues from amonge this congregacion, that I may consume them at once. And they fell vpon they<sup>r</sup> faces and sayde. \* O moost myghty God of the spertes of all flesh, if one man hath sinned, wylt thou be wroth with all the multitude? And the Lorde spake vnto Moses, sayinge: speake vnto the congregacion and say: Set you a way from aboute the dwellinge of Corah, Nathan, and Abiram. And Moses rose vp, and wente vnto Nathan and Abiram, and the elders of Israel folowed hym. And he spake vnto the congregacion, sayinge: departe frome the tentes of these wycked men, and touche nothinge of they<sup>r</sup>: lest ye perishe in all they<sup>r</sup> synnes. And so they gate them from the dwellinge of Corah, Nathan and Abiram on euery syde. And Nathan and Abiram came out and stode in the doore of they<sup>r</sup> tentes with they<sup>r</sup> wyues, they<sup>r</sup> sonnes, and they<sup>r</sup> lytle chyldren. And Moses sayde: here by ye shall knowe that the Lorde hath sente me to do all these woorkes, and that I haue not done them of myne owne mynde. If theie men dye the come death of all men, or yf they be vspyt after the vspytacion of all men, then the Lorde hath not sente me. But and yf the Lorde make a newe syngne, and the earth open her mouth, and swa-

lowe them vp with all that they haue: and they go downe quych into hell: then ye shall vnderstande, that these men haue prouoked the Lorde.

And it fortuneth that as sone as he had made an ende of speakinge al these wordes, y<sup>e</sup> ground cloued a sunder that was vnder them: and y<sup>e</sup> earth opened her mouth, and swallowed them vp, and they<sup>r</sup> houses, and all the men that were with Corah, and all they<sup>r</sup> goodes. And they and all that they had, went downe a lyne vnto hell, and the earth closed vpon them: and they perished from amonge the congregacion. And all Israel that were aboute them fled at the crye of them. And they sayde: lest the earth swallowe vs vp also. And there came out a fyre from the Lorde, and consumed the two hundred and fiftie men that offered cens. And the Lorde spake vnto Moses sayinge: speake vnto Eleazar the sonne of Aaron the Priest that he take vp the censers out of the burninge and shatter the fyre here and there, for y<sup>e</sup> censers of these synners are halowed in they<sup>r</sup> deathes: and lette them make of them they<sup>r</sup> beaten plates for a couerynge of the altare. For they offered them before the Lorde, and therefore they are halowed, & they shal be a sygne vnto the chyldren of Israel. And Eleazar the priest toke the beaten censers whiche they that were burnt had offered, and brake them they<sup>r</sup> for a couerynge of the altare, to be a remembrance vnto the chyldren of Israel, that no stranger whiche is not of the seede of Aaron, come nere to offer cens before the Lorde, that it happen not vnto hym: lyke as vnto Corah and hym companye, as the Lorde sayde of hym by the hande of Moses. But on the morowe all the multitude of the chyldren of Israel murmured agaynst Moses and Aaron, sayinge: ye haue hyed the people of the Lorde. And it fortuneth that when the multitude was gathered agaynst Moses and Aaron, they looked towards the Tabernacle of witness. And beholde, when they were entred in to it, the cloude couered it, and the gloire of the Lorde appeared. And Moses and Aaron came before the Tabernacle of witness. And the Lorde spake vnto Moses, sayinge: Set you from amonge this congregacion, that I may consume them quychly. And they fell vpon they<sup>r</sup> faces. And Moses sayd vnto Aaron: take a censur, and put fyre therein out of the altare, and poure on cens, and go quychly vnto the congregacion, that thou mayste obtayne the forgiveness: for the. For there is warthe gone out from the Lorde, and there is a plague begone.

And Aaron toke as Moses commaunded hym and ranne into the myddes of the congregacion and behold, the plague was begonne amonge the people, and he put on cens, and made an attonement for the people. And when he stode betwene the deade and them that were aliv, the plague ceased. They that dyed in the plague were foure thownde and seven hundred: besyde them that dyed aboute the busynesse of Corah. And Aaron went agayne vnto Moses before y<sup>e</sup> doore of the tabernacle of witness, & the plague ceased.

¶ The xvii. Chapter.

g. iiii. Aaron



¶ Every man his rodde, and his name thereon.

**A**nd the Lord spake unto Moses, saying: speake unto the chyldren of Israel: and take of every pynce of the a rodde, after the houses of they fathers, euē twelue rodde: and wyte every mans name vpon his rodde. And wyte Arons name vpon the rodde of Levi: for every rodde is for an house of they fathers. And put them in the Tabernacle of wytnesse, euē in the place where I mete you. And the mans rod whiche I chuse, shall blossom. And I wyll make ceasse from me the grudgingynge of the chyldren of Israel wherby they grudge agaynst you.

And Moses spake vnto the chyldren of Israel, and all the pynces gaue hym every pynce ouer they fathers houses, a rodde, euē twelue rodde: and the rod of Aaron was amonge the rodde. And Moses put the rodde before the Lord, in the Tabernacle of wytnesse. And on the morowe, Moses went into the Tabernacle of wytnesse: and beholde, the rod of Aaron for the house of Levi was budded, & bare blossoms and almonds. And Moses broughte out all the rodde from before the Lord vnto all the chyldren of Israel: and they looked vpon them, & toke every man his rod. And the Lord sayde vnto Moses: byynge Arons rod agayne before the wytnesse to be kepte for a token of the chyldrens rebellion, and that they murmuring may cease from me, and that they dye not. And Moses dyd as the Lord commaunded hym, euē so dyd he. And the chyldren of Israel spake vnto Moses sayinge: beholde, we are wasted awaye and consumed: we all come to nought, who so euer cometh nyr the dwellinge of the Lord, dyeth. Shall we utterly consume a waye?

¶ The xviii. Chapter.

¶ The offer of the Leuites. The synne and the frutes must be geuen them. Arons heritage.

**A**nd the Lord sayde vnto Aaron, & thy sonnes and thy fathers house with the which thou shalt beare the faute of that whiche is done amysse in the holpe place. And thou and thy sonnes with the which thou shalt beare the faute of that whiche is done amysse in your pyncasthode. And the brethren of the trybe of Levi and of they fathers householde thou shalt take vnto the, that they maye be ioyned vnto the and mynstre vnto the: euē vnto the and thy sonnes with the before the tabernacle of wytnesse. They shall wayte vpon the and vpon all the tabernacle: onely let them not come nyr the vessels of the sanctuary and the altar, that they and ye also dye not. And they shall be by the, and wayte on the Tabernacle of wytnesse for all the scrupce of the tabernacle, and let no straunger come nyr vnto you.

Therefore shall ye kepe the holy place and the altar, that there fall no moze wrath vpon the chyldren of Israel: beholde, I haue taken your brethren the Leuites from amonge the chyldren of Israel, whiche as a gyfte of pynce are geuen vnto the Lord, to do the scrupce of the tabernacle of wytnesse. Therefore shall thou and thy sonnes with the take hede vnto your pyncast office

for all thynges that pertaine vnto the aultar, and for al that are within the dayle. And se that ye serue: for I haue geuen your pyncast office vnto you as a gyfte: and therefore the straungers that cometh nyr, must be slayne. And the Lord spake vnto Aaron: beholde, I haue geuen the the keepinge of myne heue offerynge, of all the halowed thynges of the chyldren of Israel. Euē vnto the, I haue geuen them for the anoynting and to thy sonnes, for a dutie for euer. Thys shall be thyne of most holy from the fyze of the aultar. All they sacrifices for all they meate offerynge, synofferynge of trespassofferynge, which they byynge vnto me, are most holy. It is thyne and thy sonnes. In the most holy place shalt thou eate it: and all that are males shall eate of it, let it be holy vnto the. And thys also is thyne: the heue offerynge of they gyftes, thow we out all the waueofferynge of the chyldren of Israel: I haue geuen them vnto the and thy sonnes and thy daughters with the, to be a dutie for euer, and all that are cleane in thy house, shall eate of it, all the fat of the oyle, and all the fat of the wyne and of the corne, which they shall offer vnto the Lord for frutes, the same haue I geuen vnto the. And what so euer is fyfte type in they lande whiche they byynge vnto the Lord shall be thyne, & all that are cleane in thyne house shall eate of it. All dedicate thynges in Israel, shall be thyne. All that breaketh the matryce in all fleshe that men byynge vnto the Lord, whether it be of men or beastes, shall be thyne. After the later the fyfte bozne of man shalt thou redeme and the fyfte bozne of vncleane beastes shalt thou redeme lyke wyse. Those that are to be redeemed, shalt thou redeme from the age of a moneth, for the value of p moneth, namely for fyue cycles after the cycle of the Sanctuarpe. A cycle maketh twente halfpenns. But the fyfte bozne of oren, shepe and goates shalt thou not redeme. For they are holy: therefore thou shalt synnkle they blonde vpon the aultar, and shalt burne they fat vpon the sacrifice for a swete sauoure vnto the Lord. And the fleshe of them is thyne: as the wauebest and the ryght shulder. These are thyne. All p holy heue offerynge whiche the chyldren of Israel offer vnto the Lord, haue I geuen the, and thy sonnes and thy daughters with the, to be a dutie for euer, let it be a salted conuauente for euer: before the Lord, both vnto the and to thy seide with the. And the Lord spake vnto Aaron: thou shalt haue none inheritance in they lande, neyther shalt thou haue any part amonge them. I am thy parte and thy enherytance amonge the chyldren of Israel. Beholde I haue geuen the chyldren of Levi all the tenth in Israel to inheret, for the seruyce whiche they serue in the tabernacle of wytnesse. Neither must the chyldren of Israel henceforth come nyr the tabernacle of wytnesse, lest they beare synne, and dye. But the Leuites shall do the scrupce in the tabernacle of wytnesse and beare they synne. It shall be a lawe for euer in your generacyon that amonge the chyldren of Israel, they possess none enherytance. But the trybes of the chyldren

chyliden of Israel, whych they paye as an heue offering vnto the Lorde, I haue geuen the Leuites to inheryte. And therfore I haue sayde vnto them. Amonge the chyliden of Israel ye shall possesse none inherytaunce. And the Lorde spake vnto Moyses, sayinge: speake vnto the Leuites: and saye vnto them, when ye take of the chylde of Israel the tythes whiche I haue geuen you of them for your inherytaunce, ye shall take an heueofferinge of that same for the Lorde: euen the tenth parte of the tyth. And thys pour heueofferinge shall be rekened vnto you, eue as though it were of the corne of the barne, or out of the fulnesse of the wyne presse. Of thys maner ye shall therfore separte an heueofferinge vnto the Lorde of all your tythes whiche ye receyue of the chyliden of Israel, and ye shall geue therof vnto the Lorde an heue offeringe, whiche shall belonge to Aaron the prest. Of all your gyftes, ye shall take out all the Lodes heueofferinges, euen the fatte of theyr halowed thynges. Therfore thou shalt saye vnto them: when ye haue taken away the fat of it from it it shall be counted vnto the Leuites, as if it were the increase of the corne floze, or the increase of the wyne presse. And ye shall eate it in all places, both ye and your households for it is your rewarde for your seruyce in the tabernacle of wytnesse. And ye shall beare no syn by the reason of it, when ye haue taken frome it the fat of it: neyther shall ye vnhalowe the holy thynges of the chyliden of Israel, lest ye dye.

#### ¶ The xix. Chapter.

¶ Of the red kowe. The lawe of hym that dyeth in the Tabernacle, & of hym also that toucheth any vncleane thyng.

**A**d the Lorde spake vnto Moyses, and Aaron sayinge: thys is the ordynance of the lawe: whiche the Lorde hath commaunded, sayinge: speake vnto the chyliden of Israel that they bynne the red kowe wythout spot, and wherinis no blemyshe, and vpon which neuer came yoke. And ye shall geue her vnto Eleazar the preste, that he make bynne & her wythoute the hoste, and cause her to be slayne before his face. And let Eleazar the preste take of her bloude wyth his spynger, and spynkle it before the Tabernacle of wytnesse seuen tymes. And cause the kowe to be burnt in his sight with her & layne, fleshe and bloude. And the dunge of her shall be burne also. And let the preste take Cedar wood, and plope and purple clothe, and cast it vpon the kowe as she burneth. Then let the preste walche his clothes, and he shall bath his fleshe in water, and then come into the hoste and the preste shall be vncleane vnto the euen.

**B** And he that burneth her, shall walche his clothes in water, and bath his fleshe in water, and be vncleane vntill euen. And a man if he be cleane shall take vp the ashes of the kowe, and put the without the hoste in a cleane place. And it shall be kepte for the multitude of the chyliden of Israel: for a spynklynge water and for an attonement of synne. Therfore he that gathereth the ashes of the kowe, shall walche his clothes, and remayne vncleane vntill euen. And this shall be

vnto the chyliden of Israel and vnto the stranger that dwelleth amonge theym, a statute for euer. \* He that toucheth the deade bodye of any man, shall be vncleane seuen dayes. And he shall purifye hym selfe with this water the thyrde daye and the seuenth daye, and he shall be cleane.

¶ But if he purifye not hym selfe the thyrde daye and the seuenth daye, he shall not be cleane. Who so euer toucheth the corse of any man that is deade, and spynkleth not hym selfe, despyler the dwellinge of the Lorde, and that soule shall be rote out of Israel, because the spynklynge water was not spynkled vpon hym. He shall be therfore vncleane, and his vncleannesse shall remayne vpon hym. This is the lawe of the man that dyeth in a tent: all that come into the tent, and all that is in the tent shall be vncleane seuen dayes. And all the vesselles that be open whiche haue no lyd nor couerynge vpon them shall be vncleane. And who so euer toucheth one that is slayne with a sword in the felde, or a dead person, or a bone of a deade man, or a graue shall be vncleane seuen dayes. Therfore, for an vncleane person they shall take of the burnt ashes of the spynklynge, and cumynge water shall be put therin in a vessel. And let a cleane person take plope and dippe it in the water, and spynkle it vpon the tent, and vpon all the vesselles, and on the soules that were therein, and vpon hym that touched a bone, or a slayne person, or a dead bodye, or graue. And a cleane person shall spynkle vpon the vncleane the thyrde daye & the seuenth daye & the seuenth daye he shall purifye hym selfe, & walch his clothes, and bath hym selfe in water, & shall be cleane at euen. But the man that is vncleane and spynkleth not hym selfe, & same soule shall be destroyed from amonge the congregacyon: because he hath despyled the holy place of the Lorde and the spynklynge water hath not bene spynkled vpon hym, therfore shall he remayne vncleane. And this shall be a perpetuall lawe vnto them. And he that spynkled the spynklynge water, shall walche his clothes. And he that toucheth the spynklynge water, shall be vncleane vntill euen. And what so euer the vncleane person toucheth: shall be vncleane. And the soule that toucheth it, shall be vncleane vntill the euen.

#### ¶ The xx. Chapter.

¶ Of the water of purgation. The people murmure. They haue water euen out of the rocke. Whom denyeth the Atractes passage thowse who remaine. The deathe of Aaron in his robe. Eleazar succeedeth.



**A**d the chyliden of Israel came with the whole multitude into the deserte of Syn in the fyrte moneth, and the people abode at Cadeg. And there died Miriam, and was buried there. But there was no water for the multitude, & they gathered themselves together agaynst Moyses and Aaron. And the people chode wyth Moyses, and spake, sayinge: wolde God that we had perished, when oure brethren dyed before the Lorde. Why haue ye brought the congregacyon of the Lorde vnto thys wyldernes: that both we and our catell shulde dye in it? \* Wherefore haue ye made vs to goe oute of Egypte, to

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dyngge vs into this vnglacions place, which is no place of fede nor of fygge, nor vyne, nor of p<sup>r</sup> granates, neither is there any water to drynke.

**S** And Moyses and Aaron went from the congregacion, vnto the doze of the Tabernacle of wyne, and fel vpon the faces. *And Moyses and Aaron went from the congregacion, vnto the doze of the Tabernacle of wyne, and fel vpon the faces.* And the Lozde spake vnto Moyses, saying: take the rodde, and gather thou and thy brother: Aaron the congregacion together, and speake vnto the rocke before their eyes, and it shall geue forth his water. And thou shalt drynge them water out of the rocke, to geue the company drynke, and they: beastes also. \* And Moyses toke the rodde from before the Lozde, as he commaunded hym. And Moyses and Aaron gathered the congregacion together before the rock, and Moyses sayde vnto them: heare ye rebellions: must we set you water out of this rocke?

*And Moyses toke the rodde from before the Lozde, as he commaunded hym. And Moyses and Aaron gathered the congregacion together before the rock, and Moyses sayde vnto them: heare ye rebellions: must we set you water out of this rocke?* And Moyses lyfte vp his hande, & with his rodde he smote the rocke two tymes, & the water came out abundantly, and the multitude drank and they: beastes also. And the Lozde spake vnto Moyses and Aaron: because ye beleued me not, to sanctifie me in the eyes of the chyldren of Israel, therefore ye shall not drynge this congregacion into the lande which I haue geuen them.

**C** This is the water of stryfe, because the chyldren of Israel stroue wyth the Lozde, and he was sanctified in them. \* And Moyses sent messengers from Cades vnto the kynge of Edom. Thus sayth thy brother Israel: Thou knowest all the trouble that hath happened vs. Our fathers wente downe in to Egypte, and we haue dwelte in Egypte a longe tyme, and the Egyptians vexed vs and our fathers. And when we cryed vnto the Lozde, he heard our voyce, and sent an aungel, and hath set vs vp out of Egypt. And behold we are in Cades, euen in the vppermost curre of thy border. We wyl go nowe thorow thy countrey: but we wyl not go thorow the felde of vngardes, neither wyl we drynke of the water of the fountaynes: we wyl go by the kynges hys waye, and neyther tourne vnto the ryghte hande nor to the lefte, vntill we be past thy countrey. And Edom answered hym.

**D** Thou shalt not go by me: lest I come out agaynst the wyth the swerde. The chyldren of Israel sayde vnto hym: we wyl go by the beaten waye: and yf I and my cattell drynke of thy water, I wyl paye for it, I wyl but onely with out any harme go thorow on my fete. He answered: Thou shalt not go thorow. And Edom came out agaynst hym with much people, and with a myghty power. And thus Edom denyed to geue Israel passage thorow his countrey wherfore Israel turned awaye from hym. And the chyldren of Israel departed from Cades, & came vnto mount Horeb with all the congregacion. And the Lozde spake vnto Moyses and Aaron in mount Horeb by the coite of the lande of Edom, sayinge: Aaron shall be gathered vnto his people, for he shall not come in to the lande,

wherby I haue geuen vnto the chyldren of Israel, because ye disobeyed my mouth at the water of stryfe. Take Aaron and Eleazar his son, and bringe them vp into mount Horeb, and thou shalt stryppye Aaron out of his vestimentes and put them vpon Eleazar his sonne, and Aaron shall be gathered vnto his people, and shall dye there. And Moyses dyd as the Lozde commaunded and they went vp into mount Horeb in the syght of all the multitude. And Moyses toke of Aarons clothes, and putte them vpon Eleazar his son, & Aaron dyed there in the top of the mount. And Moyses and Eleazar came downe out of the mount. When all the multitude sawe that Aaron was dead, they mourned for Aaron thretye dayes, thowowt all the howlders of Israel.

### The xxi. Chapter.

*Chap. xxi. Moyses and Aaron. The xxi. serpentes dryng them. The kynge Schou & Agace ouercome in battayle.*



**A**d when kynge \* Arab the Canaanite whych dwelt toward the south hearde tell that Israel came by the waye that the spies had founde out he foughte agaynst Israel, and toke some of them prysoners. And Israel vowed a vowe vnto the Lozde, and sayde: Yf thou wylt deliuer this people into my hande, I wyl utterly destroye they: Cities. And the Lozde heard the voyce of Israel, and deliuered them the Canaanites. And they destroyed them and they: cities, and called the name of the place: Horeb.

\* And they departed from mount Horeb by the waye of the red see: to compasse the lande of Edom. And the soule of the people fainted by the waye. And the people spake agaynst God and agaynst Moyses: wherfore hast thou broughte vs out of Egypte, for to dye in the wilderness, for here is neither breade nor water, and our soule lotheth this lyght breade. \* Wherfore the Lozde sent fyerpe serpentes amonge the people whiche stonge them: and muche people of Israel dyed. Therfore the people came to Moyses & sayde: we haue synned, for we haue spoken agaynst the Lozde and agaynst the, \* make intercession to the Lozde, that he take awaye the serpentes from vs. And Moyses made intercession for the people. And the Lozde sayde vnto Moyses: make the a fyre serpente, and set it vp for a sygne, that as many as are bitten, maye loke vpon it, and lyue. \* And Moyses made a serpente of brasse, and set it vp for a sygne. And when the serpentes had bitten any man, he behelde the serpente of brasse, and was healed. \* And the chyldren of Israel departed thence, and pricked in

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Oboth. And they departed from Oboth, & pitched at the heapes of Abarim: euen in the wyldernesse which is by the playne of Moab on the east syde. And they remoued thence, and pitched vpon the ryuer of Iarab. And they departed thence and pitched on the other syde of Arnon, which is in the wyldernesse, and cometh oute of the coles of the Amozites: for Arnon is the bozder of Moab, betwene Moab and the Amozites.

Wherfoze it is spoken in the booke of the war of the Lozde, what thyng he dyd in the red see, and in the ryuer of Arnon. And the brade of the ryuer that goeth downe to the dwelling of Ar, and stretcheth vnto the bozder of Moab, frome thence it turneth vnto Beer. The same is Beer of well wherof the Lozde spake vnto Moles: gather the people together, and I will geue them water. Then Israel sange this songe. Arise vp well, synge ye vnto hym. The pipaces dygged this well, the captaynes of the people dygged it, with the teacher, and with theyr stauens.

And from the wyldernesse they went to Watana, and from Watana to Rahabiel, and from Rahabiel to Bamoth, and from Bamoth to the valey that is in the felde of Moab, vnto the top of the hyll that apereth befoze Iesunon. And Israel sent messengers vnto Sehon, kynge of the Amozites, sayinge: \* I will go thowowe thy lande: we wyl not turne into the felde of vncyrtaynes, neyther drynke of the waters of the wel but we wyl go alonge by the kyngeys hye waye, vntill we be passe thy countrey. \* But Sehon wolde geue Israel no lycence to passe thowowe his countrey, but gathered all his people together and went out agaynst Israel into the wyldernesse. And he came to Iadza, and fought agaynst Israel. \* And Israel smote hym in the edge of the sword, and conquered his lande fro Arnon vnto Iabok, and vnto the chyldren of Ammon. For the bozder of the chyldren of Ammon was stronge. And Israel toke all the citeys and dwelt in all the citeys of the Amozites: in hesbon and in all the towne that long therto. For hesbon was the cite of Sehon the kynge of the Amozites whych fought befoze agaynst the kynge of the Moabites, and toke all his lande out of his hande, euen vnto Arnon. Wherfoze they saie in the proverbe: come to hesbon, and let the cite of Sehon be buylte and repaired: for there is a fyre gone oute of hesbon, and a flame from the cite of Sehon, and hath consumed Ar in Moab, and the encryptours of the hye places in Arnon. Wo be to the Moab: a people of Chamos, ye are vndone, he hath put his soumes to fyght, and his daughters to captiuite vnto Sehon the kynge of the Amozites. Their empyre is losse from hesbon vnto Dibon, and we made a wyldernesse euen vnto Aropha, whych reacheth vnto Mediba. And thus Israel dwelt in the lande of the Amozites. And Moles sent to search out Iazer, and they toke the towne belonging therto, and roced out the Amozites that were therein.

And they turned and wente vp towarde Balan. And Og the kynge of Balan came oute agaynst them, he and all his people to fyghte at

Abzel. And the Lozde sayde vnto Moles, feare hym not, for I haue deliuered hym in thy hande and all his people, and his land. And thou shalt do to hym as thou dydest vnto Sehon the kynge of the Amozites which dwelt at hesbon. They smote hym therfoze, and his sonnes, and all his people, vntill there was nothyng lefte hym. And they conquered his lande.

The xxiij. Chapter.

The kynge Balac senteth for Balaam (whose name in the hebrew is Balaam) Balaams alle speakech.



And the chyldren of Israel departed and pitched in the felde of Moab on the other syde of Iordane, ouer agaynst Jericho. And Balac the sonne of ziphor sawe all that Israel had done to the Amozites: and the Moabites were sore astrapde of the people, because they were many, and stode in feare of the chyldren of Israel. And Moab sayde vnto the elders of Madian: now that this company lyche vpon al that are rounde aboute vs, as an ore lycketh vpon the grasse of the felde. And Balac the sonne of ziphor was kynge of the Moabites at that tyme.

He sente messengers therfoze vnto Balaam the sonne of Beor in Bethor (wherhe is by the ryuer of the land of the chyldren of his folke to call hym, sayinge: beholde, there is a people come out of Egypte, and beholde, they couer the face of the earth, and dwell ouer agaynst me. Come now therfoze, and curse this people for my sake. For they are to mygthye for me, yf so peradventure I myght be able to smyte them, yf so to dryue them out of the lande. For I wote that he whome thou blesset, is blesset, and whome thou curset, is curset. And the elders of Moab and the elders of Madian departed, hauinge the rewarde of the soughlapinge in theyr hande. And they came vnto Balaam, and tolde hym the wordes of Balac. He answered them: tary here this nyght, and I will bringe you worde, euen as the Lozde shall saye vnto me. And the Lozdes of Moab abode wth Balaam.

And God came vnto Balaam: and sayde, what men are these with thee? And Balaam sayde vnto God: Balac the sonne of ziphor, kynge of Moab hath sent vnto me, sayinge: behold, there is a people come out of Egypte and couereth the face of the earth: come now therfoze, and curse them for my sake, yf so peradventure I maye be able to ouercome them in battell, and to dryue them oute. And God sayde vnto Balaam. So not thou with them, neither curse the people, for they are blesset. And Balaam rose vp in the morninge, and sayde vnto the Lozdes of Balac: get you vnto your lande: for the Lozde wyl not suffer me to go with you. And the lozdes of Moab rose vp, and went vnto Balac and sayde: Balaam wolde not come with vs. And Balac sente agayne a greater company of Lozdes and more honozable then they: whych came to Balaam, and tolde hym: Thus sayth Balac the sonne of ziphor: oh, lette nothyng let the, but come vnto me, for I will greatly promote the vnto greate honoure, and wyl doo what so euer thou sayest vnto



unto me, come I praye the, curse thys people for my sake. And Balaam answered and sayde vnto the seruauntes of Balac: \* If Balac wolde geue me his house full of silver and golde, I can not go beyonde the wynde of the Lorde my god, to do lesse or more. Howe therfore saye ye here this nyght: that I maye wete, what the Lorde wyll saye vnto me more. And God came vnto Balaam by nyght, and sayde vnto hym: If the men come to call the, ryse vp and go with them, but loke what I saye vnto the, that shalte thou do. And Balaam rose by early, and sabled hys asse, and went with the Lordes of Moab.

And the countenance of God was angry, because he wente. And the aungell of the Lorde stode in the waye agaynst hym, as he rode vpon his asse, and his two seruauntes were with him. And when the asse sawe the aungell of the Lorde stande in the waye, and hauninge a swerde drawen in his hande, the asse turned asyde oute of the waye, and went out into the felde. And Balaam smote the asse, to turne her into the waye.

But the aungell of the Lorde stode in a path betwene the wynepardes, and there was a wall on the one syde, and another on the other. And when the asse sawe the aungell of the Lorde, he wrenched vnto the wall, and thynste Balaams fore vnto the wall, and he smote her agayne. And the aungell of the Lorde went further and stode in a narrowe place, where was no waye to turne, eyther to the ryght hande or to the lyfte. And when the asse sawe the aungell of the Lorde, he fell downe vnder Balaam: & Balaam was wroth, and smote the asse with a staffe. And the Lorde opened the mouth of the asse, and he sayde vnto Balaam: what haue I done vnto the, that thou haste smytten me nowe thys tyme? And Balaam sayde vnto the asse: because thou haste mocked me: I wolde also there were a swerde in myne hande, for euene nowe wolde I kyll the. And the asse sayde vnto Balaam: am not I thynne asse which thou hast rydden vpon since I was borne vnto this daye? Was I euer wont to do so vnto the? he sayde: naye.

And the Lorde opened the eyes of Balaam: and he sawe the aungell of the Lorde standynge in the waye, hauninge a swerde drawen in his hande. He bowed hym selfe therfore, and fell flatte on hys face. And the aungell of the Lorde sayde vnto hym: Wherefore haste thou smytten thynne asse thys tyme? beholde, I cam out as an aduersarye, because thou makest thy waye contrary vnto me, and the asse sawe me, and wente backe from me thys tyme: or elles if he had not turned from me, he had surely slayne the, and slayed her also.

Balaam sayde vnto the aungell of the Lorde: I haue sinned: for I wyl not that thou stdest in the waye agaynst me. Howe therfore if it dysplease the, I wyl turne home agayne. The aungell sayde vnto Balaam, go with the men: but what I saye vnto the, that shalte thou speake. And so Balaam went with the Lordes of Balac. And when Balac heard that Balaam was come, he wente out to mete hym vnto a Citie of

Moab, which is in the border of Arnon, euen in the vtmost coast. And Balac sayde vnto Balaam: dyd I not send for the, to call the? And wherfore camest thou not vnto me? because I am not able to promote the vnto honour? And Balaam made answer vnto Balac: Lo, I am come vnto the. And can I now saye any thyng at all? The worde that God hath put in my mouth, that shall I speake. And Balaam wente with Balac, and they came vnto a citie of Arretes.

And Balac offered oxen and shepe, and sente for Balaam and for the Lordes that were with hym. And on the morow Balac toke Balaam, and brought hym vp into a place of Baal, that thence he myght see the vttermoost parte of the people.

### The xliiij. Chapter.

Balaam blesseth the people.

And Balaam sayde vnto Balac: buyde me here seuen aultars, and prepare me here seuen oxen, and seuen rammes. And Balac dyd as Balaam saide. And Balac and Balaam offered on euery aultar, one ox and a ram. And Balaam sayde vnto Balac: stande by the sacrifice, and I wyl go, yf happye the Lorde wyl mete me: and what so curr he the wetherme, I wyl tell the, and he wente forth alone. But God met Balaam, & Balaam sayde vnto hym, I haue prepared seuen aultars, and haue offered vpon euery aultar, an ox and a ramme. And the Lorde put a saying in Balaams mouth, & sayde go agayne to Balac and saye on this wyse. And when he went agayne vnto hym, lo, he stode by his sacrifice, he and all the lordes of Moab.

And he toke vp his parable and sayde, \* Balac the kynge of Moab hath set me from Mesopotamia out of the mountaynes of the east: saying: come curse Jacob for my sake: come and blesse Israel. Howe shall I curse hym, whom God hath not cursed? or howe shall I blesse hym, whom God hath not blessed? from the top of the rocks I see hym, and from the hylls I beholde hym: lo the people shall dwell by them selues, and shall not be reckened amonge the nacjons. Who can tel the dust of Jacob, and the number of the fourth parte of Israel? I praye God, that my soule maye dye the deathe of the ryghteous, and that my last ende maye be lyke his. And Balac sayde vnto Balaam: what hast thou done vnto me? I set the to curse myne enemyes, & beholde, thou haste blessed them. He answered and sayde: must I not hepe that and speake it, whiche the Lorde hath put in my mouth? And Balac sayde vnto hym: come I praye the wryth me vnto an other place, whence thou mayst see them, and thou shalt see but the vtmost parte of them, and shalte not see them all: curse them out of a place for my sake.

And he brought hym into a felde, where men buyt seuen aultars, and offered an ox and a ram on euery aultar. And he sayde vnto Balac stande here by the sacrifice, whyle I go yonder. And the Lorde met Balaam, and put a worde in his mouth, and sayde: go agayne vnto Balac: and

lac, and sape thus. And when he came to hym: beholde, he stode by hys sacrifice, and the Lozdes of Moab with hym. And Balac sayde vnto hym: what hath the Lozde sayde?

And he toke vp hys parable and answered: epe vnto Balac and heare, and herken vnto me þ sonne of ziphor. \* God is not a man þ he shulde lye, neyther the sonne of a man that he shal be repent: shulde he saie: & not do: or shulde he speake and not make it good: beholde I haue taken vpon me to blesse, for he hath blessed, and it is not in my power to alter it. He behelde no banys in Jacob, nor sawe tranayle in Israel. The Lozde his God is with him, and the presence of þ kyng is amonge them. \* God brought them out of Egypte, he hath strength as an vncorner. There is no sorcery in Jacob, nor soothsayinge in Israel. It is nowe tolde vnto Jacob and Israel, what God hath wrought. Beholde, the people shall epe vp as a lyonelle, and heue vp hym selfe as a Lyon. He shall not lye downe, vntyll he eat of the praye, and drynke the blood of them that are slayne. And Balac sayde vnto Balaam: neyther curse them nor blesse them.

But Balaam answered and sayde vnto Balac: tolde not I the saying, all þ the Lozde speareth, that I must do: And Balac sayd vnto Balaam: come I praye the, and I will bypunge the yet vnto another place, þ peradventure it will please God, that thou mayste thence curse them for my sake. And Balac brought Balaam vnto the toppes of Beor, that boweth towardes þ wyl-dernes of Iesymmon. And Balaam sayd vnto Balac: make me here seuen aulters, and prepare me here seuen oren, and seuen rammes. And Balac dyd as Balaam had sayde, and offred an oren and a ram on euery aultare.

#### ¶ The xxiii. Chapter.

*¶ Balaam prophesyeth of the lye shome of Israel and of the coming of Christ. Balac is angry with Balaam. The destruction of the Amalathites, and of the Kenites.*



And when Balaam sawe that it pleased the Lozde, that he shulde blesse Israel, he went not as he dyd wise befoze to fet southe sayinge: but set hys face towardes the wyldernesse.

And Balaam lyfte vp his eyes, and looked vpon Israel, as he laye accordynge to his trybes, and the spyrte of God came vpon hym. \* And he toke vp his parable and sayde. Balaam the son of Beor hath sayde, and the man whose eye is open hath sayde: he hath sayde, wherhe heareth the wordes of God, and seyth the visyons of the almyghtye: and falleth downe with open eyes.

Howe goodly are thy tentes, O Jacob, and thine habitacions, O Israel: Euen as the valleys are they layd abrode, and as gardenys by ryuers syde: as the tentes which the Lozde hath pryched, and as cypers trees beyde the waters. The water droppeth oute of hys boket, and hys sede shalbe many waters: and his kyng shalbe byer then Agag. And his kyngdome shalbe exalted. \* God brought hym out of Egypt: as the strength of an vncorner is he vnto hym. He shal eate the nacyns his enemyes, and gnawe they

bones, and pearce them thorow with hys arrows. \* He couched hym selfe, and layde downe as a Lyon, and as a lyones, who shal stee hym vp: blessed is he that blesseth the, and cursed is he that curseth þ. And Balac was wroth with Balaam, and smote his handes together: & Balac sayde vnto Balaam: I sente for the to curse myne enemyes, and beholde, þ hast blessed them this tyme. Therfoze nowe get the quickly vnto thy place. I thoughte that I wolde promote the vnto honoure, but loo, the Lozde hath kepte the backe from wroth.

Balaam answered vnto Balac: tolde I not the messengers which thou sentest vnto me, sayinge: \* If Balac wolde geue me hys house full of syluer and golde, I can not passe the worde of the Lozde, to do either good or bad of myne owne mynde. But what the Lozde sayth: þ am I compelled to speake. And nowe beholde, I go vnto my people: come therefore, and I wyl aduertise þ what this people shal do to thy folke in the later dayes. And he toke vp his parable & sayde: Balaam the son of Beor hath sayde the man whose eye is open, hath sayde. He hath sayde that heareth the wordes of God, and hath þ knowledge of the most hygh, and beholdeth the visyon of þ Almyghtye, and that falleth with open eyes: I shall se hym, but not nowe. I shal beholde hym, but not nigh. \* There shal come a starre of Jacob, and epe a scepter of Israel, and shal smyte the costes of Moab and vndermyne all the chyl- dren of Seth. \* And Edom shalbe possessed, and Seir shal fall to the possession of they enemyes and Israel shal domanfully.

Out of Jacob shal come he that shal haue domynon, and shal destrope the remnaunte of the Citye. And when he looked on Amalech, he toke vp his parable, and sayde: Amalech is the fyrste of the nacyns: but hys latter ende shal perpe utterly. And he looked on the Kenites, & toke vp hys parable, and sayde: Stronge is thy dwellinge place, and thou puttest thy nest in a rocke. Nevertheless, the Kenite shal be roted out, vntyll Assur take the prysoner. And he toke vp his parable & sayd: Alas, who shal lye wch God doth this: The shypes also shal come out of the coastes of Italy, & subdue Assur, and subdue Eber, and he hym selfe shal perpe at þ last. And Balaam rose vp, and wente and returned to his place: and Balac also went his waye.

#### ¶ The xxv. Chapter.

*¶ The people comynge to fornicacyon with the daughters of Moab. Whynne theye sinned and Coud. God sheweth to hys people the advantages.*



And Israel dwelt in Sittim and the people begonne to comyt whozome with the daughters of Moab which called the people vnto the sacrifice of they gods. \* And the people dyd eate, and worshipped they goddes, and Israel coupled hym selfe vnto Baal Beor. And the indignacyon of the Lozde was prouoked agaynst Israel, and the Lozde sayde vnto Moses: take all the heades of the people, & hang them vp befoze the Lozde agaynst þ sonne, that

Gen. xlv. b.

Gen. xlv. a.

Gen. xlv. a.

Gen. xlv. a.

Gen. xlv. a.

Gen. xlv. a.

Gen. xlv. a.

Gen. xlv. a.



the wrath of the Lordes countenance maye be turned a waie frome Israel. And Moses sayde vnto the Judges of Israel: every one slaye his men that were ispyed vnto Baal peny.

And beholde, one of the chyldren of Israel came and brought vnto his brethren a Madianitische wyfe in the syghte of Moses, and in the syght of all the multitude of the chyldren of Israel, that theye before the doore of the Tabernacle of wytnesse. And when Phinees the sonne of Eleazar the sonne of Aaron the priest sawe it, he rose vp out of the myddes of the compaigne and toke a weapon in his hande, and went after the man of Israel into the tent, and thrust them thowowe: both the man of Israel and also a woman, euen thowowe the belly of her. And a plague cralled from the chyldren of Israel. And there dyed in the plague. xlii. thousande.

And the Lord spake vnto Moses, saying: Phinees the sonne of Eleazar the son of Aaron the priest, hath turned myne anger away fro the chyldren of Israel, whyle he was gelous for my sake amonge them that I had not consumed the chyldren of Israel in my gelousye. Wherefore I saye: beholde, I geue vnto hym my couenaunt of peace, and he shall haue it, and his seide after hym, euen the couenaunte of the priestes offyce for euer: because he was gelouse for my Goddes sake and made an attonement for the chyldren of Israel. The name of the Israelitche wyfe was Zami the son of Salu, a Lorde of an house and kynred of Simcon. And the name of the Madianitische wyfe that was slayne, was Cozbi the daughter of Zur, a heade ouer the people of an house and kynred of Madian.

And the Lord spake vnto Moses, sayinge: These be the Madianytes, & slayte them, for they trouble you with theyr wyles, which haue beggled you by discreate in the cause of Beor, and in the cause of theyr syster Cozbi the daughter of a lorde of the Madianites, whiche was slayne in the daye of the plague for Beors sake.

### The xxi. Chapter.

The chyldren of Israel are nombred.

And it fortuned that after the plague the Lord spake vnto Moses, & Eleazar the sonne of Aaron the priest sayinge: take the nombre of all the multitude of the chyldren of Israel from twenty yere and aboue thowowe out theyr fathers houses, all that are able to goo to waite in Israel. And Moses and Eleazar the priest spake vnto them in the felde of Moab, by Iordane ouer agaynst Jericho from twenty yere & aboue, as the Lord commanded Moses and the chyldren of Israel, when they were come out of Egypt. And when the eldest sonne of Israel. The chyldren of Ruben: Hanoch, of whome cometh the kynred of the Hanochytes, & Salu of whome cometh the kynred of the Saluytes. Of Issachar cometh the kynred of the Issacharytes, of Carmi. cometh the kynred of the Carmitytes. These are the kynredes of the Rubenytes. And they were in nombre. xlii. thousande seven hun-

dred and thyrty. And the sonnes of Dan: Eliab and the sonnes of Eliab Remuel: Dathan and Abiram. These are Dathan and Abiram, whiche were famous in the congregacion, and a troupe agaynst Moses and Aaron in the compaigne of Cozab, when they stroue agaynst the Lord. And the earth opened her mowche, and swallowed them vp: Cozab also was in the death of that multitude, what tyme the fyre consumed two hundred and fyfety men, and they became a spgne: for withstandinge, the chyldren of Cozab dyed not. And the chyldren of Simcon after theyr kynredes were Remuel, of whome cometh the kynred of the Remuelytes: Jamin of whome cometh the kynred of the Jaminites: Jachin, of whome cometh the kynred of the Jachinytes: of Zarah, cometh the kynred of the Zarahytes. And of Saul, cometh the kynred of the Saulytes. These are the kynredes of Simcon: euen. xlii. thousande and two hundred.

The chyldren of Gad after theyr kynredes were Jephon, of whome cometh the kynred of the Jephonytes: Haggi, of whome cometh the kynred of the Haggites: Suni of whome cometh the kynred of the Sunytes: Of Aseu, cometh the kynred of the Aseuytes: and of Eri, cometh the kynred of the Erites: Of Irod, cometh the kynred of the Irodites. Of Ariel, cometh the kynred of the Arielytes. These are the kynredes of the chyldren of Gad accordyng to theyr nombres forty thousande and fyue hundred.

The chyldren of Iuda, Er and Onan: and Er and Onan dyed in the land of Canaan. But the chyldren of Iuda after theyr kynredes, were Sela, of whome cometh the kynred of the Selanytes: Phares, of whome cometh the kynred of the Pharelytes, Zarah, of whome cometh the kynred of the Zarahytes. And the chyldren of Phares were Heston, of whome cometh the kynred of the Hestonytes: Hamul, of whome cometh the kynred of the Hamulytes. These are the kynredes of Iuda, after theyr nombres. lxvi. thousande and fyue hundred.

The chyldren of Issachar after theyr kynredes were: Thola, of whome cometh the kynred of the Tholaites: Phuna of whome cometh the kynred of the Phunaites: of Jasub cometh the kynred of the Jasubytes, of Simron cometh the kynred of the Simronytes. These are the kynredes of Issachar after theyr nombres. lxiii. thousande and thre hundred. The chyldren of Zabulon after theyr kynredes were Sered, of whome cometh the kynred of the Seredytes: Elon, of whome cometh the kynred of the Elonytes: Jabel, of whome cometh the kynred of the Jabelytes. These are the kynredes of the zabulonytes after theyr nombres: thre score thousande and fyue hundred. The chyldren of Joseph thowout theyr kynredes were Manasse and Ephraim. The chyldren of Manasse: Machir, of whome cometh the kynred of the Machirytes. And Machir begat Gilead, and of Gilead cometh the kynred of the Gileadytes. And these are the chyldren of Gilead: Hieser, of whome cometh the kynred of the Hieserytes: Helech, of whome cometh

commeth the kynred of the Helechites: & Aziel of whom commeth the kynred of the Azielites and Sichem, of whom cometh the kynred of the Sichemites: Simida, of whome commeth the kynred of the Simidites: and Hephher of whom cometh the kynred of the Hephherites. And \*zelaphead the sonne of Hephher had no sonnes but daughters. And the names of the daughters of zelaphead were: Wabela, Acha, Hagla, Welcha & Thirza. These are the kynredes of Wanaasse, and the number of the. lii. thousande & seven hundred.

**E** These are the chyldren of Ephraim after their kynredes. Suthelah, of whom cometh the kynred of the Suthelahites: Berber, of whom cometh the kynred of the Berberites: Eaben, of whom cometh the kynred of the Eabenites. And these are the chyldren of Suthelah: Eran, of whom cometh the kynred of the Eranites. These are the kynredes of the chyldren of Ephraim after they: nombres. xxii. thousande and fyue hundred. And these are the chyldren of Joseph after they: kynredes.

These are the chyldren of Ben Jamin after they: kynredes: Bela of whom cometh the kynred of the Belaites: Isbel, of whom cometh the kynred of the Isbelites: Thiram, of whom cometh the kynred of the Thiramites: Supham of whom cometh the kynred of the Suphamites: Hupham, of whom cometh the kynred of the Huphamites. And the chyldren of Bela were, Ard and Raaman, frome whence cometh the kynred of the Ardites, and of Raaman the kynred of the Raamites. These are the chyldren of Ben Jamin after they: kynredes, & after they: nombres. xlv. thousande and fyve hundred.

**E** These are the chyldren of Dan after they: kynredes: Supham, of whom cometh the kynred of the Suphamites. These are the householdes of Dan after they: kynredes. All the kynredes of the Suphamites were after they: nombres lxiii. thousande, and four hundred.

The chyldren of Aser after the yre kynredes, were Jemna, of whome cometh the kynred of the Jemmites. Jesul, of whome cometh the kynred of the Jesuites: Bzia, of whome cometh the kynred of the Bzites. The chyldrenne of Bzia were Heber of whome cometh the kynred of the Heberites: Walchiel, of whome came the kynred of the Walchielites. And the daughter of Aser was called Sarah. These are the kynredes of Aser after they: nombres. liii. thousande & four hundred. The chyldren of Repehail, after they: kynredes were Jabezziel, of whome came the kynred of the Jabezzielites, Guni, of whome came the kynred of the Gunites: Jeter, of whome came the kynred of the Jeterites: Selem, of whome came the kynred of the Selemites. These are the kynredes of Repehail accordyng to the y: householdes, whose nombre is. xlv. thousande and four hundred. These are the nombres of the chyldren of Israel: fyve hundred thousande, & a thousand seven hundred, and thyrtye.

And the Lorde spake vnto Moyses, sayinge vnto these the lande shall be deuptyd to enheret, accordyng to the number of names. \* To ma-

ny thou shalt geue the mo:re enherytance, and to seue the lesse: to euery trybe shall the enherytance be geuen accordyng to the number the: of. For withstandyng, the lande shall be deuptyd by lotte, and accordyng to the names of the trybes of they: fathers, they shall enheret, accordyng to the lot shall the possession therof be deuptyd betwene many and fewe.

\* These are the nombres of the Leuites, after they: kynredes: Gerson of whome came the kynred of the Gersonites: Cabath of whom came the kynred of the Cabathites: Merari of whom came the kynred of the Merarites. These are the kynredes of the Leuites, the kynred of the Libnites the kynred of the Hezonites: the kynred of the Wabelites: the kynred of the Wulites: the kynred of the Karadites. Cabath begat Amram & Amrams wyfe was called \* Jochebed a daughter of Levi, whiche was bozne vnto Levi in Egypte. And she bare vnto Amram Aaron, Moyses and Miriam they: sister. And vnto Aaron were bozne Nadab and Abihu, Eleazar & Ithamar. \* And Nadab and Abihu dyed when they offered straunge fyre before the Lorde. And after they: nombres, there were \* thye and twentye thousand, all males from a moneth olde and about. For they were not nombred amonge the chyldren of Israel, because there was no enherytance geuen the: amonge the chyldren of Israel.

These are the nombres, when Moyses and Eleazar the p:este nombred the chyldren of Israel in the playne of Moab, fast by Jordan, ouer agaynst Jericho. And amonge these there was not a man of theym, whome Moyses and Aaron nombred, when they tolde the chyldren of Israel, in the wyldernesse of Synay. For the Lorde sayde of them: they shall dye in the wyldernesse, and there was not left a man of them: save Caleb the son of Iephunne, & Joshua the son of Nun.

#### ¶ The xxvii. Chapter.

*The lawe of the heritage of the daughters of zelaphead the land of promys to herue vnto Moyses, in whose head is appoynted Joshua.*

**A**nd the daughters of \* zelaphead the sonne of Heber, the sonne of Siload the sonne of Nachir, the son of Wanaasse: of the kynred of Wanaasse the sonne of Joseph (whose names were Wabela, Acha, Hagla, Welcha, and Thirza) came, and stode before Moyses, and Eleazar the p:este, and before the Lordes, and all the multitude by the doore of the tabernacle of wytnesse, sayinge: our father dyed in the wyldernesse: and \* was not in the compaigne of them that gathered them selues together agaynst the Lord in the congregacion of Corah. But dyed in his owne synne, and had no sonnes. Wherefore then is the name of our father taken awaye from amonge his kynred, because he hath no sonne?

\* True vnto vs therefore a possession amonge the chyldren of our father. And Moyses brought they: cause before the Lord. And the Lorde spake vnto Moyses, sayinge: The daughters of zelaphead spake ryght: thou shalt geue them a possession to enheret amonge their fathers byeth: and shalt turne the enherytance of they: father vnto



unto them. And thou shalt speake vnto the chyldren of Israel, saying: If a man die and haue no so. ye shall turne his inheritaunce vnto his doughter. If he haue no doughter, ye shall giue hys inheritaunce vnto hys brethren. If he haue also no brethren, ye shall geue his inheritaunce vnto his fathers brethren. And if his father haue no brethren, ye shall geue his inheritaunce vnto hym that is nexte to hym of hys kynred, and he shall possesse it. And this shall be vnto the chyldren of Israel a lawe of iudgement, as the Loide hath commaunded Moyses.

**C** And the Loide sayde vnto Moyses: \* get the vp into this mount Abarim, and beholde the land whiche I haue giuen vnto the chyldren of Israel. And when thou hast seene it, thou shalt be gathered vnto thy people also, as Aaron thy brother was gathered. For ye were disobedient vnto my mouth in the desert of Syn, in the streete of the congregacion. Repter dyd ye sanctifie me in the waieres before they eyes. \* That is the water of strete in Cades in the wyldernes of Syn. And Moyses spake vnto the Loide, saying: let the Loide God of the spytes of al flesh set a man ouer the congregacion, whiche maye go out and in before them, and leade them out: in that the congregacion of the Loide be not as theye whiche haue not a shepe herde.

**D** And the Loide sayde vnto Moyses: take Josua the sonne of Nun, in whom is the sprete, and put thynne handes vpon hym, and set hym before Eleazar the preeist, and before all the congregacion: and geue him a charge in their syght. And put of thy ppyple vpon hym, that all the company of the chyldren of Israel maye be obedyente. And he shall stande before Eleazar the preeist, whiche shall aske counsell for hym: \* after the iudgement of Urim before the Loide. And accordyng vnto his worde shall they go out and in, both he and all the chyldren of Israel with hym and all the congregacion. And Moyses dyd as the Loide commaunded hym: and he toke Josua, and set hym before Eleazar the preeist, and before all the congregacion: \* and put his handes vpon hym, and gaue hym a charge, as the Loide commaunded thow the hande of Moyses.

### ¶ The xxviii. Chapter.

¶ What shall be offered on every feaste daye.



At the Loide spake vnto Moyses, sayinge: Commaunde the chyldren of Israel, and saye vnto them: My offerynge and my breadye for my sacrifices whiche are made for a swete

sauiour, shall ye obserue in theyr due season. And thou shalt saye vnto them: \* This is the offerynge whiche ye shall offer vnto the Loide, two lambes of a yere olde without spot daye by daye for a continual burnt offering. One lambe shalt thou offer in the morninge, and the other at euen. \* And thereto the tenth part of an Ephah of flour for a meat offering mingled with beaten oyle cōtēnyng the fourth parte of an hin. It is a dayly burnt offeringe such as was ordeyned in the mount Synai for a swete sauiour, a sacrifice vnto the Loide. And let the dynhoffer

ryng of the same be the fourth part of an hin for one lambe, and in the holy place shalt thou commaunde the wyne to be powred vnto the Loide.

And the other lambe thou shalt offer at euen after the maner of the meate offerynge, and the dynhoffer of the morninge: a sacrifice shalt thou offer for a swete sauiour vnto the Loide. And on the sabboth daye two lambes of a yere olde a peece, and without spot, & two tenth deales of flour for a meat offering mingled with oyle and the dynhoffer thereto. The burnt offeringe of the sabboth muste be done in the selfe sabboth, besydes the dayly burnt offeringe, and his dynhoffer. And in the begynnyng of your monethes, ye shall offer a burnt offeringe vnto the Loide: two yonge bullocks, and a ram, and seven lambes of a yere olde without spot: & the tenth deales of flour for a meate offering mingled with oyle for one bullocke, and two tenth deales of flour for a meate offeringe, mingled with oyle for one ram. And a tenth deale of flour mingled with oyle for a meate offeringe vnto one lambe, for a burnt offeringe and a swete sauiour, and a sacrifice vnto the Loide.

And theyr dynhoffer shall be halfe an hynde of wyne vnto one bullocke, and the thyrde parte of an hynde vnto a ram, & the fourth parte of an hynde vnto a lambe. This is the burnt offeringe of the moneth in his moneth, thow out the monethes of the yere: and one beegote for a syn offeringe vnto the Loide shall be offered, after the dayly burnt offeringe and his dynhoffer. \* And the fourteenth daye of the first moneth, is the passeouer of the Loide. And in the fyfteenth daye of the same moneth is the feast, and seven dayes longe shall vniuersed breade be eaten. In the fyfthe daye shall be an holy conuocacion, ye shall do no maner of seruile worke therein. But ye shall offer a sacrifice for a burnt offeringe vnto the Loide, two yonge bullocks, one ram, and seven lambes of a yere olde, whiche are to you without spot, and let theyr meate offeringe be of flour mingled with oyle: the tenth deales also shall ye offer for a bullocke, & two tenth deales for a ram: one tenth deale shalt thou offer for every lambe of the seven lambes: and an beegote for synne to make an attonement for you.

Ye shall offer these, besyde the burnt offeringe in the morninge, whiche is a continual burnt sacrifice. After this maner ye shall offer thow out the seven dayes: the sode of the sacrifice for a swete sauiour vnto the Loide. And it shall be done besyde the dayly burnt offeringe and hys dynhoffer. And in the seventh daye ye shall haue an holy conuocacion, and ye shall do no seruile worke. Therefore in the daye of your fyfthe frutes, when ye bynge a newe meate offeringe vnto the Loide (accordyng to your woyses, ye shall haue an holy conuocacion, and ye shall do no seruile worke in it: but offer a burnt offeringe for a swete sauiour vnto the Loide, two yonge bullocks, a ram, \* and seven lambes of a yere olde a peece, with theyr meate offeringes of flour mingled with oyle, the tenth deales vnto a bullocke, two tenth deales to a ram, and one tenth deale

deale vnto a lambe thowout the seuen lambes, and an he goate to make an attonement for you. They shall do besyde the continuall burnt offeringe, and hys meate offeringe: and they shall be vnto you without spot, with theyr dynke offerings.

**The xxix. Chapter.**

What must be offered the eighth daye of the first month.

**3** **A**d in the fyfthe daye of the seventh moneth ye shall haue an holy conuocation: \* ye shall do then no scruple worke. For it is a daye of blowing vnto you. But ye shall offer a burnt offeringe for a sweete sauoure vnto the Lorde: one ponge bullocke, one ram, and seuen lambes of a yere olde a yere that are pure. And theyr meate offeringe shall be made of flour mingled with oyle, the tenth deales vnto the bullocke, and two vnto a ram: and one tenth deale vnto one lambe thowout the seuen lambes. And an hegoate for synne to make an attonement for you, besyde the dayly burnt offeringe of the moneth, and hys meate offeringe, and besyde the dayly burnt offeringe and hys meate offeringe and the dynke offerings of the same, whiche must be done accordyng vnto the maner of them for a sauoure of sweetnesse of the sacrifice of the Lorde. \* And ye shall haue the tenth daye of that same seventh moneth an holy conuocation: and ye shall humble your soules, and shall do no manner worke therein. But ye shall offer a burnt offeringe vnto the Lorde for a sweete sauoure: one bullocke, a ramme, and seuen lambes of a yere olde a yere, whiche shall be vnto you without faule. Theyr meate offeringe shall be of flour mingled with oyle the tenth deales to a bullocke, and two to a ramme, and a tenth deale vnto a lambe, thowout the seuen lambes.

An hegoate for synne, besyde the synne offeringe of attonement and dayly burnt offeringe and the meate and dynke offerings that longe to the same. \* And in the fyfteenth daye of the seuen moneth ye shall haue an holy conuocation, & do then no scruple worke, & ye shall kepe a feast vnto the Lorde seuen dayes longe. And ye shall offer a burnt offeringe for a sacrifice of a sweete sauoure vnto the Lorde: thytene bullockes, two rams, and fourtene lambes of a yere olde, whiche shall be without blemyshe. And theyr meate offeringe shall be of flour mingled with oyle the tenth deales vnto euery one of the thytene bullockes, two tenth deales to ether of the rams, & one tenth deale vnto each of ffourtene lambes. And one goate for synne, besyde the dayly burnt offeringe with his meate and dynke offeringe.

And the seconde daye, ye shall offer twelue ponge bullockes, two rams, fourtene pearlyng lambes without spot: and let theyr meate offeringe and dynke offerings vnto the bullockes, rams, and lambes be accordyng to the nombre of them and after the maner. And an hegoate for synne, besyde the dayly burnt offeringe and hys meate and dynke offerings. And the thyrde daye ye shall offer eleuen bullockes, two rams, &

fourtene pearlyng lambes without spot: & let theyr meate and dynke offerings vnto the bullockes, rams, and lambes be after the nombre of them & accordyng to the maner. And there shall be offered an hegoate for synne, besyde the dayly burnt offeringe and hys meate and dynke offeringe.

In the fourth daye ye shall offer ten bullockes, two rams, & fourtene lambes pearlynges and pure: let theyr meate and dynke offerings vnto the bullockes, rams, and lambes be accordyng to the nombre of them and after the maner. And an hegoate for synne, besyde the dayly burnt offeringe and hys meate and dynke offeringe. In the fyfth daye ye shall offer nyne bullockes, two rams, and fourtene lambes of one yere olde a yere without spot. And let theyr meate and dynke offerings vnto the bullockes, rams, and lambes be accordyng to the nombre of them, and after the maner. And an hegoate for synne, besyde the dayly burnt offeringe and hys meate and dynke offeringe.

And in the syxte daye, ye shall offer eght bullockes, two rams, and fourtene pearlyng lambes without spot. And let theyr meate & dynke offerings vnto the bullockes, rams, and lambes be accordyng to the nombre of them, and after the maner. And an hegoate for synne, besyde the dayly burnt offeringe, and hys meate and dynke offerings. In the seventh daye, ye shall offer seuen bullockes, two rams and fourtene lambes that are pearlynges and pure. And let theyr meate and dynke offerings vnto the bullockes, rams & lambes be accordyng to the nombre, and after the maner. And an hegoate for synne, besyde the dayly burnt offeringe, and hys meate and dynke offeringe. In the eght daye, ye shall haue a collection of the feast vnto you, and ye shall do no scruple worke therein. But ye shall offer a burnt offeringe, a sacrifice for a sweete sauoure vnto the Lorde: one bullocke, one ram and seuen pearlyng lambes without spot. Let theyr meate & dynke offerings vnto the bullocke, ram and lambes be accordyng to the nombre, and accordyng to the maner. And an hegoate for synne, besyde the dayly burnt offeringe and hys meate and dynke offerings. These thynges ye shall do vnto the Lorde in your feastes: besyde your vntowes and free will offerings, in your burnt offerings, meate offerings, dynke offerings, and peace offerings. And Moses tolde the chyldren of Israel all that the Lorde commaunded hym.

**The xxx. Chapter.**

Concerning when they shall be kepte, and when not.



And Moses spake vnto the headres of the tribes of the chyldren of Israel sayinge: this is the thing whiche the Lorde hath commaunded. \* If a man vow a vow vnto the Lorde, or sweare an othe to bynde his soule: he shall not go backe with his word: but shall fulfill all that is proceeded out of his mouth.

If a woman also vowe a vowe vnto the Lorde and bynde her selfe beyng in her fathers house: in the tyme of her youth, and her father hear her vowe and bonde whiche she hath made vpon her

h. i. soule



soule, and holde his peace thereto: then all her vowes and bondes whiche she hath made upon her soule, shall stande in effecte. But and if her father forbad her the same daye that he heareth it, none other vowes nor bondes which she hath made upon her soule shall be of valne: and the Lorde shall forgive her, because her father forbade her. If she had an husbande when she vowed or pronounced ought out of her lippes, wherewith she bounde her soule, and her husbande heard it and helde his peace there at the same daye he hearde it, then her vowes and her bondes wherewith she bounde her soule shall stande in effecte. And if her husbande forbade her the same daye that he heard it: and made her vowe whiche she hath upon her of none effecte, and released the opening of her lippes, wherewith she bounde her soule, the Lorde shall forgive her.

But euery vowe of a widow, and of her that is denozed (that they haue bounde their soule with) shall stande in effecte with them. If she vowed in her husbandes house, or bounde her soule with an othe, and her husbande heard it, and helde his peace, and forbade her not, then all her vowes and bondes wherewith she bounde her soule, shall stande. But if her husbande dispauled them, the same daye that he heard them then nothinge that proceedeth out of her lippes in vowes and bondes (wherewith she bounde her soule) shall stande in effecte: for her husbande hath so wiled them. And the Lorde shall forgive her. All vowes and othes that bynde to humble the soule, maye her husbande stablish or breake. But if her husbande holde his peace from one daye vnto another, then he stablisheth all the vowes and bondes whiche she had upon her, because he held his peace the same daye that he hearde them. But if he breake them, after that he hath hearde them, he shall beare her speme hym selfe. These are the ordynances which the Lorde commaunded Moses, betwene a man and his wyfe: and betwene the father and his daughter, beinge yet a damsell in her fathers house.

### The xxxi. Chapter.

The Midianites and Balaam are slaine. The plague is equally deuorsh. A present given of Israel.



3  
100.171.3

And the Lorde spake vnto Moses, sayinge: \* avenge the chyldren of Israel of the Midianites, and afterward shall thou be gathered vnto thy people. And Moses spake vnto the folke, sayinge: Harnesse some of you

vnto warre, and let them go vnto the Midianites, and avenge the Lorde of the Midianites. Let there be chosen a thousand out of euery tribe of Israel, that out of all the trybes ye maye sende some to the warre. And there were taken out of the thousands of Israel, twelue thousande prepared vnto warre, of euery trybe a thousande.

And Moses sente them to the warre, euen a thousande of euery trybe, and with them, Phineas the sonne of Eleazar the priest, and the holie vesselles: and the \* trumpets to blowe were in his hande. And they warred against the Midianites, as the Lorde commaunded Moses, and slue all the males. And they slue the kynges of Midian amonge other that were slayne: namely, Eui and Rekem, Zur and Hur and Reba five kynges of Midian with Balaam, the sonne of Beor, whom they slue with the swerde: And the chyldren of Israel toke all the women of Midian prisoners, and they, chyldren, and spoyled all theyr cattel, and all theyr flockes, and all theyr goodes. And they burnt all theyr ctytes wher they dwelte, and all theyr castels with fyre.

And they toke all the spoyles and all that they coulde catche both of men and bestes. And they brought the captiues and that whiche they had taken and the spoyles vnto Moses and Eleazar the priest, and vnto the company of the chyldren of Israel, euen vnto the hoste that were in the feldeg of Moab by Jordan, ouer agaynst Jericho. And Moses and Eleazar the priest, and all the lordes of the congregacion went out of the host agaynst them. And Moses was angry with the officers of the hoste, with the captaynes ouer thousandes and ouer hundredes, whiche came from the warre and battayle: and Moses sayde vnto them: haue ye saued all the women alvys? beholde, \* these caused the chyldren of Israel to rowe the counsell of Balaam, to commytte a synne agaynst the Lorde, in the busynesse of Beor, and there folowed a plague amonge the congregacion of the Lorde. Nowe therfore, \* slaye all the men chyldren, and the women that haue lyen with men fleshly. But all the women chyldren that haue not liuen with men, kepe a line for your selues. And ye shall remayne without the hoste seven dayes, all that haue kyllid anye persone: \* and all that haue touched any deade bodye, and purifye both your selues and your prisoners the thyrde daye and the seuenth. And spraynle all your raymentes and all that is made of skynnes and all worke of goates heare, and all thynges made of wood.

And Eleazar the priest sayde vnto the men of warre, whiche came from the battayle: this is the ordynance of the lawe whiche the Lorde commaunded Moses, golde, syluer, brasse, and yron, tynne, and leade, and all that maye abyde the fyre, ye shall make it goo thorow the fyre, and it shall be cleane. Auert the se, it shall be spraynled with spraynyng water. And all that suffereth not the fyre: ye shall make go thorow the water. And washe your clothes the seuenth daye, and ye shall be cleane.

And afterwarde come into the host. And the Lorde

Loide spake vnto Moyses, sayinge: take þe same of the prapre that was taken both of the women and of cattel. thou and Eleazar the p̄ste, and the auncient fathers of the congregacyon. And be- ynde it into two partes betwene them that toke the warre vpon them, and went out to battayle and all the congregacyon. And take a porcyon vnto the Loide of the me of warre, which wente out to battayle: one soule of fyue hundred, both of the women, and of the oren, and of the asses, and of the shepe: and ye shal take it of the half and geue it vnto Eleazar the p̄ste, as an heu- offeringe of the Loide.

And of the halfe of the chyldren of Israell, thou shalt take one porcyon of fyfte, of the we- men, of the oren, of the asses, and of þe shepe, and of all maner of beastes: and geue them vnto the Leuites, whiche wayte vpon the habitation of the Loide. And Moyses and Eleazar the p̄ste dyd as the Loide commaunded Moyses. And the boye, and the prapre whiche the men of warre had caughte, was fyue hundred thousande, and lxxv. thousande shepe, and lxxii. thousande oren lxi. thousande asses: and xxxii. thousande soules of women, that had lye by no man. And the halfe whiche was the parte of them that wente out to warre was thre hundred thousande: and seven and chylty thousand & fyue hundred shepe. And the Loides parte of the shepe was fyue hun- dred and lxxv. And the oren were xxxvi. thou- sande, of whiche the Loides parte was lxxii.

And the asses were xxx. thousande and fyue hundred, of whiche the Loides parte was lxi. And the soules of women were xvi. thousande, of whiche the Loides parte was xxxii. soules. And Moyses gaue that summe whiche was the Loides heuofferinge, vnto Eleazar the p̄ste as the Loide commaunded Moyses. And the o- ther halfe of the chyldren of Israell whiche Mo- ses separated from the men of warre, (that is to wete the halfe that pertayned vnto the congre- gacyon) was thre hundred thousand, and xxxvi. thousande and fyue hundred shepe: and xxxvi. thousande oren: and xxx. thousande asses, and fyue hundred and xvi. thousande soules of we- men. And Moyses toke of thys halfe that pertay- ned vnto the chyldren of Israell, one porcyon of fyfte, bothe of the women and of the cattell, and gaue them vnto the Leuites, whiche wayted v- pon the habitation of the Loide, as the Loide commaunded Moyses. And the officers of thou- sandes of the hoste, the captaynes ouer the thou- sandes, and the captaynes ouer the hundredes came forth, and sayde vnto Moyses: Thy ser- uantes haue taken the sum of the men of warre whiche are vnder our auctorite, and there lacke not one man of vs.

We haue therfore broughte a present vnto the Loide whos enymer man founde of iewelles of golde, cheynes, byacelletes, rynges, care rynges, and spangelles, to make an attonement for oure soules befoze the Loide. And Moyses and Eleazar toke the golde of them, iewelles of all manerfashyons. And all the golde of the heu- offeringe that they heurd vnto the Loide, (of

the captaynes ouer thousandes and hundredes) was fyfene thousande seven hundred and fyftep- pycles, for the men of warre had spoyled, euerye man for hym selfe. And Moyses and Eleazar the p̄ste, toke the golde of the captaynes ouer the thousandes, and of the captaynes ouer the hun- dreds, and broughte it in to the Tabernacle of wytnesse, for a memoriail of the chyldren of Is- rael befoze the Loide.

The xxxii. Chapter.

To Nun and Gan and to halfe the trybe of Ma- naſſer, is promysed the possession beyonde the Jordan.

**T**he chyldren of Ruben, and the chy- lden of Gad had an exceeding great multitude of cattel. And when they sawe the lande of Jazer, and flande of Gilead, that it was an apte place for cattell, the chyldren of Ruben and the chy- lden of Gad came and spake vnto Moyses and Eleazar the p̄ste, and vnto the Loides of the congregacyon, sayinge: The lande of Ataroth and Dibon Jazer, and Remuab, Herdon and E- lealeh, Gabam and Bebo and Beon: whiche countrey the Loide smote befoze the congre- gacyon of Israell: is a lande mete for cattell, and we thy seruantes haue cattel: wherfore (sayd they) if we haue founde grace in thy syghte, let thys lande be geuen vnto thy seruantes to possesse, and bypge vs not ouer Jordan.

And Moyses sayde vnto the chyldren of Gad and of Ruben: Shall poure brydren go to warre and ye shall sytte here? Wherfore dyscoyagye ye the parte of the chyldren of Israell: y they shulde not go ouer into the lande, which the Loide hath geuen them? Thus dyd poure fathers when I sente them from Cades Barne to se the lande. For when they wente vp euen vnto the ryuer of Escoll, and sawe the lande: they dyscoyaged the hartes of the chyldren of Israell, that they shulde not goo into the lande, whiche the Loide hath geuen them.

And the Loide was wrothe the same tyme, and swaere, sayinge: None of the men that cam oute of Egypte from twente yere olde and a- boue, shall se the lande whiche I swaere vnto A- braham, Isahar, and Jacob, because they haue not wholpe folowed me: saue Caleb the sonne of Iephune the Kenesye, and Josua the sonne of Nun: for they haue folowed the Loide. And the Loide was angrie wyth Israell, and made them wander in the wyldeynesse fortye yere, vntyll all the generacyon that had done euill in the syghte of the Loide were consumed.

And beholde, ye are rylen vp in your fathers stede, as an encrease of synful men, to augment the fcare wrache of the Loide, towards Israell. For if ye turne away fro after hym, he wyll yet agayne leaue the people in the wyldeynesse, and ye shall destroye all thys folke. And they wente nere hym and sayde: we wyll buyde thepe fol- des here for our shepe and for our cattell, for we are wyltyes for oure chyldren. But we oute selues wyl go ready armed befoze the chyldren of Is- rael, vntyll we haue broughte the vnto their place.

And



And oure chyldren (and what to euer we maye haue) shall dwell in the fenced ctyes, because of the inhabytors of the lande. We wyll not retorne vnto our houses, vntyl the chyldren of Israel haue inheretted, euerie man hys inherytaunce. After they wyll we inheret with them on yonder syde Iordan forwarde, because oure inherytaunce is fallen to vs on this syde Iordan eastwarde.

And Moses sayde vnto them: yf ye wyll do this thynge, and go harnessed before the Lorde to warre, and wyll go all of you in harnesse ouer Jordan before the Lorde, vntyl ye haue caste oute hys enemyes before hym: and vntyl y lande be subdued before the Lorde, then ye shall retorne and be wythout synne before the Lorde, and before Israell: and this lande shalbe your possession before the Lorde. But and yf ye wyll not do so, beholde: ye haue synned agaynst the Lorde: be sure your synne wyll fynde you out.

Nowe therfore, buyde ctyes for your chyldren, and foldes for your shepe, and doo that ye haue spoken. The chyldren of Gad and the chyldren of Ruben spake vnto Moses, sayinge: thy seruantes wyll do as my Lorde commaundeth. Our chyldren, our wyues, our shepe, and our cattell shall remayne here in the ctyes of Silead, *Yosa. iiii. 2* But \* thy seruantes wyll goo all harnessed to warre, and vnto battayle before the Lorde, as my Lorde sayeth. And for theyr lokes Moses commaunded Eleazar the Priest, and Josua the sonne of Nun, and the aunciente fathers of the trybes of the chyldren of Israel: \* Moses sayde vnto them: yf the chyldren of Gad and the chyldren of Ruben wyll go wyth you ouer Jordan, all prepared to fight before the Lorde, then whil the lande is subdued before you, ye shall geue them the lande of Silead to possesse: but and yf they wyll not go ouer with you in harnesse, they shall haue theyr possessions amonge you in the lande of Canaan.

And the chyldren of Gad and the chyldren of Ruben answered, sayinge: as the Lorde hath sayde vnto thy seruantes, so wyll we doo.

*Yosa. xii. 2* \* We wyll goo harnessed before the Lorde into the lande of Canaan: that the possession of oure inherytaunce maye be on this syde Jordan. And Moses gaue vnto the chyldren of Gad, and to the chyldren of Ruben, \* vnto halfe the trybe of Manasse the sonne of Joseph, the kyngdome of Sehon kyng of the Amozites, and the kyngdome of Og: kyng of Basan, the lande wyth the ctyes therof in the costes and Ctyes of the countrey rounde aboute. And the chyldren of Gad buyt Dibon, and Ataroth, and Aroer, and Arctoth, Shophan, Jaaser, and Jegabea, Bethnimea, and Betharan, fenced Ctyes, and they buyt foldes for the shepe.

And the chyldren of Ruben buyt hesbon, Erilah, Kirpatham, Arbo, Baall, Yeon, and turned theyr names, and Sebamia also: \* gaue other names vnto the ctyes whiche they buyted. And the chyldren of Machir: the sonne of Manasse went to Silad, \* toke it and put oute the Amozites that dwelte therein. And Moses gaue Silead vnto Machir the sonne of Manasse,

and he dwelt therein. And \* Jaser the sonne of Manasse went to toke the small townes therof, and called them Manoth Jais. And Robab wet and toke Kenath, and the townes liggng thereto and called it Robab, after hys owne name.

### The xxxiii. Chapter.

The Iourneys of Israel are numbes: they are commaunded to helpe the Canaanites.

**T**hese are the Iourneys of the chyldren of Israel, whiche went out of y land of Egypt wyth theyr armyes vnder the bande of Moses and Aaron. And Moses wrote theyr going out by theyr Iourneys accordyng to the commaundment of the Lorde: euen these are the Iourneys of theyr goinge out. They departed from Rameses the fyftene daie of the fyfthe moneth, on the morowe after \* Passouer: and the chyldren of Israel went out with an hye bande in y sight of all the Egyptians. For the Egyptians buryed all theyr fyfthe boie, whiche the Lorde had smytten amonge them. And vpon theyr goddes also the Lorde dyd excecucion.

And the chyldren of Israel remoued from Rameses, and pitched in Socoth. And they departed fro \* Socoth, and pitched theyr tentes in Etban, whiche is in the edge of the wyldernesse. And they remoued from Etban, and turned agayne vnto \* Bihiroth whiche is before Baalzerphon: and pitched before Migdoll. And they departed from the playne of Egipt: and \* wente thowoe the myddes of the see into the wyldernesse, and went thei dayes Iourney in the wyldernesse of Etban, and pitched in Marah. And they remoued from Marah, and came vnto \* Elim, where were twelue fountayns of water, and .lxx. palme trees, and they pitched there.

And they remoued from Elim, and laye fast by the red see. And they remoued from the red see, and laye in the \* wyldernesse of Sin. And they toke theyr Iourney out of the wyldernesse of Sin, and set vp theyr tentes in Daphsa. And they departed from Daphsa and laye in Alus. And they remoued from Alus, and laye at \* Raphedim, where was no water for the people to drynke. And they departed from Raphedim, and pitched in the \* wyldernesse of Sinai.

And they remoued from the deserte of Sinai, and pitched at the \* graues of Iust. And they departed from the sepulchres of Iust, and laye at \* Hazeroth. And they departed from Hazeroth, and pitched in Rithma. And departed from Rithma, and pitched at Rimon Paraz. And they departed from Rimon Paraz, and pitched in Libna. And they remoued from Libna, and pitched at Rifa. And they Iourneyed from Rifa, and pitched at Rehelatha. And they wente from Rehelatha, and pitched in mounte Saphar. And they remoued from mounte Saphar, and laye in harada. And they remoued from harada, and pitched in Maheloth. And they remoued from Maheloth, and laye at Tabath. And they departed from Tabath, \* pitched at Tharath. And they remoued from Tharath, \* pitched in Mirza. And they went fro Mirza, and

and pitched in Halmona. And they departed fro Halmona, & laye at Moseroth. And they departed from Moseroth and pitched at Bane Jahan. And they remoued from Bane Jahan, & laye at Hozgadgad. And they went from Hozgadgad & pitched in Jathbartha. And they remoued from Jathbartha, and lay at Abzona. And they departed from Abzona, and lay at Ezeon gaber. And they remoued from Ezeon gaber, and pitched in the \* wylbernesse of Sin, whych is Cades.

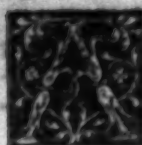
And they remoued from Cades, and pitched in mount Hoz, whych is in the edge of the lande of Edom. \* And Aaron the Preiste wente by in to mounte Hoz at the commaundemente of the Lozde, and dyed there, euen in the fourtyeth yere after the chyldren of Israel were come out of the lande of Egypte, and in the fyfth day of the fyfth moneth. And Aaron was an hundred and. xxiii. yere olde when he dyed in mount Hoz. And kynge Arad the Cananyte, whych dwelt in the south of the lande of Canaan, hearde of the commyng of the chyldren of Israel.

And they departed from mounte \* Hoz, and pitched in zalinona. And they departed from zalinona, and pitched in Phunon. And they departed from Phunon, and pitched in Oboth. And they departed from Oboth, and pitched in Jgchabarim, and towarde the border of Moab. And they departed from \* Jgim, and pitched in Dibon Gad. And they remoued from Dibon Gad, and laye in Almon Diblathaim. And they remoued from Almon Diblathaim, and pitched in the mountaynes of Abarim before Raba. And they departed from the mountaynes of Abarim, and pitched in the feldes of Moab, faste by Jordan: ouer a gappe Jericho. And they pitched by Jordan, frome Beth Haisimoth \* vnto the playne of Sittim in the feldes of Moab.

And the Lozde spake vnto Moles in the feldes of Moab, by Jordan ouer agaynst Jericho saying: speake vnto the chyldren of Israel, and saye vnto them: \* when ye are come ouer Jordan to entre into the lande of Canaan, ye shall dyue out all the inhabytters of the lande before you, and destrope all theyr pyctures, and breake a sunder all theyr pimages of metall, and plucke downe all theyr aultars. And possesse the lande and dwel therein, for I haue geuen you the lande to enioye it. And ye shall deuyde the enherytaunce of the lande by lot amonge your kynredes, \* and geue to many, the more enherytaunce and to the fewer the lesse enherytaunce. And your enherytaunce shalbe in the trybes of your fathers, euerye mans enherytaunce in the place where hys lot falleth. \* But and yf ye wyl not dyue out the inhabytters of the land before you, then those whych ye let remayne of them, shalbe pycked in youre eyes, and darted in youre sydes, and shall vex you in the lande wherein ye dwell. Whereouer, it wyl come to passe, that I will do vnto you, as I thought to do vnto the.

### The. xxxiii. Chapter.

The cosen and boshers of the lande of promyse. Cosen men are assigned to deuyde the lande.



And the Lozde spake vnto Moles, A saying: commaunde the chyldren of Israel, and saye vnto them, when ye come into the lande of Canaan, this is the lande that shall fall vnto your enherytaunce, the lande of Canaan wth her coastes. \* And your southquarter shalbe fro the wylbernesse of Sin: a longe by the coaste of Edom, so that your southquarter reache vpon the syde of the salte see eastwarde: and set a compassse from the southe by to Icrabim: and reache to zinna. And go out from the southe to Cades Barne, and go out also to hazar Adar, and goo alonge to Azimon, and set a compassse agayn fro Azimon vnto the ryuer of Egypte, and shall goo oute at the see.

And let your westquarter be the greete see. B let the same see be your westcoste. And this shal be your northquarter: ye shal compassse your border from the greete see vnto mounte Hoz. And from mount Hoz, ye shall descrybe your border, tyll it come vnto Hemath, & the ende of the coste shalbe at zebada, and the coost shal reache out to ziphon, and goo oute at hazar Enan. This shal be your northquarter.

And ye shal compassse your eastquarter from hazerenan to Sephan. And the coaste shal go downe from Sephan to Ribla on the east syde of Ain. And the same border shal descende and goo out at the syde of the see of Cenereth eastwarde. And then go downe alonge by Jordan, and leane at the salte see. And this shalbe your lande with the coastes therof rounde about.

And Moles commaunded the chyldren of Israel, saying: this is the lande whiche ye shal inherit by lot, and whych the Lozde commaunded to gyue vnto your tribes and an halfe: \* for the trybe of the chyldren of Ruben, accordyng to the householdes of their fathers, and the trybe of the chyldren of Gad, accordyng to theyr fathers householdes, and halfe the trybe of Manasse, haue receyued theyr enheritaunce: two tribes & an half haue receyued theyr enheritaunce on the other syde of Jordan, ouer agaynst Jericho eastward. And the Lozde spake to Moles, saying: these are the names of the men whiche shall deuide the land vnto you: Eleazar the prest, & Josua the sonne of Nun. And ye shall take also a lozde of euerye trybe when ye deuyde the lande. The names of the men are these: Of the trybe of Juda, Caleb the sonne of Iephune. Of the trybe of the chyldren of Simcon, Semuel the sone of Amud. Of the trybe of Ben Jamin, Elidad: the sonne of Cisson. Of the trybe of the chyldren of Dan, the lozde Bucki, the sonne of Jagli.

From amonge the chyldren of Joseph for the trybe of the chyldren of Manasse, the lozde Maniel, the sonne of Ephod. Of the trybe of the chyldren of Ephraim, the lozde Camuel, the son Sephtan. Of the trybe of the sonnes of Zabud, the lozde Elzaphan: the sonne of Parache. Of the trybe of the chyldren of Issachar, the lozde Paltiel: the sonne of Man. Of the trybe of the sonnes of Aser, the lozde Ahihud the sonne of Salomi.

h.iii. Of the



Of the trybe of the chyldren of Reubehall, the lord Bebael, the sonne of Ammihud. These are they whome the Lorde commaunded to burye the enheritaunce vnto the chyldren of Israel in the lande of Canaan.

**The xxx. Chapter.**

*¶ Where the Levites are given cities and suburbs, the cities of refuge. The lawe of manslaughter. For any manne whiche shall no man be condempned.*

*Isa. xli.*

**A**nd the Lorde spake vnto Moyses in the feildes of Moab by Jordai, ouer agaynst Jericho, saying: commaund the chyldren of Israel, & they shal come vnto the Levites of p enheritaunce of theyr possession, & ctyes to dwell in. And ye shall give also vnto the ctyes of the Levites, suburbs harde by theyr ctyes rounde aboute them. The ctyes whiche they haue to dwell in, and the suburbs for theyr cattell, and for theyr possession and all maner of bestes of theyr. And the suburbs of the ctyes whiche ye shall give vnto the Levites, shall reache from the wall of the cite outwarde, a thousande cubites rounde about. And ye shall mea sure without the ctye of the east syde, two thousande cubites. And of the south syde, two thousande cubites. And of the west syde two thousande cubites. And of the north syde two thousande cubites also: and the cite shall be in the myddes. And these shall be the suburbs of theyr ctyes.

*Isa. xli.*

And from amonge the ctyes which ye shall give vnto the Levites, & there shall be syxe ctyes for refuge, whiche ye shall appoynt to that entent, that he whiche killeth, may fflye thither. And to them ye shall adde, xlii. cities mo: so that all the ctyes whiche ye shall give the Levites, may be. xlii. with theyr suburbs. And the ctyes whiche ye shall give, shall be out of the possession of the chyldre of Israel. They that haue many, shall give many. But of them that haue fewe, ye shall take fewe. Euen one shall give of his ctyes vnto the Levites, accordyng to the enheritaunce whiche he enheriteth. And the Lorde spake vnto Moyses, saying: speake vnto the chyldren of Israel, and say vnto them: when ye be come ouer Jordane into the lande of Canaan, ye shall appoynte you ctyes to be ctyes of refuge, for you: that he whiche sleeth a soule vnwares, maye fflye thither. And the ctye shall be to fflye from the auenger of blood, that he whiche killeth, dye not, vntyll he stande before the congregation in iudgement.

*Gen. xlii.  
Isa. xli.*

And of these syxe free ctyes whiche ye shall give, ye shall give thre on this syde Jordane, and thre in the lande of Canaan. And these syxe free ctyes shall be a refuge bothe for the chyldren of Israel, and for the stranger, and for hym that dwelleth amonge you, that all they whiche kyll any person vnwares, maye fflye thither.

*Isa. xli.*

And if any man smyte another with an instrument of iron that he dye, then is he a murderer, and shall dye for it. If he smyte hym with a throwyng stone that a man may dye with, and if he dye, he that smote hym is a murderer, let

the same murderer be slayne therfore. Or if he smyte hym with a handewapon of wood that a man dye with: then if he dye, he is a murderer, let the murderer be slayne therfore.

The Justyce of blood shall slaye the murderer: when he meteth hym, he may slay hym. But if he thrust at hym & of hate, or hurle at hym with laying of wayte, that he dye, or smyte hym with hande of enuye, that he dye, he that smote hym shall dye, for he is a murderer. The Justyce of blood shall slepe the murderer as soone as he fyndeth hym.

But and if he pushed hym by chaunce, and not of hate, or cast at hym with anye maner of thyng, and not of laying of wayte: or cast any maner of stone at hym (that a man may dye with) and save hym not. And he cast it upon hym and he dye, and was not his enemye, neyther sought hym anye harme. Then the congregation shall iudge betwene the sleper and the executer of blood in such cases. And the congregation shall deliuer the sleper out of the hande of the auenger of blood, and the congregation shall restore hym agayne vnto the ctye of his refuge, whither he was fled.

And he shall hyde there vnto the deathe of the hye priest, whiche was anoynted with holy oyle. But and if the sleper come withoute the borders of his principled ctye whither he was fledde, yf the auenger of blood fynde hym without the borders of his free towne, and slepe the murderer, he shall be gylelesse, because he shoulde haue hydden in his free towne, vntyll the deathe of the hye priest, and after the deathe of the hye priest: to retorne agayne vnto the lande of his possession.

These Commandementes shall be a lawe vnto you, for your generacions in all your dwellynge. Whoso euer killeth a soule, the same manslayer muste be slayne hym selfe, thorow & wytnesses. Neither shall one wytnesse aunswere to put a man to deathe. Moreouer ye shall take none amendes for the lyfe of the murderer, whiche is worthe to dye: But he shall be put to deathe.

Also ye shall take no monye of hym that is fledde to a free ctye, that he shoulde come agayne, and dwell in the lande, before the deathe of the hye priest. And se that ye pollute not the lande whiche ye shall dwell in: for blood defyleth the lande. And the lande can none otherwyse be clenfed of the blood that is shedde therein, but by the blood of hym that shedde blood. Defyle not therfore the lande whiche ye shall inhabit, for I am in the myddes thereof: Euen I the Lorde dwell amonge the chyldren of Israel.

**The xxxvi. Chapter.**

*¶ An ordie for the marriage of the daughters of Zelaphean. One of the trybes maye not marrye with another.*



And the auncient fathers of the chyld of Gilead, the sonne of Machir the son of Manasse, of the kynrede of the chyldre of Ioseph came forth & spake before Moyses, & the prynces and auncient fathers of the chyldren of Israel and

and sayde: \* The Lorde commaunded my lorde to gyue the lande to enheryte by lot to the chyldren of Israel. And my lorde commaunded in Gods behalfe, to gyue the enheritaunce of \* zelaphead our brother vnto hys donghters. whō pf any of the sonnes of the other tribes of Israel take to wyues, then shall they enheritaunce be taken from the enheritaunce of our fathers, and shall be put vnto the enheritaunce of the trybe whych they are receyued into: and shall be taken from the lotte of our enheritaunce. And when the pere of Iubyle of the chyldren of Israel commeth, then shall they enheritaunce be put vnto the enheritaunce of the trybe wherein to they are receyued: and so shall they enheritaunce be taken awaye from the enheritaunce of the trybe of our fathers.

And Moses commaunded the chyldren of Israel, accordynge to the worde of the Lorde, saying: the chyldren of the trybe of Joseph haue sayde well. This therfore doth the Lorde commaunde the donghters of zelaphead, saying: \* let them be wyues, to whome they them selfe thynke best, onelye to the kynrede and trybe of they father: shall they mary, so shall not the enheritaunce of the chyldren of Israel remoue fro trybe to trybe, when the chyldren of Israel abyde every man in the enheritaunce of the trybe of hys fathers.

And every donghter that possesseth any enheritaunce in any trybe of the chyldren of Israel, shall be wyfe vnto one whiche is of the kynrede of the trybe of her father, that the chyldren of Israel maye enioye euerye man the enheritaunce of hys father. Neyther ought the enheritaunce to goo from one trybe to an other: but every one of the trybes of the chyldren of Israel must abyde in hys owne enheritaunce.

And as the Lorde commaunded Moses: euen so dydde the donghters of zelaphead. And Mahela, Thirza, Hagla, Milcha, & Noa were maryed vnto they fathers brothers sonnes, whiche were of the kynredde of the chyldren of Manasses: the sonne of Joseph, and so they enheritaunce remaryed in the trybe of the kynred of they father.

These are the commaundementes and lawes whiche the Lorde commaunded by the hande of Moses, vnto the chyldren of Israel in the felde of Moab: by Jordane ouer agaynst Jericho.

(,)

The ende of the fourth booke of Moses, called in the hebrue Masse-dabber: and in the Latyn Numeri.

## The fyfth booke of

Moses, called in the hebrue Elledab-debarim, and in the Latyn, Deuteronomium.

The fyfth Chapter.

A booke repeatall of thynges done before.



These be the wordes which Moses spake vnto all Israel, on the other syde Jordan in the wyl-bernesse: in the playne ouer agaynst the red see, betwene Pharaam and Chophel, Laban, Harerot, & Disahab, eleuen dayes iourney fro Horeb vnto Cades barne, by mount Seir. And it fortuned the fyfthe daye of the eleuenth moneth in the .xl. pere that Moses spake vnto the chyldren of Israel accordynge vnto all that the Lorde had gyuen him in comaundement vnto them, after that he had syncten \* Syhon the kynge of the Amoytes which dwelt in hesoon, and Og kynge of Basan, which dwelt at Ashtaroth in Edrai. On the other syde Jordan in the lande of Moab beganne Moses to declare thys lawe, saying: the Lorde our God spake vnto vs in Horeb, saying: ye haue dwelt longe ynough in this mount, departe therfore and take poure iourney, and go vnto the hyll of the Amoytes, and vnto all places nye therunto: both vnto the playne and hylls and dales: to the south, to the sees syde, to the lande of Canaan, and vnto Libanon: euen vnto the great ryuer Euphrates.

Beholde, I haue set that lande befoze you: go in and \* possesse the lande whiche the Lorde swaie vnto your fathers Abrahā, Isahac, and Jacob, to gyue vnto them and they seed after them. And I spake vnto you the same season, saying: I am not able to beare you my selfe alone. For the Lorde your God hath multiplyed you: and beholde, ye are this daye as the starres of heuen in nombze (the Lorde God of your fathers make you a thousand tymes so many mo as ye ar, & blesse you, as he hath promysed you) how can \* I my self alone beare the subzaunce, charge and tryfe that is amonge you / byynge (from amonge you) men of wylidome and of vnderstandynge, and experre, accordynge to poure trybes, and I wyl make them rulers ouer you.

And ye answered me and sayde: that whych thou hast spoken is good for vs to do. And so out of your trybes I toke the captaynes, (men of wylidome: and that were experre) and made them rulers ouer you, captaynes ouer thousand.

h. iii

des, and



des and ouer hundredes, ouer fyfty, and ouer x. and offycers amonge your trybes.

**C** And I charged your Iudges that same tyme, sayinge: heare the cause of youre brythen, and iudge ryghtously betwene euery man and his brother, and the stranger that is wth hym. So that ye knowe no fautes in iudgement: \* but heare the small as well as the greates, and be a frayde of no man, for the iudgement is Gods. And the cause that is to \* harde for you, bypynge vnto me, and I wyll heare it. And I commaunded you the same season, all the thynges whiche ye shulde do. And when we departed from Horeb, we wente thowwe all that greates and terrible wilderness, as ye haue sene alonge by the way of the hyll of the Amozites, as I Lord our God commaunded vs, and came to Cadis barne.

**D** And I sayde vnto you: Ye are come vnto the hyll of the Amozites, whiche the Lord our God wyl gyue vnto vs. Beholde, the Lord thy God hath let the lande before the: go vp and conquer it, as the Lord God of thy fathers hath sayde vnto the: \* feare not, neither be discoraged. But ye came vnto me euery one and sayde: we wyl sende men before vs, to seache vs out the lande and to bypynge vs worde agayne, what way we must go vp by, and vnto what cytyes we shall come. And the sayinge pleased me well, and I toke twelue men of you, of euery trybe one.

Which departed, and went vp into the hye cost trey, and came vnto the ryuer Escol, & seached it out, and toke of the frute of the lande: <sup>(to declare the plentifulnesse thereof)</sup> in theyr handes, and brought it vnto vs, and brought vs worde agayne, and sayde: it is a good lande, whiche the Lord our God doth gyue vs.

**E** Notwithstandyng, ye wolde not consent to go vp, but were disobedient vnto the mouth of the Lord your God, and murmured in your tentes, and sayd: because the Lord hated vs, therfore hath he brought vs oute of the lande of Egypte, to deliuer vs into the hande of the Amozites, and to destroye vs. how shall we go vp? Our brythen haue discoraged our hertes, sayinge: \* the people is greater and taller then we, and haue cyties great and walled, enen vnto beaues, and moreover we haue sene the sonnes of the Enakims there. And I sayde vnto you: bryde not, nor be afrayd of the. The Lord your God whiche goeth before you, he shal fyght for you, accordyng to all that he byd vnto you in Egypte before your eyes. In the wilderness also thou hast sene howe that the Lord thy God bare the, enen as a man doth beare his sonne in all the waye whiche ye haue gone by, vntill ye came vnto this place. And yet in this thyng ye byd not beleeue the Lord your God. he went in the waye before you, to seache you out a place to pitch your tentes in, & in fyre by nyght, & ye myght se what way to go, & in a cloude by day.

And the Lord hearde the voyce of your woordes, and was wroth, and sware, sayinge: \* there shall not one of these of this forward generation, se the good lande whiche I sware to gyue vnto youre fathers, save Caleb the son of

Jephune, he shall see it, and to hym wyl I gyue the lande that he hath troden vpon, and to hyr chyldren, because he hath folowed the Lord:

**F** The Lord was angry with me, lyke wise for your sakes, sayinge: thou shalt not go in thither. But Iosua the sonne of Nun whych stanneth before the, shall go in thither. Golden him therefore, for he shall cause Israel to inheret the lande. \* Moreover, your chyldren which ye said shulde be a pray, and your sonnes which in that day had no knowledge betwene good and euyl, they shall goo in thither, and vnto them wyl I gyue it, and they shal enioye it. But as for you: turne your faces, and take your iourneys into the wilderness: enen by the waye of the red see. Then ye answered & sayde vnto me: \* We haue sinned agaynst the Lord: we wyl go vp, and fyghte, accordyng to all that the Lord our God commaunded vs.

And when ye had gyde on euery man bys weapons of warre, beholde, ye were redy to go vnto the hyll. And the Lord sayde vnto me: saye vnto them that they go not vp, & that they fyght not, for I am not amonge you: lest ye fall before your enemyes. I tolde you therefore, and ye wolde not heare, but disobeyed the mouth of the Lord, and went presumptuously vp into the hyll. And the Amozites whiche dwelt in that hyll came out agaynst you, and chased you (as bees vse to do) and smot you in Seir, enen vnto Horeb. And ye came agayne, and wepte before the Lord: but I Lord wolde not heare your voyce, nor gyue you audience. \* And so ye abode in Cadis a longe season, accordyng vnto the tyme ye remayned in other places.

#### Chapter.

<sup>(That which was done from the tyme they departed from Cadis barne, vnto the battayl agaynst the hyr: ges Geron and Og.)</sup>

**G** he we \* turned our face, and toke our iourney into the wilderness, enen by the waye of the redde see, as the Lord spake vnto me. And we compassed mount Seir a longe tyme. And the Lord spake vnto me, sayinge: Ye haue compassed this mountayne longe ynough, turne you northwarde. And warne thou the people, sayinge: ye shall go thowwe the coast of your brythen the chyldren of Esau whiche dwell in Seir, and they shall be afrayde of you: Take ye good heed vnto youre selues therefore. Ye shal not prouoke them, for I wyl not gyue you of theyr land, no nor so much as a fote brydd. \* because I haue gyuen mount Seir vnto Esau to possesse, ye shal bye meat of them for money to eate, and ye shal procure water of them for money to drynke. For the Lord thy God hath blessed the in all thy workes of thy hande. he knewe thy entrynge into this great wilderness this fourtye yeres, and I Lord thy God hath be with the, so that thou hast lacked nothyng. And when we were departed from our brythen the chyldren of Esau whiche dwell in Seir, the playne way from Elath, and from Eyon Gaber, we turned and went by the way of the wilderness of Moab. And the Lord sayd vnto

unto me: \* Thou shalt not fyght agaynst the Moabites, neyther prouoke them to batell, for I wyl not geue the of the lande to possesse, because I haue geuen it vnto þe children of Loth to possesse. The terrible people the \* Emims dwelt therein in tymes past, a people great, many and tall, as the Enakims, whiche also were taken for gyautes as the Enakims: whom the Moabites call Emims. The Horims dwelt in Seir before tyme, whose possession the chyldren of Esau occupied, and destroyed them before them, and dwelt in the lande: as Israel byde vnto the lande of hys possession, whiche the Lozde gaue them.

**C** Nowe tyme by sayde I and get you ouer the ryuer zared: and we went ouer the ryuer zared. The space in which we came from Eades barne vntill we were come ouer the ryuer zared was: xxxviij. yerres, vntill all the generacyon of the men of warre were wasted out from among the hoste, as the Lozde sware vnto them. \* For in dede the hande of the Lozde was agaynst them, to destroy them from among the hoste, tyl they were consumed. And so it came to passe, that all the men of war were consumed and deade from amonge the people. And the Lozde spake vnto me, saying: Thou shalt go thowowe. At the cost of Moab thys daye: and when thou comest nye vnto the chyldren of Ammon, thou shalt not lay sege vnto them, nor moue warre agaynst them.

**D** For I wyl not geue the of the lande of the chyldren of Ammon a possession: but I haue geuen it vnto the chyldren of Loth to possesse. That also is taken for a lande of gyautes, and gyautes dwelt therein in olde tyme whom the Ammonites call zanzumims. \* A people that was great, many and tall, as the Enakims.

But the Lozde destroyed them before them, and they succeeded them in the inheritaunce & dwelt in the lande: as he byd for þe chyldren of Esau which dwelt in Seir, when he destroyed þe Horims before them: they conquered they: possession, and dwelt in the lande vnto thys daye. And the Ruims which dwelt in hazarim euen vnto Aza, the Capthozims which came out of Capthoz destroyed them & dwelt in their stead.

**E** Kysle vnto the ryuer Arnon. Beholde, \* I haue geuen into thy hande Sehon þe Amozite kyng of helbon, and his lande. So to therfoze and conquer, and prouoke hym to batell. Thys daye wyl I begynne to send the feare and drede of the, vpon all nacjons that are vnder all the heuen: so that they whiche here speake of the shal tremble and quake before þe. And so I sent messengers out of the wyldernes of Iardemoth vnto Sehon kyng of helbon, with wordes of peace, sayinge: \* I wyl go thowowe thy lande I wyl go alonge by the hye waye: I wyl neyther turne vnto þe right hande nor to the lefte. Thou shalt sell me meate for money for to eat, and geue me water for money for to drynke: Only graunt me, that I may go thowowe on my fote (as the chyldren of Esau whiche dwelt in Seir, and the Moabites which dwelt in Ar, byd vnto me) vntill I be come ouer

Jordan, into the lande whiche the Lozde oure God geueth vs. But Sehon the kyng of helbon wolde not let vs passe by hym, for the Lozde thy God hardened his spete, and made his heare tough, because he wolde deliuer hym into thy hande, as it is come to passe thys daye.

And the Lozde sayde vnto me: beholde, I haue begonne to set Sehon and his land before the: go to and conquer, and possesse hys lande. \* Then both Sehon and all his people came out agaynst vs to fyght at Iaze. And the Lozde set hym before vs, and we smote hym, and his sons and all hys people. And we toke all hys ctyes, the same ceason and slewe the men, women, and chyldren of all the ctyes, & let nothing remayne, save the catell only we caught vnto our selues, and the spoyle of the ctyes which we toke from Aror which is by the bynke of the ryuer of Arnon, and from the ctye that is in the ryuer, vnto Gilead: there was not one ctye so strong for vs. The Lozde our God deliuered all vnto vs. only vnto the land of the chyldren of Ammō thou camst not, nor vnto euery place of the ryuer Jabbok, nor vnto the ctyes in the mountaynes, nor vnto whatsoeuer the Lozde oure God forbad vs.

#### The iij. Chapter.

**E** Thynges & chaunges from the upstart of the two kyns Sehon and Og vnto the destruction of Iacob in the lande.

**I**hen we turned & wylt by the way to Basan. \* And Og the kyng of Basan came out agaynst vs, he and all his people to batell at Edrai. And þe Lozde sayd vnto me: feare hym not, for I wyl deliuer hym, and all hys people, and his lande into thy hande, and thou shalt do vnto hym, as thou dydest vnto Sehon kyng of the Amozites, whiche dwelt at helbon. And so the Lozde oure God deliuered into our handes, Og also the kyng of Basan and all his folke. And we smote hym, vntill none was left him alue. And he toke all his ctyes the same ceason: neyther was there a ctye which we toke not from them: euen the scoze ctyes thowowe out all the regyon of Argob, the kyngdome of Og in Basan. All these ctyes also were made stronge wth hye walles, gates and barres, besyde vnwalled townes a grete many. And we utterly destroyed them, as we byd vnto Sehon kyng of helbon, byngynge to noughte all the ctyes, wth men, women, and chyldre. But all the catell and the spoyle of þe ctyes, we caught for our selues.

And thus we toke the same ceason, out of the hande of two kynges of the Amozites, the lande that was on the other syde Jordan from the ryuer of Arnon vnto mount Hermon (which Hermon the Sidoncal Sirion, and the Amozites call it Senir) all the ctyes that laye in þe playne and all Gilead and all Basan vnto Salecha & Edrai, ctyes of the kyngdome of Og in Basan. For onely Og kyng of Basan remayned of the remnaunte of þe gyautes, whose bed was a bed of yron. And is it not yett at Rabah amonge the chyldren of Ammon: ix. cubytes dothe þe length ther of conteyne, and foure cubites the bredth of



it after the cubite of a m. And so we conquered this lande the same tyme, from Arer whychis by the ryuer of Arnon, vnto halfe mount Gilead, and the cities therof gaue I vnto the Rubenites and Gaddites. And the rest of Gilead, and all Basan of the kyngdome of Og, gaue I vnto the halfe tribe of Manasse: euen all the region of Argob with all Basan: which is called the lande of giants. Jair the sonne of Manasse toke all the region of Argob, vnto the coles of Geshuri and Maachati, and called them after his owne name: Basan haueyth Jair vnto this daye. And I gaue Gilead vnto Machir.

And vnto the Rubenites & Gaddites I gaue halfe Gilead vnto the ryuer of Arnon, halfe the valey and beyond, euen vnto the ryuer Iabock, whych is the border of the chyldren of Amyn: the playne also (of the wyldernesse) and Jordan & the coast therof, from Eneroth euen vnto the see whiche is in the playne, euen the salt see vnder the springes of the byll, eastwarde. \* And I commaunded you the same tyme sayinge: the Lorde your God hath geuen you this lande to enioye it: ye shal go harnessed before your brethren the chyldren of Israel al that are mete for the war. Your wyues onely, your chyldren, and your cattell (for I wrote that ye haue muche cattell) shal abyde in your cities, whiche I haue geuen you, vntyll the Lorde haue geuen rest vnto your brethren as well as vnto you, and vntyll they also haue conquered the lande, which the Lorde your God hath geuen them beyonde Jordan: and the shal ye retourne agayne, euerpe man vnto his possession whiche I haue geuen you.

And I warned Iosua the same tyme, saying: thyne eyes haue sene al that the Lorde your God hath done vnto these two kynges, euen so shal he do vnto all kyngdoms whither thou goest. Ye shall not feare them, for the Lorde your God, he shall fyght for you. And I besought the Lorde the same tyme, saying: O Lorde God, I haue begonne to shewe thy seruauent thy greatnesse and thy myghty hande, for elles where is there a God in heuen or in earth, that can do after thy wyshes, and after thy power: let me go ouer and se the good lande that is beyonde Jordan that goodly mountayne, and Libanon.

But the Lorde was angrie wth me for your sake, and wolde not heare me. And the Lorde sayd vnto me: be content, speake nomore vnto me of this matter. \* Set the vp into the top of the byll, and lyfte vp thyne eyes westwarde, northwarde, southwarde, and eastwarde, and behold it with thyne eyes, for thou shalt not go ouer this Jordan. But charge Iosua: and courage hym, and bolden hym. \* For he shall go before this people, and he shall deupe vnto them the lande whiche thou shalt se. And so we abode in the valley ouer agaynst the house of Deoz.

The. iij. Chapter.

As exhortation to geue by: agaynst hebe vnto the lawe. Images may not be made to worship. The this copies of refuge.

Ad nowe herken O Israel vnto the ordinaunces and lawes whiche I teache you for to do them, that so ye maye lyue and

go in and conquer the lande, whych the Lorde God of your fathers geueth you. \* Ye shall put nothynge vnto the word whych I commaund you, neyther do oughte therefrom, that ye maye kepe the commaundmentes of the Lorde your God whiche I commaunde you. Your eyes haue sene what the Lorde dyd vnto Baal Deoz: for all the men that folowed Baal Deoz, the Lorde your God hath destroyed from amonge you.

But ye that cleaue vnto the Lorde your God, at anye tyme one of you this day. Behold, I haue taught you ordinaunces and lawes, such as the Lorde my God commaunded me, that ye shoulde do euen so in the lande, whither ye go to possesse it. Kepe them therfore and do them, for that is your wysdome and vnderstandyng in the syght of the nacions: that they maye heare all thes ordinaunces, and saye: Surely it is a wyse and vnderstandyng people: it is a great nacyon.

For what other nacyon is so great, that God des come so nye vnto: as the Lorde our God is nye vnto vs, in all thynges: as ofte as we call vnto him. Ye and what nacyon is so great, that hath ordinaunces and lawes so ryghteous, as all this lawe whiche I set before you this daye. \* Take hede to thy selfe therfore, & kepe thy soule diligently, that ye forget not the thynges which thyne eyes haue sene, and that they departe not out of thyne herte, all the dayes of thy lyfe: but teache them thy sonnes and thy sonnes sonnes. Specially the daye that thou stodest before the Lorde thy God in Horeb, when the Lorde sayde vnto me: gather me the people together, & I will make them heare my wordes, that they maye learne to feare me al the dayes that they shall lyue vpon the earth: and that they maye teach theyr chyldren: ye came: and stode also vnder the byll and the byll burnt with fyre: euen vnto the myddes of heuen, and there was darknesse, cloudes and myst. And the Lorde spake vnto you out of the myddes of the fyre, and ye heard the voyce of the wordes: but sawe no Image, saue heard a voyce onely. And he declared vnto you his couenaunt which he commaunded you to do, euen ten verles which he wrote vpon two tables of stone. And the Lorde commaunded me that same reason, that I shoulde teache you ordinaunces and lawes, whych ye ought to do in the lande whither ye go to possesse it.

Take therfore good hede vnto your selues, as pertainyng vnto your soules, for ye sawe no maner of ymage in the day that the Lorde spake vnto you in Horeb out of the myddes of the fyre: lest ye make your selues and make you a graue ymage and picture of any maner of fygure: the lykenesse of man or woman, the lykenesse of any maner of beast that is on earth, or the lykenesse of any maner fethered soule that flyeth in the ayre: or the lykenesse of any maner wyrm that creepeth on the earth, or the lykenesse of any maner fyre that is in the waters beneth the earth.

\* Ye and lest thou lyfte vp thyne eyes vnto heuen, and when thou seest the lone the mone and starres with all the hoste of heauen, shouldest be decepted, and shouldest worshyp & serue the thynges,

ges, whiche the Lorde thy God hath made to serue all nacjons vnder the whole heauen.

But the Lorde hath taken you and brought you out of the pson soynace: euen out of Egypte to be vnto hym a people and inheritaunce as he hath sayde. Furthermore, the Lorde was angrie with me for your wordes, and swore that I shulde not go ouer Iordane, and that I shuld not go in vnto that good lande, whiche the Lorde thy God geueth thee to inheritaunce. \* But I must dye in this lande, and shal not go ouer Iordane. But ye shall go ouer, & conquer that good lande. Take heed vnto your selues, that ye forget not the appointment of the Lorde your God which he made with you, and that ye make you no graue ymage, nor any picture that the Lorde thy God hath forbydden the: For the Lorde thy God is a consuming fyre, and a gelous God.

If thou dost beget chyldren and chyldrens chyldren, and when ye haue dwelt in the lande, ye do wickedly, and make any maner of grauen ymage & worke euell in the syght of the Lorde thy God, to prouoke hym to angrie, I call heauen and earth to recorde agaynst you this daye, that ye shal shoute perperlye from of the lande, whither ye go ouer Iordane to possesse it: ye shal not prolonge your dayes therein, but shal vnterly be destroyed. And the Lorde shall scatter you amonge the nations, and ye shal be left fewe in nombre amonge the people, whither the Lorde shal bring you: and there ye shall serue goddes whiche are the worke of mans hand, wood and stone, whiche neyther se, nor heare, nor eate, nor smell. And there thou shalt see the Lorde thy God: and shalt fynd him, & thou shalt see hym with all thine herte, and with all thy soule. When thou arte in tribulation, & when all these thynges (that be here spoken of) are come vpon thee, euen in the later dayes, & shalt retourne agayne to the Lorde thy God, and be obedyent vnto his voyce. For the Lorde thy God is a mercifull God: he wyl not forsake thee, neither destroye thee: nor forget the appointment of thy fathers, whiche he swore vnto them.

For aske of the dayes that are past, whiche were before thee, sence the daye that God created man vpon the earth, and (aske) fro the onelyde of heauen vnto the other, yf euer there came to passe suche a great thyng, or whether any suche lyke thyng hath bene hearde. Wyl euer a nacjon heare the voyce of God speakynge out of the myddes of a fyre, as thou hast heard, and yet lyued? yf euer wheter God assayed to go & take hym a people from amonge nacjons thow we temptacions, spgnes, wonders, warre, a myghty hande, a stretched out arme, & thow we geat syghtes, accordyng vnto al that the Lorde your God byd vnto you in Egypt before your eyes?

Vnto the it was shewed, that thou mightest knowe, howe that the Lorde he is God, and that there is none other but he. Out of heauen he made the heare his voyce, that he myght nourture the, & vpon earth he shewed the his great fyre, and thou heardest his voyce out of the myddes of fyre. And because he loued thy fathers,

he chose they: seer after them, and broughte the out in his syght, and with hym myghty power out of Egypt: to thrust out nacjons great and myghty then thou, before thee, & to bringe the in, and to gyue the they: lande to inheritaunce: as it is come to passe this daye.

Understande therfore this daye, and tourne it into thine harte, that the Lorde, he is God in heuen aboue, and vpon the earth beneath: neither is there any other. Thou shalt kepe therfore his ordynances, and his commaundementes whiche I commaund the this daye, that it may go well with the and with thy chyldren after the, & that thou mayst prolonge thy dayes vpon the erth, whiche the Lorde thy God geueth thee thy lyfe longe. \* Then Moyses seuered thre cyties on the other syde Iordane toward the sonne rysynge: he shoulde lye theyther, whiche had kyled hym neygbboure vnto wares, & hated hym not in tyme past, & therfore shuld lye vnto one of the same cyties, and lye: Namely Bezer in the wyldernes: euen in the playne countrey of the trybe of Ruben, & Ramoth in Gilead of the trybe of Gad and Golan in Basan of the trybe of Manasse.

And so this is the lawe which Moyses set before the chyldren of Israel. These are the wyntnesses, statutes, and ordynances, which Moyses tolde the chyldren of Israel after they came out of Egypte, on the other syde Iordane, in the valley ouer agaynst the house of Deor, in the lande of Sehon kyng of the Amozites whiche dwell at Hesdon: whom Moyses and the chyldren of Israel smote, after they were come out of Egypt and conquered hym lande, and the lande of Og, kyng of Basan, two kynges of the Amozites, whiche were on the other syde Iordane toward the sonne rysynge: from Aroer whiche is by the banke of the ryuer Arnon, vnto mount Syon: whiche is Hermon, and all the playne on the other syde Iordane eastward, eue vnto yser, which is in the playne vnder the springes of the dyll.

#### The v. Chapter.

The ten commaundementes.



As Moyses called all Israel, & sayde vnto them. Heare O Israel the ordynances & lawes whiche I speake in your eares this daye, that ye may learne them, and fulfill them in dede. The Lorde our God made an appoyntment w vs in Horeb. The Lorde made not this bonde with oure fathers, but with vs: euen with vs, whiche are all here alvye this daye. The Lorde talked with you face to face in the mount, out of the myds of the fyre. And I stood betwene the Lorde and you the same tyme, & shewed you the worde of the Lorde. For ye were afrayde at the syght of the fyre, & went not vp into the mount, and he sayde: \* I am the Lorde thy God, which broughte the out of the lande of Egypt from the house of bondage. Thou shalt haue none other goddes in my presence.

\* Thou shalt make the no grauen ymage of any maner of lykenesse that is in heuen aboue, & that is in the earth beneath, and that is in the waters beneath the earth. Thou shalt neyther haue thy



thy self vnto them, nor serue them, for I & Lord thy God, am a gelouse God, visyting the wyckednesse of the fathers vpon the chyldren, euen in the thyrde and fourth generacion amonge the that hate me: and shewe mercy vpon thousandes amonge them that loue me, and kepe my Commandementes.

**Exod. xxi. 1.** \* Thou shalt not take the name of the Lord thy God in vayne: for I Lord will not holde hym guiltlesse, that taketh his name in vayne. **Exod. xx. 8.** Kepe the Sabbath day, that thou canst thyse it, as the Lord thy God hath commaunded the. \* Wyse dayes thou shalt labour and do all that thou hast to do, but the seventh daye is the Sabbath of the Lord thy God: thou shalt not do any worke, thou and thy sonne, thy daughter, thy seruaunt, and thy mayde, thyne ore and thyne asse, and all thy catel, and the straunger that is within thy gates, that thy seruaunt and thy mayde maye reste as well as thou. Remember that thou wast a seruaunt in the lande of Egypt and howe that the Lord thy God broughte the out thence thowowe: a myghty hande & a stretched out arme. For whiche cause the Lord thy God commaunded the to kepe the Sabbath daye.

**Exod. xxi. 1.** \* Honour thy father and thy mother, as the Lord thy God hath commaunded the: that thy dayes maye be prolonged, and that it maye goe well with the in the lande, whiche the Lord thy God geueth the.

**Exod. xxi. 1.** \* Thou shalt not slay. **Exod. xx. 13.** \* Thou shalt not breake wedlocke. **Exod. xx. 15.** \* Thou shalt not steale. **Exod. xx. 16.** \* Thou shalt not beare false wytnesse agaynst thy neyghbour.

**Exod. xx. 17.** \* Thou shalt not lust after thy neyghbours wyfe, & shalt not couet thy neyghbours house, his feld, his seruaunt, or his mayde, his oxe, his asse, or ought that thy neyghboure hath. These wordes the Lord spake vnto al your multytude in the mount out of the myddes of the fyre, cloud and darkenesse, with a greate voyce, and added nomore thereto, and wrote them in two tables of stone, and deliuered them vnto me.

**Exod. xxxiv. 1.** And it fortuned, & when ye heard the voyce oute of the myddes of the darkenesse, and sawe, that the hyll dyd burne with fyre, ye came vnto me with the captaynes of your trybes and your elders, and ye sayde: beholde, the Lord our God hath shewed vs his glozy and his greatnes, and we haue hearde his voyce out of the myddes of the fyre: we haue sene this daye that God dothe talke with a man, and he yet lyueth. Howe therefore, why shulde we dye for this great fyre shulde consume vs? If we heare the voyce of the Lord our God any more, we shall dye. For what flesh hath it bene, that euer hearde the voyce of the lynyng God speakyng oute of the myddes of the fyre (as we haue done) and yet did lyue? So thou and heare all that the Lord our God sayth, and tell thou vnto vs al that the Lord our God sayth vnto the: and we wyl heare it and do it.

**Exod. xxxiv. 2.** And the Lord heard the voyce of your wordes, when ye spake vnto me, and the Lord sayd vnto me: I haue hearde the voyce of the wordes of this people, which they haue spoken vnto the

they haue well sayde all that they haue spoken. \* Whiche cause the Lord thy God commaunded the to kepe the Sabbath daye. \* Turne not asyde epyther to the ryght hand or to the lefte, but walke in all the wayes whiche the Lord thy God hath commaunded you, that ye maye lyue, and that it maye goe well with you, and that ye maye prolonge your dayes in the lande whiche ye shall possesse.

### The vi. Chapter.

**Deut. v. 1.** These are the commaundementes, or dynaunces, and lawes, whiche the Lord your God commaunded me to teache you, that ye myght do the in the lande: whither ye go to possesse it: namely, that thou myghtest feare the Lord thy God, and kepe all his dynaunces, and commaundementes whiche I commaunde the: thou and thy sonne, and thy sonnes sonne al dayes of thy lyfe, that thy dayes maye be prolonged. Heare therefore, O Israel, and take heed that thou do thereafter, that it may goe well with the, and that ye maye encrease mightely, euen as the Lord God of thy fathers hath promysed the a lande, that floweth with mylke and hony.

\* Heare O Israel, the Lord our God is Lord onely, and thou shalt loue the Lord thy God with all thyne harte, and with al thy soule, and with all thy myght. And these wordes whiche I commaund the this day, shalbe in thyne harte and thou shalt shewe them vnto thy chyldren, & shalt talke of them when thou arte at home in thyne house, and as thou walkest by the waye, and when thou lyest downe, and when thou ryst vp: and thou shalt bynde them for a sygne vpon thyne hande. And they shalbe warnynges betwene thyne eyes, and thou shalt wyte them vpon the postes of thy house, & vpon thy gates.

And when the Lord thy God hath brought the into the lande, whiche he swaue vnto thy fathers, Abraham Isahac, and Jacob, and geueth the, grete and goodly ctytes whiche thou buildest not, houses ful of al maner of goodes whiche thou fyllest not, and wels dygged whiche thou diggest not, vineyardes and olyue trees whiche thou plantedst not, and when thou hast eaten and arte full: Then beware lest thou forget the Lord, whiche brought the oute of the lande of Egypt, from the house of bondage.

\* Thou shalt feare the Lord thy God, and serue hym, and sweare by his name. So that ye walke not after straunge goddes: the goddes of the nacjons whiche are aboute you. For I Lord thy God is a gelouse God amonge you: lest the countenaunce of the Lord thy God be moued to wrath

with the agaynste the, and destroye the forme of the earthe. ¶ Ye shall not tempte the Lorde your God, as ye dyd in the temptacyon. But kepe the commaundementes of the Lorde your God, and his wytnesses and his ordynaunces: wherby he hath commaunded the, and thou shalt doo that which is ryghte and good in the syght of the Lorde: that thou mayst prosper, and that thou mayst go in, and conquere that good lande wherby the Lorde swaue vnto thy fathers, to caste oute all thyne enemyes before the as the Lorde hath sayde.

¶ And when thy sonne asketh the in tyme to come, sayinge: What meaneth these wytnesses, ordynaunces, and lawes, whiche the Lorde our God hath commaunded you? Then thou shalt say vnto thy sonne: We were Pharaos bondmen in Egypt, and the Lorde brought vs out of Egypt with a myghty hande. And the Lorde shewed signes and wonders great & euell vpon Egypt vpon Pharaos and vpon all his household, before oure eyes, but broughte vs oute from thence: to brynge vs in, and to geue vs the lande which he swaue vnto our fathers. And the Lorde hath commaunded vs, to do all these ordynaunces, and to feare the Lorde our God, for oure weith all the dayes of our lyfe, as it is come to passe this day. Moreover, thys shall be our ryghteousnesse before the Lorde our God, if we take heed & kepe all these commaundementes, as he hath commaunded vs.

¶ The vii. Chapter.

¶ The Israelites maye make no covenants with the Gentiles: they must destroye theyr gods. Idolaters must be slayne.

**W**hen the Lorde thy God hath brought the into the lande whither thou goest to possesse it, and hath caste oute many nacions before the: namely the Hethtites, the Gergesites, the Amorites, the Cananites, the Hittites, the Hivites, the Jebusites, seven nacions greater and myghtier then thou, \* and when the Lorde thy God hath set them before the, & shalt smyte them, and utterly destroye them, and make no covenant with them, nor haue compassion on the: Thou shalt make no marriages with them, neyther geue thy daughter vnto his sonne, nor take his daughter vnto thy sonne. For they wyl defecue thy sonne that he shalbe not feare me, and they shall serue strange goddes, and then wyl the wrath of the Lorde be ware whote agaynst you and destroye you shortly.

But thus ye shal deale with them: \* Ye shal ouerthrowe theyr altars, & brake downe their pylers, cut downe theyr groves, and burne their grauen ymages with fyre. \* For thou arte an holy nacyon vnto the Lorde thy God: the Lorde thy God hath chesen the, to be a sennall people vnto hym selfe, aboue all nacions that are vpon the earth. It was not because of the multitude of you aboue all nacions, that the Lorde had luff vnto you and chose you, for ye were fewest of all nacions. But because the Lorde loued you and because he wolde kepe the \* othe wherby he had sworn vnto your fathers, therefore hath the Lorde broughte you oute thowse a myghty hand and deliuered you oute of the house of bondage:

from the hande of Pharaos kynge of Egypt.

Understande therefore, the Lorde thy God he is God, and that a trewe God: which kepeth appoyntment and increpe vnto them that loue hym and kepe his commaundementes, euen thowse oute a thousande generacyons, and rewarde them that hate hym before his face, so that he bryngeth them to naught, and doth not deface the tyme, but rewarde them that hate hym, before his face. Kepe thou therefore the commaundementes, and ordynaunces and lawes, wherby I commaunde the this daye that thou do them.

¶ If ye herken vnto these lawes, and obserue and do them, the Lorde thy God also shall kepe vnto the the apoyntment, and the mercy which he swaue vnto thy fathers. He wyl loue the, and blesse the, and multiplie the: he wyl also blesse the frute of thy wombe, and the frute of thy land thy corne, thy wyne, and thyne oyle, and the increase of thine oren, and the flockes of thy shepe in the lande, wherby he swaue vnto thy fathers to geue the. Thou shalt be blessed vnto all nacions: there shall be nether man nor woman vnfertill amonge you, nor any thyng vnfertill amonge your cattell. Moreover, the Lorde wyl take awaye from the all maner infirmities, and wyl put none of the euell dyseases of Egypt (wherby thou knowest) vpon the, but wyl sende them vpon all them that hate the.

Thou shalt consume all nacions wherby the Lorde thy God shall deliuer the: thyne eye shall haue no pitye vpon them, neyther shalt thou serue theyr gods, for that shall be thy decaye. If thou saye in thyne harte: these nacions are mo then I howe can I caste them oute? \* Thou shalt not feare them, but remember what the Lorde thy God dyd vnto Pharaos and vnto all Egypt: the greates temptacyons wherby thyne eyes sawe, & the signes and wonders, and the myghty hand and stretched out arme, wherby thowse the Lorde thy God broughte the oute, euen so shall the Lorde thy God do vnto all the nacions, of whom thou arte afrayde. \* Moreover, the Lorde thy God wyl sende hoznettes amonge them vntill they that are left, and hyde them selues from the, be destroyed. Thou shalt not feare them, for the Lorde thy God is amonge you a myghty God: and a terrible. For the Lorde thy God wyl put out these nacions before the by a lytle and a lytle: thou mayst not consume them at once, lest the beastes of the felde increase vpon the.

But the Lorde thy God shall geue them ouer before the, and shall destroye them wyth a myghty tempeste, vntill he haue broughte them to nought. \* And he shal deliuer their kynnes in to thyne hande, and thou shalt destroye theyr name from vnder heauen. There shall no man be able to stande before the, vntill thou haue destroyed them. The grauen ymages of theyr goddes shalt thou burne wyth fyre and couer not the golde & syluer that is on them, nor take it vnto the, lest thou be snared therin. For it is an abhominacyon before the Lorde thy God. Brynge not therefore abhominacyon in to thyne house: lest thou be a damned thyng, as it is: but utterly



utterly desire it: addo: it, for it is adained this.

**The viii. Chapter.**

*Chapiter porteth the scriptures in remembrance what God hath done to them in the wilderness.*

**A**Ll the commandementes whiche I commaunde the this daye, that ye kepe for to do them: ye maye lyue: and multiplie & go in, and possesse the lande whiche the Lorde swate vnto your fathers. And thou shalt thinke on al the waye whiche the Lorde thy God led the thy foyrte yere in the wilderness, for to humble the and to proue the, and to wete what was in thine herte, whether thou woldest kepe his commandementes or no. He \* humbled the, and suffered the to hunger, and fed the with Manna, whiche neyther thou nor thy fathers knewe of, to make the to knowe, for a man doth not lyue by bread onely: but by euerye word that proceedeth oute of the mouth of the Lorde, doth a man lyue.

*Deu. xxi. a* \* Thy rayement waxed not olde vpon the: neyther dyd thy shoe swell those foyrte yeres.

**B**This also shalt thou consider in thine herte that as a man nurtereth his son, euen so the Lorde thy God nourtereth the. Therfore shalt thou kepe the commandementes of the Lorde thy God: that thou walke in his wayes, and feare hym. For the Lorde thy God bringeth the into a good lande, a lande in the whiche are ryuers of water and fountaynes and springes that springe out of valleys and hilles: a lande wherein is wheate and barley, vnyeyardes, figgetrees, and pomgranates: a lande wherein is oyle olue and honey: a lande wherein thou shalt eate bread wout scarce nes, neyther shalt thou lacke any thyng: a lande whose stones are piron, and oute of whose hilles thou shalt digge brasse. When thou hast eaten therfore and fylled thy self, thou shalt blesse the Lorde thy God in that good lande, which he hath geuen the.

**C**Beware that thou forget not the Lorde thy God, that thou woldest not kepe his commandementes, his lawes & his ordynances whiche I commaunde the this daye: \* yee, and when thou haste eaten and fylled thy selfe, and haste buylte goodly houses and dwelt therein, and when thy bestes, and thy shepe are waxed many, and thy syluer and golde is multiplied, and all that thou haste is encreased, then beware lest thine herte ryle and thou forget the Lorde thy God, whiche broughte the out of the lande of Egypte, & from the house of bondage, and which was thy guide in the greates and terrible wilderness (wherein were) fyrre serpentes, scorpions, and droughte: without any water. But he brought out water for the, euen out of the roche of synte: he fed the in the wilderness with Manna, whiche thy fathers knewe not, euen for to humble the, and to proue the, and that he myght so doo the good at thy latter ende. Lest thou shouldest saye in thine herte: my power and the myghte of myne owne hande hath prepared me this aboundance: But remember the Lorde thy God, howe that it is he whiche geueth the power to get the substance for to make good the promise whiche he swate

*1. Cor. xii. b* vnto thy fathers, as this daye both wytnesse. And yf thou forget the Lorde thy God, and walke after strange & goddes, and serue them, and worshyp the, I tell the vnto you this daye: ye shall surely perishe. As the nacions which the Lorde destroyeth before you, euen so ye shall perishe because ye wolde not be obedyente vnto the voyce of the Lorde your God.

**The ix. Chapter.**

*They are forbidden to trust in theyr owne strength.*

**Care** O Israell, thou passest ouer Jordan this daye, to go in, and conquer nacions greater and myghtier then thy selfe: Cities greates and walled vnto heuyl, a people great and tall, euen the chyldren of Enakims, which thou knowest of, and of whom thou hast heard saye, who wyl stande before the chyldren of Sannacher. Understande therfore this daye, that the Lorde thy God is euen he whiche goeth ouer before the as a man (troumper and) a consuminge fyre: he shall destroye them and he shall bringe them downe before thy face. He shall cast them out and bringe them to nought quickly, as the Lorde hath sayde vnto the. Speake not thou in thine herte (after that the Lorde thy God hath caste them out before the) sayinge: for my ryghteousnesse the Lorde hath broughte me in, to possesse this lande. Saye: but for the wychednesse of these nacions the Lorde hath caste them out before the. It is not for thy ryghteousnesse sake, or for thy ryghte herte, that thou goest to possesse thes lande. \* But for the wychednesse of these nacions, the Lorde thy God doth cast them out before the, euen to persourne the worde whiche the Lorde thy God swate vnto thy fathers, Abraham, Isahar, and Jacob.

Understande therfore, that it is not for thy ryghteousnesse sake, that the Lorde thy God doeth geue the this good lande to possesse it, saying thou arte a spynerched people. Remember, and forget not, howe thou prouokedst the Lorde thy God in the wilderness, sence the daye that thou dydest departe out of the lande of Egypt vntil ye came vnto this place: ye haue rebelled against the Lorde. \* Also in Horeb ye angered the Lorde so that the Lorde was wroth with you: euen to haue destroyed you, when I was gone by in to the mounte, to receaue the tables of stone, the tables of appoyntement, whiche the Lorde made with you. And I abode in the hyl foyrte dayes and foyrte nyghtes, when I neither dyd eat bread nor drinke water. \* And the Lorde deliuered me two tables of stone, wyrtten wyth the synge of God, and in them was accordyng to all the wordes whiche the Lorde sayde vnto you in the mounte out of the myddest of the fyre in the daye of the gatheringe together.

And when the foyrte dayes and foyrte nyghtes were ended, the Lorde gaue me two tables of stone, the tables of the couenaunt and the Lorde sayde vnto me. \* Up, and get the downe quicklye from hence, for the people whiche thou haste broughte out of Egypte, haue marred all.

They are turned at once out of the waye, which I com.

I commaunde them, and haue made them a molten ymage. Furthermoze, the Lorde spake vnto me, saying: I haue sene this people, and beholde it is a stiffnecked people, let me alone, that I may destroye them, and put out the name of them fro vnder heauen, and I wyll make of the a myghty nacyon: and greater then they be.

And I turned me, and came downe from the hyll (euen from the hyll that burnte with fyre) the two tables of the appoyntment were in my handes. And I loked, and beholde: ye had synned agaynst the Lorde your God, and had made you a molten calfe, and had turned attonce out of the waye whiche the Lorde had commaunded you: And I toke the two tables and cast them oute of my two handes, and brake them befoze your eyes. And I fell downe flatte befoze the Lorde: euen as at the fyfthe tyme, forty dayes, and forty nyghtes I dyd nether eate breade nor drynke water, because of all your synnes, which ye synned: in doyng wyckedly in the syghte of the Lorde in that ye prouoked hym vnto wrath.

For I was afrayd that for the wrath and fearnesse wherwith the Lorde was moued agaynst you he wolde haue destroyed you. But the Lorde heard me at that tyme also.

The Lorde was very angry with Aaron also euen to haue destroyed him, & I made intercessyon for Aaron also the same tyme. And I toke your synne: the calfe wherby ye had made, and burnt him with fyre, and stamped him & grounde hym a good, euen vnto small duste. And I caste the duste thereof in to the brooke, that descended oute of the mounte. Also at the burnynge at the sepulchres of luste ye angered the Lorde, lyke wyse when the Lorde sente you from Cades Barne, saying: go vp, and conquer the lande whiche I haue geuen you: ye disobeyed the mouthe of the Lorde your God, and nether beleued hym, nor harkened vnto his voyce. Ye haue bene disobedient vnto the Lorde, hence the daye that I lene we you.

And I fell downe flat befoze the Lorde forty dayes and forty nyghtes which I laye there for the Lorde sayde, that he wolde destroye you. I made intercessyon therfoze vnto the Lorde, & sayde: O Lorde God, destroye not thy people and thyne inheritaunce, wherby thou hast beleuethed thow we thy greatnesse and whiche thou hast brought out of Egypte thow we a myghty hand. Remember thy seruantes Abraham Ihabat, and Jacob, and loke not to the stubbornnesse of this people, nor to theyr wyphednes and sinne: lest the lande whences thou broughtest the saye: The Lorde is not able to byngne them in to the lande wherby he promysed them: and because he hated them, therfoze hath he carryed the oute, to shewe them in the wilderness. Beholde, they are thy people, & thyne inheritaunce which thou broughtest oute in thy myghty power and in thy stretched oute arme.

The .x. Chapter.

The remouage of the tables. An exhortacion to gentes to the lawe.



At the same reason the Lorde sayd vnto me, & he we the two tables of stone lyke vnto the fyfthe, and come vp vnto me into the mounte, and make the an arke of wood, and I wyll wyte in

the tables, the wordes that were in the fyfthe tables whiche thou brakest, and thou shalt put the in the arke. And I made an arke of sethe wood, and brewed two tables of stone lyke vnto the fyfthe, and went vp into the mountaine, haniug the two tables in myne hande.

And he wrote in the tables: accordyng to the fyfthe wytyng (the ten verses wherby the Lorde spake vnto you in the mount out of the myddes of the fyre, in the daye of the gatheringe together) and the Lorde gaue them vnto me. And I departed, and came downe from the hyll, and put the tables in the arke whiche I had made: & there they be, as the Lorde commaunded me.

And the chyldren of Israel toke theyr iourney from Bereth of the chyldren of Jakan to Mosera, where Aaron dyed, and was buryed, and Eleazar his sonne became breast in his steade. From thence they departed vnto Sadgad: and from Sadgad to Jathbath a lande whiche hath ryuers of water. The same reason the Lorde separated the tribe of Leui to beare the arke of the appoyntment of the Lorde, and to stande befoze the Lorde, and to minystrer vnto hym, & to blesse in his name vnto this daye. Wherfoze the Leuites haue no parte nor inheritaunce with their brethren. But the Lorde is theyr inheritaunce as the Lorde thy God hath promysed them.

And I taried in the mount, euen as at the fyfthe tyme forty dayes and forty nyghtes, and the Lorde herkened vnto me at that tyme also, and the Lorde wolde not destroye the. And the Lorde sayde vnto me: vp, and go forth in the iourneys befoze the people, that they maye go in and conquer the lande whiche I swaie vnto theyr fathers, to geue vnto the. And nowe Israel, what doeth the Lorde thy God requyre of the: but to feare the Lorde thy God, and to walke in all his wayes, to loue hym, and to serue the Lorde thy God with all thyne harte and with all thy soule. Namely, that thou kepe the commaundementes of the Lorde, and his ordynaunces whiche I commaunde the this daye, for thy wele.

Beholde, heauen and the heauen of heauens is the Lordes thy God, and the earth with all that therein is: Not withstandyng, the Lorde had a lust vnto thy fathers to loue them, & chose theyr sede after them, euen you, aboue all nacjons, as thou seest this daye.

Circumple therfoze the foresayn of your herte: and be no more stiffnecked: For the Lorde your God, is God of goddes, and Lorde of lordes, a great God a myghty & a terrible which regardeth no mans personne nor taketh gyfte. he doth ryght vnto the fatherlesse and wydow and loweth the straunger, to geue hym fede and rayment. Loue ye therfoze the straunger also: for ye were straungers your selues in the lande of Egypte. Thou shalt feare the Lorde thy God, and hym (only) shalt thou serue, to hym shalt



shalte thou cleue, and sweare by hys name: he is thy pryncle and thy God, that hath done for the people greates and terrible thynges, whiche thyne eyes haue sene. Thy fathers wente downe into Egypt: with lxx. soules, and nowe the Lozde thy God hath made the and multiplied the, as the starres of heauen.

Gen. xlii. 2

Gen. xlii. 2

The xi. Chapter.

Can any man say that he hath kept the lawe.

1

**T**herfore, thou shalte loue the Lozde thy God and kepe his obseruances, his ordynances, his lawes, and hys commandementes alwaie. Call to poure mynde this daye that whiche your chyldren haue neuer knowne nor sene: euen the nurtour of the Lozde your God, his greatnesse, his myghty hande, and hys stretched out arme, his myracles, and his actes whiche he dyd in the myddes of Egypt, euen vnto Pharaon the kynge of Egypte and vnto all his lande: & what he dyd vnto the hoste of Egypt, vnto theyr bowles and charrettes: howe he broughte the water of the red see vpon them: as they chased you beynde, and howe the Lozde hath broughte them to nought vnto this daye, and what he dyd vnto you in the wyldernesse, vntill ye came vnto this place: and what he dyd vnto \* Dathan and Abiram the sonnes of Eliab the son of Ruben, howe the earth opened her mouth, & swallowed them with theyr householdes and theyr tentes, and all theyr substance that was in theyr possession, in the myddes of Israel.

Exo. xiii. 1

Num. xvi. 1

25

Doutlesse, your eyes haue sene all the great actes of the Lozde whiche he dyd. Therfore shal ye kepe all the commandementes, whiche I commaunde you this daye, that ye maye be strange: and go in and conquer the lande whiche ye goo to possesse it, and ye maye prolonge your dayes in the lande whiche the Lozde swaue vnto your fathers, to geue vnto them and to theyr seide, a lande that floweth with mylke and honye. For the lande whither thou goest to possesse it, is not as the lande of Egypte that ye came out of, where thou sowedst thy seide: and wateredst it with thy fete as a garden of hearbes: but the lande whither ye go ouer to possesse it, is a lande that hath hylles and valleyes, and drinketh water of the raine of heauen. This lande doeth the Lozde thy God care for, and the eyes of the Lozde thy God are alwaies vpon it, from the begynnyng of the yere, vnto the ende of the yere.

Deut. viii. 1

De. xviii. 1

De. xlii. 1

De. xlii. 1

De. xviii. 1

De. xlii. 1

De. xlii. 1

If ye shall hearken therfore vnto my Commandementes, whiche I commaunde you this daye, that ye loue the Lozde your God and serue hym with all your hart, and with all your soule: I also will geue raine vnto your lande in due season: the fyrste raine and the latter, that thou mayest gather in thy corne, thy wyne, and thine oyle. And I will sende grasse in thy felde for thy catel: that thou mayest eate, and fyll thy selfe. But beware that your harte deceaue you not: ye turne asyde, and serue strange goddes, and worship them, and then the Lozde being wroth agaynst you, shall put up the heauen, that there be no raine, and that your lande pryncle not her frute

and lesse ye perswade your selfe frome of the good lande, whiche the Lozde geueth you.

Therfore shall ye putte up these my wordes in your harte and in your soule, and bynd them for a sygne vpon your hande, that they maye be as a warnyng betwene your eyes, and ye shal teach them your chyldren that they maye talke of them, when thou sittest in thine house & when thou walkest by the waye: when thou lyest downe, and when thou rysest vp: yee, and thou shalt wyte them vpon the doore postes of thyne house, and vpon thy gates, that your dayes maye be multiplied, and the dayes of your chyldren in the lande whiche the Lozde swaue vnto your fathers to geue them, as long as the dayes of heauen laste vpon the earth. For if ye kepe all these commandementes, whiche I commaunde you so that ye do them: Namely, that ye loue the Lozde your God: and walke in all his wayes and cleue vnto hym. Then will the Lozde caste out all these nacyns before you, and ye shalbe the heyres of great nacyns and of them that are myghtyer then your selues. All the places whercon the soles of your fete shall treade, shalbe yours euen from the wyldernesse and from Libanon, & from the ryuer Euphrates, euen vnto the vetermost see, shall your coste be. There shall no man be able to stande before you: for the Lozde your God shall caste the feare and drece of you vpon all the lande that ye shall tread vpon, as he hath sayde vnto you.

\* Beholde, I set before you this daye a blessing and a curse: a blessing: if ye obey the commandementes of the Lozde your God whiche I commaunde you this daye. And a curse: if ye will not obey the commandementes of the Lozde your God: but turne out of the waye. Whiche I commaunde you this daye, to go after strange goddes, whiche ye haue not knowne. When the Lozde thy God therfore hath broughte the in to the lande, whither thou goest to possesse it, thou shalt put the blessing vpon mount Garizim, and the curse vpon mount Ebal, whiche (mountaynes) are on the other syde Jordan on the backe syde of the waye towarde the goppyng downe of the summe, in the lande of the Canaanites whiche dwell in the playne ouer agaynst Gilgal besyde the groue of Aboz. For ye shal passe ouer Jordan, to go in, and possesse the lande, whiche the Lozde your God geueth you, & ye shall conquer it, and dwell therein. Take heede therfore that ye doo all the commandementes and lawes, whiche I sette before you this daye.

The xii. Chapter.

Thou shalt not be like the heathen which thou shalt see: they must only do that thing which the Lozde your God commaundeth.

**T**hese are the ordynances and lawes, whiche ye shall obserue and doo in the lande whiche the Lozde God of thy fathers geueth the to possesse it as long as ye lyue vpon the earth. Ye shall destroye all places wher in the nacyns whiche ye shall conquer serued theyr goddes, vpon the mountayns, on hylles, and vnder euerye thyeke tree. Overthrowe theyr altars, and breake theyr pylles and

and burne they: groues w<sup>th</sup> fyre, and he w<sup>th</sup> downe  
p<sup>r</sup> grauen p<sup>r</sup>images of the goddes that they haue,  
and byng the names of them to nought out of  
that place. Pe shal not so do vnto the Lord your  
God, but ye shal seke the place which the Lord  
your God shal haue chosen out of all your try-  
bes, to put his name there, and there to dwell.  
And thither thou shalt come, and thither ye  
shal bynge your burnt sacrifices, your offerin-  
ges, your tythes, and heue offerings of your  
hande, your vowes, your freewill offerings and  
the first gendred of your oxen & of your shepe.  
And there ye shall eate before the Lord your  
God, and ye shall reioyce in all that ye put your  
hand vnto both ye and your householdes, when  
in the Lord thy God hath blessed the.

**15** Ye shall not do after all these thynges that  
we do here this daye, euery man what semeth  
hym good in his owne eyes. For ye are not yet  
come to rest, & to the inheritaunce which p<sup>r</sup> Lord  
your God giveth you. But whē ye go ouer Ior-  
dan, and dwell in the lande which the Lord your  
God hath giuen you to inheret, & when he hath  
giuen you rest from all your enemies round a-  
bout, so that ye dwell in safetie, thā vnto p<sup>r</sup> place  
which p<sup>r</sup> Lord your God hath chosen, to put his  
name there, ye shal bring al that I commaund you:  
Namely your burnt sacrifices, your offerings,  
your tythes, the heue offering of your hande, &  
al your special vowes which ye vow vnto the  
Lord. And ye shal reioyce before the Lord your  
God, ye and your sones & your daughters, your  
seruautes, and your maydens, and the Leuite p<sup>r</sup>  
is within your gates: forasmuch as he hath no  
parte nor inheritaunce with you. Take hede p<sup>r</sup>  
thou offere not thy burnt offerings in euery place  
that thou seest: but in the place which the Lord  
shal haue chosen in one of thy tribes, there thou  
shalt offer thy burnt offerings, and there thou  
shalt do al p<sup>r</sup> I commaund the. Notwithstanding  
thou mayst kyl & eat flesh in al thy cities, what  
soeuer thy soule lusteth after, accordynge to the  
blessyng of the Lord thy God which he hath ge-  
ue the. Both the vncleane & the cleane may eate  
therof, eue as the rooe, o<sup>r</sup> p<sup>r</sup> hart: only ye shal not  
eat p<sup>r</sup> blood, but poure it vpon p<sup>r</sup> earth as water.

Thou mayest not eat w<sup>th</sup> thy gates the tythe  
of thy cozne, of thy wine & of thy oyle, & the first  
gebred of thyne oxen, & of thy shepe, neither any  
of thy vowes which p<sup>r</sup> vowest, nor thy freewill-  
offerings o<sup>r</sup> heue offering of thyne hande: but  
thou must eat them before the Lord thy God, in  
the place which the Lord thy God hath chosen,  
thou and thy son, & thy daughter, thy seruaunt,  
and thy mayde, & the Leuite that is within thy  
gates, & thou shalt reioyce. (And he reuelled) be-  
fore the Lord thy God, in all that thou puttest  
thyne hāde to. Beware, that thou forsake not  
the Leuit, as long as thou lyuest vpon p<sup>r</sup> earth.

Pe when the Lord thy God hath enlarged  
thy border & as he hath promysed the, thou say,  
I wyl eat flesh, because thy soule logeth to eate  
flesh: thou mayst eat flesh whatsoeuer thy soule  
lusteth. Pe the place whiche the Lord thy God  
hath chose to put his name there, be so far from

the, then thou shalt kyl of thy oxen, and of thy  
shepe which the Lord hath giuen the, as I haue  
commaunded the, and thou shalt eate in thyne  
owne cytye, whatsoeuer thy soule lusteth.

And as the roo and the harte is eaten, euen so  
thou shalt eat them: both the cleane and the vn-  
cleane shall eate of them. But be stronge p<sup>r</sup> thou  
eate not the blood. For the blood, that is p<sup>r</sup> lyfe,  
& thou mayst not eat the lyfe with the flesh: p<sup>r</sup>  
thou shalt not eate it: but poure it vpon the earth as  
water. Se thou eat it not, that it maye go well  
w<sup>th</sup> the and w<sup>th</sup> thy chyldren after the. But  
thou shalt do that which is ryght in the syghte  
of the Lord. But thy holy thynges which thou  
hast, and thy vowes thou shalt take, and come  
vnto the place whiche the Lord hath chose, and  
thou shalt offere thy burnt offerings both flesh  
and blood vpo the altar of the Lord thy God,  
and the blood of thyne offerings shall be pou-  
red out vpon the altar of the Lord thy God, &  
thou shalt eate the flesh. Take hede and heare al  
these wordes which I commaund the, that it maye  
go well w<sup>th</sup> the and w<sup>th</sup> thy chyldre after the for-  
euer, if thou doest that which is good and ryght  
in the syghte of the Lord thy God.

When the Lord thy God hath destroyed the  
nacions before the, whither thou goest to con-  
quere them, and p<sup>r</sup> succeedst in their inheritaunce  
and dwellest in theyr lande: Beware, that thou  
be not taken in a snare after them, after p<sup>r</sup> they  
be destroyed before the, and p<sup>r</sup> thou aske not af-  
ter theyr goddes, saying: howe byd these nacions  
serue theyr goddes? I wyl do so lykewyse. Say  
\*thou shalt not so do vnto p<sup>r</sup> Lord thy God: for  
all abhominacions, and that whiche the Lord  
hateth, p<sup>r</sup> same haue they done vnto theyr god-  
des: & for they burne both theyr sones and their  
daughters w<sup>th</sup> fyre before theyr goddes. Ther-  
fore whatsoeuer I commaund you, that take hede  
you do: (only, vnto the Lord) & p<sup>r</sup> put thou nought  
thereto, nor take ought therefrom.

**The. xlii. Chapter.**

*¶ The false prophet must be put to death. God prometh  
our safety by false prophecies.*

**I**f there arys amonge you a \* prophet  
a dremmer of dremes, & gyue the a signe  
o<sup>r</sup> wondre, & p<sup>r</sup> signe o<sup>r</sup> wondre which  
he hath said come to passe, & the say: let  
vs go after strange gods, which p<sup>r</sup> hast not kno-  
wen, & let vs serue them: heke not thou vnto p<sup>r</sup>  
wordes of p<sup>r</sup> prophet o<sup>r</sup> dremmer of dremes: & for  
the Lord thy God prometh you, to wyl whether  
ye loue p<sup>r</sup> lord your god w<sup>th</sup> al your hert, and w<sup>th</sup> al  
your soule: Pe shal walke after p<sup>r</sup> Lord your god  
& feare hym, hepe his commaundementes, & her-  
ke vnto his voyce, serue him, & cleue vnto him.

And p<sup>r</sup> prophet o<sup>r</sup> dremmer of dremes shal dye  
because he hath spokē to turne you a waye from  
the Lord your God (which brought you out of p<sup>r</sup>  
lande of Egypte, & delynered you out of the house  
of bondage) to thurst the out of p<sup>r</sup> way, which p<sup>r</sup>  
Lord thy God commaunded the to walke in: and  
therefore thou shalt put the euyl away from the.  
Pe thy brother, the sone of thy mother, o<sup>r</sup> thyne  
owne son, o<sup>r</sup> thy daughter, o<sup>r</sup> the wyfe that ly-  
eth in

Deut. xlii. b

Deut. xlii. a

Deut. xlii. b  
Deut. xlii. c  
Deut. xlii. d  
Deut. xlii. e

Deut. xlii. a



erh in thy bosom: or thy seede which is as thyne owne soule vnto the, entyce the secretly, saying let vs go and serue strange goddes, which thou hast not knowen, nor yet thy fathers. And they be of the goddes of the people which are rounde about you. Whether they be nye vnto the or far of from the, from the one ende of the earth vnto the other. Thou shalt not consent vnto him, nor perken vnto hym: thyne eye shall not pyrie hym, neither shalt thou haue compassion on him, nor kepe hym secretly. \*but cause hym to be slayne.

Thyne harte shall be fyrst vnto hym to kyl hym, and then the handes of all the people. And thou shalt stone him with stones that be dyre, because he hath gone aboute to thurst the awaye from the Lorde thy God, which brought the oute of the lande of Egypt, and from the house of bondage. And al Israel shall heare & feare, and shall do nomoze anye suche wyche dwelle as this is amonge you. If thou shalt heare saye in one of thy ctyes which the Lorde thy God hath gyven the to dwel in, that certayne me being the chyldren of Belial are gone out from amonge you, and haue moued the inhabitants of the ctye, saying: let vs go & serue strange goddes, which ye haue not knowen. Then thou must seke, and make searche and enqurye diligentlpe. And behold, if it be true, & the chynge of a suretie, that suche abhominacion is wrought amonge you: then thou shalt Smyte the dwellers of that ctye in the edge of the swerde, and destroye it vnterly, and al that is therein, and euen the very cattell therof with the edge of the swerde. And gather all the spoyle of it into the myddes of the strete therof, & burne with fyre both the ctye & all the spoyle therof euery whyle, for the Lorde thy God. And it shall be an heape for euer, and shall not be built agayn. \*And there shall cleane nought of the damned thyng in thyne hand, that thy Lorde may turne from the scarcenes of his wrath, and shewe the mercy, & haue compassion on the, and multiply þ, as he hath sworne vnto thy fathers. \*Therefore shalt þ herk vnto the voyce of the Lorde thy God, to kepe al his comāndementes which I comānde the this day, that thou do it which is ryght in þ eyes of the Lorde thy God.

¶ The xiiii. Chapter.

¶ The maner of the Gentyles maye not be folowed. What beastes are cleane to be eaten, and what not.

**E**are the children of the Lorde your God. \*Ye shall not cut your selues, nor make you any baldnesse betwene your eyes for any deed man. \*For thou arte an holpe people vnto the Lorde thy God, & the Lorde hath cholen the to be a feueral people vnto hym selfe, aboue all the nacjons that are vpon the earth.

Thou shalt \*eate no maner of abhominacion. These are the beastes which ye shall eate, oxen, shepe, and gootes, hart, roo & bugle, wilde goate, vnicorne, wyld ore, and camelion. And all the beastes that cleane the hofe, and sit it in þ two clawes, and chewe the cud, them ye shall eate. Reuerthelisse, these ye shall not eate: of them that chewe cud, and of them that deuilde & cleane the hofe: the camell, the hare, & the cony: whiche

chewe cud, but deuyde not the hofe: therefore are they vncleane vnto you: & also þ swyne, though he deuyde the hofe, yet he cheweth not cud, therefore is he vncleane vnto you: ye shall not eate of the flesh of suche, nor touch the deede carthasse of them. \*These ye shall eate, of all that are in the waters: All that haue spynnes and scales shall ye eat. And whatsoeuer haue no spyns & scales, of þ ye shall not eate, but let it be vncleane vnto you.

Of all cleane byrdes ye shall eate: but these are they of which ye shall not eate: the Eagle, the goswarke, the cormorant, the Irtion, the vultur, the hyte, after her kynde, & all kynde of rauen, the estrich, the nyghtcrowe, the kuckowe and the sparowhawke. after her kynde, the lytle owle, the great owle, the bache, the bicture, the pye, the scoke, the heron, the iay in his kynd the lapwing, the swallowe. And let all creakyng foules be vncleane vnto you, and not be eate of: but of al cleane foules ye maye eate.

Ye shall eate of nothyng that dyeth alone: But thou shalt grue it vnto the straunger that is in the ctye, that he eate it, or thou mayest sell it vnto an aliaunt. For thou art an holy people vnto the Lorde thy God. Thou shalt not \*seeth a kynd in his mothers milke. Thou shalt eate al the encrease of thy seed, that þ seide bringeth forth yere by yere. And thou shalt eate before þ Lorde thy God (in the place which he hath cholen, and where he hath put his name) the tythe of thy corne, of thy wyne, and of thyne oyle, and the first gendred of thyne oren and of thy shepe, þ thou mayest learne to feare the Lorde thy God alwaye. \*If the waye be to longe for the, so that thou art not able to cary it, and if the place be far from the, which the Lorde thy God hath cholen to set his name there (and the Lorde thy God hath blessed the) thā shalt þ make it in money, and take the money in thyne hande, and go vnto þ place which the Lorde thy God hath cholen, and bestowe the money for whatsoeuer thy soule lusteth after: for orf, and shepe, wyne and strong drynke, and for whatsoeuer thy soule desireth, and eate there before the Lorde thy God, and be merce: both thou & thyne household, and the Leuite that is within thy gates, shalt thou not forsake. \*For he hath neyther parte nor enheritance with the. \*At the ende of thye pere thou shalt bring forth al the tythes of thyne encrease the same pere, and lay it vp within thyne owne gates: And the Leuite which hath no parte nor inheritaunce with the, shall come, & the straunger, the fatherlesse, and the wydowe, which are within thy gates, shall eate, and be fylled: that the Lorde thy God may blesse the in al the wythes of thyne hande which thou doest.

¶ The xv. Chapter.

¶ The forgyuynesse of a ctye in the seventh pere.

**I**n the vii. yeare þ shalt make a fredome. \*And this is þ maner of þ fredome. Who soeuer lendeth ought to his hande vnto his neyghbour, may not aske agayn (þ which he hath lent) of his neyghbour or of his brother, by cause it is called þ Lorde's fre pere: yet of a straunger or of an aliaunt) þ mayest call it home agayne. \*But

But \* be that is thy brother, hym shall thynne hand remp. Reuerenceleste there shall be no begger amonge you. For the Lord shall bless the in the lande, whiche the Lord thy God gyueth the, an inheritaunce to possesse it: so that thou herken vnto the voyce of the Lord thy God to obserue and do al these commaundementes, whiche I commaunde the this daye. For the Lord thy God hath blessed the as he hath promysed the, and \* thou shalt lende vnto many nacions, but thou thy selfe shalt not borrowe: And thou shalt rapgne ouer many nacions, & they shall not raigne ouer the. If one of thy brethren amonge you be poore win any of thy gates in thy lande, whiche the Lord thy God gyueth the: thou shalt not harden thy herte, nor shut thynne hand from thy poore brother: But open thynne hand vnto him and lende hym sufficient for his neede whiche he hath. Beware that there be not a wicked popnt in thynne hert, that thou wouldest saye.

The seventh pere, the pere of freidome is at hand, and therefore it greuethe the to loke on thy poore brother, and gyuest hym nought, and he then crye vnto the Lord agaynst the, and it be synne vnto the: But gyue hym, & let it not greue thynne hert to gyue vnto hym. Because that for thy thynge, the Lord thy God shall bless the in all thy workes, and in all that thou putteste thynne hande to. \* The lande shall neuer be with out poore: And therefore I commaunde the, saying: Thou shalt open thynne haube vnto thy brother that is needy and poore in thy lande.

\* If thy brother an hebreue sell hym selfe to the, or an hebreue, and secue the fyve years, in the seventh pere thou shalt let hym go free from the. And when thou sendest hym out free from the, thou shalt not let hym go away empty, but shalt gyue hym of thy shepe, of thy corne, and of thy wyne, and gyue hym of that, wherewith the Lord thy God hath blessed the. And remember that thou wast a seruaut in the land of Egypt, and the Lord thy God deliuered the thence: and therefore I commaunde the this thynge todaye.

And if he saye vnto the: I wyll not go away from the, because he loueth the & thy house and is well at ease wyth the. Then shalt thou take a nault, & mayle his care to the doore there with, and let hym be thy seruaut for ever: And vnto thy maydeservante thou shalt do lyke wyse. And let it not greue thynne eye, when thou lettest hym go out free from the, for he hath ben wozech a double byed seruaut to the in bys sevyen fyve peres. And the Lord thy God shall bless the in all that thou doest.

\* All the fyrste genzyed that come of thynne orf, and of thy shepe that are males, thou shalt halowe vnto the Lord thy God. Thou shalt do no worke with the fyrst genzyed of thynne oren, nor sheare the first genzyed of thy shepe. \* Thou shalt eate it before the Lord thy God yere by yere, in the place whiche the Lord hath chosen, both for and thynne household. \* If there be any deformitie therein, as if it be lame or blind, or haue any other euyl fauourdnes, thou shalt not offer it vnto the Lord thy God. But shalt eate it with thynne

owne gates, & vnclene, & the cleane indifferetly, as the ro & the herte. Only eate not the blood thereof, but poure it vpon the ground as water.

The xvi. Chapter.

Of edre, whyfentye, and the feast of tabernacles, what offertes ought to be offered.

**O**bserue the first month of newe corne that thou maist offre & passeouer vnto the Lord thy God. For in the first month when corne begynneth to rypp, the Lord thy God brought the out of Egypt by night. Thou shalt therefore offre passeouer vnto the Lord thy God (and shepe & oren) \* in the place whiche the Lord shall chole to put his name there. Thou shalt eat no leuened byed with it: but seuen dayes shalt thou eate vnleuened byed there with: euen the byed of tribulatio (for thou camest out of the land of Egypt in haste) & thou mayest remembre the day when thou camest out of the lande of Egypt, al dayes of thy lyfe. And there shall be no leuened byed sene in al thy costes seuen dayes long, nei ther shall there remayne any thynge of the flesch whiche thou offeredst the fyrst day at euen, vntyll the morning. Thou mayest not offre passeouer within any of thy gates, whiche the Lord thy God gyueth the: but in the place whiche the Lord thy God shall chole to set his name in, there shalt thou offre passeouer at euen about the goyng downe of the sunne, euen in the season that thou camest out of Egypt. And thou shalt seeth and eate it, in the place whiche the Lord thy God hath chosen, and depart on the morow, and get the vnto thy tent. Sixe dayes shalt thou eat swete byed and the seventh day is a gathering together before the Lord thy God: thou shalt do no worke therein. \* Seuen weekes shalt thou nombie vnto the and begyn to nombie the vii. weekes, when thou shalt put thy shekel to the corne, & shepe the feast of weekes vnto the Lord thy God, & a free wylloffering of thynne hande, whiche thou shalt gyue vnto the Lord thy God, accordyng as the Lord thy God hath blessed the. And reioyce before the Lord thy God, & thy son, thy daughter, thy seruaut, & thy mayde, and the Leuite, & is with in thy gates, & the straunger, & fatherlesse, & the widow, & are amonge you, in the place whiche the Lord thy God hath chole to put his name there. And remembre that thou wast a seruaut in Egypt & thou shalt obserue and do these ordinaunces.

Thou shalt also obserue the feast of tabernacles. vii. dayes, after that thou shalt gathered in thy corne and thy wyne. And thou shalt reioyce in the feast: thou & thy son, thy daughter, thy seruaut and thy mayde, the Leuite, the straunger, and fatherlesse, & the widow, that are within thy gates. Seuen dayes shalt thou kepe holy day vnto the Lord thy God, in the place whiche the Lord shall chole: for the Lord thy God shall bless the in all thy frutes, & in al the workes of thynne handes, therefore shalt thou be glad. \* The tymes in the pere shall al the males apere before the Lord thy God in the place whiche he shall chole: in the feast of swete byed, in the feast of weekes, and in the feast of tabernacles. And they shall not appere before the Lord empty, but every man accordyng to the



to the gyfte of his hande, and accordyng to the blessinge of the Lorde thy God, whiche he hath gyuen the. Judges and officers shalt thou make the in all thy cyties, whiche the Lorde thy God gyueth the thowout thy tribes: and they shall iudge the people ryghteously. \* Wyllest thou the lawe, nor knowe any person, neyther take any rewarde: for gyftes bynde the wyse, and peruerter the wordes of the ryghteous. That which is iust and ryght, shalt thou folowe, that thou mayest lyeue, and enioye the lande whiche the Lorde thy God gyueth the.

Thou shalt plant the no groue, of whatsoeuer trees it be, nye vnto the altar of the Lorde thy God, whiche thou shalt make the. Thou shalt set the vp no pylle, whiche the Lorde thy God hateth.

The xviii. Chapter.

The punishment for idolatrye. The punishment of a rebel. The institution of a kynge.

**T**hou shalt offer vnto the Lorde thy God no oxe nor shepe: where is blemish or any deformitie, for that is an abominacion vnto the Lorde thy God. \* If there be found among you when any of thy gates, whiche the Lorde thy God gyueth the, ma or woma f hath wrought wyckednes in the syght of the Lorde thy God, so that they haue gone beyonde his appoyntment, and gone and serued strange goddes, and whoredommed them, \* the sunne or moone, or anye of the host of heauen, whiche I haue not commaunded, and it is tolde the, and thou hast heard of it: then shalt thou enquire diligently. And if it be true, and the thyng of a suretie, that such abominacion is wrought in Israel, then shalt thou byng forth that man or woman (which haue committed that wicked thyng) vnto the gates, & shalt stone them with stones, tyll they dye. \* At the mouth of two or thre wytnesses shall he that is worthy of death, dye: and at the mouth of one wytnes, let no man dye. The handes of the wytnesses shall be fyeste vpon hym, to kyll hym, and afterwarde the handes of all the people, and thou shalt put the wycked awaye from the. If there be a matter to harde for the in iudgement betwene bloode and bloode, bytwene ple and ple, bytwene plage and plage, & the matters come to streyfe within thy gates.

Then shalt thou aryse, and get the vp vnto the place whiche the Lorde thy God hath chosen, and come vnto the prestes the Leuites, and vnto f iudge that shall be in those dayes, and aske, and they shall shewe the, the sentence of iudgement, & thou must do accordyng to that whiche they of that place (whiche the Lorde hath chosen) shewe the, & thou shalt obserue to do, accordyng to all that they enforme the. Accordyng to the sentence of f lawes which they teach the, and accordyng to the iudgement which they tel the shalt thou do, and how not from that which they shewe the, neyther to the ryght hande, nor to the left. And that man that wyl do presumptuously, & wyl not harken vnto the prest (that standeth before the Lorde thy God to mynister)

or vnto the iudge, that ma shall dye, & thou shalt put away euill from Israel. And all the people shall heare they maye feare, and do nomore psumptuously. When thou art come vnto f lande whiche the Lorde thy God gyueth the, & enioyest it, and dwellest therein: and yf thou shalt saye: \* I wyl set a kynge ouer me: lyke as all the nacions that are about me, then thou shalt make hym kynge ouer the, whom the Lorde thy God shall chose, euen one from amonge thy brethren shalt thou make kynge ouer the, and f mayest not set a stranger ouer the, whiche is not of thy brethren. \* But he shall not multiply hoyses to hym selfe, nor byng the people agayne to Egypte thowowe the multitude of hoyses, forasmuch as the Lorde hath sayd vnto you: ye shall be no more go nomore agayne that way. Also he ought not to multiply wyues to him selfe, lest his hert turne away, neyther shall he gather him: syluer & gold to moche. And when he is set vpon the seate of his kynngdome, he shall wyte hym out a copy of this lawe in a booke before the prestes the Leuites. And it shall be with hym, and he ought to reade therein \* all dayes of his lyfe, that he may learne to feare the Lorde his God, & to kepe all the wordes of this lawe, and these ordinaunces, for to do them: and that his hert arise not a boue his brethren, and that he turne not from the commaundement, to the ryght hande or to the left, but that he may prolong his dayes in his kynngdome: he and his chyldren in Israel.

The xix. Chapter.

The Leuites had no possessions. Idolatrye must be fled. The prophet Chyph is promysed. The false prophet must be slayne, and how he maye be knownen.

**T**he prestes the Leuites, and all f tribe of Leui: must haue no parte nor enberptauce with Israel: but shall eate f offer ynges of the Lorde, and hys enberptauce: Therfore shall they haue no enberptauce amonge thy brethren: but the Lorde, he is the enberptauce, as he hath sayd vnto the. And this is the prestes burde of the people, and of them that offer sacrifice, whether it be oxe or shepe: They must gyue vnto the prest, the shulder, and the two chekes, and the mawe, the fyeste frutes also of thy corne, wyne, and oyle, and the fyeste of the wolle of thy shepe shalt thou gyue hym: \* for the Lorde thy God hath chosen hym out of all thy tribes, to stande and to mynister in the name of the Lorde: he and his sonnes for euer. If a Leuite come out of any of thy cyties of all Israel, where he is a sojourner, and come with al the lust of his hert vnto the place whiche the Lorde hath chosen: he shall mynister in the name of the Lorde his God, as his other brethren the Leuites do, which remaine there before the Lorde. And they shall haue lyke porcions to eate besyde that whiche cometh to hym of the patrimoine of hys elders.

\* When thou art come into the lande whiche the Lorde thy God gyueth the, & that f learne not to do after the abominacions of those nacions. Let there not be founde amonge you any one that maketh his son or daughter to go thowowe f fyre, or that bleseth witchcraft, or a choser out

out of dayes: or that regardeth the flynge of  
soules, or a soxer, or a charmer, or that coun-  
selith with spirites, or a soxer, or that af-  
feth: or (the truth) at them that be deed.

**C** For all that do such thynges, are abhomi-  
nation vnto the Lorde, and bycause of these ab-  
hominacions the Lorde thy God doth cast them  
out before the. Thou shalt be perfecte therfore  
(and without blemish) in the syght of the Lorde thy  
God. For these nacions whych thou shalt con-  
quer, herken vnto choosers out of dayes, and vnto  
soxerers: But the Lorde thy God hath not  
suffered the so to do. The Lorde God wyl stee-  
re vnto the a prophet amonge you: euen of thy  
brethren, lyke vnto me: vnto hym ye shal hear-  
ken, accordyng to all that thou desyrest of the  
Lorde thy God in horeb, in the day of the gathe-  
ryng together, when thou saydest: \* Let me  
heare the voyce of my Lorde God nomore, nor se  
this great fyre any more, that I dye not.

**D** And the Lorde sayd vnto me, they haue wel  
spoken, I wyl raise them vp a prophete from  
amonge they: brethren lyke vnto the, and wyl  
put my wordes in his mouth, and he shal speake  
vnto the all that I shall commaunde hym. \* And  
whosoener wyl not hearken vnto the wordes,  
whiche he shal speake in my name, I wil requyte  
it of hym. \* But the prophete whiche shall pre-  
sume to speake a worde in my name, whiche I  
haue not commaunded hym to speake, or that spe-  
keth in the name of straunge goddes, the same  
prophet shal dye. And if thou say in thyne hert,  
how shall we knowe the worde whiche the Lorde  
hath not spoken: (this token shalt thou haue) Euen  
when a prophet speaketh in the name of the Lorde  
if the thyng folowe not, nor come to passe, that  
is the thyng whiche the Lorde hath not spoken.  
But the prophet hath spokē it presumptuously.  
Thou shalt not therfore be afrayed of hym.

**The xix. Chapter.**

*The transgreded tabernacle. The punishment of hym  
that beareth false witness.*

**W**hen the Lorde thy God \* hath rooted  
out the nacions, whose lande the Lorde  
thy God giveth the, and thou succeedest  
in they: enheritaunce, and dwellest in they: cy-  
ties, and in they: houses: thou shalt appoynte  
\* thy cyties for the in the myddes of the lande  
whych the Lorde thy God giveth the to possesse.  
It thou shalt prepare the waye, and deuyde the  
crookes of the lande, whiche the Lorde thy God  
giveth the to enheret, into thre partes, that who  
soeuer comytteth murder, maye slay thether.

\* For this cause muste the slayer slay thether,  
that he maye lyue. Whoso killeth his neygh-  
bour ignorantly, & hated hym not in tyme pas-  
sed: As when a man goeth vnto the wood to his  
neyghboure to hewe wood, (thyng he hath no harme,)  
and as hym hande fetcheth a stroke with the axe  
to cut downe the tree, the heed appereth fro the  
helme, and smyteth hym neyghbour that he dyeth  
the same shall slay vnto one of the same cyties,  
and lyue. Let the executer of blood folowe after  
the slayer while hym herte is hote, and ouertake  
hym, because the waye is longe: and slay hym,

and yet ther is no cause worthy of death in hym,  
inasmuche as he hated hym not in tyme past. d.  
Wherfore I commaunde the, saying: thou shalt  
appoynt out thre cyties for the.

And if the Lorde thy God enlarge thy coo-  
stes: as he hath the sworne vnto thy fathers: and  
gyue the all the lande whiche he sayde he wolde  
gyue vnto thy fathers, thou shalt kepe all these  
commandementes to do them, whiche I com-  
maunde the this daye, that thou loue the Lorde  
thy God: and walke in his wayes euer, & adde  
thre cyties mo for the vnto those thre, that inno-  
cent blood be not shed in thy land, whiche the Lorde  
thy God giveth the to enheret, & so blood come  
vpon the. \* But and if a man hate his neygh-  
bour, and laye wayte for hym, and ryle agaynst  
him, and smyte him that he dye, and then flyeth  
vnto any of these cyties: the elders of his cytye  
shal sende and fetch hym thence, & deliuer hym  
into the handes of the Justyce of blood, that he  
maye dye. Thyne eye shall not spare hym, but  
thou shalt put awaye innocent blood from Is-  
rael, that it may go well with the. \* Thou shalt  
not remoue thy neyghbours marke, whiche they  
of olde tyme haue set in thyne enheritaunce, that  
thou shalt enheret in the lande, whiche the Lorde  
thy God giveth the to enioye it.

\* One wytnesse shall not ryle agaynst a man  
for any maner trespase, or for any maner synne,  
or for any maner fault, that he offendereth in.

\* But at the mouth of two wytnesses or of thre  
wytnesses shall the matter be stablyshed. **D**  
An vnyghtous wytnesse ryle vp agaynst a mā  
to accuse hym of trespasse: then borde the men  
whiche theyrue together, shall stande before the  
Lorde, before the prestes and iudges, whiche  
shal be in those dayes, and the iudges shal make  
diligent inquisition. And if the wytnes be found  
false, and that he hath gyuen false wytnesse a-  
gaynst his brother, then shal ye do vnto hym as  
he had thought to doo vnto hym brother, & thou  
shalt put euill awaye from the. And other shall  
heare, and feare: and shall henceforth comyt no  
more anye such wyckednesse amonge you. And  
thyne eye shall haue no compassion, but \* lyfe  
for lyfe, eye for eye, toth for toth, hand for hand  
fote for fote, shalt thou requyte.

**The xx. Chapter.**

*Who ought to go to battayl. The lawe of armes. The  
Cananytes must they kyll.*

**W**hen thou goest out to battell agaynst  
thyne enemyes, and seeke hostes and  
charrettes, and people mo then thou,  
be not \* afrayd of them, for the Lorde  
thy God is with the, whiche brought the out of  
the lande of Egypt. And when ye are come nye  
vnto the battayle, the prest shal come forth to  
speake vnto the people, and shal say vnto them  
heare O Israel, ye are come vnto batell agaynst  
your enemyes \* let not your hertes saynter, ney-  
ther feare, nor be amased nor adzed of them. For  
the \* Lorde your God goeth with you, to fight  
for you agaynst your enemyes, and to saue you.  
And let the officers speake vnto the people, say-  
ing: If any man hate buyt a new house, & haue  
not dedicate it, let him go & returne to his house  
left



lest he dye in the battell, and an other man dedicate it. And if any man haue plucked a vineyard, and haue not made it comen (and lawfull for curye man to cate of) let hym go and retorne agayne vnto his house, lest he dye in the battayl, and another make it comen. \* And if any man be detrounted vnto a wyfe, and haue not taken her, let him go and retorne agayne vnto his house, lest he dye in battayle, and an other man take her.

¶ And let the officers speake further vnto the people, and say: ¶ If any man feare and be saynt herred, let hym go & retorne vnto his house, lest he make his brothers here saynt as wel as his. And when officers haue made an ende of speake vnto the people, they shall make captaynes of warre ouer them. ¶ When thou comest nye vnto a cite to fyght agaynst it \* offre the peace. And if they answer the agayne peaceablye and open vnto the, then let all the people that is founde therein, be tributaries vnto the, and serue the. And if they will make no peace with the, but make warre agaynst the, thou shalt besiege it. And when the Lord thy God hath deliuered it into thyne handes, thou shalt smyte all the males therof with the edge of the sword. But the women and the chyldren, & and the cattell, and all that is in the cite, and al the spoyle therof shalt thou take vnto thy selfe, and eate the spoyle of thyne enemyes whiche the Lord thy God hath gyuen the. ¶ Thus shalt thou do vnto all the cyties whiche are a greete waye of from the, and not of the cyties of these nations.

¶ But of the cyties of these nations, which the Lord thy God shall gyue the to enprete, thou shalt saue alwey none of them that bether. \* But shalt destroye them without redemption, namelye the Hethytes, the Amorites, the Canaanites, the Pherezites, the Heuites, and the Jebusites, as the Lord thy God hath commaunded the, that they teache you not to do after all theyr abominacions, which they haue done vnto theyr goddes, and so ye shalbe synne agaynst the Lord your God. When thou hast besieged a cite longe tyme, and made warre agaynst it to take it, destroye not the trees thereof, that thou woldest thrust an at vnto them. But eat of the and cut them not downe, for the trees of the fel-des are nomen, to come agaynst the, & to beseege the. Only those trees whiche thou knowest that they are not frutefull, (but whiche s for other uses) those shalt thou destroye and cut downe, & make bulwothes agaynst the cite that maketh war with the, vntill thou subdue it.

#### ¶ The cxi. Chapter.

¶ Exposition for murther. ¶ Summary for chyldren that disobey father and mother.

¶ If one be founde slayne in the land, which the Lord thy God gyueth thee to possesse it, & lyeth in the feilde: and it is not known who hath slayn him, Then thyne elders and thy iudges shal come forth and mete vnto the cities that are rounde about the slayne. And let the elders of that cite whiche is nexte vnto the slayne man, take oute of the byone, an heyser that is not laboured with, nor hath by-

wen in the yoke, and let the elders of that cite bynge the heyser vnto an harde valley, which is neyther eared nor sowed, and stryke of the heyfers necke there in the valley.

¶ And the prestes the sonnes of Levi (whome the Lord thy God hath chosen to minister, and to blesse in the name of the Lord) shall come forth and at theyr mouth shal all stryke and plage be tryed. And all the elders of the cite that come forth to the slayne man, shall walke theyr bandes ouer the heyser that is beheaded in the valley, and shal answer and saye: our handes haue not shed this blood, neither haue our eyes sene it. Be mercifull Lord, vnto thy people Israel, whiche thou hast deliuered, & and saue no innocent blood vnto thy people of Israels charge: and the blood shalbe forgiven the. And so shalt thou put innocent blood from the, when thou shalt haue done that which is right in the sight of the Lord. When thou goest to war agaynst thyne enemyes, and the Lord thy God hath deliuered them into thyne handes, and thou hast taken the captiue, and seest amonge the captiues a beautifull woman, and haste a desyre vnto her, that thou woldest haue her to thy wyfe.

¶ Thou shalt bynge her home to thyne house, & let her haue her heed, & let her nayles growe, and put her raimet that she was taken in from her, and let her remaine in thyne house, and beweepe her father and her mother a moneth long and after that shalt thou go in vnto her, & marrye her, and she shall be thy wyfe. And if thou haue no sauoure vnto her, then let her go whither she listeth, and sell her not for monye, nor make chensauce of her, because thou hast humbled her. ¶ If a man haue two wyues, one loued and an other hated, & they haue bozne him chyldren, both the loued & also the hated: ¶ If the fyrste bozne be the sonne of the hated, then when the tyme cometh, he dealeth hym goodes amonge hym chyldren, he may not make the sonne of the beloued fyrst bozne, before the son of the hated, which is in dede fyrst bozne. But he shal know the sonne of the hated for the fyrst bozne, & gyue hym double porcyon of all that he hath. For he is the fyrste of hym strenght, and to hym belongeth the right of the fyrst bozne.

¶ If any man haue a sonne that is stubburne and disobedient, that he wyl not hearken vnto the voyce of hym father, & voyce of hym mother: and they haue chastened hym, and he wolde not hearken vnto them: Then shall hym father and hym mother take hym, and byng hym out vnto the elders of that cite, and vnto the gate of that same place, and say vnto the elders of the cite: This our sonne is stubburne and disobedient, and wyl not hearken vnto our voyce: he is a ryotour, and a dyshonourer: And all the men of that cite shal stone hym with stones vnto death. And thou shalt put euyl awaye from the, that al Israel maye feare and feare. ¶ If a man haue commytted a trespass worthe of death, and is put to death for it, and thou hangest hym on tre, hym body shal not remaine all nyght vpon the tree, but thou shalt burye hym the same daye.

For the curse of God is on hym that is baged. Defyle not thou thy lande, whiche the Lorde thy God gyueth the to inherite.

**The xxii. Chapter.**

**What thou oughtest to do, when thou syndest: thy neyghbours beate gouge adraye. A man shall not weare womens clothing, as a woman mannes clothinge. To weare a coce of wool and of flaxe is also fadydden. The punishment of hym that accuseth a man vnyghtously, of an aduocete also, and of hym that sauyth a mayde.**

**T**hou shalt not se thy bzotheres ore oz theye go astray, & withdrow thy selfe from them: But shalt bypunge them agayne vnto thy bzother. And yf thy bzother be not nre vnto the, oz if thou know him not, then bypunge it vnto thyne owne house, & it shal remain w the, vntill thy bzother aske after them, & then deliuer hym them agayne. In lyke manner shalt thou do with his asse, and so shalt thou do with his cayment, and with all lost thynges of thy bzother which he hath lost, and thou hast found, shalt thou dolphewyse, for I mayest not hyde it. \* Thou shalt not se thy bzotheres asse oz ore fal down by the way, and withdrow thy selfe fro them: but shalt helpe hym to heare hym vp agayne. \* The woman shal not weare y whiche pertynerth vnto the ma, neither shal a man put on womans cayment. For all that do so, ar abhominacion vnto the Lorde thy God. Yf I chaunce vpon a byzdes nest in the waye, in whatsoeuer tree it be, oz on y ground, whether they be ponge oz egges, and the dam syting vpon y ponge, oz vpon the egges: Thou shalt not take the dam w the pong. But shalt in any wyse let the dam go and take the ponge to the, that thou mayst prosper and prolonge thy dayes. When I buyldest a newe house: thou shalt make a baselinet on the roof, that I lade not blood vpon thyne house, yf any man fall ther of. \* Thou shalt not sowe thy bynepard with byners seedes: lest the frute of y seed which thou hast sown, and the frute of thy bynepard be defyled. Thou shalt not plowe w an ore & an asse together. Thou shalt not weare a garment made of woll and flaxe together.

\* Thou shalt make the gardenes (in the demers) vpon the. iiii. quarters of thy besture, wherew thou conuertest thy selfe. Yf a man take a wyfe, & when he hath lyeu wth her, hate her, and laye shameful thynges vnto her charge, & bringe vp an euil name vpon her, & saye: I toke this wyfe, and whē I came to her I found her not a mayd. Then shal the father of the dāsell and y mother byyng foze the tokens of the dāssels virginie vnto the elders of the cytie in the gate. And the dāssels father shal say vnto the elders: I gaue my doughter vnto this man to wyfe, and he hateth her: and lo: he layeth shameful thynges vnto her charge, saying: I found not thy doughter a mayd. And yet these are y tokens of my doughters virginie. And they shal spede the besture before the elders of the cite. And the elders of y cite shal take that man and chastise hym, and merce hym in an hundred syles of syluer, and gyue them vnto the father of the dāsell, because he hath brought vp an euil name vpon a mayd of Israel. And she shal be his wyfe, and he maye

not put her awaye all his dayes. But and yf the thing be of a surety, that the dāsell be not found a virgin, they shal byyng the dāsell to the dize of her fathers house, & the men of that cytie shal stone her with stones to death, because she hath wrought follye in Israel, to playe the whoze in her fathers house. And so thou shalt put euill away from the.

\* Yf a man be found lying with a woman that hath a wedded husband, they shal dye eithen o: ther of them: bothe the man that laye wth the wyfe, and also the wyfe: and so thou shalt put away euill from Israel. Yf a mayde be handfast vnto an husband, and then a man synde her in the towne and lye with her, ye shal bring the both out vnto the gates of the same cite, & shal stone them with stones to death. The dāsell because she cryed not, beinge in the cytie. And the man, because he hath humbled hy neyghbours wyfe, and I shalt put away euill from the. But yf a man synde a betrothed dāsell in the felde, & foze her, and lye w her: Then the man that laye with her shal dye alone: but vnto the dāsell I shalt do no harme: because there is in the dāsell no cause of death. For as when a man kyleth a gaynst his neyghbour and sleyth him, euē so is this matter. For he sold her in the felde, & the betrothed dāsell cryed: and there was no man to succour her. \* Yf a man synde a mayde that is not betrothed, and take her, and lye with her, & they be founde: Then the man that laye wth her shal gyue vnto the dāssels father fyfye syles of syluer. And she shal be his wyfe, because he hath dābled her: and he may not put her awaye all his dayes. \* No man shal take his fathers wyfe, nor vnhyle his fathers courtynge.

**The xxiii. Chapter.**

**What manner of men may not be admytted into the synagoge. Of pollutions that happen in the nyght. Of a wyfe.**

**N**one that is gilded oz hath his preuie members cut of, shal come into the congregation of the Lorde. And he that is bozne of a comen womā, shal not come into y congregation of y Lorde, no not in y tenth generation he shal not enter into the congregation of the Lorde. \* The Ammonites & the Moabites shal not come into the congregation of y Lorde, no, not in the tenth generation, nor they shal neuer come into y congregation of y Lorde because they met you not with byerd and water in the way, when ye came out of Egypt, and because they byyed agaynst the. \* Balaam the son of Beor, of Bethor, of Mesopotamia, to curse y Jewethelise, the Lorde thy God wold not herken vnto Balaam, but the Lorde thy God turned the curse to a blessing vnto the, because the Lorde thy God loueth the. Thou shalt not seke the prosperitie oz wealth of the al thy dayes for euer. \* Thou shalt not abhorre an Edomite, for he is thy bzother, neither shalt I abhorre an Egyptian, because thou wast a stranger in his land. The children y are begotten of them shal come into the congregation of the Lorde, in the tenth generation. When thou goest out with the host agaynst thyne enemies, kepe y from all wyched



**I**nne. If there be among you any man that is uncleane by the reason of uncleannes that chaunceth hym by nyght, let hym go out of the host, & not come in agayne into the host, but at even let hym wash him selfe with water, and then when the son is downe, let hym come into the host agayne. Thou shalt haue a place also without the host whether thou shalt resort to, and thou shalt haue a sharpe point vpon thy weapon, and when thou wilt ease thy selfe, dge thee with, and turne and couer thy selfe in departed from the. For the Lord thy God walketh in the midst of thyne host, to rde the, & to let thyne enemies before the. Therefore thou shalt place of thyne host be pure, that he be no uncleane thyng in the and so turne hym selfe from the. Thou shalt not deliuer vnto his master thy seruauit which is escaped from his master vnto the. He shall dwell with thee, euen among you in what place he hym selfe lyeth best, in one of thy cities where it is good for him, and thou shalt not vex him. There shall be no whore of the daughters of Israel, nor whore keeper of the sonnes of Israel. Thou shalt neither bring thyne of an whore, nor the price of a dog into thy house of the Lord thy God in any manner of vow: for euen both of them are an abomination vnto the Lord thy God. Thou shalt not hurt thy brother by vsury of money, nor by vsury of coine, nor by vsury of any thing that he may be hurt withal. Vnto a stranger thou mayst lend vpon vsury, but not vnto thy brother: for the Lord thy God may blesse the in all that thou doest thyne hande to, in the land whither thou goest to conquer it. When thou shalt vow a vow vnto the Lord thy God, thou shalt not slacke to paye it. For the Lord thy God wyl surely requyre it of the, and it shall be syn in the. If thou shalt leaue vowing, it shall be no syn in the, but thou shalt be ones gone out of thy lippes, thou must kepe and do, according as thou hast vowed vnto the Lord thy God of a freewill: and as thou shalt spoken with thy mouth. When thou comest vnto thyne neighbours vineyard, thou mayest eat grapes thy belly full at thyne owne pleasure: but thou shalt put none in thy vessel. Euen so when thou comest into thyne neighbours come, thou mayest plucke the eares with thyne hande, but thou shalt not moue a speckle vnto thyne neighbours come.

Chapter.

Disparagement is permitted. He that is truly married shall not be compelled to go to warre.

**3** **W**hen a man hath taken a wife and married her, if she fynde no fauour in his eyes, because he hath espoused some uncleannes in her. The let him write her a bill of divorcement, and put it in her hande, & send her out of his house. And when she is departed out of his house, let her goe, and be an other mans wyfe. And if the seconde husband hate her, let him write her also a letter of divorcement, and put it in her hand, & send her out of his house: or if the seconde man dye which toke her to wyfe, her first man which sent her away, may not take her agayne to be his wife, after she is defyled. For it is abominacion in the sight of the Lord, And thou shalt not cause the land to syn, whiche

the Lord thy God shall gyue thee to inheret.

**4** **W**hen a man taketh a newe wyfe, he shall not go to warre, neither shall he be charged with any business: but he shall be free at home one yere, and reioyse with his wyfe whiche he hath taken. No man shall take the nerther nor the vpper millstone to pledge, for then he shall hurt a mans lyfe. If any man be found stealyng any of his brethren the chyldren of Israel, & abusech hym, or selleth hym, the these shall dye. And thou shalt put euyl a waye from the, take hede to thy selfe as concerning the plague of leprosy, that thou observe diligently. And ye shall do according to all that the prestes of the Levites shall teach you. Euen as I commaunded the, so ye shall obserue to do. Remember what the Lord thy God dyd vnto. When Iam by the way after ye were come out of Egypt. When thou dost lede thy brother any thing: thou shalt not go into his house to fetch a pledge from thence: but thou shalt stande without, and a man that bozowed it of the, shall bring the pledge out vnto the. Furthermore if it be a pooze bodie, thou shalt not sleepe with his pledge: but deliuer him thy pledge agayne when the sun goeth downe, & he may sleepe in his owne raymet, and blesse the. And it shall be right tounesse vnto the, before the Lord thy God.

**5** **T**hou shalt not defraude an hyred seruauit that is needy and pooze, whether he be of thy brethren, or of the strangers that are in thy lande within thy gates. But thou shalt gyue him his hire the same day, & let not the sun go downe thereon. For he is needy, and therewith susteyneth his life, lest he crye agaynst the vnto the Lord, and it be syn vnto the. The fathers shall not dye for the chyldren, nor the chyldren for the fathers: but euery man shall dye for his owne syn. Thou shalt not hynder the ryght of the stranger nor of the fatherles, nor take a widows raymet to pledge. But remember that thou wast a seruauit in Egypt, and how the Lord thy God deliuered the thence. And therefore I commaund the to do this thyng.

**6** **W**hen thou cuttest downe thyne harvest in the felde, and hast forgotten a sheke in the felde, thou shalt not go agayne to set it. But it shall be for the stranger, the fatherlesse, & the wydow, that the Lord thy God maye blesse the in all the thynges of thyne hande. When thou beatest downe thyne olyue tree, thou shalt not turne agayne to gather vp that thou ledest behynde the, but it shall be for the stranger, the fatherlesse, and the wydow. When thou gatherest thyne vineyard, thou shalt not gather the grapes cleane after, but leaue them for the stranger, the fatherlesse and the wydow. And remember that thou also wast a seruauit in the lande of Egypt: and therefore I commaunde the to do this thyng.

Chapter.

The punishment of the offenders. The lame of carrying seeds to the brother that is dead. Measures and weyghts.

**1** **I**f there be stripes betwene men, they shall come vnto the law, & let the iudges geue sentence betwene them, & iustify the ryghteous, and condemne the vngodly. And if any man be vngodly, and worthy of stripes, thou shalt let the iudges cause to take hym downe, & to beat him before his face: according to his trespass, vnto a certayne

Deu. x. 25

Exo. xxi. 1

Exo. xxi. 1

Exo. xxi. 1

Exo. xxi. 1

Exo. xxi. 1

Exo. xxi. 1

Exo. xxi. 1

Exo. xxi. 1

certayn nobye & fortyt stypes he shal gene hym  
and not pass. lest yf he shulde excede & beate hym  
aboue that w many stypes, thy by order shulde  
appere vngodly befoze thyn eyes. ¶ Thou shalt  
not mofel the ore y treadeth out the coine. ¶ (in y  
dame). ¶ If byethz dwel together, and one of the  
dye & haue no childe, the wyfe of the dead shall  
not mary without vnto a straüger, but his bro-  
ther shal go in vnto her, and take her to wyfe, &  
occupy the towne of his kynsmā. And the eldest  
son which he beareth, shal succede in y name of  
his brother which is deed: that bys name be not  
put out of Israel. And yf the man wyl not take  
hys brothers wyfe, the let her go vp to the gate  
vnto the elders, and say: My husbonds brother  
refuseth to sire vp vnto his brother a name in  
Israel, neether wil he mary me. Then y elders of  
his cite shal cal hym, and comen w him. And yf  
he stand & say: I wyl not take her, then shal his  
kynswomā come vnto hym in the ptesence of y  
elders, and lose hys shoo of his foze, & syt in his  
fact, and answer, & saye: So shal it be done vnto  
that man, y doth not buyde vp hys brothers  
house. And his name shalbe called i Israel, y vn-  
god house. ¶ Yf when men styue together, one w  
another, the wyfe of the one ron to, soz to rid her  
husband out of the hands of hym y smyteth him  
and put forth her hande, and take hym by the se-  
cretis: Thou shalt cut of her hand, & let not thine  
eye pity her. ¶ Thou shalt not haue i thy bag two  
maner of weigthes, a great and a smal: neether  
shalt thou haue in thyn house diuerse measures  
a great and a smal. ¶ But thou shalt haue a right  
and iust weyght, and a perfyte & a iust measure  
shalt thou haue, that thy dayes may be lengthe-  
ned in the land, which the Lord thy God geueth  
the. ¶ For al that do such thynges, & al that do vn-  
ryght, ar abhominacy vnto the Lord thy God.  
¶ Remembre what Amalech dyd vnto the by the  
way, when ye were come out of Egypt, how he  
met the by the way, & smote the hindmost of you  
al that were feble and came behynd, when thou  
wast saynted and wery, and he feared not God.  
¶ Therfoze, when the Lord thy God hath geuen  
the: rest fro all thyn enemies rounde about in y  
land which the lord thy god geueth y to inheret  
& possesse: se that y put out the remembraunce of  
Amalech from vnder heauen, and forget not.

¶ The xxvi. Chapter.

¶ The first frutes and cythes to the Leuytes, fatherlesse, wy-  
dowes, and straungers.

**W**hen y art come into the land which  
the Lord thy god geueth y to inheret,  
and hast enioyed it & dwellest therein.  
¶ Take of the first of all the frute of the earthe,  
and bying it out of the lande that the Lord thy  
God geueth the, and put it in a maunde, & go vnto  
the place which y Lord thy God shal chose to  
set bys name in it. And y shalte come vnto the  
preist, that shalbe in those daies, & say vnto him  
I knowlege this day vnto the Lord thy God,  
y I am come vnto the countrey which the Lord  
swaue vnto our fathers soz to gene vs. And the  
preist shal take the maund out of thyn hande, &  
set it doune befoze the altar of y Lord thy God  
& thou shalt answer & saye befoze the Lord thy

God: The Ayras went about to destruy my fa-  
ther, & he went downe into Egypt, & solour-  
ned there with a fewe folke, & grewe there vnto  
a nation great, mighty, and ful of people. ¶ And  
the Egyptians vered vs, and troubled vs, & la-  
derd vs w most cruel bondage. And whē we cry-  
ed vnto the Lord God of our fathers, the Lord  
heard our voyce, and lohed on our aduersyte, la-  
bour and oppresyd. And the Lord brought vs  
out of Egypt in a myghty hande, & a stretched  
out arme, and in great terriblenesse, and signes  
and wonders. ¶ And he hath brought vs into  
this place, and hath geuen vs this land whiche flo-  
weth with milke and hony. ¶ And now, lo, I  
haue brought the first frutes of the land whiche  
thou (O Lord) hast geuen me. And y shalt set it  
befoze the Lord thy God, & worship befoze the  
Lord thy God, & reioyce in all the good thynges  
which the Lord thy God hath geuen vnto the  
to thyn house, thou and the Leuite, & the straü-  
ger that is amonge pon. ¶ When y shalte made an  
ende of tithyng all the tythes of thyn encrease:  
the third yere, which is the yere of tithyng: thou  
shalt geue it vnto the Leuite, the straügers, the  
fatherles and the wydowes, that they may eat  
withyn thy gates, and fyl the selues. And thou  
shalt say befoze y Lord thy god. ¶ I haue brougt  
the halowed thynges out of myne house, & haue  
geuen the vnto the Leuites, the straungers, the  
fatherles and the wydowes, according to al thy  
comaundementes whiche thou hast comaunded  
me: I haue not ouershypped thy comaundemen-  
tes, noz forgotten the. I haue not eaten thereof  
in my mourning, noz suffred ought to getty the  
roze vncleannesse, noz geuen ought ther of soz the  
dead, but haue berkened vnto y voyce of y Lord  
my god, & haue done after al that thou hast co-  
maunded me. ¶ ¶ Loke downe therfoze fro  
thy holy habitacion, euen from heuen and blesse  
thy people Israel, & the lande whiche thou hast  
geuen vs (as thou swauest vnto oure fathers) a  
lande that floweth with mylke and hony. ¶ This  
day the Lord thy god hath comaunded the to do  
these ordinaunces, and lawes, kepe thou the, &  
do the with al thyn heart, & al thy soule. ¶ Thou  
hast set vp the Lord this day to be thy God, and  
to walke in his wayes, & to kepe hys ordinaun-  
ces, his comaundementes, and his lawes, and to  
berken vnto his voyce. ¶ And the Lord hath set  
the vp this day, to be a feuerall people vnto him  
(as he hath promysed the) & that thou kepe hys  
comaundementes, & to make the bygh about al  
nacions, whiche he hath made in praille, in name  
and honour: & that thou mayst be an holy pro-  
ple vnto the Lord thy God, as he hath sayd. ¶

¶ The xxvii. Chapter.

¶ They buyde an altar. The blesynges in the byll Gargim.  
The cuntry in the byll Ghal.

**A**nd Moses with the elders of Israel com-  
maunded the people, saying, kepe al the co-  
maundementes, whiche I comaunde pon  
this daye. ¶ And when ye be come ouer Jordan  
vnto the lande whiche the Lord thy God geueth  
the, thou shalt set the vp great stones, & plaister  
them with plaister, and wypte vpon them al the  
wordes of yis lawe, whē thou art come ouer: be  
cause

Gen. xxi. 1

Exo. xxi. 1

Exo. xxi. 1

Exo. xxi. 1

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Exo. xxi. 1



Deut. xii. 1.  
Deut. xii. 2.

cause thou art come into the land which the Lord thy God geueth thee: a lande that floweth with mylke and hony, as the Lord god of thy fathers hath promysed thee. Therefore when ye be come ouer Jordan, ye shall set vpon these stones, which I commaunde you this day in mount Ebal, & thou shalt plaster the wyth plaster. \* And thou shalt build vnto the Lord thy God, an altar of stones, & yfste vpon one pyon vpon them: Thou shalt make the altar of the Lord thy God of whole stones, and offer burnt offeringes thereon vnto the Lord thy God. And thou shalt offer peace offeringes, and shalt eat there, & reioyce before the Lord thy God. And thou shalt wyte vpon the stones all the wordes of this lawe, manifest

ly and well. And Moses and the preistres the Leuites spake vnto all Israel, sayinge: take hede & heare: O Israel this daye thou arte become the people of the Lord thy God. Thou shalt hearken therfore vnto the voyce of the Lord thy God, & do his commandementes, and his ordinaunces which I commaunde thee this day. And Moses charged the people the same day, sayinge: These shall stande vpon \* mount Garisim, to blesse the people when ye are come ouer Jordan. Simeon, Levi, Juda, Issachar, Joseph, & Benjamin. And these shall stande vpon mount Ebal to curse: Ruben, Gad, Aser, Zabulon, Dan, and Reuphail. And the Leuites shall answer and saye vnto all the men of Israel with a loude voyce.

Deut. xii. 3.  
Deut. xii. 4.

\* Cursed be the man that maketh any carved or molten ymage (an abhominacion vnto the Lord, the worke of the handes of yecraftesman) and putteth it in a secrete place: and all the people shall aunswere, and saye: Amen.

Deut. xii. 5.  
Deut. xii. 6.

\* Cursed be he that curseth his father and his mother, and all the people shall saye: Amen.

Deut. xii. 7.

\* Cursed be he that remoueth his neyghbours marke, and all the people shall saye: Amen.

Deut. xii. 8.

\* Cursed be he that maketh the blynd go out of his way, and all the people shall saye: Amen.

Deut. xii. 9.

\* Cursed be he that byndeth the ryght of the straunger, fatherlesse and wydowe, and all the people shall saye: Amen.

Deut. xii. 10.

\* Cursed be he that lyeth with his fathers wyfe, and vnderleth his fathers coueryng, and all the people shall saye: Amen.

Deut. xii. 11.

\* Cursed be he that lyeth with any maner of beast, and all the people shall saye: Amen.

Deut. xii. 12.

\* Cursed be he that lyeth with his syster, the daughter of his father, or the daughter of his mother, and all the people shall saye: Amen.

Deut. xii. 13.

\* Cursed be he that lyeth with his mother in lawe, and all the people shall saye: Amen.

Deut. xii. 14.

\* Cursed be he that smyteth his neyghboure secretly, and all the people shall saye: Amen.

Deut. xii. 15.

\* Cursed be he that taketh a rewarde to slaye the soule of innocente bloode: and all the people shall saye: Amen.

Deut. xii. 16.

\* Cursed be he that contynneth not in all the wordes of this lawe, to do them: and all the people shall saye: Amen.

Deut. xii. 17.

\* Cursed be he that taketh a rewarde to slaye the soule of innocente bloode: and all the people shall saye: Amen.

Deut. xii. 18.

\* Cursed be he that contynneth not in all the wordes of this lawe, to do them: and all the people shall saye: Amen.

Deut. xii. 19.

\* Cursed be he that contynneth not in all the wordes of this lawe, to do them: and all the people shall saye: Amen.

Deut. xii. 20.

\* Cursed be he that contynneth not in all the wordes of this lawe, to do them: and all the people shall saye: Amen.

Deut. xii. 21.

\* Cursed be he that contynneth not in all the wordes of this lawe, to do them: and all the people shall saye: Amen.

Deut. xii. 22.

\* Cursed be he that contynneth not in all the wordes of this lawe, to do them: and all the people shall saye: Amen.

Deut. xii. 23.

\* Cursed be he that contynneth not in all the wordes of this lawe, to do them: and all the people shall saye: Amen.

The promys of the blessinges vnto them that regarde the commandementes, and the curses to the contrary.



\* thou shalt hearken diligently vnto the voyce of the Lord thy God, & observe & do all his commandementes, which I commaunde thee this daye. The Lord wyll set thee on hygh aboue all the nacys of yearth. \* And all these blessinges shall come on thee, & ouertake thee, yf thou shalt hearken vnto the voyce of the Lord thy God. Blessed shalt thou be in the towne, & blessed in the felde: blessed shalt thou be the frute of thy body, & the frute of thy ground, & the frute of thy catell, the increase of thyne oren, and the flockes of thy shepe: blessed shalt thou be thy basket & thy store. Blessed shalt thou be, when thou goest out, and blessed when thou comest in. \* The Lord shall geue ouer thyne enemies that rise agaynst thee, that they maye fall before thy face. They shall come out agaynst thee one way, and they shall be before thee the seuerall wayes. The Lord shall put the blessing vpon thee in thy store houses, and in all that thou sette thy hande to, & wyll blesse thee in all the lande whiche the Lord thy God geueth thee. The Lord shall make thee an holy people vnto hym selfe, as he hath swozne vnto thee: yf thou shalt kepe the commandementes of the Lord thy God, and walke in his wayes.

And all nacys of the earth shall see that the name of the Lord is called vpon thee, & they shall be afrayde of thee. And the Lord shall make thee plenteous in goodes, in the frute of thy body, in the frute of thy catell, and in the frute of thy ground, in the lande which the Lord swaue vnto thy fathers, to geue thee. The Lord shall open vnto thee his good treasure, & euery thinge he hath hid vnto thee, & shall sende thee in due season, & to blesse all the labours of thy hand. \* And thou shalt lende vnto many nacys, but thou shalt not borrowe of any. And the Lord shall set thee before thee, & thou shalt be before him, and thou shalt be aboute only, and not beareth: yf thou shalt hearken vnto the commandementes of the Lord thy God, which I commaunde thee this day, to kepe and to do the. And it shall be that thou shalt not asyde fro any of these wordes, which I commaunde thee this day, either to the right hand or to the left, that thou woldest go after strange gods to serue them. \* But and yf thou wilt not hearken vnto the voyce of the Lord thy God, to kepe and to do all his commandementes and his ordinaunces which I commaunde thee this day: all these curses shall come vpon thee, and ouertake thee. Cursed shalt thou be in the towne, & cursed in the felde: cursed shalt thou be thy basket, & thy store. Cursed shalt thou be the frute of thy body, & the frute of thy lande, and the frute of thyne oren, and the flockes of thy shepe. Cursed shalt thou be when thou goest in, and cursed when thou goest out. The Lord shall sende vpon thee cursing, destruction, and rebuke, in all that thou sette thy hande to, & that thou doest, vntill he destroye thee, & bypne thee to noughte quickly: because of the wickednesse of thyne inuencion, and because thou hast forsaken me. The Lord shall make thee pestilence cleue vnto thee, vntill he haue consumed thee from off the lande, whither thou shalt go to entoy it. \* The Lord shall synke thee with swelling, with fevers, heat

burning

burnyng, & wpyth the sword, wpyth wetherpyng and wpyth blastpyng. And they shal folow the vntyll thou perishe. \* And the heauen that is ouer thy head shalbe drasse, and the earth that is vnder the, pzon. The Lorde shal turne the rayne of the land vnto powder and dust: euen from heuen shal they come downe vpon the, vntyll thou be brought to nought. And the Lorde shal plage þe before thyne enemies: Thou shalt come out one waye agaynst them, and theye shal come out another waye agaynst thee, and shalt be scattered amonge all the kyngdomes of the earth. And thy carthasse shal be meate vnto all maner foules of the ayre, and vnto the bestes of the earth, and no man shal fray them away. \* The Lorde wyl smyte the with þe borch of Egypt, and the Emmerches, scalle, and maungynes, that thou mayst not be healed therof. \* And the Lorde shal smyte þe with madnes, & blindnes, and dafnyng of heere. Thou shalt grope at none dayes, as the bynd gropeth in darkness and shalt not prosper in thy wayes. Thou shalt be oppressed with wryng, & be polled euermore and no mā shal succour the. \* Thou shalt be brought vnto a wyfe, & another man shal lye wpyth her. Thou shalt buyde an house, and not dwel therein. Thou shalt also plant a vineyarde & shalt not gather the grapes. Thyne ore shal be slayne before thyne eyes, & thou shalt not cate therof. Thyne ass shalbe violently take awaye euen before thy face, and shalt not be restored to the agayne. Thy shepe shal be geue vnto thyne enemies, and no man shal rescue them.

**D** Thy sonnes and thy doughtes shalbe geuen vnto another nacyō, and thyne eyes shal be it, & dase vpon them al the day longe, and there shal be no myghte in thyne hande. The frute of thy lande and all thy labours shal a nacyon which thou knowest not, cate, and thou shalt continually suffre violence only, & be oppressed alwaye so that thou shalt be cleane besyde thy selfe, for the syght of thyne eyes whyche thou shalt se. The Lorde shal smyte þe in the knees and legges, with a mischeuous borch that can not be healed: euen from the sole of thy fote vnto the top of thy head. \* The Lorde shal byng the & thy kyng (which þe shalt set ouer the) vnto a nacyō, which nether thou nor thy fathers haue knowe, & there thou shalt serue straunge gods: euen wood and stone. And thou shalt be wonderd at, spoken of, and iested at amonge all nacyns, wherther the Lorde shal cary the. \* Thou shalt cary much seide into the felde: and shalt gather but litle in, for þe greshoppers shal destroy it. Thou shalt plant a vineyard and drasse it, but shalt neither drynke of the wyne, nether gather þe grapes, for þe wormes shal cate it. Thou shalt haue Olive trees thowout all thy costes, but shalt not anoynte thy selfe with the oyle, for thyne olive trees shal be roted out. Thou shalt beget sons, and doughters, but shalt not haue them: for they shalbe carryed away captiue. All thy trees & frute of thy lande shalbe marred with blastpyng. The straunger that is among you, shal clime aboue the vpon hye, and thou shalt come downe beneth a low. He shal lende the, and thou shalt not lende hym:

he shalbe before, and thou behynde. Moreover, all these curses shal come vpon the, and shal folow the and ouertake the, tyll thou be destroyed because thou herkenest not vnto the voyce of þe Lorde thy God, to kepe his commaundementes, & his ordinaunces, which he com manded the, and they shalbe vpon the as myracles and wonderes & vpon thy seide for euer, because thou seruest not the Lorde thy God wpyth ioyfulnesse & wpyth a good hert, when thou hadst abundaunce of all thynges, therfore thou shalt serue thyne enemy which the Lorde shal sende vpon the: in hunger and thirst, in nakednes, and in nede of al thyng and he shal put a poise of pzon vpo thy necke vntyll he haue brought the to nought. And þe Lorde shal byng a nacyon vpon the from far, and fro the ende of the worlde as swyfte as an Eagle flyeth: a nacyon whose tonge thou shalt not vnderstande: a harde fauoured nacyon, which shal not regarde the person of the olde, nor haue compas syon of the yonge. The same shal cate the frute of thy catell, and the frute of thy lande vntyll he haue destroyed the: & shal leaue the nether corne, wyne, nor oyle, nether the increase of thyne ore nor þe flockes of thy shepe: vntill he haue brought the to nought. And he shal kepe the in all thy ctytes, vntyll he haue cast downe thy hye wals & stronge holdes, wherin thou trustedst, thowout al the lande. And he shal besege the in al thy ctytes thowout all thy lande, which the Lorde thy God hath geuen the. \* And thou shalt eat þe frute of thyne owne body: the flesch of thy sonnes and of thy doughters, which the Lorde thy God hath geuen the in thy straitnes and sege wherewith thyne enemy shal besege the: so that it shal greue the man (that is tender and exceedingely care amonge you), to loken on his brother and vpon his wyfe that lyeth in his bosome, and on þe remnant of his chyldren, which he hath left for feare of geuyng vnto any of them, or yach of his chyldren, who he shal eat, because he hath nothyng left hym in that straitnesse and sege, wherewith thyne enemy shal besege the in al thy ctytes. Per, and the woman that is so tender and delicate, she dare not aduenture to set the sole of her fote vpon the ground, (for softnes and tendernes) shalbe greued to loke on her husbande & lyeth in her bosome, and on her sonne and on her doughter: and on her after byrth (that is to com out from betwene her legges,) and her chyldren which she shal beare: for wher al thynges lacke she shal cate them secretly, in the sege and straitnes, wherewith thyne enemy shal besege the in thy ctytes. If thou wylt not kepe and do al the wordes of this law (þe are wyrtten in this booke) and feare this gloriously and fearful name of the Lorde thy God: the Lorde wyl sende vnto the and thy seide, great plagis and of longe continuance, euell synnes and of longe duraunce.

Moreover, he wyl byng vpon the all the diseases of Egypt, and those which thou wast afraid of, shal cleane vnto the. And al maner synnes, and al maner plagis which are not wyrtten in the booke of this law, wyl the Lorde byng vpon the, vntyll he byng the to nought. And he shalbe



Deut. 1.2.

Deut. 1.2.

shalbe lefte fewe in nobye, where before ye were as the starres of heauen in multytude: because thou woldest not hearken vnto the voyce of the Lord thy God. \* And it shal come to passe, that as the Lord reioysed ouer you, to do you good, and to multiplie you, euen so he wyl reioyse ouer you, to destroy you, & brynge you to nought.

**C** And ye shalbe wasted from of the lande, why ther thou goest to enioye it. And the Lord shal scatter the amonge all nations, fro the one ende of the worlde vnto the other, & there thou shalt serue straunge goddes whiche thou noz thy fathers haue knowen: euen wood and stone. And amonge these nacjons thou shalt fynde no ease, neyther shal the sole of thy fote haue reste. But the Lord shal geue thee there an vnquyet hert, and dasyng eyes, and sorrow of mynde. And thy lyfe shal hang before the and thou shalt feare both daye and nyght, & thou shalt haue no trust in thy lyfe. In the morning thou shalt say wold God it were night. And at nyght thou shalt say wold God it were morning: for feare of thyn herte, whiche thou shalt feare and for the spght of thyn eyes, whiche thou shalt se.

Deut. 1.2.

And the Lord shal brynge the into Egypt agayne with whippes, by the way which I bad the, that thou shouldest, se it nomoze. And there ye shalbe solde vnto your enemyes, for bondmen and bondwomen: and no man shal by you.

**The. xlii. Chapter.**

**C** The people are exhorted to observe the commandments whiche if they breake they are thence to be plaged.

Deut. 1.2.

**T** Hese are the wordes of \* appoint- ment which the Lord commaunded Moyses to make with the chyldre of Israel in \* lande of Moab belyde \* ap- pointment which he made with the in Horeb, & Moyses called al Israel, & sayd vnto them: Ye haue sene all that the Lord dyd before your eyes in the lande of Egypt: vnto Pharaon and vnto all hys seruauntes, and vnto all hys lande, the great temptacions which thyn eyes haue sene, those great miracles & wonders: & yet the Lord hath not geue you an hert so perceane and eyes to se, and eares to hear, vnto this day. And I haue led you forty yere in \* wylbernes and your \* clothes are not waxed old vpon you, and thy shewe is not waxed old vpon thy fote. Ye haue eaten no breade: noz dronke wyne: oz strange drinke, that ye myght know, how that

Deut. 1.2.

Deut. 1.2.

Deut. 1.2.

Deut. 1.2.

**I** am the Lord your God. \* And ye came vnto this place and Horeb the hyng of Horeb, and Og hyng of Balan came out agaynst vs vnto battell, & we smote them: and toke theyr land, and gaue it for an inherytance vnto the Rubenytes, and Gadites, and to the halfe trybe of Manasse, \* hepe therfore the wordes of this appointment and do the that ye may vnderstande al that ye ought to do. Ye stande this daye euery one of you before the Lord your God: your captaynes, your trybes, your elders, your officers, and all the men of Israel: your chyldre also, your wiues, & the straunger that is in your holle: from the fower of thy wood, vnto the fower of thy water: that thou shouldest go into the appoyntment of the Lord

thy God, and into hys othe \* whiche the Lord thy God maketh with \* this daye. For to make the a people vnto hym selfe, and that he may be vnto the a God, as he hath sayde vnto the, and as he hath sworne vnto thy fathers Abraham, Isaac, and Jacob.

**I** make not this bonde and this othe with you only, but both with hym that standeth here with vs this daye before the Lord our God, and also with hym that is not here with vs this daye. For ye knowe, howe we haue dwelt in the land of Egypt, and howe we came thowowe the myddes of the nacjons whiche ye passed by. And ye haue sene theyr abhominacions and their ydols (wood and stone, (pluer and golde) which were amonge them. Leste there be amonge you man oz woman, kynned oz trybe, whose hert turneth awaye this daye from the Lord your God, to goo and serue the goddes of these nacjons: and lest there be amonge you summe rote that beareth gall and wormewood, so that when he heareth the wordes of this othe, he blyss hym selfe in his herte, sayinge. \* I shall haue peace. I wyl walke in the meanyng of myne owne herte, (to put the dronken to the thyrstie) And so \* Lord wyl not consent to be mercifull vnto hym, but then the wrath of the Lord & hys gelously shal smoke agaynst that man, and al the curses that are wyrtten in this booke, shal lichte vpon hym, and the Lord shal do out his name from vnder heauen, and the Lord shal separte hym vnto euell out of all the trybes of Israel, accordyng vnto all the curses of the appoyntment, that are wyrtten in the booke of this lawe.

**S**o that the generation to come of your chyldren, that shall ryse vp after you, and the straunger that shal come from a farre lande shal say whiche they se the plages of that lande, and the diseases wherewith the Lord hath smytten it, how all the lande is burnte vp with brimstone and salt, & that it is neyther lowen: noz beareth, noz any grasse groweth therein, lyke as in the place of the ouerthrowyng of \* Sodome, Gomor, Adama, and Seboim: which the Lord ouerthrew in his wrath and angre: Euen then shal all nacjons saye: \* wherfore hath the Lord done of this facyon vnto this lande? Whome feare is this great wrath? And men shal saye, because they leste the testamēt of the Lord God of theyr fathers, whiche he made with them, when he brought them out of the lande of Egypt. For they went and serued straunge goddes and worshipped them: Goddes whiche they knewe not, and whiche had geuen them nought. And the wrath of the Lord waxed whote agaynst this lande, to brynge vpon it all the curses that are wyrtten in this booke. And the Lord cast them out of theyr lande in anger, wrath, and great indignacion, and cast them into a straunge lande as this daye beareth wytnesse. The secretes of the Lord our God: are opened vnto vs, and to our chyldren for euer, that we maye doo all the wordes of this lawe.

**The. xlii. Chapter.**

**C** The word of God is at hand.

When

**W**hen al these wordes are come vpon the, \* þ blessing & the curſe whiche I haue ſet before þ, thou ſhalt turne vnto thyne hert, amonge all the nacjens whither the Lorde thy God hath thruſt the, \* & come agayne vnto þ Lorde thy God, and herken vnto hys voyce in al theſe thinges that I commaunde the this day: thou and thy chylidren with all thyne hert and all thy ſoule. \* And þ Lorde thy God wyl turne thy captiuitie, and haue compaſſion vpon the, and wil turne, and ſet the agayne from all the nacjens, among which the Lorde thy God ſhal haue ſcattered the. Though thou were caſte vnto the extreme partes of heauen, euen fro thence wyl the Lorde thy God gather the, and from thence wyl he ſet the, and the Lorde thy God wyl bringe þ into the lande whiche thy fathers poſſeſſed, and thou ſhalt enioye it.

to receiue this daye agaynst you, that I haue  
set before you lyfe and deathe, blessinge and cur-  
syng. Therfore chosse lyfe, that both thou & thy  
seede maye lyue, that thou mayst loue the Lorde  
thy God, and be obedyent to his voyce, & cleaue  
vnto hym. For he is thy lyfe, and the lengthe of  
thy dayes, that thou mayst dwell vpon the earth  
whiche the Lord swaue vnto thy fathers: Aba-  
ham, Isahac and Jacob to geue them.

The. xxi. Chapter.

Camels bringeth scheye to bye, and dweltt Josias to rule the people in his tyme. Thus home Ezechonomic is witten and layde in the Tabernacle before the Ashe. The Levites are charged to trade it to the people.

**A**nd Moses went & spake these wordes vnto all Israel, and sayde vnto them, I am an hundred and twentie yere olde this daye, and can nomore go out and in. Also the Lorde hath sayde vnto me, thou shalt not go ouer this Iordan. The Lorde thy God he wyl go ouer before the, and he wyl destroye these nacys before the, and thou shalt conquere them. \* And Josua, he shall go before the, as the Lorde hath sayde. And the Lorde shall do vnto them, as he byd to \* Sehon and Og kynges of the Amozites and vnto the lande of them: whome he destroyed. And the Lorde shal geue them ouer before your face that ye maye do vnto them accordynge vnto all the commaundementes which I haue commaunded you. Blucke vppour hartes therfore, and be stronge, feare not, nor be afraide of them for the Lord thy God hym selfe doeth go with yf. he shall not faile the, nor forsake the.

And Moses called vnto Iosua, and sayd vnto hym in the syght of all Israel. \* We strunge & holde, for thou must go with this people vnto y<sup>e</sup> lande which the Lorde hath swoyne vnto they<sup>r</sup> fathers, to geue them, and thou shalt geue it the to enheret. And the Lorde he doct<sup>r</sup> go before the: he shall not fayle the, neyther forsake the: feare not therfore, nor be dysconforted: And Moses wrote this lawe, and deliuered it vnto the prestes the sonnes of Leuy ( whiche \* bare the Arke of the testament of the Lorde ) and vnto al the elders of Israel, and Moses commaunded them, sayinge: \* At the poynt of seuen yeres in the solemnitie of the free yere, euen in the feast of tabernacles, when al Israel is come to appere before the Lorde thy God, in the place whiche he hath chosen: thou shalt reade thys lawe before all Israel in they<sup>r</sup> eares. Gather the people together: men women, and chyldren, & the straunger that is within thy gates, y<sup>e</sup> they may heare, and learne and feare the Lorde your God, and kepe, and obserue all the wordes of thys lawe, and that they<sup>r</sup> chyldren which knowe nothyng maye heare, and learne to feare the Lorde your God, as long as ye lyue in the lande: whither ye go ouer Iordan to possesse it.

And the Lord sayde vnto Moses: Scholde  
thy dayes are come, that thou must dye. Cal Jo  
sua therfore, and stande ye in the tabernacle of  
wytnesse that I maye geue hym a charge. And  
Moses, and Josua went, and stode in the tabe  
nacle

And he wyl shewe the kyndnesse, and multi-  
plye the aboue thy fathers. \* And the Lord thy  
God wyl circumsyfe thyne harte, and the herte  
of thy seide, that thou mayste loue the Lorde thy  
God wyth all thyne herte, and all thy soule that  
thou mayste lyue. And the Lorde thy God wyl  
putte all these curses vpon thyne enemyes, and  
on them that hate the, and that persecute the.  
But thou shalt turne, and hearken vnto þe voyce  
of the Lorde, and do al his commaundementes,  
which I commaunde the this day. And the Lord  
thy God wyl make the plenteous in all the wayes  
of thyne hande, in the frute of thy body, and  
in the frute of thy cattell, and in the frute of thy  
lande for thy welth. \* For the Lorde wyl turne  
agayne and reioyce ouer the to do þe good, as he  
reioysed ouer thy fathers. If þe hearken onely vn-  
to the voyce of the Lorde thy God to kepe his co-  
maundementes and his ordinaunces which are  
wrytten in the booke of this lawe, & if thou turne  
vnto the Lorde thy God with al thyne hert and  
all thy soule. \* For the commaundement which  
I commaunde the this day, is not seperated from  
the, neyther farre of.

**C** It is not in heuen, that thou needst to-<sup>2</sup> (com-  
playne and) saye: who shall go by for vs to heauen,  
and set it vs, that we maye heare it, and do it?  
Nether is it beyonde the see, that thou shouldest  
saye: who shall go ouer the see for vs, and set it  
vs, that we maye heare it, and doo it? But the  
word is very nye vnto the: euen in thy mouthe  
and in thyne herte, that thou do it.\* Beholde I  
haue set before thee this day lyfe and good, death  
and euell: For where as I commaunde the this  
daye, to loue the Lord thy God, to walke in hys  
wayes, and to kepe hys commaundementes, hys  
ordinaunces, and his lawes (yf thou so do) thou  
shalt lyue and multiply, and the Lord thy God  
shall blesse the in the lande, whither thou goest  
to possesse it. But and yf thyne hert turne a way  
so that thou wilt not heare: but shalt go astray  
and worshipp straunge goddes, and serue them,  
I pronounce vnto you also this day that ye shall  
surely perishe, & that ye shal not prolonge your  
dayes vpo the lande whither thou passelt ouer  
Iordā to possesse it.\* I call heauen and earth



# Josua is chosen Deuteronomium. in Mosessteade

And the Lozde appered in the tabernacle, euen in the pylle of the cloude. And the \* pylle of the cloude stode ouer the doze of the tabernacle. And the Lozde sayde vnto Mo- ses: beholde thou shalt seepe with thy fathers, and thy people wil ryle vp, and go a whoring after straunge gods of the lande (wher they go) \* I wyll forsake me, & bzeake the appoyne- ment, whiche I haue made wryth them.

**E** And the my wryth wyl ware whote agaynst them, and I wyll forsake them, and wyll hyde my face from them, and they shalbe consumed. And muche aduersyte and tribulacions shal come vpon them, so that then they wyl say: Ie not these troubles come vpon me, by cause God is not wryth me: And I also wyll surely hyde a- waye my face in that daye, for all the euils sake whiche they shal haue wrought, in that they are turned vnto straunge goddes. Howe therfore wryte ye this songe for you, & teache it the chyldren of Israel, and put it in theyr mouthes, that this songe may be my wrynes agaynst the chyldren of Israel. For I wyll byng them into the lande (whiche I sware vnto theyr fathers) that floweth wryth mylke and honye, and they shal eat, and fylle them selues, and ware fat, & turne vnto straunge Goddes, and serue them, & blas- pheme me, and bzeake my couenaunte. And the when muche mylchefe and tribulacion is come vpon them, this songe shal answere them as a wrynesse. For it shal not be forgotten out of y mouthes of theyr seide: for I knowe theyr yma- ginacion, whych they go aboute euen now, be fore I haue brought them into the lande whych I sware. \* Moles therfore wrote this songe y same season & taught it the chyldren of Israel.

And he gaue Josua the sonne of Nun a charge, & sayde: \* be bolde & stronge, for thou shalt byng the chyldren of Israel into the lande, whych I sware vnto them, and I wyll be wryth the.

And when Moles had made an ende of wry- tyng out of the wordes of this lawe in a booke vnto the ende of the, Moles comaunded the Le- uytes, whych bare the arke of the testamēt of the Lozde saying: take ye y boke of this law, & put it in the syde of y arke of the testamēt of the Lozde your God, y it may be there for a wrynes agaynst the: For I knowe thy stoburnes: & thy spyte neche: whyle I am yet alque w you this daye, ye haue bene disobedient vnto the Lozde: and howe muche more after my deathe.

**G** Gather vnto me al the elders of your trybes and your offyces, that I may speake these wo- des in theyr eares, & cal deuen, & eaeth to recorde agaynst the. For I am sure that after my deathe ye wyl utterly be corrupt: & turne fro the way whych I haue comaunded you: and tribulacion wyl come vpon you in the latter dayes, because ye shal haue wrought wychednesse in the syde of the Lozde, to prouoke hym thowowe the wo- kes of your handes. And Moles spake in the eares of all the congregacion of Israel: the wo- des of this songe, vntill he had ended them.

**The xxxij. Chapter.**  
The songe of Moles.

**H**ear O ye heauens, and \* I shall speake, and lette the earthe heare the wordes of my mouthe. \* My doctryne shal droppe as dorde the rayne, and my speache shal flowe as doth the dewe, as the mother vpon the herbes, & as the droppes vpon the grasse. For I wyll call on the name of the Lozde: & scrbye ye honour vnto our God. \* Per- fecte is the worke of the most myghty God: for all his wayes are iudgemente. He is a God of truthe, wythout wychednesse: ryghtuous, and iuste is he.

Forwarde haue they done agaynst hym tho- rowe theyr defomities: not his owne chyld, but a wyched and frowarde generacion. Do ye forewarde the Lozde, O foolyshe nacyon and vnywysse: \* Is not he thy father, and thyne ow- ner: hath he not made the, and ordeyned the? Remembre the dayes of the world that is past: consyder the yeres fro tyme to tyme. \* I sue thy father, and he wyll shewe the: thy elders, & they wyl tell the. \* Wyl he the most myghty deuyded y nacjons, and when he separed the sonnes of Adam, he put the borders of the nacjons fast by the multitude of the chyldren of Israel.

For the Lozdes parte is his folke, and Ja- cob is the porcion of his enderptauce.

He founde hym in a deserte lande, in a voyde grounde, and in a roaryng wyldernes. He led hym aboute, he gaue hym vnderstandyng, and kepte hym as the apple of his eye.

As an Egle that stretcheth vpon her nest and sto- tereth ouer her yong, & stretcheth out her wynges, so doth he take them vp, and beareth them on his shulders. The Lozde alone was his guide and there was no straunge god wryth hym.

He carped hym vnto an hye lande, that he myght eate the increase of the felde. \* And he led hym wryth honye out of the roche, and wryth ople out of the most harde stone. With butter of kyne, and mylke of the shepe, with fat of the lam- bes and of fat rammes and he goates, wryth the fat of most plenteous wheate, and that y migh- test drynke the most pure bloode of the grape.

But he that shulde haue bene vpright, when he waxed fatte, spurned wryth his brle.

Thou art wel fed, thou arte growen thych, thou art laden wryth fatnesse.

And he forsoke God his maker, and regar- ded not the God of his saluacion. They prouo- ked hym to anger wryth straunge Goddes: euen w abhominacions prouoked they hym. \* They offred vnto deuils, and not to God, euen to god- des whom they knew not: to newe goddes that came newly vp, whom theyr fathers feared not. Of God that begate the thou arte vnywysful, & hast forgotten God that made the. The Lozde therfore saue it, and was angry, by cause of the prouokynge of his sonnes and of his daughters.

And he sayd: I wyl hyde my face from them, and wyl se what theyr ende shal be. For they are a verpe frowarde generacion, chyldren in whom is no fayth. They haue angered me wryth that which is no god, & prouoked me wryth their vanities. \* And I also wyl prouoke them wryth those

those whiche are no people, I will anger them with a foolishe nation. \* For fyre is kindled in my wrath, and burneth vnto the botome of hel. And hath consumed the earth with her increase, and let a fyre the bottomes of the mountaynes. I will heape myscheues vpon them, and will destroye them with myne arrowes.

They shalbe burnt with hunger, and consumed with deate, and with bitter destruction. I will also sende the teeth of beastes vpon them, with the furpoulnesse of serpentes in the duste. Without forth, shall the sword robbe them of theyr chyldre: and within in the chambaie seare, both yonge men and yonge women, and the suchelinges with the men of graye heades. I haue sayde: I will scatter them abrode: and make the remembraunce of them to cease frome amonge men. Were it not that I feared the wrath of the enemy, lest they aduersaries shoulde utterly destroye them selues, and lest they shoulde saye: our hye hande hath done all this and not the Lorde.

For it is a nacion without forecast, neyther is there any vnderstandyng in the: O that they were wyle, & vnderstode thys, that they wolde consider theyr latter ende.

Howe shoulde one chase a thousand, & two put ten thousande to flyght: except theyr maker had solde them, & except the Lord had thus them vpr?

For theyr God is not as our God, oure enemies also them selues are Iudges.

For theyr wyne is of the vyneparde of Sodom, and of the felde of Gomorra: Theyr grapes are grapes of Gal, & theyr clustres be bitter.

Theyr wyne is the popson of draggons, and the cruel gall of aspes. Is not this layde in store with me, and sealed vp amonge my treasures? Vengeance is myne, & I wyl rewarde, theyr fete shal lyde in due tyme: For the daye of theyr destruction is at hande, and the thynges I shall come vpon them, make haste.

\* For the Lorde shal iudge his people, & haue compassion on his seruantes, when he seyth I theyr power is gone, & that they be in a maner shut vp, or brought to nought and forsaken.

And he shall saye: where are theyr goddes? theyr God in whom they trusted.

The fat of whole sacrifices theyr dyd eat, and drinke the wyne of theyr drynke offerynges: let them crye vp and helpe pou, and be your protection. (in necessitye.)

Se nowe howe that I, & I alone am God, & there is none but I: I kyl, & I wyl make alpye: I wounde, and I wyl heale: neyther is there any that can deliuer oute of my hande.

\* For I wyl lyfte vp myne hande to heauen, and wyl saye: I lyue cuer.

If I whet the edge of my swerde, and myne hande take holde to do iustyce, I wyl recompence vengeance on myne enemies, and wyl rewarde them that hate me.

I wyl make myne arrowes drinke with blood, & my swerde shall cate fleshe, & that for the blood of the slayne, and for theyr captiuitie, leaue the begynnyng of the wrath of the enemy.

\* I praye ye herthen bys people, for he wyl a-

venge the blood of bys seruantes, and wyl avenge hym of his aduersaries, and wyl be mercifull vnto bys lande, and to bys people.

And Moses came and spake all the wordes of this songe in the eares of the people, he & Iosua the sunne of Sun. And Moses spake of these wordes vnto the ende to all the people of Israel and sayd vnto them: \* Set your hartes vnto all the wordes which I tellisye vnto you this day: and ye shal comaunde them vnto your chyldre, that they maye obserue and do al the wordes of this lawe. And let it not be a vayne worde vnto you: for in it is your lyfe, & thowoe thys worde ye shall prolonge your dayes in the lande whither ye go ouer Iordan to conqurre it.

And the Lorde spake vnto Moses the selfe same daye, sayinge, get the vp into thys mountayne Barim, (that is to saye a passage) vnto the mounte Abarim, whiche is in the lande of Moab: ouer agaynst Jericho. And beholde the lande of Canaan, whiche I geue vnto the chyldren of Israel to possesse: And dye in the mounte whiche thou goest vp vnto, & thou shalt be gathered vnto thy people. \* As Aaron thy brother dyed in mount Hor, and was gathered vnto bys people, because ye trespassed agaynst me among the chyldren of Israel, \* at the waters of streyfe, at Cadis in the wyldernes of zin: for ye sanctified me not amonge the chyldren of Israel. Thou shalt therfore se the lande before the, and shalt not go thither, vnto the lande which I geue the chyldren of Israel.

### The xxxij. Chapter.

Moses blyng blyssed all the trybes of Israel.

**T**his is the blessing wherewith Moses the man of God blessed the chyldre of Israel before his deathe, & sayd: \* The Lorde came from Sinai, and shewed his beames: fro Seir vnto them, and appeared from mounte Pharan, and he came with thousandes of sayntes, and in bys ryght hande a lawe of fyre for them. And he loued the people. \* All bys sayntes also are in thy handes. They were synners to go after thy fete, and to receyue of thy wordes. Moses gaue vs a lawe to be an encheritance of the congregacion of Jacob. And he was in Israel kyng when the heades of the people, and the trybes of Israel were gathered together.

Let Ruben lyue, and not dye: and be frwe in nobye. Thys same also happen to Iuda. And he sayd: heare Lorde, the voyce of Iuda, and bringe hym vnto bys people: bys handes shal be good ynough for hym, yf thou healte hym agaynst bys enemyes.

And vnto Levi he sayde: Thoum and Tirim shalbe with the, & with euery one that is godly in the. Thou dydest proue hym also in the tentacion, and stryuedest with hym at the waters of streyfe. He that hath sayd vnto his father and to his mother: I haue not sene him. And he that knewe not bys byethzen, nor knewe bys owne chyldren, those are they that haue obserued thy worde, and shal kepe thy couenaunt. They shal teache Jacob thy iudgements, and Israel thy lawe.



lawe. They ſhall put cens before thy noſe, and the burnt ſacrifice vpon thyne Altare. Bleſſe the Lozde thyſe frutes, and accepte the woꝛke of hyſ handes, ſynge the loꝛnes of the that ryle agaynſte hym, and of them that hate hym, that they ryle not agayne.

**C** And of Ben Jamin he ſayde. The Lozdes derlyng ſhal dwell in ſafte vpon hym, and the Lozde ſhall couer hym all the daye longe, and he ſhall dwell betwene hyſ ſhoulders.

And of Joſeph he ſayde: bleſſed of the Lozde is hyſ lande for the frutes of heuen, thowoe the dewe and ſprynge that lye beneath, and for the ſweete frutes of the increace of the ſunne, & rype frutes of the Moone: for the ſyſte frutes of the pꝛyncipall mountaynes, and for the frutes that the bylles bypꝛynge forth for euer and for the frutes of the earthe, and fulneſſe therof: and for the good wyl of hym that dwell in the buſhe, ſhal the bleſſyng come vpon the head of Joſeph, and vpon the toppe of the head of hym that was ſeparated from amonge hyſ brethren: hyſ ſyſte boꝛne ore hath bewtye, and hyſ hoznes are as ſ hoznes of an Emꝛoꝛne. And with them he ſhal trouble the nacjons together, euen vnto the endes of the worlde. Theſe are alſo the many thouſandes of Ephraim, and the thouſandes of Manaſſes. And vnto Zabolon he ſayde: Reioyce Zabolon in thy goynge out, and thou Iſaſcher in thy tentes.

They ſhall call the people vnto the byll, and there they ſhall offer offeringes of ryghteouſneſſe. For they ſhall ſyche of the abundaunce of the ſee, and of treaſure hys in the lande.

**D** And vnto Gad he ſayde: bleſſed be ſ rodme maker Gad: he dwelleth as a Lyon, that catcheth the arme with the head. he ſawe therfore hyſ begynnyng, and that there was a poꝛcion there to hyde the lawegeuer, and he came wꝛth the heades of the people, and recuted the ryghteouſneſſe of the Lozde, and hyſ Judgementes wꝛth Iſrael.

And vnto Dan he ſayde: Dan is a Lyons whelpe, he ſhall ſlowe from Baſan.

And vnto Aſephtali he ſayde: Aſephtali hath abundaunce of Gods good pleaſure, and is ſpiled with the bleſſyng of the Lozde, and ſhal haue hyſ poſſeſſyons towarde the ſouthweſt.

And vnto Aſſer he ſayde: Aſſer ſhal be bleſſed with chyldzen: he ſhal be acceptable vnto hyſ brethren, and ſhall bypꝛynge his ſote in oyle. Thy dwellynge be pyon and bzalle, and thyne age be as thy youth.

There is none lyke vnto the God of Iſrael: which though he ſy vpon the heauen as vpon a hoyle, yet is he thy helpe, whoſe gloꝛy is in the celeſtial places. The eternal God is thy refuge and vnder the armes of the cuerlaſynge God: ſhalt thou lye. he ſhall caſt out the enemy beſage the, and ſaye: deſtroꝛe. Iſrael then ſhall dwell in ſaftey, and alone. And the eye of Jacob ſhal be vpon a lande of coꝛne and wyne, and hyſ heauens ſhal droppe the dewe. Happy art thou O Iſrael, who is lyke vnto the O people that art laued in the Lozde, whoſe is the wyſde of

thy helpe, and ſwearde of thy gloꝛy. Thyne enemye haue loſt theꝛ ſtrength to the warde, and thou ſhalt treade vpon the begꝛth of them.

### De. xxxiii. Chapter.

Moſes ſpꝛok. I ſhall ſpꝛok. Joſua ſuccedeth in Moſes rolyme.



**A**d \* Moſes went from the playne of Moab vnto mount Abo and vnto the toppe of \* the byll that is ouer agaynſt Jericho. And the Lozde ſhewed hym all the lande of Gilead, euen vnto Dan, and al Aſephtaly and the lande of Ephraim and Manaſſe, and all the lande of Juda: euen vnto the vtmoſt ſee, and the ſouth and the reggon of the playne of Jericho the Cytye of palmetrees, euen vnto zoar. And ſ Lozde ſayde vnto hym. \* This is the lande whyche I ſware vnto Abraham, Iſaac and Jacob ſayng: I wyl geue it vnto thy ſede. I haue cauſed the alſo to ſe it with thyne eyes, but thou ſhalte not go ouer theſe.

So Moſes the ſeruaunte of the Lozde dyed there in the lande of Moab, accoꝛdyng to the woꝛde of the Lozde. And he buryed hym in a vale in the land of Moab ouer agaynſte the houſe of Deoz, but no man knoweth of hyſ ſepulchre vnto this daye. Moſes was an hundred and twente yere olde when he dyed: hyſ eye was not dimme, noꝛ hyſ naturall coloure abated. And the chyldzen of Iſrael \* wepte for Moſes in the playne of Moab theſe dayes. And the dayes of weppynge and mournynge for Moſes, were ended.

And Joſua the ſonne of Nun was ful of the ſpyte of wyſdome: \* for Moſes had put hyſ handes vpon hym. And the chyldzen of Iſrael were obedient vnto hym, and dyd as the Lozde commaunded Moſes. And there aroſe not a pꝛophet ſence in Iſrael lyke vnto Moſes, whom the Lozde

knowe face to face, accoꝛdyng vnto all the myracles and wonders whyche the Lozde ſent hym to do in the lande of Egypte, vnto Pharao and all hyſ ſeruauntes and befoꝛe all hyſ lande and accoꝛdyng to all that myghty hand and all the greates wyſdome, whyche Moſes ſhewed in the ſyght of all Iſrael.

## The ende of the fyfthe

booke of Moſes, called in hebreue: Elle. AP 33 haddebarim, and in the Latyn: Deuteronomium.



**The seconde**  
 parte of the Bible con-  
 tainynge these  
 booke.

The booke of Iosua.  
 The booke of the Judges.  
 The booke of Ruth.  
 The first booke of Samuel.  
 The ii. booke of Samuel.  
 The iii. booke of the Kings.  
 The first booke of the Chronicles.  
 The ii. booke of the Chronicles.  
 The first booke of Esdras.  
 The ii. booke of Esdras.  
 The booke of Nehem.  
 The booke of Iob.







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# The booke of Josua

whome the hebrayes call Iehoshua.

The first Chapter.

The Lord courageously Joshua to invade the land of Canaan, and commandeth him to be strong and valiant.



**A**fter the death of Moses the seruaunt of the Lord, it happened also that the Lord spake vnto Josua the son of Nun, Moses minister saying: Moses my seruaunt is dead. Now therefore vp, & go ouer Iordā, thou & al this people vnto the lande which I gve vnto the chyldren of Israel. \* All the places that I sooles of your feet shall treade vpon, haue I gven you, as I sayd vnto Moses. And the wilderness and this Libanon vnto the greates ryer Euphrates: all the lande of the hebrayes: then vnto the greates see towarde the going downe of the sunne, shall be your cooste. There shall not a man be able to wythstande the all the dayes of thy lyfe. \* For as I was wth Moses, so wyll I be wth the, and wyll not faile the, nor forsake the. \* Be stronge therfore and holde: for vnto this people shalt thou deuyde the lande which I swaie vnto thy fathers to gve them. Onely be thou stronge, and as holde as thou canst, that thou mayst obserue and do accordyng to al the law, which Moses my seruaunt commaunded the. \* Turne therefrom neyther to the ryght hande, nor to the left: that thou mayest do wylly in all that thou takest in hande: \* let not the booke of this lawe departe oute of thy mouth. But recorde therein daye and nyght, that thou mayest obserue, and do accordyng to all that is wyrtten therein. For then shalt thou make thy waye prosperous, & then shalt thou do wysely. Haue not I commaunded the, that thou shouldest be stronge and hardye, and not feare nor be faynte hearted? For I the Lord thy God am wth the, whither soeuer thou goest.

Then Josua commaunded the officers of the people, sayinge: So thowowe the myddes of the booke, and commaunde the people, sayinge: prepare you wyttayles: for after the dayes ye shall passe ouer this Iordā, to go in & enioye the lande, which the Lord your god giveth you to possesse it. And vnto the Rubenites, Gadites, and halfe the trybe of Manasses, spake Josua, sayinge: \* Remember the woide, which Moses the seruaunt of the Lord commaunded you, sayinge:

the Lord your God hath gyuen you rest, and hath gyuen you this lande: Your wyues, your chyldren, and your castell shall remaine in the lande which Moses gave you on this syde Iordā: but ye shall go before your brethren, armed al ye men of warre, and helpe them vntill the Lord haue gyuen your brethren rest, as he hath you, and vntill they also haue obtayned the lande, which the Lord your God gyveth them. And then shall ye retorne vnto the lande of your possession and enioy it, whych lande Moses the Lordes seruaunt gave you on this syde Iordā towardes the sunne ryngyng. And they answered Josua, sayinge: \* All that thou hast commaunded vs, we wyll do, and whither soeuer thou shalt bid vs, we wyll go. Accordyng as we obeyed Moses in al thynges, so wyll we obey the, onely the Lord thy God be wth the as he was wth Moses. And whosoever he be that both disobey thy mouth, and wyll not hearken vnto thy wordes in al that thou commaundest him, let him dye. Dearly be stronge and of good courage.

The ii. Chapter.

Josua sendeth spies to Jericho, which were hyd of Rahab.

**A**d Josua the sonne of Nun sente oute of Jericho two men to spy secretly, sayinge: go and vewe the lande, and also Jericho. And they wente, and came into an harlottes house, named Rahab, and lodged there. And it was tolde the kynge of Jericho, and sayde: Beholde, there came men in hyther to nyght, of the chyldren of Israel, to spy out the countrey.

And the kynge of Jericho sent vnto Rahab, sayinge: byngne for the the men that are come to the, and whiche are entred into thyne house, for they be come to seache out all the lande.

And the woman toke the two men, & and hyd them. And sayde thus: in dede there came men vnto me, but I wylte not whence they were. And about the tyme of the shutting of the gate whē it was darke, the men went oute, whither the men went I wote not: solo we ye after them quychlye, for ye shall overtake them. But she brought them vp to the rofe of the house, & hyd them wth the stalkes of flaxe, whych she hadde lyngyng abrode vpon the rofe. And the men of the cite pursued after the, & way to Iordā, euen vnto the scrype, & as sone as they whiche pursued after them were gone out, they shut the gate.

And as euer they were a slepe, she came vp vnto the m vpon the rofe, and sayd vnto the men: I knowe the Lord hath gyuen you the lande, for the feare of you is fallen vpon vs, and the inhabitants of the lande saynte at the presence of you. For we haue heard, how the Lord dyed vpon the water of the reed see before you, whē you came out of Egypt, and what you dyd vnto the two kynges of the Amorites, that were on the other syde Iordā, \* Sehon & Og, whom ye vtterly destroyed. And as soone as we had hearde these thynges, our hearts were afrayed, & our hartes dyd saynte. And there remayned nomore courage in any man at the presence of you. For the Lord your God, he is the God in heauen aboue, and in earth beneath.

Now





And Joshua called the xii. men which he had prepared of the children of Israel, out of every tribe a man, & Joshua sayde vnto them: get you before the ark of the Lord your God, even thow the myddes of Jordan, and take vp every man of you a stone vpon his shoulder according vnto the nombre of the tribes of the children of Israel, that this may be a signe amonge you. That when your children aske their fathers in tyme to come, saying: what meane these stones wpon you? he maye answere them howe & the waters of Jordan dreynd at the presence of the arke of the appoyntment of the Lord. For whē it went ouer Jordan, the waters of Jordan dreynd. And these stones are become a memorial vnto the children of Israel for ever.

And the children of Israel dyd even so as Joshua commaunded, and toke vp xii. stoues out of the myddes of Jordan, as the Lord sayd vnto Joshua, according to the nombre of the tribes of the childre of Israel, and carped them away wth them, vnto the place where they lodged, and layed them downe there. And Joshua sette vp twelue stones also in the myddes of Jordan, in the place where the feete of the prestes which bare the arke of the testament, stode.

And there haue they continued vnto this day. For the prestes which bare the arke stode in the myddes of Jordan, vntill all was finished that the Lord commaunded Joshua to saye vnto the people, according to al that Moses charged Joshua. And the people hailed and wēt ouer.

It fortunēd also, that when all the people were cleane ouer, the arke of the Lord went ouer also, and the prestes before the people. \* And the children of Ruben, and the children of Gad, and halfe the tribe of Manasse wēt before the children of Israel armed, as Moses charged the. Euen fourty thousand prepared for war, went before the Lord vnto battel, thowse & playne of Jericho, that day the Lord magnified Joshua in the syght of al Israel, & they feared hym, as they feared Moses all dayes of his lyfe.

And the Lord spake vnto Joshua, sayinge: commaunde the prestes that beare the arke of wytnesse, to come vp out of Jordan. Joshua therfore commaunded the prestes, sayinge: Come ye vp out of Jordan. And whē the prestes that bare the arke of the appoyntment of the Lord were come vp out of the myddes of Jordan, and as soone as the sooles of the prestes feete were set on the drye lande, the waters of Jordane returned agayne vnto theyr place, and went ouer al theyr bankes as they dyd before. And the people came vp out of Jordan the tenth daye of the first moneth, and pitched in Gilgal, euen in the easte boorde of the citty Jericho.

And the twelue stones whiche they toke out of Jordan, dyd Joshua pytche in Gilgal. And he spake vnto the children of Israel, sayinge: \* If your children aske theyr fathers in tyme to come & saye: what meane these stones? ye shall saye vnto your children, and saye: Israel came ouer this Jordan on drye lande. For the Lord your God dyed vpon the water of Jordan before you, vntill

ye were gone ouer, as the Lord your God dyd the red see: whiche he dyd vpon the daye that we were gone ouer. For ye shall saye of & world may knowe: hand of the Lord, how mightie it is, & ye maye knowe the Lord your God for euer.

### The v. Chapter

Cananites are destroyed.

And it fortunēd that whē al the hinges of the Amorites which are beyond Jordan west ward, & all the hinges of the Cananites which were by the see, herde how the Lord had dyed vpon the waters of Jordan before the children of Israel vntill they were gone ouer, & they heretofore feared. And ther was no spirit in the any more for the presence of the children of Israel.

That same tyme the Lord sayde vnto Joshua: \* Make the sharpe knyues (of stone) & to go agayne & circumsise the children of Israel the second tyme.

And Joshua made him sharpe knyues (of stone) and circumsised the children of Israel in the top of the foresaynes. And this is the cause why Joshua circumsised al the people that came out of Egypt: Namelye such as were males, because all the men of warre dyed in the wyldernesse by the waye after they came out of Egypt. For al the people that came out were circumsised.

But all the people that were bozne in the wyldernesse by the waye after they came out of Egypt were not circumsised. For the children of Israel walked fourty yeres in the wyldernesse, till all the people of the men of warre that came out of Egypt were consumed because they hearkened not vnto the voyce of the Lord.

Wherefore the Lord sware, that he wolde not geue them the lande: whiche the Lord sware vnto theyr fathers, that he wolde geue vs, eue a lande: that sheweth wth myke & hony. And the children whiche he set vp in theyr stede, them Joshua circumsised: for they were vncircumsised, because they circumsised them not by the waye.

And when they had circumsised al the people they abode still together in the host till they were hole. And the Lord sayd vnto Joshua: this daye I haue take away the name of Egypt fro you: wherefore the name of the same place is called Gilgal vnto this day. And the children of Israel abode in Gilgal: & held the feast of passeouer the xiii. daye of the moneth at eue in the playne of Jericho. And they dyd eate of the coine of the lande, on the morow after passeouer swete cakes & parched coine in the selfe same day. For the manna ceased on the morow after they had begone to eate of the coine of the land, neyther had the children of Israel manna anye more, but dyd eate of the coine of the lande of Canaan that yere.

And it fortunēd, that when Joshua was nye to Jericho, he lyft vp his eyes and looked, and behelde, there stode a man agaynst hym, harnyng a swerde drawn in his hande. And Joshua wēt vnto hym, and sayde vnto hym: art thou on our syde, or on our aduersaryes?

And he sayd: Naye, but as a captayne of the host of the Lord am I now come. And Joshua fel on his face to the earth, & dyd reuerence, & sayd

unto



And he sayd, I will carry my Lorde vnto his sepulchur And the captiues of the Lordees hooste sayde vnto Josua, wher shal we of the fote, for a place wher it shal be, as thou sayest. And Josua diu

Chapter 1

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And ye shall compass the city, all ye that be  
men of warre, & go rounde about it once, and so  
shall you do seuen dayes. And seuen priestes shall  
beare before the arke, seuen trompettes of ram-  
mes hoornes <sup>as that be used in the Tabernacle</sup>. And the se-  
ueneth daye, ye shall compass the citie. vii. tymes,  
and the priestes shall blowe with the trompettes.

And when they make a long blast with the rames hozne, & ye heare the sounde of the hozne, all the people shall shoute wyth a great shoute. And then shall the wall of the cytie fall downe, & the people that ascende vp, euery man streyght before him. And Iosua the son of Nun called the prestes & sayd vnto them: take vp the arke of p appoyntmet, & let .vii. prestes beare. vii. trompettes of rammes hoznes befoze the arke of the Lorde. And he sayd vnto the people, go and compass the cytie: and let him y is harnessed, go befoze the arke of the Lorde. And when Iosua had spok: n vnto the people, the seuen prestes bare the seuen trompettes of rammes hoznes, & went forth befoze the arke of the Lorde, and blew wyth the trompettes, and the arke of the couenant of the Lorde followed them.

25 And al the men of armes wet before the priests,  
that blew wth the trompettes, and the  
commen people came after the arke: & the priests  
that went blew wth trompettes. And Jo  
sua commaunded the people, saying: Ye shal not  
shoute, ner make any noyse wth youre voyce,  
neither shall anye worde pcerde oute of youre  
mouthe, vntyll the daye I byd you shoute, then  
shall ye shoute. And so the arke of the Lorde co  
passed the citie, and went aboute it ones: & they  
retourned into the host, and lodged there.

And Joshua rose early in the morning, and the priests took the arke of the Lord, and vii. priests bare vii. trumpettes of rammes hoznes, and went before the arke of the Lord, and blew w<sup>th</sup> the trumpettes. And all the men of armes went before them, but the comen people came after the arke of the Lord, whiche went before w<sup>th</sup> the blowing of the trumpettes. And the second day they compassed the cite ones, and returned againe into the host, and so they byd fyve dayes.

And when the seventh day came, they rose early: even in the dawning of the day, and compassed the citie after the same manner seuen tymes: only that day they compassed the citie seuen tymes.

**C** And at the seventh tyme, when the prestres  
blewe w<sup>th</sup> the trompettes, Iosua sayde vnto the  
people, Mount, for the Lord hath giuen you the  
citie. And the citie shalbe damned both it and al

that are therein, vnto the Lord, only Ihabah the harlot shall spue, and al that are with her in the house, because she hath the messengers that we sent. And in any wise be ye ware of the excommunicate things, lest ye make your selues excommunicate, and take of the excommunicate things, and make the booke of Israel excommunicate and trouble it. But all the silver, golde, vesselles of brasse, and y<sup>e</sup> shall be consecrate vnto the Lord, and shall come into his treasure.

And the people shouted, and blew with trumpets. And when the people heard the sounde of the trape, they shouted with a greateshoute: and the wall fel downe, so that the people went vp into the cite, every man streight before him and toke the cite. And they utterly destroyed all that was in the cite, bothe man and woma younge, and olde, ox, shepe, and asse, with the edge of the swerde.

Then Joshua sayde vnto the two men that had  
spyed out the countrey: \* goe into the harlottes  
house, and bring out thence the woman, and al  
that she hath, as ye sware to her. And the yong  
men that were spies, went in, and brought out  
Rahab, and her father and mother, and her bre-  
thren, and all that she had. And they broughte  
out all her kynrede, and put them wpthoute the  
hoost of Israel.

And they burnt the citty with fyre, and all  
that was therein. Only the siluer and the golde,  
the vessels of brasse and yron, they put vnto the  
treasure of the house of the Lorde. \* And Iosua  
saued Rahab the harlotte, and her fathers hou-  
sholde, and all that she had, and she dwelt in Is-  
rael euē vnto this day, because she hyd mes-  
sengers, whiche Iosua sent to spy out Iericho.

And Joshua swore at that tyme, sayinge: cur-  
sed be the man before the Lord, that ryleth vp,  
and buyldeth this ctyte Jericho: he shall lay the  
foundation in his eldest sonne, and in hys younge-  
st sonne shall he set vp the gates of it. And so  
the Lord was with Joshua, and his name was  
norsed throughout all landes.

The. vii. Chapter.

**That is spread out. That is stretch.**



And Iosua sent men fro Jericho to Hai, which  
is besyde Bethaie, on the east syde of Bethel, &  
spake vnto the, saying: get you up, & view the coun-  
trie. And yme went vp, & looked out Hai. And re-  
turned to Iosua, & sayd vnto hym: let not al the  
people go vp, but lette as it were a two or thre  
thousand of vs go vp, & smyte Hai, & make not al  
the people to labour thither, for they are but fewe.

And so there went vpthether of the people  
about a thre thousande men, & they fled before  
men of hai. And the men of hai smote of them  
vpon a thv tpe and syxx men: for they chased  
them from before y gate euen vnto Debarim. &  
smote

**E** And he said unto them, I have yet many things to say unto you, but ye cannot hear them now. Howbeit I will send unto you Tarsai Paphes, one of the chief priests, who shall speak unto you, saying, Behold, I am sending unto you John Baptist, who shall prepare the way before me.

And smote them in the going downe. Wherefore the  
better of the people \* for feare, meted awaye  
lyke water. And Josua rente hys clothes, and  
fell to the earth vpon his face before the arke of  
the Lord, vntyl the euentyde, he and the elders  
of Israel, and put earth vpon theyr berben.

And Josua sayde: \* Alas, O Lord God,  
wherefore hast thou broughte this people ouer  
Jordan, to deliuer vs into the hande of the Amo-  
rites, and to destroye vs: wolde to God we had  
bene content, & dwelt on the other syde Jordan.  
Oh Lord what shal I saye, when Israel turne  
theyr backs before theyr enemyes. Surely the  
Cananites, and all the inhabitants of the lande  
shall heare of it, and shall conspyre agaynst vs,  
and destroye the name of vs out of the world.  
And what wylt thou do vnto thy myghty name?

And the Lord sayde vnto Josua: get the vp:  
wherefore lpest thou thus vpon thy face? Israel  
haue sinned, and they haue transgressed myne  
appoyntemente, whiche I commaunded them: for  
they haue taken of the excommunicate thinges, &  
haue stolen, and dissembled, and put them vn-  
to theyr owne stuffe. And therefore is it that the  
chyliden of Israel cannot stande before theyr  
enemyes, but shall tourne theyr backs before  
their enemyes because they be excommunicate. Nei-  
ther wylt thou be with you any more, except ye rote  
out the excommunicate from amonge you.

And therfore, and sanctifye the people, and  
saye: sanctifye your selues agaynst tomorowe  
for so sayde the Lord God of Israel. There is a  
damned thyng amonge you (O Israel) & ther-  
fore ye cannot stande agaynst your enemyes,  
vntyl ye haue put the dāned thyng fro amonge  
you. Tomorowe morninge therfore ye shall be  
brought accorpyng to your trybes. And scribe  
whych the Lord taketh, shall come accorpyng  
to the kindreds thereof. And the kindred whiche the  
Lord shall fynde guilty, shall come by househol-  
des. And the householde whiche the Lord shall  
fynde faultie, shall come man by man. And he  
is founde in excommunication, shall be burnt w-  
th fyre he & al þe hath, because he hath trasgressed  
the covenante of þe Lord & wrought folie in Israel.

And so Josua rose vperly in the morning and  
brought Israel by theyr trybes: & the trybe of  
Juda was caught. And he brought þe hundredes  
of Juda, and toke the hundrede of the jarchytes.  
And he brought the hundred of þe jarchites, man  
by man, and zabdi was caught. And he brought  
hys householde man by man, and Acan the sonne  
of Carmi, the sonne of zabdi, the sonne of zareth  
in the trybe of Juda was caught.

And Josua sayd vnto Acan: my sonne: I be-  
seeche the, geue gloire to the Lord God of Is-  
rael, and geue hym ppyse, and shewe me what  
thou hast done, hyde it not from me.

And Acan answered Josua, and sayde: of a  
truthe: I haue sinned agaynst the Lord God  
of Israel, & thus and thus haue I done. I saue  
amonge the people a goodly Babylonish gar-  
ment, & two hundred sicles of syluer, & a tonge  
of golde of fytye species weyght, and I coueted  
them, and toke them. And behold they lye hyd in

the earthen my tent, & the syluer is there vnder.

And so Josua sent messengers: whych when  
they came vnto hys tent, beholde, they wer hyd  
in hys tent, and the syluer there vnder.

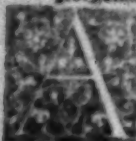
Wherefore they toke them out of the myddest  
of his tent, and brought them vnto Josua, and  
vnto all the chyliden of Israel, and layed them  
out before the Lord.

And Josua toke Acan the sonne of zareth and  
the syluer, and the garment & the tonge of golde  
and hys sonnes and hys daughters, hys oxen, &  
hys asses, his shepe, and hys tent, and all that he  
had: and all Israel wth hym brought them vn-  
to the valleye of Acor.

And Josua sayde: In as moche as thou hast  
troubled vs, the Lord shal trouble the this day  
And all Israel stoned hym with stones, and but-  
tered them wth fyre, and ouerwhelmed them w-  
th stones. And they cast vpon hym a greete heape  
of stones vnto this daye. And so the Lord tur-  
ned from the wrath of his indignacion. And the  
name of the place is called the valleye of Acor  
vnto this daye.

#### The viii. Chapter.

The siege & burning of Hai. The hyngre thereof is ban-  
ned. Josua setteth vp an altare. He blesteth the people.



And the Lord sayde vnto Josua:  
\* feare not, neyther be thou faynte  
hearted. Take all the men of warre  
wth the and vp, and gette the to  
Hai. Beholde, I haue giuen into  
thyne hande the hyngre of Hai, and hys people,  
hys cytye, and hys lande.

And thou shalt do to Hai and her hyngre, as  
thou dydest vnto Jericho and her hyngre. Re-  
uer the lesse, the spolie and castell thereof shal ye  
take vnto your selues. And lape a watche vnto  
the towne, on the backsyde thereof.

And so Josua arose, and all the men of warre  
to go vp agaynst Hai. And Josua chose out .xxx.  
thousande stronge men of warre, and sent them  
awaye by nyght. And he commaunded them  
sayinge: beholde, ye shall lape awaye vnto the  
to wne on the backsyde thereof. So not dreye far  
from the cytye, but be all readye.

And I and all the people that are wth me,  
wyl appoche vnto the cytye. And when they  
come out agaynst vs, as they dyd at the fyrste  
tyme, then wyl we lye before the. For they wyl  
come out after vs, and we wyl byngne them out  
of the cytye: For they wyl saye: they lye before  
vs as at the fyrst tyme, & we wyl lye before the.  
In the meane tyme shal ye rype vp from lying a-  
waye and destroye the cytye. For the Lord your  
God wyl deliuer it into your hande. And whē  
ye haue taken the cytye, ye shall set it on fyre.

Accorpyng to the commaundement of the  
Lord shal ye do: beholde, I haue charged you.  
Josua therfore sent them forth, and they went  
to lye awaye, and abode betwene Bethel and  
Hai, on the west syde of the cite of Hai. But Jo-  
sua lodged that nyght amonge the people.

And Josua rose vperly in the morning, and  
nombred the people and went vp. & the elders  
of Israel before the people agaynst Hai. And al

A. iiii. the men



the men of warre that were with hym went up and downe nye, and came agaynst the cytie, & pitched on the north syde of Hai. And there was a halcy betweene them & Hai. And he took vpon a fyue thousand men, & put them to lye awayte, betwene Bethel and Hai, on the weste syde of the citie. And they put the people out all & hoste that were on the northsyde agaynst the cytie & the lynes awayte on the west. And Josua waited the same nyght in the myddes of the valley. And it fortuned, that whē the kyng of Hai saw it, they halted & rose vp early, and the men of cytie went out agaynst Israel to battayle, he and all his people at a tyme appoynted, euen before the playne, and wiste not that there were lynes awayte on the backsyde of the cytie.

And Josua and all Israel sayned them selues to be put to the worke before them, and fled toward the wyldernesse. And all the people of the towne were called together, to folowe after them. And they folowed after Josua, and were drawen awaye from the cytie. And there was not a man left in Hai and in Bethel, that went not out after Israel. And they leste the cytie open, and folowed after Israel.

And the Lorde sayd vnto Josua: stretch out the spere & is in thine hande toward Hai, for I wil gyue it vnto thy hand. And Josua stretched out the spere that he had in hys hande, toward the cytie. And the lynes awayte arose quychlye out of theyr place, and ran as sone as Josua had stretched out hys hande, and they entered into the cytie, and toke it, and halted, and let the citie on fyre. And when y men of Hai looked backe after them, they sawe the smoke of the citie ascend vnto heauē. And they had no leysure to flye, eptber this way or y, & the people fled to the wyldernesse, turned backe agayne vpon the folowers.

And when Josua and all Israel sawe that the lynes awayte had taken the cytie, and that the smoke of it ascended, they turned agayne & layed on the men of Hai. And the other ensued out of the citie agaynst them. And so were they in the myddes of Israel: for these were on the one side of them, and the rest on the other syde. And they layed vpon them, so that they let none of them escape, nor remayne. And the kyng of Hai they toke alque, & brought him to Josua. And when Israel had made an ende of slayinge all the inhabytors of Hai in the felde of the wyldernesse, where they chased them, & when they were all fallen on the edge of the swerde, vntyl they were wasted, all the Israelites returned vnto Hai, & smote it in the edge of the swerde. And all that fell that daye, bothe of men and women, were twelue thousande, euen all the men of Hai.

For Josua plucked not his hande backe agayne which he stretched out vnto the spere, vntyl he had utterly destroyed all the inhabytors of Hai.

¶ Onely the castell & the spoyle of the cytie, Israel toke vnto the selues, accordyng vnto the woide of the Lorde, whiche he commaunded Josua. And Josua let Hai on fyre, and made it an hepe for euer, and a wyldernesse, euen vnto this daye. And the kyng of Hai he hanged on a tree,

vntyl eue. And as sone as the sunne was downe, Josua commaunded that they shoulde take the carthasse downe of the tree, & cast it at the entryng of the gate of the citie, and & laye thereon a great heape of stones, that remayneth vnto this day.

Then Josua built an altare vnto the Lorde God of Israel, in mounte Ebal, as Moses the seruant of the Lorde commaunded the chyldren of Israel, and as it is wrytten in the booke of the lawe of Moses: an altare of whole stones, ouer which no man hath lyfte any toke of yron. And they sacrificed thereon burnisacrifices vnto the Lorde, & offered peaceofferings. And he wrot ther vpon stones, a rehearsal of the lawe of Moses, & wrot it in the presence of the chyldren of Israel.

And all Israel and the elders therof, and theyr officers & Judges stode, parte on this syde the arke, and parte on that syde, before the prestes that were Leuytes, whiche bare the arke of the appoyntment of the Lorde: as well the straiger, as they that were bozne amonge them: halfe of them on the forefront of mounte Garazin, & halfe of them on the foorste of mounte Ebal: as Moses the seruant of the Lorde had commaunded before that they shoulde blesse the people Israel.

Afterwarde, he red all the wordes of the lawe, the blesynges and cursynges, accordyng to all that is wrytten in the booke of the lawe: And there was not one worde of all that Moses commaunded, which Josua red not before al the congregation of Israel: The women and chyldren & the straigers that were come standyng amonge them.

### ¶ The ix. Chapter

¶ The Gibeonites obtayne peace of Josua.

As it fortuned, that when all the kynges that dwell on this syde Jordan, in the abysses and valeyes, and alonge by al the crookes of the great see ouer agaynst Libanon. (Namely the Hethites, the Amorites, the Canaanites, the Pherezites, the Hittites, and the Jebusites) heard the therof, they gathered them selues together, to fyght agaynst Josua, & agaynst Israel with one accord.

¶ And the inhabytors of Gibeon herd what Josua had done vnto Jericho, and to Hai. And they dyd worse wyllpye, and went, and made them selues embassadours, and toke old sayres, and olde sackes vpon theyr asses, and wone bottelles olde, and rent and worne, and old cloured shous vpon theyr fete, and theyr rayments was olde, and all theyr prouision of byed was dyed vnto, and hoozed. And they came vnto Josua in to the host, to Gilgal, and sayd vnto hym and vnto al the men of Israel: We be come from a farr countrey, and now we make agrement w vs. And the men of Israel sayde vnto the Hittites: peradventure thou dwellest among vs, and then howe can I make peace with the?

And they sayde vnto Josua: We are thy seruantes. And Josua sayde vnto them agayne: what are ye, and whence come ye? They answered hym. It is a very farr countrey thy seruantes are come, for the name of the Lorde thy God: for we haue herd the same name (of the power) of hym, & all that he dyd in Egypte, & all that he dyd to the two

the two kynges of the Amorites that were beyond Jordan, & the kynges of Hebron, and the kyng of Basan, whiche was at Ashtaroth. Wherfore, our elders and all the inhabitants of our country spake to vs, saying: take by tayles wyth you to serue by the waie, and gouerne them, and save vnto them: we are your seruantes. And now make ye a couenat of peace wyth vs, & thyn our food of breade, we toke wyth vs oute of our houses whette, the daye we departed to come vnto you. But now behold, it is dyed vpon & holed. And these bottels of wyne which we fylled, were new: and se they be rent. And these our garments & shoes, are woone for oldenes, by the reason of the exceeding longe iourney.

¶ And the men toke of theyr vitayles, and counceiled not wyth the mouth of the Lorde. And Josua made peace wyth them, and made couenat wyth them, that they shoulde be suffered to lyue: and the Lordes of the congregacyon swore vnto the. And it fortuned, that .iiij. daies after they had made peace wyth the, they hearde that they were theyr neyghbours, & that they dwell among the. And the chyldren of Israel toke theyr iourney, & came vnto theyr cyties the thirde day & theyr cyties were Gibeon, & Capthira, Berob & Cariath Jarim. And the chyldren of Israel knewe the not, because the Lordes of the congregacyon had sworn vnto them by the Lorde God of Israel. And all the multitude murmured agaynst the Lordes. But all the Lordes sayd vnto all the congregacyon: we haue sworn vnto them by the Lorde God of Israel, and therfore we maye not hurte them. But this we will do to them. We wyl let them lyue, lest wrath be vpon vs because of the othe which we swore vnto the. And the Lordes sayde vnto them agayne: Let them lyue, & and hewe wood, & draw water vnto all the congregacyon & they shal as the Lordes sayd vnto them.

¶ And Josua sent for them, and talked wyth them, and sayde: wherfore haue ye begyled vs saying: We dwell farre from you, whan ye dwell amonge vs: & now are ye cursed, and there shal not seale to be of you, bondmen and hewers of wood & drawers of water for the house of my god.

And they answered Josua and sayde: it was tolde thy seruantes, howe that the Lorde thy God had commaunded his seruante Moses to gyue you all the land, and to destroye all the inhabitants thereof out of your sight, and therfore we were exceeding sore afrayde. (¶ & they shal orde) for our lyues at the presence of you, & haue done this thyng: and beholde we are in thyne hande, as it semeth good and ryghte in thyne eyes to do vnto vs, so do.

And euen so shal he vnto them, and ryd them oute of the hande of the chyldren of Israel, and they shewe them not. And Josua made the that same day hewers of wood, & drawers of water for the congregacyon & for the altar of God vnto this daye, in the place which God shoulde chuse.

### The .x. Chapter.

¶ The Amorites are overcome of Josua. He earnestly does. The sunne standeth still. The kynges are hanged.



And it fortuned, that when Adonizeb kyng of Jerusalem had hearde howe Josua had taken Hai and had destroyed it, and howe that as he had done to Jericho and her kyng, euen so he had done to Hai & her kyng, and how the inhabitants of Gibeon had made peace wyth Israel, and were amonge them, they feared exceedingly, for Gibeon was a greete cytye, as any cytye of that kyngdome, and was greater then Hai, and all the men thereof were very myghtye.

Wherfore Adonizeb kyng of Jerusalem sent vnto Hoham kyng of Hebron, and vnto Piria kyng of Jarmuth, & vnto Japhia kyng of Lachis, and vnto Dabir kyng of Eglon, saying: Come vpon vnto me, & helpe me, for we maye smyte Gibeon: for they haue made peace wyth Josua & wyth the chyldren of Israel. Wherfore the fyue kynges of the Amorites, the kyng of Jerusalem, the kyng of Hebron, the kyng of Jarmuth, the kyng of Lachis, and the kyng of Eglon gathered the selues together: they with all their hostes and besieged Gibeon, & made warre agaynst it.

¶ And the men of Gibeon sent vnto Josua, and to the hoste of Gilgal, saying: wythdrawe not thy hande from thy seruantes, come vpon to vs, to saue vs: & to helpe vs. For all the kynges of the Amorites which dwell in the mountaynes, are gathered together agaynst vs.

And so Josua ascended from Gilgal, he and all the people of warre wyth hym, and all the men of myght, and the Lorde sayd vnto Josua: feare them not, for I haue deliuered them into thyne hande. Acyther shall any of them stande agaynst the. Josua therfore came vnto them sodenly, and went vpon from Gilgal all nyghte. And the Lorde troubled the before Israel, and shewe them wyth a greete slaughter at Gibeon, and chased them alonge the way that goeth vnto Bethoron: and smote them to Elah & Mahada. And it fortuned, that as they fled from Israel, and were in the goynge downe to Bethoron, the Lorde casted downe greete stones from heauen vpon them, vntyl Elah. And ther were more dead with the hayle stones, then they were whom the chyldren of Israel slew wth the swerde.

¶ Then spake Josua before the Lorde, in the daye when the Lorde deliuered the Amorites before the chyldren of Israel, and he sayde in the sight of Israel: Sunne stand thou still vpon Gibeon, and thou Moone, in Aialon. And the sunne abode, and the Moone stood still, vntyl the people auerged them selues vpon theyr enemies. Is not this wyrtten in the booke of the ryghteous? The sunne (I say) abode in the middell of heauen, and halsted not to go downe by the space of an hole daye. And there was no daye lyke that before it, or after it, that the Lorde hearde the voyce of a man. For the Lord fought for Israel.

¶ And Josua retourned, and all Israel with him vnto the hoste of Gilgal: but the fyue kynges fled and were hyd in a caue at Mahada. And it was told Josua of one, saying: the fyue kynges are hidde hyd in a caue which is at Mahada. And Josua

Jos. v. 2.  
and. viii. a.

and. xlii. a.

D

In Josua



# The. v. Kynges whom Josua. Josua destroyed

Josua sayde: roule great stones vpon the mouth of the caue, and set men by it, for to kepe them.

And stande ye not still, but come after your enemyes, and smyte all the hyndemonges. And saye for them not to enter into the city: for the Lord your God hath deliuered them into your hand. And it fortuned when Josua and the chyldre of Israel had made an ende of slepyng them with an exceeding great slaughter: yll they were washed, the residue that remayned of them, entred into walled ctyes.

And all the people returned to the hoste, to Josua at Wakeda in peace, neyther dyd any more hye tonge agaynst the chyldren of Israel. Then sayd Josua: open the mouth of the caue, and byng out these fyue kynges vnto me oute of the caue. And they dyd so, and broughte those fyue kynges vnto hym out of the caue, euen the kyng of Jerusalem, the kyng of Hebron, the kyng of Jarmuth, the kyng of Lachys, and the kyng of Eglon.

**E** And it fortuned, that when they broughte oute those kynges vnto Josua: Josua called for all the men of Israel, and sayde vnto the chiefe of the men of warre, whyche went with hym: come here, and put your fete vpon the neckes of these kynges. And they came nere and putte theyr fete vpon the neckes of them. And Josua sayde vnto them: Ye shall not feare no: be saynt hereto: But be stronge and plucke vp your berres, for thus shall the Lorde do to all your enemyes agaynst whom ye fyghte.

And then Josua smote them, and slewe them, and hanged them on fyue trees. And they hanged slyl vpon the trees vntill the euenyng. And at the goyng downe of the sunne, it fortuned that Josua gaue commaundement, and they toke them downe of the trees, and caste them into the caue, (where in they had bene dyd) and layed stones in the caues mouth, whyche remayne vntill this daye.

Josua. viii. f

Deut. xxx. a

Josua. vi. a

And that same day Josua toke Wakeda and smote it with the edge of the swearde, and the kyng therof also: & destroyed he utterly, with all the soules that were therein, and let noughte remayne. And he dyd to the kyng of Wakeda as he dyd vnto the kyng of Jericho.

Then Josua went from Wakeda, and all Israel with hym vnto Libna, and fought agaynst Libna. And the Lord deliuered it and the kyng therof into the bande of Israel: and he smote it with the edge of the swearde, and all the soules that were therein. He let noughte remayne in it, but dyd vnto the kyng therof as he dyd vnto the kyng of Jericho.

**A** And Josua departed from Libna, and all Israel with hym vnto Lachys, and besieged it, & assaulted it. And the Lord deliuered Lachys into the bande of Israel, which toke it the seconde daye, and smote it with the edge of the swearde, and all the soules that were therein, doyng accordyng to al, as he had done to the cite of Libna.

Then Hozai kyng of Gaser came vp to helpe Lachys: And Josua smote hym and his people, vntill noughte remayned of hym.

And led Lachys Josua departed, vnto Eglon, and all Israel with hym, and they besieged it, and assaulted it, and toke it the same daye, and smote it with the edge of the swearde, and all the soules that were therein he utterly destroyed the same daye, accordyng to all that he had done to Lachys.

And Josua departed vp from Eglon and all Israel with hym, vnto Hebron. And they fought agaynst it, and when they had taken it, they smote it with the edge of the swearde, and the kyng therof, and all the towncs that perteyned to it, and all the soules that were therein, and he lette noughte remayne: but dyd accordyng to all as he had done to Eglon, and destroyed it utterly, and all the soules that were therein.

And Josua returned, and all Israel with hym to Dabir, and fought agaynst it. And whil he had taken it, and the kyng therof, and all the towncs that perteyned thereto, they smote them with the edge of the swearde, and utterly destroyed all the soules that were therein, neyther let he oughte remayne. Euen as he dyd to Hebron, so he dyd to Dabir and the kyng therof, as he had done also to Libna and her kyng.

Josua therfore smote all the hyll countreys, and the southe countreys, and the valleyes, and the hyllsides, & al theyr kynges, and let noughte remayne of them, but utterly destroyed all that breathed, as the Lorde God of Israel commaunded. And Josua smote them from Cadis barne vnto Alah, and all the countreys of Golan, euen vnto Sibeon. And those kynges and their lande dyd Josua take at one tyme: because the Lorde God of Israel foughte for Israel. And Josua and all Israel returned vnto the hoste that was in Gilgal.

The. xi. chapter.

The battayle of Josua with hye kynges.



**A**nd it fortuned, that when Jabin kyng of Hazor had herde those thynges: he sent to Jobab kyng of Madon, & to the kyng of Simir, & to the kyng of Achish: & vnto fyue kynges & were by the north in the mountaynes, & playnes toward the southside of Gengeroth, & in the lowe countreys: & in the borders of Doz westwarde, & vnto the Cananites, both by east and west and vnto the Amorites, Hethites, Hheresites, & Jebusites in the mountaynes: & vnto the Hittites & were vnder hermon in the lande of Sydon: And they came out & all theyr hostes with them, a multitude of folke, eue as the lande that is on the see shoze in a greute nombze with horses & charettes exceeding many. And al these kynges met togyther, and came and pyched togyther at the waters of Meron, for to fyghte agaynst Israel.

And the Lord sayd vnto Josua: be not afrayde at the presence of the: for to morowe about this tyme will I deliuer them all slayne before Israel: thou shalt hough theyr horses, and burne their charettes with fyre. And so Josua came, and all the men of warre with hym agaynst them by the waters of Meron, and sodenly fell vpon

vpon

upon them. And for the Lord he deliuered them into the hande of Israel: and they smote them, and chased them vnto great Sidon, and vnto the wylde wateres, and vnto the valeye of Gyspa wherhe is Eastwarde: and smote them vntill they had none remaining of the. And Josua led vnto the, as the Lord had him: he hanged their howses, and burnt theyr charrettes wylde fyre.

And Josua at that tyme turned backe, & roke Hazor, & smote the kyng therof with y swearde. And Hazor before tyme was y head of al those kyngdomes. And they smote all the soules that were therein wylde the edge of the swearde, vterly destroyeng all: & nothynge that breathed, was let remainy. And he burnt Hazor wylde fyre. And all the cytyes of those kynges, and all the kynges of the dyd Josua take, & smote the wylde the edge of the swearde, & vterly destroyed the. \* as Moses y seruaut of the Lorde comaunded.

But Israel burnt none of the cytyes that stode by in their strenght, save Hazor only that Josua burnt. And all the spoyles of the sayd cytyes and the catel, the chyldren of Israel caughe vnto them selues. But the men onely they smote wylde the edge of the swearde vntill they had destroyed the, neyther left they ought that had breath. As the Lorde comaunded Moses y seruaut, so dyd Moses comaunde Josua, and euen so dyd Josua so that he mynyshed no word of all that the Lorde comaunded Moses.

And so Josua toke all the lande, the hylls and all the south countrey, and all the lande of Golan, and the lowe countrey, and the playne, & the mountayne of Israel, and the lowe countrey of the same, euen from the mounte of partyng, that goeth vp to Seir vnto the playne of Gad in the valeye of Libanon, vnder mount Hermon. And al the kynges of the same he toke, and smote them. And slewe them.

Josua made warre longe tyme wylde those kynges: neyther was there any cytye that made peace wylde the chyldren of Israel, \* save those heretites that enababed Gibeon, and therfore all other they toke wylde battayle, for it came of the Lorde, whych dyd harden theyr hertes that they shulde come agaynst Israel in battayle & that they shulde destroye them vterly, & shewe them no merce, but to byngne them to nought: as the Lorde comaunded Moses.

And that same season came Josua, and destroyed the Enakites oute of the mountaynes: namely out of Hebzon, Dabir, Anab, and oute of al the mountaynes of Iuda, and oute of al the mountaynes of Israel. And Josua destroyed them vterly, wylde their cytyes. There was not one Enakite left in the lande of the chyldren of Israel, onely in Asab, \* Seth, and Asdod, there remainyd of them.

And Josua toke y hole lande, accordyng to all y the Lorde sayde vnto Moses, & Josua gaue it for a possessy vnto Israel: accordyng to theyr partes & trybes: & the lande rested from warre.

### The. xij. Chapter.

What kynges Josua and the chyldren of Israel kyllde, whiche were in nomber. xxx.

These are the kynges of the lande, whiche the chyldren of Israel smote and possided theyr lande. On the other syde Jordan Eastwarde from the river Arnon, vnto mount Hermon, and all the lande eastwarde. \* Seir the kyng of the Amorytes, that dwelt in Hebzon, and in the south of Arser, whiche is besyde the ryuer of Arnon, and from the myddle of the ryuer, and from holse Gilead vnto the ryuer Jabok, whiche is in the bozbe of the chyldren of Ammon. And from the playne vnto the ser of Ceneroth eastwarde, and vnto the ser in the playne: euen the salte ser eastwarde, the way to Beth Jelsmorb, and from the south vnder the spynges of the hyll.

And the coaste of Og kyng of Basan which was of the remnaunte of the Gyautes, and dwelte at Asaroth, and Edrat, and reygned in mount Hermon, and in Balcah: and in all Basan, vnto the bozbe of the Gesarites, & the Gachabites, & halfe mounte Gilead, vnto the borders of Sehon kyng of Hebzon. Moses the seruaut of the Lorde, & the chyldren of Israel smote them, & Moses the seruaut of the Lorde, gaue theyr lande for a possessy vnto the Rubenites, Gaddites, & halfe the trybe of Manasses.

These are the kynges of the countrey which Josua and the chyldren of Israel smote on the syde Jordan, eastwarde, from the playne of Gad, whiche is in the valeye of Libanon: euen vnto the partyng mounte that goethe vp to Seir. Whych lande Josua gaue vnto the trybes of Israel to possesse, to euery man his parte: in the upper lande, and nether lande, in playnes and hylls, in the wyldernesse, and southe countrey: the Hethtyes, the Amozites, the Canaanites, y Pherezites, y Heuites, & y Jebusites.

\* The kyng of Jericho: was one. \* The kyng of Hai whiche is besyde Bethel: one. \* The kyng of Ierusalem: one. The kyng of Hebzon: one. The kyng of Jarmuth: one. The kyng of Lachys: one. The kyng of Eglon: one. The kyng of Gazer: one. The kyng of Debir: one. The kyng of Seder: one. The kyng of Hozma: one. The kyng of Arab: one. The kyng of Libna: one. The kyng of Adullam: one. The kyng of Gaheda: one. The kyng of Bethel: one. The kyng of Chapuah: one. The kyng of Hepter: one. The kyng of Iybek: one. The kyng of Lazaron: one. The kyng of Qadon: one. The kyng of Haloz: one. The kyng of Simronime ron: one. The kyng of Achaph: one. The kyng of Charnach: one. The kyng of Megiddo: one. The kyng of Kades: one. The kyng of Jokneal of Charnel: one. The kyng of Doz, in the countrey of Doz: one. The kyng of the nacyes of Gilgal: one. The kyng of Thirza: one. Al y kynges together: thyrty and one.

### The. xij. Chapter.

Josua comaunded to deuyde the lande to the chyldren of Israel.

Josua was old, & styph in yeres, & the Lorde sayd vnto hym thou art olde & styph in yeres, & there remaineth yet excedyng much lande to be possided: This is y lande y yet remaineth: al the regions of the





in Gilgal. \* And cald the sonne of Jephune the Benelite sayde vnto hym: thou wottest what the Lozde sayd vnto Moyses the ma of God, about my matter & thine in Cades Barne. \* Fourty yere olde was I when Moyses the seruante of the Lozde sent me from Cades barne to espy out the lande: And I brought hym word agayne cut as it was in myne herte. Neuerthelesse my brethren that went vp with me, dyscouraged the herte of the people. And I folowed the Lozde God.

And Moyses wote the same day: saying: the lande wheron thy fete haue trode, shal be thine enderytaunce & thy chyldrens for euer, because thou hast folowed the Lozde God. And beholde, the Lozde hath kepte me alpye (as he sayd): this fourty & fyue yeres euen syns the Lozde spake thys worde vnto Moyses, whyle the chyldren of Israel wandred in the wyldernesse. And nowe lo I am thys daye fourscore and fyue yere olde: and yet am as stronge at thys tyme, as I was when Moyses sent me: loke howe strong I was then, so stronge am I nowe, whether to go to warre, or to come agayne.

Now therfore gyue me this mountaine wherof the Lozde spake in that day, for thou hardest in that daie, howe the Enahims are there, and the cyties great and walled. Peradventure the Lozde wyll be wyth me, & I shall be able to dyspue them out, as the Lozde sayde. And Josua blessed him, and gaue vnto Caleb the sonne of Jephune, Hebron to inherit: And Hebron therfore became the inheritaunce of Caleb the sonne of Jephune the Benelite, vnto this day: because he folowed the Lozde God of Israel. And the name of Hebron was called in old tyme, Kariath Arbe. For the same was a great man amonge the Enahims. And the lande ceased from warre.

The. xv. Chapter.

The lotte of the chyldren of Juda, and the names of the cyties and vyllages of the same.

**J**hys was the lotte of the trybe of the chyldren of Juda by thei kynredes. Namely, toward the bozder of Edom in the wyldernesse of zin, southward, euen from the vtmost parte of the southe coaste. \* And thei south coaste was from the bynke of the salt see, fro a rocke that leaneith southward. And it wente out to the south syde toward the geving vp to Acrabim & went a long to zinna, and ascended vp on the south syde vnto Cades barne: and went along to Hebron, and went vp to Abar, and set a cōpasse to Karca. Fro thence went it a longe to Azmon, and reached vnto the ryuer of Egypte and the ende of that coaste was on the weste syde. And this is thei south coaste.

Thei east coaste is the salt see, euen vnto the edge of Jordan. And thei bozder in the north quarter was from the rocke of the see and from the edge of Jordan. And the same bozder went vp to Bethhagla, and went a long by the north syde off Betharabah, and vp from thence to the stone of Bohen the sonne of Rubi. And agayn, the same bozder went vp to Dabir from the valepe of Beoz, and so northwarde, turnynge toward Gilgal, that lyeth before the goying vp

to Idonim, whych is of the southe syde of the ryuer. And the same bozder went vp to the waters of the fountayne of the Bunne, and ended at the well of Rogel. And then went vp to the valepe of the sonne of Hennom, euen vnto the south syde of Jebusi: the same is Jerusalem. And then went vp to the toppe of the hyll that lyeth before the valepe of Hennom westwarde, and by the edge of the valepe of the Stauntes northwarde: And then it compasseth from the toppe of the hyll vnto the fountayne of the water of Euphron, & goth out at the cyties of mounte Ephron: and draweth to Baala, whych is kariatpharim, (that is a cytie of woodes,) and then it compasseth fro Balah westward vnto mounte Seir, and then goeth a longe vnto the syde of mount Jarim, which is Bethlalon on the north syde. And cometh down to Bethlames, & goth to Chamnah, and goth out agayne vnto the syde of Akard northward: And the draweth to Seiron & goth a longe to mount Balah, and goth out at Jabnei: & the endes of the coastes leane at the west see. And the west bozder was the great see, & the same coaste was the coaste of the chyldren of Juda rounde about in thei kynredes.

And vnto Caleb the sonne of Jephune byd Josua geue a parte amonge the chyldren of Juda, accordynge to the mouth of the Lozde, euen kariatphar of the father of Enack, whych cytie is Hebron. And Caleb droue thence the thre sonnes of Enack, Hefai, and Hyma, and Thalmat, whiche were, the sonnes of Enack. And he went vp thence, to the inhabitaunces of Dabir. And the name of Dabir in the olde tyme was kariatphar. (That is a cytie of letters.) And Caleb sayde: \* he that Smyteth kariatphar sepher, and taketh it: to hym wyll I geue Aclah my doughter to wyfe. And Othniel, the sonne of Henes, the brother of Caleb toke it. And he gaue hym Aclah his doughter to wyfe: And as she wote in vnto him, she was moued of hi, to ask of her father a feide. And he a lyghted of her aske. And Caleb sayde vnto her, what ayleth the? Who answered: gyue me a blesynge: for thou hast geuen me a south- (and drye) lande: geue me also springes of water. And he gaue her springes of water, both aboue & beneth. This is the inheritaunce of the trybe of the chyldren of Juda by thei kynredes.

And the vtmost cyties of the trybe of the chyldren of Juda, toward the coastes of Edom southwarde were: Rabzel, Eder, and Jagur: Rimah, Dimonah, and Adaba: Kedes, Hazor, and Jephnan: ziph, Telem & Baloth, Hazor, Hadathah, Kariath Hefron (whiche is Hazor) Eman, Sami, and Holadah: Hazargadah, Halmon and Bethpheleth: Halar sual, Bersabe, and Bazar: Baalah, Jim, and Izen: Eitholad, Cecil, & Hoyma: zikelag Wedemenah and Denlenah: Labaoth, Belhim, Ain and Rimon: al these cyties are twentye and nyne with thei vyllages. And in the lowe cōtrepe they had Elphol, Jarcab & Akenah: zoneah, Engani, Thaphuah & Ena: Jarmuth Idula, Doroh, and Aikah: Saarem, Adithaim, Sederah, and Sedecothaim: Fourtene cyties wyth thei vyllages.



zenam, Hadajah, and Magdalgad: Delam, Wyssa, and Ichideel: Lachis, Bazeah, & Egib: Cabon, Lahaman, & Cethus Caberoth, Beth-dagon, Daamah and Mahabab: Myne cities wth theyr villages.

**L**ebnah, Echer, & Alan: Iephthah, Anah, and Reizb, Keilah, Naphtizip, & Marelah: myne cities wth theyr villages. Akron is her towne & villages. From Akron and from the west, all that lyeth aboute Asdod is theyr villages: Asdod wth her towne and villages. Azah wth her towne and villages, euen vnto the ryuer of Egypte and the greatesee was theyr coaste.

And in the mountaynes, they had Samir, Ja-  
thir, and Socob, Danah, and Kariatshenathe, whiche is Dabir: Anab, Eshemoth, and Anim, Sozen, Holon, and Siloh, a leuen cities wth theyr villages. Arab, Dumah, and Efram: Ja-  
min, Bethaphuah, and Appeah, humatab, and Kariatsharab, whiche is Hebron and yio: myne cities wth theyr villages. Maon, Carmel, Shiph, and Iutab: Israhel, Iukadan, and Ma-  
noch: Cain, Sabaah, and Chamnah: ten cities wth theyr villages. Halhull, Bethzur, & Se-  
doz: Naarath, Bethanoth, and Elthech: Syre cities wth their villages. Kariatsh Baal which is Kariatsh Jacim: (the cite of woodes) and Harab-  
ba: two cities wth theyr villages.

In the wyldernesse they had Bethharabah, Meddin and Macacab: Atshan, the cite of salt, and Engabdi: Syre cities wth theyr villa-  
ges. Neuertheles, the Jebusites that were the inhabitors of Ierusalem, could not the chyldren of Juda cast out. But the Jebusites dwell wth the chyldren of Juda at Ierusalem vnto this daye.

**The xvi. Chapter.**

**The lotte of parte of Ephraim.**

**A**s the lotte of the chyldren of Jo-  
seph selle from Jordan by Jericho, vnto the water of Jericho Casse-  
warde, and to the wyldernesse that goeth vp from Jericho thownde out  
mounthe Bethel: and goeth out from Bethel to  
Lus, and runneth a longe vnto the borders of  
Acimataroth: and goeth downe agayne west-  
warde euen to the coaste of Japhletti, and vnto  
the coaste of Bethozon the neether, and to Sa-  
loj, and the endes of theyr coastes leaue at the  
west see. And so the chyldren of Joseph Wanaf-  
les and Ephraim toke theyr inheritaunce.

And the bozder of the chyldren of Ephraim  
was by theyr kynred. Theyr bozder on the east-  
lyze, was: Ataroth, Aboz, euen vnto Bethhoz  
the vpper, and went out westwarde to Mach-  
mathab on the Northlyde, and returneth East-  
warde vnto Thaanath Shilo, and pass it on the  
Eastlyde vnto Jonoah, & went downe from Jo-  
noah to Atharoth and Naarath, & came to Je-  
richo, & went oute at Jordan. And theyr bozder  
went from Thaphuah westwarde vnto the ry-  
uer hanah, & the endes were the west see. Thys is  
the inheritaunce of the trybe of the chyldren of  
Ephraim by theyr kynredes. And the separate  
cities for the chyldren of Ephraim, were among  
the inheritaunce of the chyldren of Wanalles: eue

the cities wth theyr villages. And they haue  
not out the Cananites that dwell in Saloj: but  
the Cananites dwell among the Ephraim vnto  
this daye, and serue vnder tribute.

**The xvi. Chapter.**

**The lotte of parte of the halfe trybe of Manasse. The Ca-  
nanites are become tributaries to the Israelites. Manasses  
and Ephraim require a greater portion of heritage.**

**T**hys was the lotte of the trybe of Manasse  
by the sword, whiche was the eldest sonne of Jo-  
seph. And Machir the eldest sonne of Ma-  
nasses whiche was the father of Gilead, who  
was a man of warre had Gilead and Basan.  
Thys was the possession of the rest of the chy-  
ldren of Manasses by theyr kynredes: Namely,  
of the chyldren of Abiezzer: the chyld of Helrich  
the chyldren of Azriel: the chyldren of Sichem,  
the chyldren of Hepter: the chyld of Semida:  
for these were the male chyldren of Manasses,  
the sonnes of Joseph by theyr kynredes. \* But  
Zelaphad the sonne of Hepter, the sonne of Gi-  
lead: the sonne of Machir, the sonne of Manasses,  
had no sonnes but daughters whose names are  
these: Ophrah, Hosa, Hagla, Melcha & Thirza:  
whiche came before Eleazar the priest and be-  
fore Josua the sonne of Nun, and before the Lo-  
des saying: the Lorde commaunded Moses to  
geue vs an inheritaunce amonge our byethren.  
And therfore accordyng to the commaundment  
of the Lorde, he gaue the an inheritaunce among  
the byethren of theyr father. And there selle ten  
portions to Manasses, besyde the lande of Gi-  
lead and Basan, which is on the other syde Jo-  
dan, because the daughters of Manasses dyd en-  
beret among his sonnes. And Manasses other  
sonnes, had the lande of Gilead.

And the coaste of Manasses was from Aser  
to Machmathab that lyeth before Sichem &  
went a longe on the ryght hande, euen vnto the  
inhabiters of Entaphuah, & the lande of Cha-  
phuah beloged to Manasses, which Thaphuah  
is besyde the bozder of Manasses, & besyde the boz-  
der of the chyld of Ephraim. And the coast de-  
scended fro thence vnto the ryuer Canah southward  
eue to the ryuer of the cities of Ephraim, & be-  
twene the cities of Manasses. The coaste of  
Manasses went also on the northlyde to the ry-  
uer, and the endes of it go out at the see, so that  
the south pertayned to Ephraim, and the north  
to Manasses, and the see is his bozder. And they  
mette together in Aser northwarde, and in Na-  
car eastwarde. And Manasses had in Naacar  
and in Aser, Bethshean, and her towne: Tiblea,  
and byr towne: and the inhabitours of Doz,  
wth the towne pertaynyng to the same: and  
the inhabitours of Endoz wth the towne of  
the same: and the inhabitours of Thaanath  
wth her towne: and the inhabitours of Ma-  
gedo wth the towne of the same, euen the ci-  
ties. Yet the chyldren of Manasses coulde not  
ouercome those cities. But the Cananites pre-  
sumed to dwell in the same lande. Neuertheles,  
asone as the chyldren of Israel were waxed  
stronge, they put the Cananites vnder tribute,  
but expelled them not.

And the chyld of Joseph spake vnto Josua  
sayinge:

layinge: why hast thou gyuen me but one lotte and one porcyon to inherit, siring I am a great people, and for as moche as the Loyde hath blyssed me hytherto. And Josua answered them: if thou be moche people, then get the vp to the wood countrie, and prepare for thy selfe there in the lande of the Pherezites and of the gyauntes, yf mount Ephraim be to narrowe for the. And the chyldre of Joseph sayd: The hyll is not ynough for vs: and all the Cananites that dwell in the lowe countrie haue charrettes of yron, & so haue they that inhabit Bethsean, and the townes of the same, and they also that dwell in the valleie of Jezrael. And Josua sayde vnto the house of Joseph, Ephraim, and Manasses: ye be moche people, and haue great power, and shall not therfore haue one lot. Therefore the hyll shall be yours and ye shall cut downe the wood that is in it: and the endes of it shall be yours, yf ye cast out the Cananites which haue yron charrettes, and are very stronge.

### The viii. Chapter.

*C Certayne are sent to buye the lande to the other tribes. The lot of the chyldren of Ben Jamin.*

**A**nd the whole congregacyon of the chyldren of Israel came together at Silo and set vp the tabernacle of wytnesse there, & the lande was in subiection before them. And there remayned amonge the chyldren of Israel seuen tribes, which had not yet receyued theyr inheritance. And Josua sayde vnto the chyldren of Israel: howe longe are ye so slacke to come & possesse the land which the Loyde God of your fathers hath gyuen you? Spue out fro among you for euery tribe thre men, that I maye send them. And that they maye ryse and walke thowre yf lande, and distribute it accordyng to the enheritaunce thereof, and come agayne to me.

**S** And let them deuide it vnto them into seuen partes. And Juda shall abyde in theyr coost on the south, and the house of Joseph shall stande in theyr coostes on yf north. Describ ye the lande therfore into seuen partes, and byngne ye the description hyther to me & I shall cast lottes for you here before the Loyde our God. \* But yf Levites haue no part among you, for the priesthod of the Loyd is their enheritaunce. \* And Gad & Ruben & half yf tribe of Manasses haue receyued theyr enheritaunce beyonde Jordan eastwarde, whiche Moses the seruant of the Loyde gaue them.

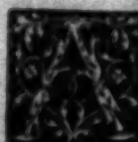
And the men arose, and went theyr waye. And Josua charged them yf went to describe the land saying: departe, and go thowre the lande, and describe it, and come agayne to me, that I maye here cast lottes for you before the Loyd in Silo. And yf men departed, & walked thowre yf lande, and described it by cyties into seuen partes in a booke, and retourned to Josua into the doost at Silo. And Josua caste lottes for them in Silo before the Loyde, and there Josua deuyled the lande vnto the chyldren of Israel, to eche theyr porcyon: And the lotte of the tribe of the chyldren of Ben Jamin came vp accordyng to theyr kynredes. And the cooste of theyr lotte came betwene the chyldren of Juda and the chyldren

of Joseph. And theyr north coost was from Josiah, and went vp to the syde of Jericho on the northsyde, and went vp thowre the mountaynes westwarde, and they ended at the wyldernesse of Bethauen: and went fro thence: toward Lus, euen to the south syde of Lus (the same is Bethel) and descended agayne to Itrothadar, vnto the hyll that lyeth on the south syde of the nether Bethdozon. And yf cooste turneth thence and compasseth the corner of the see southward, euen from the hyll that lyeth before Bethdozon southwarde, & goeth out at Kiriathbaal which is Kiriath Jarim a citie of the chyldren of Juda, this is the West quarter: and the South cooste goth from the edge of Kiriath Jarim, and goeth out westwarde, and thence it turneth to the water well of Bethdoah, and cometh downe agayne to the edge of the hyll, that lyeth before the valleie of the sonne of Hennou, euen in the valleie of the gyauntes northwarde and descendeth into the valleie of Hennou besyde Jebus southwarde, and goeth downe to the wel of Rogel, and compasseth from the North, and goeth forth to the well of the sonne, and departed fro thence to the places of Sellith, whiche are toward the goinge vp vnto Idomin: and goeth downe to the stone of Bohan the sonne of Ruben: and then goeth alonge toward the syde of the playne northwarde: and goeth downe into the feldes: and goth alonge to the syde of Bethdaglah northwarde, and endureth at the poynt of the salt see north theretfrom, euen at the south ende of Jordan. This is the south coost.

And Jordan kepeth in this coost on the eastsyde, and this is the enheritaunce of the chyldren of Ben Jamin by theyr coostes rounde aboute thowout the kynredes. These were the cyties of the tribes of the chyldren of Ben Jamin thowout theyr kynredes: Jericho, Bethdaglah, and the playne of Haziz: Betharabah, zammarim, & Bethel: Tim, Pharah, and Ophrah: Chepar, Ammona, Ophni and Gabai, twelue cyties with theyr villages. Sibeon, Ramah, & Beroth. Hazpbar, Capthairah, & Hozah, Rehenn, Jarephel, and Tharelah, zela. Eleph, and Jebus, whiche is Jerusalem, Gibeath, and Kiriath fourtene cyties with theyr villages. This is the enheritaunce of the chyldren of Ben Jamin thowout theyr kynredes.

### The xix. Chapter.

*C The lottes of partes of Judah, Issachar and Aser, Joseph, Dan, and Josua.*



And the seconde lot came out for the tribe of yf chyldre of Simeon by theyr kynredes. And theyr enheritaunce was in the middes of yf inheritaunce of yf chyldre of Juda. And they had in their enheritaunce, Bersabee, Dabe & Molodah, Hazorhual, Balah & Azem, Eltholad, Bethul & Hozma, yfkelag, Bethmarcaboath & Harsitluah, Bethlebaath, and Marudon. xiii. cyties with theyr villages. Nun, Remon, Epher, and Ahan, foure cyties with theyr villages, and thereto all the villages that were rounde about these cyties, euen vnto Balaath, Beoz, and Ramath southward.



southward. This is the inheritance of the tribe of the children of Simeon that went out of Egypt by their hundreds. Out of the lotte of the children of Simeon, came the inheritance of the children of Simeon. For the parte of the children of Juda was the inheritance for them: & therefore the children of Simeon had their inheritance in the inheritance of them.

**B** And the thirde lotte arose for the children of Zabulon that went out of Egypt by their hundreds. And the coastes of their inheritance came to Sarid, & went up westward, and to Marialah, & reached to Dabath, and came thence to the river that lyeth before Joknean: and turned from Sarid eastward towards the sonne rysinge vnto the border of the hill of Thabor: and then goeth out to Dabereth, and goeth up to Japhia: and from thence goeth alonge eastward, to Gethah, Jephther, Jidab and Jazin, & goeth to Remo, Gethoan, and Acob. And compasseth it on the north syde to Rathan, & endeth in the valley of Jephthahel. And Jarath, Abailoi, Semron, Jedalah, and Bethlehel: twelue cyties with their villages. This is the inheritance of the children of Zabulon that went out of Egypt by their hundreds, and these are the cyties with their villages.

And the fourth lot came out for the children of Machab by their hundreds. And their coast was Jezraelah, Casuloth, and Suncen. Hapharaim, Sion, and Anabarith: Harabith, Eylon, and Ibez: Rameth, Enganim, Enabab, & Bethphazez. And his coast reacheth to Thabor, and Sabazimah and Bethlamies, & endeth at Jordan: Syttene cyties with their villages. This is the inheritance of the tribe of the children of Machab by their hundreds. And these are the cyties with their villages.

And the fyfte lotte came out for the tribe of the children of Aser by their hundreds. And their coast was: Helcath, Hali, Beten, and Achlap: Alamelech, Amaad and Gileal: & came to Carmel westward, and to Sihor, Labanath, and turned towards the dyne rysinge to Berthagon, and commeth to zabulon and to the valeye of Jephthahel, toward the northsyde of Bethemich and Regel, and goeth out on the fyfte syde of Cabul: and to Hebzon, Kohob, Ramon, and Kanah, euen vnto great Sidon. And then the coast turneth to Ramah and to the stronge citie of Zor, and turneth to Hozah, and endeth at the see, by the possession of Achzibah: A mah also & Apphek and Kohob: Twente and two cyties with their villages. This is the inheritance of the children of Aser by their hundreds: These are the cyties with their villages.

And the syxte lotte came out for the children of Reppethali by their hundreds. And their coast was from Helcath and from Elon to Zananaim, Adami, Achab and Jabneel, euen to Lakum, & doth go out at Jordan. And then the coast turneth westward to Alanorh Thabor, and then goeth out from thence to hukohab, and reacheth to zabulon on the southsyde, and goeth to Aser on the westsyde, and to Juda vpon Jordan towards the dyne rysinge. And their stronge cyties are Zidon, Zer, Hamath, Racah & Cenereth,

Adamah, Herimah and Hazor, Kedesh, Edrai, & Enabon: Zetan, Magdela, Beorn, Bethanah and Bethlamies, nyntene cyties with their villages. This is the inheritance of the tribe of the children of Reppethali by their hundreds: these also are the cyties and their villages.

And the seventh lotte came out for the tribe of the children of Dan by their hundreds. And the coast of their inheritance was: Zarahah, Eschah & Israhames, Marialah, Aialo, Jerlah, Eglon & Chenathah, and Akaron, Eltheheb, Sibeth & Baalath, Jethub, Banabarah & Gethermon, Hetericon and Arcon, & the border that lyeth before Japho. And the coastes of the children of Dan went out fro the. And the children of Dan went up to fight agaynst Leshan, and toke it, and smote it with the edge of the swerde, and conquered it, and dwelt therein, and called it \*Dan after the name of Dan their father.

This is the inheritance of the tribe of the children of Dan in their hundreds: these also are the cyties with their villages. When they had made an ende of deuptyng land by her coastes the children of Israel gaue an inheritance vnto Josua the son of Nun among them, accordyng to the worde of the Lorde they gaue hym the cite which he asked, out \*Chanan serah in mozt Ephraim And he buyt the cite & dwelt therein. \* These are the inheritances whiche Eleazar the preast, and Josua the sonne of Nun, and the auncient fathers of the tribes of the children of Israel deuptyd by lot in Siloh before the Lorde in the doore of the tabernacle of wytnesse, and so they made an ende of deuptyng the countrey.

### Of the xx. Chapter

Of the cyties of refuge & sanctuaries.

**T**he Lorde also spake vnto Josua, saying: speake to the children of Israel, and saie: \* Appoynt out from among you cyties of refuge, whereof I spake vnto you by the hande of Moses, that the fear that killeth any person vnwares and vnwyttingly, maye flye thither. And those cyties shal be your refuge from the auenger of bloude. And he shal doryt vnto one of those cyties. And at the entryng of the gate of the cite, and shall shewe his cause in the eares of the elders of the cite.

And they shal take hym into the cite vnto them, and gyue hym a place, that he maye dwell amonge them.

And yf the auenger of bloude folowe after him, they shal not deliuer the fear into his hand because he smote his frende ignorantly, and hated hym not before tyme.

And he shal dwell in the sayde cite vntill he stande before the congregacyon in iudgement, & vntill the death of the hye preast shal be in those dayes: for then shal the fear retouerne, and come vnto his owne cite, and vnto his owne house, & vnto the cite fro whence he fled. And they sanctified Kedesh in Galile in mounte Reppethali, and Sichem in mounte Ephraim, and Hebron in Juda. And on the other syde Jordan ouer agaynst Jericho eastward, they appointed

Bozoz in the wyldeynesse vpon the playne, out of the trybe of Ruben: and Ramoth in Gilead, out of the trybe of Gad: and Solan in Basan, out of the trybe of Manasses. These were cyties appoynted for al the chyldren of Israel, and for the straunger that sojourned amonge them, that whosoever killed any person ignorantly, the same myght hee thether, and dwelle not ope by the bande of the avenger of blood, vntill he stood before the congregacion (to declare his cause)

**The xxi Chapter.**

*The cyties given to the Levites, in number. xxiij.*

**A**d then came the principall fathers of Levites vnto Eleazar the preeft and vnto Josua the son of Nun, & vnto the avengers fathers & were over the trybes of the chyldren of Israel & spake vnto them at Silo in the land of Canaan, saying: \* the Lord commaunded by Moses, to give vs cyties to dwell in, with suburbs therof, for our cartell. And the chyldren of Israel gave vnto the Levites, out of theyr inheritaunce at the byddynge of the Lorde these cyties followinge with theyr suburbs.

And the lotte came out for s halfe of the Cahathites: and the chyldren of Aaron the preeft, whiche were of the Levites, had given them by lotte, out of the trybe of Juda, out of the tribe of Simeon, & out of s tribe of Ben Jamin. xii. cyties. And the rest of the chyldren of Cahath had by lot, out of s hundredes of s trybe of Ephraim out of the trybe of Dan, & out of the halfe trybe of Manasses: ten cyties. And s chyldren of Gerson had by lotte out of the hundredes of the trybe of Issachar, & out of the trybe of Aser, out of the tribe of Reubeh, & out of the other halfe tribe of Manasses in Basan: threene cyties. And the chyldren of Merari by theyr hundredes, had oute of the trybe of Ruben, & out of the trybe of Gad and out of the trybe of Zabulon, twelue cyties.

And the chyldren of Israel gave by lotte vnto the Levites these cyties with theyr suburbs, as the Lorde commaunded by Moses.

And they gave out of the tribe of the chyldren of Juda, and out of the trybe of the chyldren of Simeon, these cyties by name whiche the chyldren of Aaron being of the hundredes of the Cahathites, and of the chyldren of Levi, obtayned for theyr was the fyrst lotte.

And they gave them Kariat Arbe of s father of Enak (which is Hebron) in the hyll countrey of Juda, with the suburbs of the same rounde aboute it. But the lande that pertayned to the cite, and the byllages therof, gave theyr to Caleb the sonne of Iephune to be his possession.

**C** And thus they gave to the chyldren of Aaron the preeft, a cytie to the whiche the slayer myght flye: euen Hebron with her suburbs: Libna with her suburbs, and Jachis with her suburbs, & Estmoa and her suburbs, Holon with her suburbs, Dabie with her suburbs, Tim with her suburbs: Iueah with her suburbs: Bethshamen with her suburbs, nyne cyties out of those two trybes. And out of the trybe of Ben Jamin they gave Gibeon with her suburbs: Gaba with her suburbs, Anatoth with her suburbs: Al-

mon with her suburbs: foure cyties. All these cyties of the chyldren of Aaron preeftes, were threene cyties with suburbs. And the hundredes of the chyldren of Cahath that were Levites: that is to saye, the other chyldren of Cahath, had cyties given for theyr lotte, out of the trybe of Ephraim. For they gave them the cytie that the slayer myght flye vnto: Sichem with her suburbs, in mount Ephraim: and Gazer with her suburbs: and Kibzaim with her suburbs: and Bethoron with her suburbs: foure cyties.

And out of the trybe of Dan, Eltheke with her suburbs: Eltheon with her suburbs: and Aialon with her suburbs, Gathremmon with her suburbs: foure cyties.

And out of the halfe trybe of Manasses, Thannach with her suburbs: and Gathremmon with her suburbs: two cyties. All the cyties for the other hundredes of the chyldren of Cahath, were ten with their suburbs.

And vnto the chyldren of Gerson which were D of s hundredes of the Levites, they gave out of s other halfe tribe of Manasses, s cytie of refuge for the slayer: Solan in Basan with her suburbs, and Beerseherah with her suburbs: two cyties. And out of the trybe of Issachar, Kysyon with her suburbs: and Daberah with her suburbs, and Jartimoth with her suburbs: foure cyties. And out of the trybe of Aser, Gissael with her suburbs, Abdoth with her suburbs, Halahath with her suburbs, and Roboh with her suburbs, foure cyties. And out of the trybe of Reubeh, the cytie for the slayer to flye vnto: Kedies in Galile with her suburbs: and Hamothdoo with her suburbs: and Carthan with her suburbs: thre cyties. All the cyties of the Gersonites thowout their hundredes, were. xii. cyties with theyr suburbs.

And vnto the other hundredes of the chyldren of Merari the rest of the Levites, they gave out of the trybe of Zabulon: Jeznam with her suburbs: and Carthah with her suburbs: Danna with her suburbs, and Nabalai with her suburbs: foure cyties. And out of the trybe of Ruben, Bozoz with her suburbs, and Jabelah with her suburbs: Kedmorch with her suburbs, and Gaphaath with her suburbs: foure cyties.

And out of the trybe of Gad they gave the cytie for the slayer to flye vnto: Ramoth in Gilead with her suburbs, and Mahanaim with her suburbs, Hebron with her suburbs: and Jaser with her suburbs, foure cyties in all, so that all the cyties of the chyldren of Merari thowout their hundredes (whiche were the rest of the hundredes of the Levites) were by theyr lotte, twelue cyties. And all the cyties that the Levites had amonge the possession of the chyldren of Israel were. xlviii. with theyr suburbs. And these cyties laye every one severallye, haupnge theyr suburbs rounde about them thowout all the lande of the Levites. And the Lorde gave vnto Israel al the lande which he swore to give vnto theyr fathers. And they conquered it, and dwelt therein. And the Lorde gave them rest rounde about accordynge to all that he swore vnto theyr fathers.



thees: and there stode a man of all thes enemyes before them. The Lord also delivered al thes enemyes into thes handes. And they had nothinge of all the good thynges, whiche the Lord had sayde vnto the house of Israel. But all came to passe.

The xxiij. Chapter.

Of Ruben, Gad, and the halfe trybe of Manasse, who wente agayne to thes possessions. They buyde an aulter in a mounteyn.

**W**hen Josua called vnto the Rubenites, the Gaddites, and to the halfe trybe of Manasse, and sayd vnto them: \* ye haue kept all that Moses the seruaunt of the Lord commanded you, & haue obeyed my voyce in al that I commaunded you, ye haue not left your brethren of a longe season vnto this daye, but haue kept the commaundement of the Lord your God.

And now that the Lord hath giuen rest vnto your brethren as he promysed them, therefore returne ye and go to youre tentes, and vnto the land of your possession, which Moses & seruaunt of the Lord gaue you on the other syde Jordan.

But in anye wyse take diligent heed, and do the commaundement and lawe, whiche Moses the seruaunt of the Lord charged you: \* that ye loue the Lord your God, and walke in all his wayes, and kepe his commaundementes, and cleaue vnto hym, and serue hym with all your hartes and all your soules. And so Josua blessed them and sent them awaye. And they went vnto thes tentes.

**U**nto the one halfe of the trybe of Manasse Moses gaue the possession in Basan: and vnto the other halfe thereof gaue Josua amonge their brethren on this syde Jordan westwarde. And Josua sent them a waye also vnto thes tentes, and blessed them, and sayde vnto them: returne with moche riches vnto your tentes, and wyth a greate multitude of cattell, with syluer and golde, with brasse and yron, and with moche rayment, and \* deuyde the spoyle of your enemyes, wyth your brethren.

And the chyldren of Ruben, the chyldren of Gad, and halfe the tribe of Manasse, returned and departed from the chyldren of Israel out of Silo (whyche is in the lande of Canaan) to go vnto the countrey of Gilead to the lande of thes possession whych they had obteyned, accordyng to the word of the Lord by the hande of Moses. And whil they came vnto the place of Selioth besyde Jordan (that is in the lande of Canaan) there the chyldren of Ruben, the chyldren of Gad, and the halfe trybe of Manasse, buyde an aulter fast by Jordan, and that a great altare to se to. Whiche when the chyldren of Israel hearde of, they sayde: beholde, the chyldren of Ruben, the chyldren of Gad, and the halfe trybe of Manasse haue buyde an aulter in the facefront of the lande of Canaan euen in Selioth besyde Jordan on the syde of thes chyldren of Israel. And whil the chyldren of Israel hearde of it, the whole congregacyon of the chyldren of Israel gathered them togyther at Silo to make battell agaynst

them. And the chyldren of Israel sent vnto the chyldren of Ruben and to the chyldren of Gad, and to the halfe trybe of Manasse into the land of Gilead, whiche the sonne of Eleazar the prest, and wyth hym ten lordes, of euery chiefe house a lord, thesowout all the trybes of Israel, which were heedes of thes fathers householde amonge the thousandes of Israel. And they wente vnto the chyldren of Ruben, and to the chyldren of Gad, and to the chyldren of the halfe trybe of Manasse, vnto the lande of Gilead, and they spake wyth them, sayinge.

Thus saye the hole congregacyon of the Lord: \* what transgression is this that ye haue transgressed agaynst the God of Israel, to turne away this daye from the Lord, in that ye haue buyde you an aulter for to rebel this day agaynst the Lord? Is the wyched dede of Deoz to lettle for vs, whereof we are not yet cleynd vnto this daye, and for the whiche there was in the congregacyon of the people a plage of the Lord? Ye also are turned awaye this daye from the Lord. And seinge ye rebel to daye agaynst the Lord, it wyl come to passe, that to morowe he shalbe wroth wyth all the congregacyon of Israel. Notwithstandyng ye shynke, that the lande of your possession is uncleane, then come ouer vnto the lande of the possession of the Lord wherein the Lordes Tabernacle dwelleth, and take possession amonge vs. But transgresse not agaynst the Lord, nor provoke vs to buyde you any other aulter, save the aulter of the Lord oure God. \* Dyd not Acan the sonne of Zareth trespasse in the excommunicate thyng, & wroth fell on all the congregacyon of Israel, whiche notwithstandinge that he was but one man, yet he alone perished not for his wychednesse?

Then the chyldren of Ruben and the chyldren of Gad, and halfe the tribe of Manasse answered, and sayd vnto the heedes ouer the thousandes of Israel: The God of goddes, the Lord God of Soddies, euent he Lord he knoweth, and also shal Israel knowe. It is he to rebel, or to transgresse agaynst the Lord, that thou Lord saue vs not this daye. Or els if we haue buyde vs an aulter to returne fro folowyng the Lord, or to offere thereon burnt offerynges, or meate offerynges, or to offere peace offerynges thereon: let the Lord requyre it. And if we haue not rather done it of a carelesnesse & of a sure occasion, sayng: In tyme to come your chyldren myghte saye vnto oures: what haue ye to doo wyth the Lord God of Israel? the Lord hath made Jordan a boord betwene vs and you (ye chyldren of Ruben and of Gad) ye haue no part therefore in the Lord: and so shal your chyldren make oure chyldren cease from fearyng the Lord.

Therefore we saye (the better charyngment) sayde: We wyl make vs an aulter, not for burnt offerynges, nor for sacrificies, but for a wytnesse betwene vs & you, & oure generacions after vs, & we shoulde serue the Lord, wyth our offerynges, sacrificies and peace offerynges before hym: & that your chyldren shoulde not saye to oures in tyme

MR. XXXII.

DOM. L.

DOM. L.  
JOS. VII.  
L. XXXII.

time to come: ye have no parte in the Lorde.

Therefore sayd he, that ye then shuld be saue  
to vs, or to our generacions in tyme to come,  
we wolde saye agayne: Beholde the fallon of  
the aulter of the Lorde, which our fathers made  
not for burnt sacrifice, but for a wytnesse be-  
tweene vs and you, God forbyd, that we shoulde  
rebell agaynst the Lorde, and turne thys daye  
from after hym, and buylde any other aulter for  
burnt offerynges, oblacions, or sacrifices, save  
the aulter of the Lorde oure God, that is before  
hys tabernacle.

And when Phinehes the priest, and the lodges of the congregacyon heeides out the thousandes of Israel which were with hym, hearde these wordes that the chyldren of Ruben, and chyldren of Gad and the chyldren of Manasses spake, they were wel cōtēte. And Phinehes the sonne of Eleazar the priest sayde vnto the chyldren of Ruben and to the chyldren of Gad, and to the chyldren of Manasses, this daye we perceyue, that the Lorde is amonge vs, because ye haue not done this trespass agaynst the Lorde: Nowe ye haue rydde the chyldren of Israel out of the hande of the Lorde.

And when they the sonne of Elcazar þ þreest  
with the lordes retourned from the chyldren of  
Ruben. and from the chyldren of Gad out of the  
lande of Sulcad vnto the lande of Canaan, to þ  
chyldren of Israel, and brought them this word  
agayne. And the laying pleased the chyldren of  
Israel, and they blessed God, & byd not entende  
to go agaynst them in battel, and to destroy the  
lande wher the chyldren of Ruben and Gad  
dwelt in. And the chyldren of Ruben and the  
chyldren of Gad called the auiser: Our wytnes  
that the Lorde is God.

## The first Chapter.

¶ Tulus exhorted the people, that they woud  
not thinke felues to the Centurles.

**A**bsit came to passe a longe season  
after that the Lord had giuen rest  
vnto Israel from al theyr enemies  
rounde aboute, that Iosua waxed  
olde, and was stryken in age. And  
Iosua called for al Israel, and for theyr elders,  
theyr heiden, theyr iudges and offycers, & sayde  
vnto them: I am olde and stryken in age.

And ye haue ſene all that the Lord your God  
hath done vnto all theſe nacons before you.  
vnto the Lord your God hath fought for you.  
Beholde, I haue ſubdued vnto you theſe nacons  
that remaine, to be an inheritance for your tribes:  
euen from Iordan, & from the lande of all  
the nacons that I haue deſtroyed, euen vnto ſ  
great ſee weſtwarde. (And there remaine yet many na  
cons.) And the Lord your God ſhall expel them  
before you, and caſt the from out of your ſight,  
and ye ſhall conquer theſe lande, as the Lord  
your God hath ſayd vnto you.

Go to therefore as strongly as ye may, that ye take heed & do all that is written in þe booke of the lawe of Moyses, & that ye bowe not asyde therefrom, to the ryght hande or to the left: and lest that when ye come amonge these nacionis,

(Then among these that are left to you) ye make  
 none: as ye doe by the names of theyr god-  
 den: that ye neither letue them nor bowe your  
 selues vnto them. But that ye speke fast vnto  
 the Lorde your God, as ye haue done vnto this  
 daye. So shall the Lorde caste out before you  
 greate nacions and myghtye, as no man hath  
 bene able to stande before you hitherto.

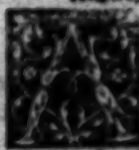
\*One man of you shal chase a thousand: for þ  
Lord your God be fyghterh for you, as he hath  
promysed you. Take good hede therefore vnto  
your selues, that ye loue the Lord your God.

¶ Els, if ye go backe and cleane vnto the rest of these nations that remayne with you, and shall make maryages wth the, and go vnto them, and they to you: be ye sure, that the Lorde your God wyl nomore caste oute all these nacions from before you. \* But they shall be snares and trappes vnto you, and scourges in youre sydes, and thornes in youre eyes, vntill ye perishe from of this good lande, whiche the Lord your God hath giuen you.

And behold, this day do I enter into ſ way  
of all the worlde, and ye knowe in all your per  
tes and in all your ſoules, that nothyng hath  
ſayled of all the good thynges which the Lorde  
your God promysed you: But all are come to  
paſſe, and nothing hath ſayled thereof. Therefore  
as all good thynges are come vpon you, whiche  
the Lorde your God promysed you, ſo ſhall the  
Lorde bynne vpon you all euyl, vntyl he haue  
deſtroyed you ſed of this good lande, which the  
Lorde your God hath gyuen you, when ye haue  
transgreſſed the appointment of ſ Lorde your  
God, whiche he commaunded you: ſ haue gone, ſ  
ſerued ſtraunge goddes, and bowed your ſclues  
to them. Then ſhall the wrath of the Lord waxe  
whote vpon you, and ye ſhall perſhe quyte  
from of the good land which he hath gyue you.

④ The crime Chapter.

¶ Joshua exhorteth the people to the keeping of the  
law. He saith. The bones of Joseph are bury-  
ed. Eleazar dyeth.



**A**d Josua gathered all the tribes of Israel to Sichem, and called for the elders of Israel, and for their heads, judges, and officers, & they presented themselves before God.

And Josua said vnto all the people: thus sayth  
the Lorde God of Israel: "your fathers dwelt  
on the other side of the riuer: and in old tyme: a. n.  
Thare was a father of Abrahams, and of Nachor,  
and serued strange gods.

And I toke poure father Abraham from the  
other syde of the floude, and brought hym thro-  
rowout al the lande of Canaan, and multiplied  
his seed, and craue hym Iaac.

And I gaue vnto Isabac, Jacob's Eldest son, and I gaue vnto Elau mounte Seric, to possesse it. But Iacob's child went down into Egypt.

I sent Moses also & Aaron. And I \* plagued  
Egypt: & when I had so done amongst them, I  
brought you out, & I brought your fathers out  
of Egypt. And as they came vnto the see, the E-  
gyptians folowed after your fathers with cha-  
rettes & horsemen vnto the red see. \* And when they

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erped into f Lorde our God. And he  
tweene you and the Egyptians. And he  
set vps them, and covered them. And he  
hauē serue what I haue done to the Egyptians.  
And ye dwelt in the wyldernes a longe season.

And I broughte you into f land of the Amoi-  
tes, which dwelt on f other syde Jozdane. And  
they foughte with you: I gaue them into your  
hand, that ye mighte conquere thei countre. And  
I destroyed them from out of your syght.

\* Then Balak the sonne of zippor kynge of  
Moab arose and warred agaynst Israel, & sent  
and called Balak the sonne of Beor for to curse  
you. But I wolde not herchen vnto Balak, and  
therefore he rather blessed you: And so I deliue-  
red you out of his hand. And ye went ouer Joz-  
dane, and came vnto Jericho, and the men of Je-  
richo foughte agaynst you: the Amozites, where  
lites, Cananites, herbites, Strimotes, Heuites  
and Jebusites, and I deliuered them into your  
hande. And I sent \* hornettes befoze you, which  
cast them out of your syght: euen the two kyn-  
ges of the Amozites: but not with your owne  
sworde or with your owne bowe. And I haue  
gyuen you a lande, in whych ye byd not labour,  
and cyties whych ye buylte not, and whych ye  
dwel in: vineyardes also and olive trees whych  
ye planted not, and wherof ye do eate.

\* Now therefore feare the Lorde, and serue him  
in perfectnesse and truthe: And put awaye the  
goddess, which your fathers serued on the other  
syde of the floude, and in Egypte, and serue ye f  
Lorde. And yf it seme euyl vnto you to serue the  
Lorde, then chose you this daie whome ye wyl  
serue, whether the goddess whiche your fathers  
serued (that were on the other syde of the floude)  
erther the goddess of the Amozytes, in whose  
lande ye dwell. As for me and my house, we wyl  
serue the Lorde.

The people answered and sayde: God for byd,  
that we shalbe forsaie the Lorde, & serue straunge  
goddess for f Lorde our God, he it is f broughte  
vs and our fathers out of the lande of Egypte,  
and from the house of bandage, and whych byd  
those greute myracles in our syght, & preserued  
vs in all the waye that we went, and among al  
the nacpons whiche we came thozowde. And the  
Lorde byd caste oute befoze vs all the nacpons,  
specyally the Amozites which dwell in the land  
And therefore wyl we also serue the Lorde, for  
he is our God.

And Josua sayde vnto the people. Ye can not  
serue f Lorde: for he is an holpe God, & a gelous  
God, & can not beare pour iniquitie & synne. Pl  
ye forsaie the Lorde & serue straunge goddess, \* he

wyl turne & be pour euyl, & consume you, after  
that he hath done you good. And f people sayde  
unto Josua: naye, but we wyl serue the Lorde.

And Josua sayde vnto the people: ye are wy-  
tnesses pour selues, that ye haue chosen you the  
Lorde, to serue him: and they sayde: we are wy-  
tnesses. Then put awaye (sayd he) the strange  
goddess whiche are amonge you, and bowe pour  
bettes vnto the Lorde God of Israel. The peo-  
ple sayde vnto Josua: the Lorde oure God wyl  
we serue, and his voyce wyl we obeye. And so  
Josua \* made a councunte with the people the  
same daie, and set an oþdynaunce and lawe be-  
foze them in Sichem.

And Josua wrote these wordes in the booke f  
of the lawe of God, and \* toke a great stone, and  
pytched it on ende in the sayde place, euen vnder  
an oke that was in the sanctuarie of the Lorde.  
And Josua sayd vnto the people: be holde: \* this  
stone shalbe a wytnesse vnto vs, for it hath herd  
all the wordes of the Lorde whiche he spake with  
vs. It shalbe therefore a wytnesse vnto you, lest  
ye denye (and bysmyble with) pour God. And so Jo-  
sua let the people departe, euerye man vnto his  
enderstaunce.

And after these thynges it came to passe, that  
Josua the sonne of Nun, the seruaunt of f Lorde  
byd, being an hundred and ten yeres olde. And  
they buried him in f coltrete of his \* enderstaunce  
euen in Chamnah Dareth, whiche is in mount  
Ephraim, on the northsyde of the hyll of Gaas.

And Israel serued the Lorde \* all the dayes of  
Josua, and all the dayes of the elders that ouer-  
lyned Josua, and whiche had knowen al f wo-  
les of the Lorde that he had done for Israel. And  
the \* bones of Joseph, whiche the chyldren of Is-  
rael broughte out of Egypt buried they in Sichem  
in a parcell of grounde whych Jacob bought  
of the sonnes of Hemor f father of Sichem, for  
an hundred peces of syluer, and it became  
the enderstaunce of the chyldren of  
Joseph. And Eleazar the  
sonne of Aaron dyed,  
whome they bu-  
ried in an  
hyll

that pertayned to Whinches his  
sonne, whych (hyll) was  
gyuen him in mount  
Ephraim.

The ende of the booke of Josua,  
whom the Hebrewes call,  
Jhosua.

# The booke of Judges

called in the hebrue *Sophim*, and in the Latyne *Judicum*.

## The fyrst Chapter.

After Josua was deyd, Jhuda was confidenc  
lyde ouer the ampe.



**A**fter the deathe of Josua, it came to passe, that the chyldren of Israel asked f<sup>r</sup> Lozbe saying: who shall go vp for vs agaynste the Cananites, and who shall fyght agaynst them? And the Lozbe sayd: Jhuda shall go vp, & behold, I haue deliuered the land into his handes. And Jhuda sayd vnto Simeon his bzorther: come vp with me in my lot, & we maye fyght agaynst the Cananites: And I syke wyl go with f into thy lotte. And so Simeon went with him.

**A**nd Jhuda went vp, and the Lozbe deliuered the Cananites and Pherepites into theyr handes. And they slew of them in Bezek ten thousande men. And they founde Adonibezek in Bezek. And they fought agaynst him, and slew the Cananites, and Pherepites. But Adonibezek fled, and they folowd after hym, & caught him, & cut of his thombes and his greate toes. And Adonibezek sayd: the shoe and ten kynges hauyng theyr thombes and greate toes cut of, gathered theyr meat vnder my table: \* as I haue done, so God hath done to me agayne. And they brought hym to Jerusalem, and there he dyed.

The chyldren of Jhuda fought agaynst Jerusalem, and toke it, and smote it with the edge of the swerde, and let the cite on fyre. Afterwarde f<sup>r</sup> chyldre of Jhuda went to fyght agaynst the Cananites, that dwelt in the mountayne, & towarde the south, & in the lowe countreye. And Jhuda went agaynst the Cananites that dwelt in Hebion, whiche before tyme was called Harath Arbe. And slew Hefai, Thiman & Chalmai. And from thence they went to the inhabytors of Dabir, whose name in old tyme was called Harathsepher. (That is a cite of liuers.)

And Caleb sayde: be that smyteth Harathsepher, and taketh it, to hym wyl I gyue Achah my daughter to wyfe. And Othomel the sonne of Henez, Calebs yonger bzorther toke it, to whome gave Achah his daughter to wyfe, & as they

went, he counseled hym to aske of her fathir a wyfe. And then he lighted of her asse: and Calah answered hym: I haue apleth the. He answered vnto hym: gyue me a blessing: for thou hast gyuen me a southwarde (or dyse) land: gyue me also springes of water. And Caleb gaue her springes both aboue and beneth. And the chyldren of the Kenite, Moses fathir in lawe went vp out of the cite of palmestrees, with the chyldren of Jhuda into the wyldernes of Jhuda, that lyeth in the South of Brad, and they went and dwelt amonge the people.

And Jhuda went with Simeon his bzorther, and they slew the Cananites that enhabited Jebath, and utterly destroyed it, & called the name of the cite Hozma. And at the laste Jhuda toke Azah with the coostes therof, and Ashalon with the coostes therof. And the Lozbe was Jhuda, & he conquered the mountaynes, but could not dyspue out the enhabytors of the valeys, because they had charrettes of yron. And they gaue Hebron vnto Caleb, as Moses sayd. And he expelled thence the thre sonnes of Enah.

\* And the chyldren of Ben Jamin dyd not cast out the Jebusites, that enhabited Jerusalem, but the Jebusites dwell with the chyldren of Ben Jamin in Jerusalem vnto this daye.

\* And in lyke maner they that were of the house of Joseph went vp to Bethel, & the Lozbe was with the, & the house of Joseph serched out Bethel whiche before tyme was called Lus. And the spyes sawe a man come out of the cite, and they sayd vnto hym: we we by the way into the cite, & and we wyl shewe the merceye. And whē he had shewed them the waye into the cite, they smote it with the edge of the swerde, but let the man and all his howholde go free. And the man went into the landes of the Hethites, and buyld a cite, and called the name therof Lus, whych is the name therof vnto this daye.

\* Repther dyd Danas expell Bethleam with her townes, Chanach with her townes, the enhabytours of Doz with her townes, the enhabytours of Jebelam with her townes, nepther the enhabytours of Magdo with her townes: but the Cananites were holde to dwell in f landes. But it came to passe, that as soone as Israel was waked myghtye, they put the Cananites to tribute, and expelled them not.

\* In lyke maner Ephraim expelled not the Cananites that dwelt in Gazer, but the Cananites dwelt still in Gazer amonge them.

Repther dyd Zabulon expell the enhabytours of Hethron, nepther the enhabytours of Rahalal: But the Cananites dwelt amonge them, and became tributaries.

Repther dyd Aser cast out the enhabytours of Icho, nepther the enhabytours of Jidon, and Abalah, Aysb, and Halbah, Aphen, Aser of Robob, but the Herytes dwelt amonge the Cananites the enhabytours of the lande, for they myght not dyspue them out.

Repther dyd Sapphalim dyspue out the enhabytours of Bethleam, not the enhabytours of Bethsanath

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Jos. xiii. 1. 2.

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Jos. xiii. 1. 2.



Bethanath, but they sold the Canaanites the inhabitants of the land. Nevertheless the inhabitants of Sepphames and of Bethanath became tributaries unto them.

And the Amorites troubled the children of Dan in the mountayne, and suffered them not to come down to the valleie. And the Amorites were content to dwell in mount Heres (which is by interpretacion, a high place) in hailon and in Dalabim. And the bande of Joseph prevailed, so that they became tributaries: and the coaste of the Amorites was from the goinge up to Arahim, and from the roche upwarde.

**¶ The ii. Chapter.**

*The aungell rebuketh the people, because they had made peace with the Canaanites. They were not purged.*

**A**s the aungell of the Lorde came up from Gilgal to Bochim, & sayd: I made you to go out of Egypt: & have brought you unto the lande which I sware unto your fathers.

\* And I sayd: I will not breake myne appoyntment that I made to you. And ye also shal make no covenant with the inhabitants of this land, but shall breake downe their altiers. Nevertheless, ye have not hearkened unto my voyce, why have ye thus done? Wherefore, I have likewise determined, that I will not cast thee out before you: but they shall be thornes unto you, and their goddes shall be a snare unto you. And when the aungell of the Lorde spake these wordes unto all the children of Israel, the people cryed oute, and wept: And called the name of the sayde place:

\* Bochim, and offered sacrifices unto the Lord.

And when Josua had sent the people away, the children of Israel went every man into his inheritance to possesse the lande. \* And the people served the Lorde all the dayes of Josua, and all the dayes of the elders that outlived Josua, and had sent all the great wordes of the Lorde that he dyd for Israel. And Josua the sonne of Nun the servant of the Lorde \* dyed, when he was an hundred and ten yeres olde: whome they buried in the coastes of his inheritance: even in Chamath hares in mounte Ephraim on the northsyde of the hill Gaas. And even so all that generacion were put unto theyr fathers, and there arose an other generacion after them which neither knewe the Lorde, nor yet the wordes, which he had done for Israel.

And when the children of Israel dyd wickedly in the sight of the Lord, and served Baalim, and forsoke the Lord God of theyr fathers, which brought them out of the land of Egypt, and followed strange goddes, even of the goddes of the nations that were rounde aboute the, and bowed them selves unto them, and angered the Lorde. They forsoke the Lorde, and served Baal and Astaroth, and the wrath of the Lorde was kindled against Israel, and he delivered them into the handes of raucners: that spoiled them, and sold them into the handes of theyr enemies rounde aboute them, so that they had

no power any longer to stand before theyr enemies. But whyther soever they wente oute, the hande of the Lorde was against them with cruel lacke, even as the Lorde promised them, & as he swaie unto them. And he punished them sore.

Nevertheless, the Lorde raised up Judges, which delivered them out of the handes of theyr oppressors, & yet for all that they wolde not hearken unto their Judges: But rather wete a whooping after strange goddes, and bowed them selves unto them, and turned quickly out of the waye which their fathers walked in, obeying the commandementes of the Lorde: But they did not so.

And when the Lorde raised them up Judges, he was with the Judge, and delivered them out of the hande of theyr enemies all the dayes of the Judge: for the Lorde had compassion over theyr sorrownges, which they had, by the reason of them that oppressed them and vered they: yet for all that as long as the Judge was deed, they turned, & dyd worse then theyr fathers, in followinge strange goddes, and in servinge them, and ceased not from theyr owne iniquity, nor from theyr malicious waye.

And the wrath of the Lorde was kindled against Israel, and he sayde: because this people hath transgressed myne appoyntment which I commanded theyr fathers, and have not hearkened unto my voyce, I will henceforth not cast oute before the one man of the nacyons, which Josua leste when he dyed, that thoughte them I have sinned Israel, whether they will kepe the waye of the Lorde, and walke therein, as theyr fathers dyd or not. And so the Lorde left those nacyons, and gave them not oute immediately, neyther delivered them into the hande of Josua.

**¶ The iii. Chapter.**

*Joshua delivered Israel. And he killed the possidors.*

**T**hese are the nations which the Lorde left, that he myght proue Israel by the: even as many of Israel as had not knowen all the warres of Canaan. Onely for the learninge of the generacion of the children of Israel: that he also myght teache them warre, in asmoche as they that were before them, knewe nothinge thereof. Of those whom he left, there were syue lordes of the Philistines, and all the Canaanites, and the Amorites, and the Hittites & dwelt in mount Libanon: even from mount Baal Hermon unto Hamath. Those remayned to proue Israel by, & to wete, whether they wolde hearken unto the commandementes of the Lorde, whiche he commanded theyr fathers by the hande of Moses.

And the children of Israel dwelt among the Canaanites, Hittites, Amorites, Hivites, Jebusites, & toke the daughters of the to be their wyves, & gave theyr owne daughters to theyr sons, & served theyr Goddes. And the children of Israel dyd wickedly in the sight of the Lorde, & forgoat the Lorde theyr God, and served Baalim and Astaroth. Therefore the Lorde was angry with Israel, and delivered them into the handes of Chusan Rishathaim kynge of Mesopotamia.

of Mesopotamia, and the children of Israel saw  
and Chusan Rishathaim. viii. peres.

And when the child of Israel cried unto  
LORD, the LORD stirred up a saviour, to <sup>the</sup> child of  
Israel, & saved them: one Orthoniel the sonne of  
kenes, called by panges brother. And <sup>the</sup> spirit of  
the LORD came upon him. And he iudged Israel  
& went out to war. And the LORD deliuered Chu-  
san Rishathaim hynge of Mesopotamia into his  
hand, & his hand principled agaynst Chusan Ri-  
sathaim. And the lande had rest fourty peres, &  
Orthoniel the sonne of kenes dyed. And the chil-  
dren of Israel went to agayne, and committed  
wickednes in the syght of <sup>the</sup> LORD. And the LORD  
strengthened Eglon the hynge of the Moabites,  
agaynst the children of Israel, because they had  
committed wickednes before <sup>the</sup> LORD. And this  
(Eglon) gathered vnto the him children of Am-  
mon, and the Amalekites, and went and smote  
Israel, and conquered the cite of paulmetrees.  
And so the children of Israel feared Eglon the  
hynge of Moab y<sup>e</sup>gerie peres. But w<sup>h</sup>en they  
cried vnto the LORD, the LORD stirred them up  
a saviour. Abud the sonne of Sera the sonne of Se-  
muni, a man that coulde do nothyng handsomly  
with hys eynghande.

**C** And by him <sup>the</sup> children of Israel sent a present  
vnto Eglon hynge of Moab: but Abud made  
hym a dagger w<sup>h</sup>o edges, of a cubyt length,  
and he dyd gyde it vnto his rayment vpon his  
right thygh, and carreyed the present vnto Eglon  
the hynge of Moab. And Eglon was a verie  
fattere man. And it fortuned that w<sup>h</sup>en he had pre-  
sented the present, he sent the people that bare it  
a waye, but he hym selfe turned agayne (from  
the place of grauen ymages, that was by Sil-  
gal) and sayde: I haue a secret errande vnto the,  
O hynge. W<sup>h</sup>erfore sayde hepe silence. And all  
that stood before hym, went out from hym.

**D** And Abud came vnto him, & in a corner par-  
ler, wher he had, sat he hym selfe alone, & Abud  
sayde: \* I haue a message vnto the from God:  
he arose out of hys seate. And Abud put forth  
hys left hande, & toke the dagger fro his eyngh-  
tygh, and thrust it into hys bely, and the harte  
w<sup>h</sup>it in after the blade. And the faete closed the  
harte, so that he myght not drawe the dagger  
out of his bely, but the byt came out. Abud gat  
hym oute at a poskerns doze, and shut <sup>the</sup> dozes of  
the parlour about hym, and locked them.

When he was gone out, his seruantes came,  
and when they sawe that the dozes of the par-  
lour were locked, they sayd: peradventure he co-  
neceth his selfe in hys corner chambze. And they  
taryed tyll they were ashamyd, & beholde: seinge  
he openeth not the dozes of the parlour, they toke  
a keye, and opened them. And beholde, they:  
loide was fallen downe dead on the earth. And  
Abud escaped (whyle they taryed) & was gone  
beyond, to the place of the grauen ymages, and  
escaped vnto Beerach.

And when he was come, he blew a trumpet  
in mount Ephraim. And the children of Israel  
went downe with him from the byl, and he w<sup>h</sup>it  
before them. And he sayd vnto them: follow me:

for the LORD hath deliuered your enemies the  
Moabites into your hand. And they descended  
after hym, and toke the passages of Iordán, to-  
warde Moab, & suffered not a man to passe ouer.  
And they slew of the Moabites the same tyme,  
vpon a ten thousande men, which were all fatter  
and me of war, and there escaped not a mā. \* So  
Moab was subdued that daye, vnder the hande  
of Israel: and the lande had rest lxxx. peres.

After hym was Samgar <sup>the</sup> sonne of Anath,  
whiche slewe of the Philistines. v. hundred men  
with an oxe goode, and deliuered Israel also.

**The iiii. Chapter.**

**Deborah and Barak deliuer Israel.** <sup>Deborah is called of Iudg.</sup>

**A**nd the children of Israel began agayne  
to do wickedly in the syght of the LORD  
when Abud was dead. And the LORD  
solde them into the hande of Jabin hynge of Ca-  
naan, that raygned in Hazor, whose captayne  
of warre was called Sisara, whiche dwelte in  
harosheth of the Gentiles. And the children of  
Israel cried vnto the LORD: for he hadde myn-  
hundred charrettes of yron, and twenty peres he  
troubled the children of Israel very sore.

And Deborah a Prophete<sup>ss</sup>, the wyfe of Lapi-  
doth iudged Israel the same time, and the same  
Deborah dwelte vnder a paulme tree, betwene  
Ramath and Bethel, in mount Ephraim.

And the children of Israel came vnto her  
for iudgement. And she sent and called \* Barak  
the sonne of Abinoam, oute of Kedesh Nephtali-  
m, and sayd vnto hym: Harte not the LORD  
God of Israel commaunded the, to leade wyth  
fayre wordes, men to mount Thabor, and take  
wyth the ten thousande men, of the children of  
Nephtalim and of the child of Zabulon: And  
I wyl byng vnto the to the \* ryuer Kison, w<sup>h</sup>er  
Sisara, the captayne of warre vnto Jabin, w<sup>h</sup>er  
hys charrettes, and hys people, and wyl deliuer  
hym into thyne handes. And Barak sayd vnto  
her: y<sup>e</sup> thou wylt go wyth me, I wyl go: But y<sup>e</sup>  
if thou wylt not come with me, I wyl not go:  
She sayde: I wyl surely go wyth the, but thys  
iourney that thou takest, shall not be for thyne  
honour, for the LORD shall sell Sisara into the  
hande of a woman. Deborah went with Barak  
to Kedesh. And Barak called Zabulon & Nepht-  
halim to Kedesh, & led after hym ten thousande  
men: and Deborah went wyth hym.

But Haber <sup>the</sup> Kenite (whiche was of <sup>the</sup> child of  
of Hobab <sup>the</sup> father in law of Moses) remoued  
from <sup>the</sup> other Kenites, and pitched his tent vnto  
the playne of Zaanaim, whiche is by Kedesh.  
And they drew Sisara, that Barak <sup>the</sup> sonne  
of Abinoam was gone vnto mount Thabor.  
And Sisara gathered togyther all his charrettes  
even ix. hundred charrettes of yron, and all the  
people that were w<sup>h</sup> hym from of harosheth of <sup>the</sup>  
Gentiles, vnto the ryuer of Kison: And Deborah  
sayd vnto Barak: vp, for this is <sup>the</sup> day in which  
<sup>the</sup> LORD hath deliuered Sisara into thyne hand:  
Is not the LORD gone oute before the? And so  
Barak went downe from mount Thabor, and  
ten thousande men after hym.

But the LORD destroyed Sisara and all hys  
charrettes,



chariots, and all his bowes with the edge of the sword, before Barak: so that all was lighted downe of his chariot, and fled away on his horse. But Barak followed after the chariots after the host, even unto Harod: and of the host of Sisara fell upon the edge of the sword, and there was not a man left. Howbeit, Sisara fled away on his feet to the tent of Jael the wyfe of Haber the Kenyite: for there was peace betwene Jabin the kynge of Hazor, and the householde of Haber the Kenyite.

And Jael wente oute to mete Sisara, and said vnto him: turne in my lord, turne into me, here not. And when he had turned in vnto her into her tent, she couered hym with a mantell. And he sayde vnto her: geue me a lytle water to drynke, for I am thyrstye. And she opened a bottle of mylke, and gaue hym drynke, and couered hym. And agayne, he sayd vnto her: sitte in the doore of the tent, and when any man doerth come and enquire of the, whether there be any man here, thou shalt saye naye.

Then Jael Habers wyfe toke a nayle of the tent, & an hammer in her hand, and went softly vnto hym, and smote the nayle into the temples of his heed, and fastened it into the grounde, for he slombred soze, and was weyre. And so he dyed.

And beholde, as Barak followed after Sisara, Jael came out to mete hym, and sayde vnto him: come, and I wil shewe the the man, whom thou seekest. And when he came into her tente: Beholde, Sisara laye dead, and the nayle was in his temples. And so God brought Jabin the kynge of Canaan into subiection that daye before the children of Israel. And the hande of the children of Israel prospered, and preuailed agaynst Jabin the kynge of Canaan, vntyl they had brought hym to nought.

#### The v. Chapter.

*(The songe and thanksgyving of Deboza and Barak after the victorye.)*

**T**hen Deboza and Barak the sonne of Abineam sang the same day, saying: Praise ye the Lorde, for the aneuyng of Israel, & for the people that became lowlylyng. Heare O ye kynge, hearken O ye prynces: I, even I, will synge vnto the Lorde. I will praise the Lorde God of Israel.

Lorde, when thou wentest oute of Seir, when thou departest oute of the feilde of Edom, the earth trembled, and the heauens rayned: the cloudes also dropped water. \* The moystaynes melted before the Lorde, even as dyd Synai, before the Lorde God of Israel.

In the dayes of Samgar the sonne of Anath, in the dayes of Jael the hye wayes were vnoccupied: And the runners of the pathes halhed thowowe by wayes.

The inhabytours of the townes were gone, they were gone in Israel, vntyl I Deboza came vp, which came vp a mother in Israel.

They chose newe goddes, and then had they (the enemy) in f gates, though there were wyld and spere. There was not a wyde or spere sent amonge fourtye thousande of Israel.

Or here loweth the gouernours of Israel, and them that are wyllyng amonge the people. O praise ye the Lorde.

Speake ye that ryde on sayre asses, & that syt hyppermost in iudgement, & walke by f wayes.

At the tryng of the archers amonge the drawers of water, there shal they speake of the ryghte onnesse of the Lorde, his ryghte onnesse in the vnfenced places of Israel: then shall the people of the Lorde go downe to the gates.

Cip Deboza by, get the vp, and syng a songe \* Tysle Barak, and leade the captiue captiue thou sonne of Abinoam.

Then shal they that remaine, haue dominion of the proudest of the people of Jabin: The Lorde shal for my sake haue dominion ouer the mightie. Oute of Ephraim was there a rote of them agaynst Amalek, and after the Ben Jamin amonge the people. Oute of Machir came rulers, and out of Zabulon they that gouerne the penne of the wyter.

And of Issachar, there were prynces & Deboza, Issachar also & Barak were sent on their feet in to the valleye, when in the departing awaye of Ruben there were great men, and wyse of heart.

Why abodest thou amonge the shepcolde, to heare f bleatings of f flockes, & to separate thy selfe awaye with great men & wyse of heart? Silead also abode beyonde Jordan: and why doth Dan remaine in thyrpes?

And continued on the fethoze, and tarped in his decapred places.

But the people of Zabulon haue leoparde they: lyues even vnto the death, lyke as dyd Repphalim in the hye places of the felde.

The kynge came and fought, then foughte the kynge of Canaan in Chaminah, by the waters of Hagibdo, and wanne no mone ye.

They foughte from heauen, even the starres in theyr courses fought agaynst Sisara.

The ryuer of Euphrat remoued them, that ancient ryuer, the ryuer Euphrat: O ye soule shal tread hym downe myghtie.

Then were the dole houses smytten asondze by the meanes of the prauynge that theyr myghtye men made.

Curse ye the cytie of Merog: sayd the aungell of the Lorde: curse the inhabytours thereof, because they came not to helpe the Lorde, to helpe the Lorde wythede myghtye.

Jael the wyfe of Haber the Kenyite shall be blessed aboute other women, blessed shall she be aboute other women in the tent.

\* He asked water, and she gaue hym mylke, she brought forth butter in a lordly dyshe.

\* She put her hande to f nayle, and her ryghte hande to the smyttes hammer: wythede hammer smote she Sisara, & smote his heed, wounded hym, and pearced his temples.

He bowed hym downe at her fette, he fell downe: and laye styll: At her fette he bowed hym downe, & fell. And when he had sonhe doone, he laye styll desolate.

The mother of Sisara looked out at a window, & cryed thowowe the latterle: Why is his chariot so longe

so longe a commynge: why saye the whyles of  
hys carters?

At the wyse lathes answered her, yea, & he  
sone wordes answered her selfe.

Whereby they haue founde, they demyde the  
spoyles: every man hath a damsell or two: Wi-  
lera hath a praye of dyuers coloured garmetes  
euen a praye of rayment dyed wyth sondrye co-  
lours, and that are made of nedle worke: ray-  
ment of dyuers colours & of nedle worke which  
is mete for hym that is chiefe in distributyng of  
the spoyles. So preyeth all thynne enemies: O  
Lorde: but they that loue hym, let them be as  
the sunne when he is set in hys myght.  
And the lande had rest fortye years.

### ¶ C. vi. Chapter.

¶ Israel is oppressed of the Gadianites: Gedeon is sent  
of God to be thery deliuerer.

**A**nd the chyldrene of Israel \* commytted  
wychednes in the syght of the Lorde.  
And the Lorde deliuered them into the ha-  
des of Gadian seven yeres. And the hande  
of Gadian preyed agaynst Israel, and by-  
cause of the Gadianites, the chyldren of Israel  
made them dennes in the mountaynes and ca-  
ues and strong holdes. And when Israel hadde  
sowne, the Gadianites, the Amalechites, and  
they of y east countrey came vp together agaynst  
them: and pyched they: tentes agaynst them,  
and destroyed the increase of the earth, euery yere  
thou come vnto Iyah: and left no sustynance  
for Israel, neyther shepe, ore, or alle: for they  
went vp, they and they: cattel, and came wyth  
they: tentes as a multitude of greshoppers: so  
that both they and also they: camels were with  
out nombre. And they entered into the lande to  
destroye it. And so was Israel exceedingly im-  
poverished in the syght of the Gadianites, & cryed  
vnto the Lorde. And whil the chyldren of Is-  
rael cryed vnto the Lorde because of the Gadi-  
anites, the Lorde sente vnto them a prophete,  
whych sayd vnto them: Thus sayeth the Lorde  
God of Israel: I set you fro Egypt & broughte  
you out of y house of bondage, and I cryd you out  
of the hande of the Egyptians, and out of the  
hande of all that oppressed you and cast the oute  
before you, and gaue you they: lande. And I  
sayd vnto you: I am y Lorde your God, & feare  
not the goddes of the Amozites in whose lande  
you dwell. But you haue not obeyed my voyce  
And the angell of the Lorde came, and late vn-  
der an Oke whych was in Ephrah, that pertay-  
ned vnto Joas the father of the Elerites. And  
his sonne Gedeon pressed out wheate out of the  
eares in a presse, to hyde it from the Gadiani-  
tes: and the Angel of the Lorde appeared vnto  
hym, & sayd: the Lorde is with the, thou myght-  
ty man of warre. And Gedeon answered hym:  
O my lorde, yf the Lorde be wyth vs, where is  
all this come vpon vs? yea, and where be al his  
myacles whych our fathers tolde vs of, & sayd  
vnto the Lorde hyngre vs out of Egypt?  
But now the Lorde hath forsaken vs, and de-  
liuered vs into the handes of the Gadianites.  
And the Lorde looked vpon hym, and sayd: So

hence in this thy myght, and thou shalt deliuer  
Israel out of the handes of the gadianites:  
hence not I sent the. And he answered hym: O  
Lorde, where wyth shal I save Israel? Beholde,  
my kynred is poore in Manasses, & I am lytle  
in my fathers house. The Lorde sayd vnto hym  
I will be wyth the: and thou shalt smyte the  
Gadianites, as they were but one man. And he  
answered hym: O, yf I haue founde grace in  
thy syght, then shewe me a signe, that it is thou  
that talkest wyth me. Departe not hence, vntyl  
I come agayne vnto the, & tyl I hyngre myne  
offrynge, and haue set it before the.

And he sayd: I will tarpe vntyl thou come  
agayne. And Gedeon went in, and made ready  
a kyd, and swete cakes of an Ephah of flour, &  
putte it wyth the flethe in a basket, and put the  
bryth in a pot, and brought it out vnto hym vn-  
der the Oke, and presented it. And the angell of  
God sayd vnto hym: take the flethe & the swete  
cakes, and laye them vpon this rocke, & poure  
out the bryth. And he dyd so. Then the angell of  
the Lorde put forth the ende of the staffe that he  
helde in his hande, and touched the flethe and the  
swete cakes. And there arose vp fire out of the  
rocks, and consumed the flethe and the swete ca-  
kes. But the angell of the Lorde vanished out  
of his syght. And when Gedeon perceived that  
it was an angell of the Lorde, he sayd: Alas, O  
Lorde God, & haue I therfore sente an angell of  
the Lorde face to face, that I shoulde dye? And  
the Lorde sayd vnto hym: peace be vnto the,  
feare not, thou shalt not dye. The Gedeon made  
an altare there vnto the Lorde, and called it:  
The Lorde of peace. And vnto this daye it is  
yet in Ephrah, that pertayneth vnto y father  
of the Elerites. And it fortuned that the same  
nyght the Lorde sayd vnto hym: take a yonge  
bulloche out of thy fathers byre, and another  
of. vii. yeres olde, and destroye the altare of  
Baal that thy father hath, and cutte downe the  
groue that is by it, and make an altare vnto  
the Lorde thy God vpon the top of this rocke,  
in a conuenient place. And take the seconde bul-  
loche, and offre burnt sacrifice vpon the wood  
of the groue, whych thou shalt cut downe. The  
Gedeon toke ten men of his seruautes, and dyd  
as the Lorde bad hym. But because he durst not  
do it by daye for feare of his fathers householde  
and of the men of the cite, he dyd it by nyght.

And when the men of the cite were wakened  
in the moynynge: Beholde, the altare of Baal  
was byholde, and the groue cut downe that was  
by it, and the seconde bulloche offered vpon the  
altare that was made. And they sayde one to  
another: who hath done this thyng? & when  
they enquired and asked, they sayd: Gedeon the  
sonne of Joas hath done this thyng. The men  
of the cite sayd vnto Joas: hyngre oute  
the sonne, that he may dye, because he hath de-  
stroyed the altare of Baal, and cut downe the  
groue that was by it. And Joas sayd vnto all  
that stode by hym: wyl ye please Baals cause?  
or wyl ye be his defenders? he that hath med-  
led agaynst hym, let hym dye of the moynynge.



If he be a God let hym be avenged of hym that call dothour hym aulter. And from that day was Gedron called Jerobaal, because his father had sayde: Let Baal be avenged of hym, that hath broken downe hym aulter.

**G** All the Madianites therefore and the Amalekites and they of the east, were gathered together, and went and pitched in the valey of Jethari: but the sperte of the Lorde came upon Gedron. \* And he blew a trompet, & called: This yet to soloth him, & sent messengers thowout al Manasses, & called the, which also dyd soloth hym. And he sent messengers unto Aser, Zabul, and Naphtalim, and they came to mete hym.

And Gedron sayde unto God: wyle thou save Israel in my hande, as thou hast sayd: Behold I will put a kece of walle in feyreshinge place. And wyle the dewe come on the flece onely, and it be drye upon all the earth besyde, then shall I be sure, that thou wylt save Israel by my hande, as thou saydest. And it came so to passe. For he rose up early on the morow, and thrust the flece together, and wryng the dewe therout, & filled a bawle of water: and Gedron sayd a tapir un to God: be not angry wyth me. that I speake once more. For I wyl proue ones agayn by the flece. Let it be drye only vpon the flece, and be we upon all f grounde. And God dyd so that same nyght: For it was drye vpon the flece only and there was dewe on all the grounde.

#### The vii. Chapter.

Gedron wyth 300 hundred men overcometh the Madianites: Oth and yett are slayde.

**I** **H**ym: Jerobaal (otherwise called Gedron) & all the people that were wyth him rose up early, and pitched besyde the wel of Harah, so that the hoste of Madianites were on f Northsyde of f Ro: he that boweth towards the valley. And the Lorde sayde vnto Gedron: the people that are wyth f are to many for me to gyve the Madianites into theyr handes, lest Israel make theyr vaunte agaynst me and say: myne owne hande hath saved me. Howe therfore make a proclamation in the eares of f people, & saye: yf any man drede as be asfede, let him retorne. And f people arose early. And there departed and returned of the people whiche were at mounte Gilead twenty and two. And there a dode ten thousande.

**A** And the Lorde sayde vnto Gedron: the people are yet to many, byng them downe vnto f water, and I wyll save them vnto the there. And of whom I saye vnto the, this shall go with the, f same shall go wyth the. And of whom soever I saye vnto the, they shall not go wyth the, f same shall not go. So he brought downe f people un to the water, and the Lorde sayd vnto Gedron: as many as lagge the water wyth theyr tonges as a dogge doch, them put by the felmes, and so do them that have downe vpon theyr knees to drynke. And the nombre of them that put theyr handes to theyr mouthes and lapped, were 300 hundred men. But al the remnant of the people backed downe vpon their knees to drynke water. And the Lorde sayd vnto Gedron: By the

star of the east and f lapped water, will I save you: & delivere f Madianites into thyne hande. And let al f other people go every man vnto his place.

They therfore of the people toke vnto theyr shyn, and theyr trompettes. And he sent all the reste of Israel, every man vnto his tent, & comforted those that lapped wyth hym. And f host of Madian was beneath him in a valeye. And it fortuned that the same nyght the Lorde sayde vnto hym: Arise, get the downe vnto the hoste: for I have delivred it into thyne hande. But yf thou feare to go downe, then go thou & Pharah thy ladde downe to the host, and thou shalt hearthen what they saye, and so shall thyne handes be stronge, to go downe vnto the hoste.

Then went he downe and Pharah his ladde, even hard vnto the men of armes that were in the host. And the Madianites, the Amalekites and all they of the East, lay along in the valey, lyke a multitude of grasshoppers, and theyr camelles were without nombre, even as the sande by the see syde in multitude. And when Gedron was come: Behold, there was a man that tolde a dreame vnto hym neyghbour, and sayde: Behold, I dreamed a dreame, & me thought that a lofe of barley bryade, tumbled into the booste of Madian, and came vnto a tente, and smote it yf it fell, and overtoured it, that the tente laye alonge. And his felowe answered and sayde: this is nothyng elles save the sword of Gedron the sone of Joas a man of Israel: for into his hande hath God delivred Madian and all the hoste.

When Gedron herde the tellyng of f dreame, and the interpretation of the same, he was thrypped, and returned vnto the host of Israel: & said up, for the Lorde hath delivred into your hand the hoste of Madian. And he deuyded f the bydyed men into three companyes, and gave every man a trompet in his hand, & an empty ptycher, & 3 lampes therein, & sayde vnto the: loke on me, & do like wyle, that wyle I come to the syde of the hoste, even as I do, so do you: When I blowe w a trompet and all that are w me, blowe ye wyth trompettes also on every syde of the hoste, & say here is the sword of the Lorde and of Gedron.

And so Gedron and the three hundred men that were wyth hym, came vnto the syde of the hoste in the begynnyng of the myddle watche, & raised up the watchmen. And they blew w theyr trompettes, and brake the ptychers that were in their handes. And al the three companyes blew: wyth trompettes & brake the ptychers, & held f lampes in theyr left handes, & the trompettes in theyr right to blowe withal. And they cryed the sword of the Lorde & of Gedron. And they rode syl, every man in his place rounde about the hoste: & they withyn the hoste ranne, and cryed and sch. And f three hundred blew wyth trompettes, & the Lorde set every mans sword vpon his neyghbour, the same out all the hoste. And the host led to Beethitah, to jerrath, and to the edge of the playne of Debolah vnto Tabbath. And the men of Israel begyn gathered together out of the tribes of Naphtalim, of Aser & al Manasses followed after f Madianites. And

And Gedeon sente messengers vnto all mount Ephraim, saying: come down agaynst the Midianites, and take before the the waters between Bethbarath and to Jordan. Then all the men of Ephraim gathered together & toke the waters vnto Bethbarath, and to Jordan. And they toke two captaynes of the Midianites, Oreb, and zeb, and slewe Oreb vpon the rocke Oreb, and zeb at the presse zeb, and folowed after Midian. And brought the heades of Oreb and zeb to Gedeon on the other syde Jordan.

¶ The viii. Chapter.

**Cefprozil makes induction against S. aureus, but is less pacytic.**

**A**d the men of Ephraim sayde vnto him: why hast thou serued vs thus, & thou callest vs not, when thou wentest to fyght w<sup>th</sup> the Madianites: and they chode w<sup>th</sup> hym a good. **OR** ( & had almost done hym violence. ) And he sayd vnto them: What bede haue I done lyke vnto yours: is not a cluster of Ephraim better, then the wyne harvest of Abiezr? God hath deliuered into your handes & lordes of Madia, Oreb & Zeb. And what was I able to do lyke as you haue done? And the thei<sup>r</sup> spirites abated from of hym, when he had sayde that. And Gedeon came to Iordant to passe ouer, & and & the hundred men that were w<sup>th</sup> him, very saynte, and yet folowed the chace. And he sayd vnto the me<sup>n</sup> of Socoth: geue I pray you cakes of bread vnto the people that folow me: for they be sayntie, that I mape folowe after Zebath, and Zalmona kinges of Madian. And the lordes of Socoth, sayd: are the handes of Zebath & Zalmona nowe in thyne handes, that we shulde geue bread vnto thyne armye? Gedeon sayd, therfore when & Lorde hath deliuered Zebath and Zalmona into myne hande, I wil teare the flesshe of you with the thornes of the wyldernes and w<sup>th</sup> breeches. And he wente vp thence to Phaniel, and spake vnto them lyke wyle. And the men of Phaniel answered him, as did the men of Socoth. And he sayde also vnto the men of Phaniel: when I come agayne in peace, I wil brake downe this towre. Zebath & Zalmona were in Carhar, and thei<sup>r</sup> hostes w<sup>th</sup> them, vpon a. xv. thousand men, which were all & were lesse of all & hostes of the of & Esau: For there was slayne a hundred & twenty thousand me<sup>n</sup>. that beere swordes.

And Seiron went thowoe the f dwell in tab-  
ernacles on f East syde of Arabah & Iehabab  
& smote the host for f hoile dyd cast no perplis.  
And whan zebath & salmone fled, he folowed  
after them, & toke f twa hyngens of Madia, ze-  
bach and salmone, & discomforted all the hoste.

And Gedeon the sonne of Ioas returned fro  
battell, afore the sunne was downe, and caught  
a ladde of the men of Mochoth, & conquered of him  
And he tooke of hym, the lordes and elders, of  
Mochoth, ixxviii. men. And he came vnto the men  
of Mochoth, and sayde: Beholde, here I haue ze-  
bath & zalmona, with whiche ye dyd calte me in  
the teeth, saying: are the handes of zebath and  
zalmona aledye in thyne hande, that we shoulde

grue breade vnto the saynle men: And he toke  
the elders of the cite, and rhoines of the wyl-  
dernes, and made the men of Ho-  
seas fele the. And he brake downe the towre  
of Samael, and slewe the men of the cite.

And then sayde he vnto zebath and zalmona,  
what maner of mē were they whom ye slew at  
Thabor: and they answered: the spheuisse of  
the and they is all one, euen after the falspoy  
of the chyliden of a kynge. And he sayd: they  
were my brethren, euen my mothers chyliden.  
As truly as I Lord I wech of ye had saued they  
lyues, I wolde not slep you. And he sayde vnto  
Jether hys eldest sonne: vp and slepe them: But  
the lad bze we not hys swerde, for he feared, be-  
cause he was yet yong. Then zebath & zalmona  
sayde: Kysse thou, and falle vpon vs: for as the  
man is, so is his strength. And Scodes arose and  
slewe zebath and zalmona, and toke a waye the  
ornamentes, that were on their camels neckes.

Then the men of Israel sayde vnto Gedeon: Reygne þ ouer vs, bothe þ, thy sonne & thy sonnes sonne, for þ hast deliuered vs out of þ hāde of Wadī. And Gedeon sayd vnto the: I will not reygne ouer you, neither shall my chyldre reygne ouer you, but the Lorde shall reygne ouer you.

And agayne Sedeon sayd vnto them: I wold  
desyre a certayne request of you, eue if you wold  
grue me euery man the earynges of his praye.  
For they had golde earynges bicause they were  
Ismaelites: and they answered: We wyl gyue  
the. And they spied a mantel, and did cast ther-  
in euery man the earynges of his praye: and the  
weyght of the golde earynges that he required  
was a thousande & seuen hundred species of gold,  
besyde cheynes, pommaunders and purple ray-  
ment that was on the kynges of Gadian, & be-  
syde the cheynes, that were about theyr camels  
neckes. And Sedeon made an Ephod therof, &  
put it in hys cytie Ephraim. And all Israel went  
a whooping after it, in the same yere, whiche  
thinge became a ruine vnto Sedeon and to his  
house. Thus was Gadian broughte low befoze  
the chyldre of Israel, so that they lystre by theyr  
brades nomoze. And so counterpe was in quiet-  
nes loste peres in the dayes of Sedeon.

The



Abimelech kylleth

Abimelech kylleth

**A**bimelech the sonne of Jerobaal came to Sichem: vnto his brethren. And he communed with them, saying: I praye you, in the eares of all the elders of Sichem: whether in better for you, & all the sonnes of Jerobaal (whyche are lxx. persons) reigne ouer you, eyther that one reigne ouer you: Remember, that I am of your bone, and of your flesh. And his mothers bzethzen spake of hym in the audience of the men of Sichem all these wordes, & they: better were it vnto to folowe Abimelech. For they sayd, he is our brother. And they gaue him lxx. peces of siluer out of the temple of Baal Berith, wherewith Abimelech byed vayne & lycht persons which went with hym. And he went vnto his fathers house at Shechem: and slewe all his bzethzen, the sonnes of Jerobaal: euen lxx. persons with one stone. Forwithstanding, yet Joathah the yongest sonne of Jerobaal escaped, for he byd hym selfe. And all the men of Sichem gathered together, & all the house of Dello, & came & made Abimelech king in Shechem, where a great stone was by Sichem.

Abimelech kylleth

Abimelech kylleth

**A**nd when they tolde it to Joatham, he went and stode in the toppe of mount Garizim, & lyft vp his voyce, and cryed, and sayde vnto them: hearken vnto me you men of Sichem, that god maye hearken vnto you. \* The trees went forth to anointe a kynge ouer them, & sayde vnto the Olive tree: reigne thou ouer vs. But the olive tree sayde vnto the: Woulde I leaue my fatnesse, which both goddes and men prayse in me, & go to be promoted ouer the trees? And the trees sayde to the figge tree: come thou and be kynge ouer vs. The figge tree answered the: Woulde I forsake my sweetnes, and my good fruite, & go to be promoted ouer the trees? Then sayde the trees vnto the vyne: come thou and be kynge ouer vs. The vyne sayde vnto them: Woulde I leaue my wyne whereby I cheare both goddes and men, & go to be promoted ouer the trees? Then sayd all the trees vnto the figge tree: come thou and reigne ouer vs. And the figge tree said vnto the trees: yf it be true that ye wyll anoint me kynge ouer you, then come, and put your trust vnder my shadowe. Yf no, the fyre come oute of the fyre bush, and waste the Cedre trees of Libanon.

**N**owe therefore, yf ye do truly & vncorruptly to make Abimelech kynge: and yf ye haue deale well with Jerobaal and his house, & haue done vnto hym according to the beseyginge of his handes, Iudge ye. For eue he (my father) soughte for you, and aduantaged his lyfe, and cryde you out of the hand of Madian. And ye are cryen vp agaynst my fathers house this daye, and haue slayne his children, euen lxx. persons with one stone, & haue made Abimelech kyng of us: maye he serualt, kinge ouer the men of Sichem because he is your brother: yf ye then haue deite truly & purely with Jerobaal & with his house this daye then reioyce ye with Abimelech, & let hym reioyce with you. But yf you haue not

dealt truly, then I praye God a fyre may come out of Abimelech, and consume the men of Sichem the house of Dello. And that there may come a fyre frame amonge the men of Sichem, and oute of the house of Dello, and consume Abimelech. And Joatham ranne away, and fledde, and went to Beer and dwelte there, for feare of Abimelech his brother. When Abimelech had ragged the peere, God sent a spirit of hate betwene Abimelech, and the men of Sichem. And the citizens of Sichem rayled vpon Abimelech, and wished that the wickednes done to the sonnes of Jerobaal myght come on hym, & that God wolde lay the blood of them vnto Abimelech: they bzethzen which slewe them, and vpon the other men of Sichem which ayded him in the killinge of his bzethzen. And the citizens of Sichem let me to lay a wayte for hym in the toppe of the mountaynes: which men (which they called the sons of the country) robbed all that came a longe the waye by them. And it was tolde Abimelech.

**A**nd Gaal the sonne of Abed came with his bzethzen, and they gat them to Sichem. And the men of Sichem put their confidence in him. And they went out into the felde, & gathered in the grapes and trode them, and made mery: & went into the house of they goddes, and did eate and drinke, & cursed Abimelech. And Gaal the son of Abed sayd: what is Abimelech? and what is Sichem? that we shoulde serue hym? Is he not the sonne of Jerobaal? & Zebul is his officer: serue such as come of? & Zebul the father of Sichem, for what reason is it that we shoulde serue hym? wolde God this people were vnder my hande, that wolde I take Abimelech oute of the waye, And he spake agaynst Abimelech: make thynne holte greater: and go onte. And when Zebul the ruler of the citie harde the wordes of Gaal the son of Abed, he was wrothe, & sent messengers vnto Abimelech princely, saying: Behold, Gaal the sonne of Abed and his bzethzen be come to Sichem: and beholde, they set the citie agaynst the. Now therefore vp by night, thou & all the people that is with thee, and lye in wayte in the felde. And ryse early in the morninge as soone as the sonne is vp, and fall vpon the citie. And yf he and the people that is with hym, come out agaynst the, do to hym what thynne handes shalbe able. And Abimelech rose vp, and all the people that were with hym by nyght. And they layd a wayte agaynst Sichem in foure companies. And Gaal the son of Abed went oute, and stode in the entrynge of the gate of the citie. And Abimelech rose vp, & the folke that were with him, from lying a wayte. And when Gaal sawe the people, he sayde to Zebul beholde ther come people downe from the top of the mountaynes. And Zebul sayde vnto hym: the shadowe of the hylls seme men vnto thee (ye & Zebul are the officers). & Gaal answered agayne, and sayd: se, ther come folke downe by the myddel of the land, & an other company come a longe by the playne of the charmers. Then sayd Zebul vnto hym: where is now thy mouth that sayde what serueth Abimelech, that we shoulde serue him? Is not this the people that thou hast despised? Go out

Go out now & fight w<sup>th</sup> the. And Saal went out before the citizens of Sichem, & fought w<sup>th</sup> Abimelech. And Abimelech chased him, & he fled before him. (so he hane hym into the cytye) and many were overthrowen & wounded, euen vnto the entering of the gate. And Abimelech dwelt at Arumah.

And zebul thrust out Saal and hys brethren, & they wuld not dwell in Sichem. (so they them not to saye there.) And on the morow, it happened that the people w<sup>th</sup> out into the felde. And they told Abimelech. And he toke the people, & deuyded the into three companies & layd awayt in the felde & lo he, & beholde, the people were come out of the cytye, and he ranne vpon them, and smote them.

And Abimelech, & the companies that were w<sup>th</sup> hym, reached further, & stode in the enterpynge of the gate of the cytye. And the two other companies, ranne vpon all the people that were in the felde & slue them. And when Abimelech had foughte agaynst the cytye all that daye, he toke it, & slue the people that was therein, & destroyed the cite and solwed sale the towne. And when all the me of the towne of Sichem heard that, they entred into a strong hold of the house of theyr god Baal Berith. (where they made a bonde w<sup>th</sup> hym: & therat dyd the place take the name, wherthe place was exceeding strong.) And it was tolde Abimelech, that all the me of the tower of Sichem were gathered together, and Abimelech gat hym to mount zeluz, both he and all the people that were w<sup>th</sup> him, & toke arrows w<sup>th</sup> hym & cut downe bowes of trees and toke the and bare them on his shulder, & sayd vnto the folke that were w<sup>th</sup> hym: what ye haue sene me do, speede youre selues, and do lyke wyse as I haue done. And all the men that were among the people, cut down bowes, & folowed Abimelech, & put them into the holde, and set the holde a fyre by the: so that (w<sup>th</sup> smoke and fyre) all the me of the tower of Sichem were slayne, vpon a thousande men and women.

Then went Abimelech to Thebez, and beseged it, & toke it. But there was a stronge towne w<sup>th</sup>in the cytye, & thither ranne all the me and womē & all the cheefe that were in the cytye, and went to the, & got them w<sup>th</sup> (by the bulwarkes) to the toppe of the towne. And Abimelech cam vnto the towne and foughte agaynst it, & went hard vnto the doore of the towne to set it on fyre. And a certayne woman & caste a peece of a miltstone vpon hys heade, and all to brake hys brayne panne. Then Abimelech called hastilye vnto a young man that bare his harness, and sayd vnto him: drawe thy swerde & slay me, that men saye not of me: a woman slewe hym. And hys lad thrust hym thowre, and he dyed.

And when the men of Israel sawe that Abimelech was dead, they departed euery ma vnto hys owne house. And thus the wickednesse of Abimelech whiche he dydde vnto hys father, in slayinge hys seuentye brethren and therto al the wickednesse of the men of Sichem, bidde God bringe vpon thei heades. And vpon them came the curse of Joathan the sonne of Isrobaal.

The .x. Chapter.

The .x. Chapter.

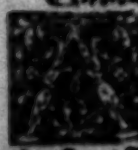
After Abimelech there arose, to defend Israel, the Thola the sonne of Phuah his brother. And a ma of Isakar which dwelt in Samaria mounte Ephraim. And he iudged Israel .xxii. yere and dyed, and was buried in Samir. And after hym arose Jair a Gileadite, and iudged Israel .xxii. yere. And he had thretye sonnes that rode on thretye Asse colters, & they had thretye cities, which are called the townes of Jair vnto this daye, & are the land of Gilead. And Jair dyed & was buried in Ramon.

And the children of Israel w<sup>th</sup>onghe wyched nether agayne, in the sight of the Lorde, & serued Baalim & Asaroth, and the goddesses of Siria, the goddesses of Sidon, & the goddesses of Moab, the goddesses of the children of Ammō, & the goddesses of the Philistynes, and forsoke the Lorde & serued not him. And the Lord was wroth w<sup>th</sup> Israel, & solde them into the handes of the Philistines, & into the handes of the children of Ammon: which se that yere forth, yilde & oppressed the children of Israel .xviii. yere, all that were on the other syde Jordan: in the lande of the Amorites whiche is in Gilead. Mozeouer the children of Ammon went ouer Jordan to fight agaynst Juda, Ben Jamin, & the house of Ephraim: so Israel was sore rebayed. And the children of Israel cryed vnto the Lorde, saying: we haue synned agaynst the: for we haue forsaken our owne God, & haue serued Baalim. And the Lord said vnto the children of Israel: dyd not Egyptias the Amozites, the children of Ammō, the Philistines, the Sidonites, the Amalekites, and the Moabites oppresse you? And ye cryed to me & I deliuered you out of theyr handes. And for all ye haue forsaken me, & serued strange goddesses wherfore I wyl helpe you nomore. So and crye vnto the goddesses which ye haue chosen, and let them saue you in the tyme of youre tribulacion. And the children of Israel sayd vnto the Lorde: we haue sinned: do thou vnto vs whatsoeuer please, & deliuer vs onely this day. And they put away the strange goddesses from them & serued the Lorde. And his soule had piete on the miscrep of Israel.

Then the children of Ammon gathered together, and pitched in Gilead. And the children of Israel gathered them together, and pitched in Mizpa. And the lordes of Gilead sayde eche to other: whosoeuer wyl begynne the battayl agaynst the children of Ammon, the same shal be heade ouer all the enhabytters of Gilead.

The .xi. Chapter.

The .xi. Chapter.



After there was one Jephthah a Gileadite, a stronge man, the sonne of an harlot: & Gilead begate Jephthah. And Gileads wyfe bare him sonnes, whiche when they were come to age thrust out Jephthah, and sayde vnto hym, thou shalt not inherite in our fathers house for thou arte the sonne of a strange woman. Then Jephthah fled from his brethren, and dwelt in the land of Tob. And there gathered vnto him (and his wyfe) men to Jephthah, and went out w<sup>th</sup> him. And it chanced in processe of tyme that the children of Ammō



of Ammon made them agayne Israel. And when the child of Ammon sought to fight against Israel, the elders of Gilead went to Jephthah out of the land of Tob. And he said unto them: come, I be your captain, & we may fight with the children of Ammon. Jephthah answered the elders of Gilead: had not ye hated me & expelled me out of my fathers house? how happened it then, that you come unto me now in time of your tribulation? And the elders of Gilead said unto Jephthah: Therefore we turne agayne to thee now, that thou mayest go with us, & fight agayne the children of Ammon and be our head over all the inhabitants of Gilead. And Jephthah said unto the elders of Gilead: If ye bring me home agayne to fight with the child of Ammon, then if the Lord deliver them before me, shall I be your head? And the elders of Gilead said to Jephthah: The Lord be witness between us if we do not according to thy word. The Jephthah went with the elders of Gilead. And the people made him head and ruler over them. And Jephthah rehearsed all his wordes before the Lord in Mizpa.

And Jephthah sent messengers unto the king of the children of Ammon saying: what hast thou to do with me, & thou art come agayne to fight in my land? The king of the children of Ammon answered unto the messengers of Jephthah: Because Israel took away my land, when they came out of Egypt: even from Arnon unto Jabbok, & unto Jordan. Now therefore restore those landes agayne to sapre meanes. And Jephthah sent messengers agayne unto the king of the children of Ammon: & said unto him: thus sayth Jephthah: Israel took not away the land of Moab, nor the land of the children of Ammon.

But when Israel came out of Egypt, & walked throught the wilderness, even unto the read se they came to Cadan: and sent messengers unto the king of Edom, saying: let me (I praye) go throught thy land. But the king of Edom wolde not agree thereto. And in like maner they sent unto the king of Moab, but he wolde not consent. And so Israel abode still in Cadan. And then they went a long throught the wilderness, & compassed the land of Edom, & the land of Moab, & came alonge by the east syde of the land of Moab, and pitched on the other syde of Arnon, & wolde not come within the coast of Moab: for Arnon was the utmost border of Moab. And then Israel

sent messengers unto Shehon, king of the Amorites, & king of Hesbon. & said unto him: Let us passe throught thy land unto our owne coostrey. But Shehon consented not to Israel, & he wolde go throught his coost: but gathered all his people together, & pitched in Jabbok & fought with Israel. And the Lord God of Israel delivered Shehon and all his folk into the handes of Israel. And so Israel smote them & conquered all the land of the Amorites, the inhabitants of the sayd coostrey: And they conquered all the coostes of the Amorites, from Arnon unto Jabbok, & from the wilderness unto Jordan. So now, saying the Lord God of Israel hath cast out the Amorites

before the people of Israel, wouldest thou possesse the land of Moab? but what people comes thy god dispatch out? & lande possesse thou? And so what forerunner the Lord our God expelleth, that lande ought we to enioye.

\* And art thou better then Balac the sonne of yepho: kynge of Moab: had he styrre to Israel to fight agayne them, all the while Israel dwelt in Hesbon & her townes, in Aror & her townes & in all the cyties that be a longe by the coostes of Arnon, thie bidden yeres: why dydest thou not recover them in all that space? Wherefore, I have not sinned agayne. But thou doste me wronge to warre agayne me. The Lord therefore whiche is a Judge, be Judge this daye betweene the children of Israel, and the child of Ammon. Howbeit, the kynge of the children of Ammon, bearkened not unto the wordes of Jephthah, whiche he sent hym.

Then the spere of the Lord came upon Jephthah. And he passed over to Gilead and to Manasse, and came to Mizpah that lyeth in Gilead, and from thence unto the children of Ammon. And Jephthah vowed a vow unto the Lord, and sayde: If thou shalt deliver the child of Ammon into my handes, then that thing that cometh out of the doores of my house agayne me, when I come home in peace, from the children of Ammon, shall be the Lordes, and I wyl offer it up for a burnt offering: And so Jephthah went unto the children of Ammon to fight with the. And the Lord delivered them into his handes. And he smote the from Aror tyll thou come to Gienith, even xx cyties: & so forth to the playne of the vineyardes, with an exceeding greete slaughter. And thus the children of Ammon were brought under before the children of Israel.

When Jephthah came to Mizpah unto his house, he saw his daughter came out agayne him, & symberelles and dances, whiche was his onely child: so that he saw her, he had nether sonne, nor daughter. And when he saw her, he rent his clothes, and sayd: Alas my daughter, thou hast brought me low, and art one of them that trouble me. For I have opened my mouth unto the Lord and cannot go backe. And she said unto hym: my father if thou have opened thy mouth unto the Lord then do with me according to that that proceeded out of thy mouth, for as much as the Lord hath auenged the (I grace the bycause) of thine enemyes the children of Ammon. And she sayde unto her father: both much for me: let me alone two monethes, & I maye go downe to the mountaynes, and bewaile my virginitee I and my felowes. And he sayde go, and he sent her away two monethes. And so she went with her companyes, and lamented her mayden hed by the mountaynes. And after the end of the monethes she turned agayne unto her father, whiche daye with her according to her vow whiche he had vowed, and she had knowen no man. And it grew to a custome in Israel. The daughters of Israel came yeare by yeare to lament the daughter of Jephthah the Gileadite, foure dayes in a yeare.





of our blades, neyther wolde he haue any such. And the wyfe bare a sonne, and called his name Samson. And the lad grew, and the Loide blessed hym. And the spere of the Loide beganne to moue hym in the house of Dan, betwene zarah and Esbaol.

**C The. xiiij. Chapter.**

*The marriage of Samson. he kylleth a lion. he maketh a riddle. he kylleth thyrtye, his wyfe his laboure byn and taketh another.*

*Phil. viij.*

**S**amson went downe to Chanath, and laide a woman in Chanath of the daughters of the philistines, and he came vp and tolde his father and his mother, & sayd: I haue seene a woman in Chamath of the daughters of the philistines. And now geue me her to wyfe. Then his father and mother sayde vnto hym: Is ther neuer a woman among the daughters of thy brethren, and amonge all my people, but that thou must go, and take a wyfe of the uncircumcised Philistines? And Samson sayd vnto his father: geue me this woman for she pleasech me wel. But his father and mother sayde not that it was the Loide doynge, & he sought an occasion agaynst the Philistines, for at that tyme the Philistines reigned ouer Israel.

**T**hen wote Samson & his father & his mother downe to Chamath, & came to the vineyardes of Chanath. And beholde, a yong man roared vpon hym. And the spere of the Loide came vpon hym. And he tare hym, as he wolde haue rent a hynde, and yet had nothyng in his hand, neyther tolde his father & mother what he had done. And he wote downe, & talked to the woman which seemed well fauored in sight of Samson.

And wythin a thorte space after as he wente thirthe agayn to take her to wife, he turned out of the waye, to se the carhulle of the lion. And behold ther was a swarme of bees and honny in the carhulle of the lion. And he toke of the honny in his handes, and wente eatynge, & came to his father and mother, and gaue them also. And they byd eate. But he tolde not them, that he had taken the honny out of the carhulle of the lion.

And so his father came vnto the woman and Samson made her a feast, for so vsed the yong men to do. And whyle they were eatinge of that place, sawe hym, they broughte xxx. companions to be with hym. And Samson sayd vnto the: I wyl nowe put forth a riddle vnto you: And if you can declare it me wythin viij. dayes of the feast, and fynde it out, I wyl geue you xxx. shertes, & xxx. chaunge of garmentes. But and if you cannot declare it me, then shal ye geue me xxx. shertes and xxx. chaunge of garmentes. And they answered hym: put forth thy riddle, that we may heare it. And he sayde vnto them: Out of the eater came meate: & out of the stronge came swertes. And they coude not in iii. dayes expounde the riddle. And when the seventh day was come they sayd vnto Samsons wyfe: Later thyn thy hande, & thou shalt declare that he maye declare vnto the riddle, lest we burne thee and thy fathers house to fyre. haue ye called vs hither, to make vs beggers? And Samsons wyfe wept before

him, and sayd: Surely thou hatest me, and thou hast put forth a riddle: vnto the chyldren of my folke and hast not tolde it me. And he sayde vnto her: Behold I haue not tolde it my father, and my mother & shall I tell it the?

And Samsons wyfe wepte before hym, viij. dayes, whyle the feast lasted. And the viij. daye he tolde her, because she lape so soze vpon hym. And she tolde it the chyldren of her folke. And men of the cyte sayd vnto hym the seventh daye, before the sonne went downe. What is sweeter then honie, & what is stronger then a lyon? Then sayde he vnto them: If ye had not plowed with my cause, ye had not solde out my riddle. And the spere of the Loide came vpon hym. And he went downe to Achah, & slew the thyrtye men of them and spoyled them, & gaue chaunge of garmentes vnto them whiche expounded the riddle. And he was wroth, and went vp to his fathers house. But Samsons wyfe was gyuen to one of his companions, that he had taken vnto hym.

**C The. xv. Chapter.**

*Samson myghte bynden to the face sayles. With the same he hitte an alle he kylleth a thousand men. Out of a greake take in the same, and gaue hym water.*

**B**ut it chaunced wythin a whyle after, that Samson visited his wyfe with a hylayenge: I wyl go into my wyfe into the chaumber: but her father woulde not suffre hym to go in. And her father sayde: I thought that thou haddest hated her, and therefore gaue I her vnto one of thy companions. Is not her yonger sister syster syster then she? Take her in stead of the other. Samson sayde vnto the: How am I more blameles then the Philistines, & therefore wyl I do them displeasure.

And Samson went out, and caughte thre hundred foxes, & toke thre byndes, and fastened the taylor to taylor, & put a fyre bynde in the myddes betwene two sayles. And when he had set the byndes of fyre, he sent the out, & they wente vnto the vineyardes, whiche were in the same, & they burnt the com of the Philistines, and burnt vpon bothe the reppes com and also the standynge, with the vineyardes and oluyes. Then the Philistines sayd who hath done this? And it was tolde them that Samson the sonne in lawe of the Chamithe, because he had taken his wyfe, and gyuen her to his companion. And the Philistines came vp and burnt her and her father with fyre.

And Samson sayde vnto them: Though ye haue done this, yet wyl I be auenged of you & then I wyl cease. And he smote them legges and thyghs with a myghty plage. And then he went and dwelte in the cave of the rocke Etam.

Then the Philistines came vp, and pyched in Juda, & lape in a place, that was called the rocke Etam. And the men of Juda sayde, wher are ye com vp vnto vs? They answered to wynd Samson are we come vp, and to do to hym as he hath done to vs. Then the thousand men of Juda wente downe to the cave of the rocke Etam, and sayd to Samson: wottest thou not that the Philistines

are rulers over vs: Wherfore then haſte thou done thus vnto vs: he answered the, \* as they byd vnto me, ſo haue I done vnto them.

And they ſayd vnto him agayne: we are come downe to bynde the, and deliuer the into ſ hand of the Philiftines. And Samſon ſayd vnto the: ſweare vnto me, <sup>that ye promiſſe me</sup> that ye ſhall not fall vpon me your ſelues. They answered hym ſaying: No, but we wyl bynde the & deliuer the vnto they: hādes. But we wyl not kyl the. And they bounde hym with two newe cordes, and brought him from the rocke. And whē he came to Lehi, ſ Philiftines ſhoured againſt him. And the ſpyrite of the Lord came vpo him, and ſ cordes that were vpon his armes, became as flare that was burnt w ſyre, for the hādes looſed fro of his handes. And he founde a cotten ſawebone of an aſſe, and put for the his hande, and caught it, and ſlew a thouſande men therewith.

And Samſon ſayd: w the ſawe of an aſſe haue I made heapes of them: with the ſawe of an aſſe haue I ſlayne a thouſande men. And whē he had left ſpeaking: he caſt away the ſawbone out of his hande, and called the place: Ramath Lehi.

<sup>That is by interpretation, the ſpyringe by of the ſawebone.</sup>

And he was ſore a thyſt, and called on ſ Lord, and ſayde: thou haſt gūen this great victorie, in the hande of thy ſeruant. And nowe I muſt dye for thyſt, and fall into the hādes of ſ vncircumciſed. But God brake a great ſouth was in the ſawe, and there came water theroute. And when he had dronke his ſpyrite came agayne, & he was reſreſhed, wherfore the name thereof is called vnto this daye, the well of the caller on, which came of the ſawe. And he iudged Iſrael in the dayes of the Philiftines twentye yeres.

#### ¶ The xvi. Chapter.

<sup>Samſon tyſted by the gates of Gaza. He was deceyved by Dalila. He putted downe the houſe vpon the Philiftines, and dyed with them.</sup>

**¶** Then went Samſon to Iſrah, \* & ſawe there an harlot, and went in vnto her. And it was tolde the Iſrahites: ſaying: Dalſon is come byether. And they went about, and layed wayte for hym there all nyght in the gate of the cytie, and were ſtyll all the nyght. ſaying: in the moynynge when it is day we ſhal kyll hym. And Dalſon toke his reſt ſtyll midnyght, & aroſe at mydnyght, and toke the doyes of the gates of ſ cite, & the two ſide poſtes and rent them of, with the barre and al, and put them vpon his ſhoulders, and carped them vp to the topp of an hyl that is befoze Hebron.

And after this it ſortuned, that by the ryner of Moze, he loved a woman called Dalila: vnto whome came the lordes of the Philiftines, and ſayd vnto her: perſuade hym, and ſe where in his great ſtrength lyeth, and by what meane we maye ouercome hym, that we maye bynde him, to bynge hym vnder: and curye one of vs ſhall gūe the a leuen hundred ſylverlyngeſ.

And Dalila ſayde to Samſon: Oh tell me where thy great ſtrength lyeth, and howe thou myghteſt be bounde, and brought vnder. Samſon answered vnto her: If they bynde me wth leuen greene wythes that were neuer dyled, I

ſhalbe weake as other men.

And the lordes of the Philiftines brought her ſeuent wythes that were yet greene, and neuer dyled, and they bounde him therewith. And with ſtandynge the had men lyng in wayte with her in the chambze. And ſhe ſayde vnto hym: the Philiftines be vpon the Samſon. And immediatly he brake the wythes as a ſprynge of towne <sup>that is thynne</sup> breakeh, when it feelet ſyre. And ſo his ſtrength was not known.

And Dalila ſayde vnto Samſon: Se, thou haſt mocked me & tolde me lyes. Nowe therfore tel me wherw thou mighteſt be bound. he answered her: If they bynde me w newe ropes ſ neuer were occuppyed, I ſhalbe weake, and as another man. Dalila therfore toke newe ropes, & bound him therewith, & ſayd vnto him: the Philiftines be vpon the Samſon. And there were lyes of wayte in the chambze, & he brake them from of his armes, as they had bene but a threde. And Dalila ſayd to Dalſon: byther to thou haſt begyled me & tolde me lyes: yet tel me howe thou myghteſt be bounde. he ſayde vnto her: If thou platteſteſt ſ. vii. lockes of my heed w an herre lace. And ſhe faſtened them wth a nagle, and ſayde vnto hym: the Philiftines be vpon the Samſon. And he awoke out of hys ſlepe, and plucked a waye the nagle that was in the platrynge wth the herre lace. And ſhe ſayde vnto him agayne: howe canſt thou ſaye that thou loueſt me: when thynne herte is not with me: Beholde, thou haſt mocked me this thre tymes, and haſte not tolde me wherew thy great ſtrength lyeth.

And as ſhe laye vpon hym wth her woꝝdes continually vering of him, his ſoule was encheued euen vnto the deaht. And ſo he tolde her all his herte, and ſayde vnto her: there neuer came raſour vpon myne heed, for I haue bene an abſtynner: <sup>that is to ſaye, conſecrate</sup> vnto God, euen from my mothers wombe: therfore when I am ſhauen, my ſtrength wyl go from me, & I ſhal ware weake, and be lyke all other men. And when Dalila ſawe that he had tolde her all hys herte, ſhe ſente, and called for the lordes of the Philiftines, ſaying: come by yet this onys, for he hath ſhewed me all hys herte.

Thā lordes of the Philiftines came by vnto her, & brought the money in they: handes. And ſhe made him ſlepe vpo her knees: <sup>that is to lay his head downe in her lap,</sup> and ſhe ſent for a man, and he dyled ſhaue of the ſeuen lockes of his heed, and began to vere him, & his ſtrength was gone from him. And ſhe ſayd: the Philiftines be vpon the Samſon. And he awoke out of his ſlepe, and ſayde: I wyl go out now as at other tymes, and ſhake my ſelfe, and he wyl not ſ the Lord was departed from hym. But the Philiftines toke hym, & put out hys eyes, and brought hym downe to Iſrah, and bound hym with two fetters of byſſe. And he byd grinde in the pylſon houſe: howbeit the herre of his heed began to grow agayne after that he was ſhauen.

Then the lordes of the Philiftines gathered the together for to offe a ſolepne offrynge vnto Dagon their God, and to reioys: for they ſayd:

¶ out

Sam. vi. 8  
Jud. cix. 4

De. 32.



our God hath delivered Samson out of our hands. And when the people saw him they praised they god for they sayde: our god hath delivered into our hands our enemy and destroyer of our country, which slew many of vs. And when they heard these words, it fortuned, that they sayde: sende for Samson, that he maye make vs laugh.

6 And they set Samson out of the prison house, and he played before them, and they set hym betwene the pillars. And Samson sayd vnto the ladde that led hym by the hande: set me that I maye touche the pillars that the house standeth vpon, and that I maye leane to them. And the house was full of men and women. And there were al the lordes of the Philistines. And there were vpon the rooke a thre thousande men and women that behelde whyle Samson played.

And Samson called vpon the Lorde, & sayd: O Lorde God thyne vpon me, and strengthen me, at this tyme onely: O God that I maye be auenged of the Philistines for my eyes. And Samson caught the two middle pillars on which the house stode, and on which it was borne vpon: the one in his right hand, & the other in his left, and sayde: my soule shall dye w the Philistines, and bowed them w all his myght. And the house fell vpon the lordes, & vpon all the people that were therein. And so the deede whiche he did at his death was more then they which he did in his lyfe. And then his brethren & al the house of his father came downe and toke him vpon, & brought him and buried him betwene zarah and Estahol, in the burying place of Manoah his father. And he iudged Israel thretye yeres.

The xviij. Chapter.

Of Micah, whose mother made hym an ydole of silver.

3 **T**here was a man in mount Ephraim named Micah, and he sayd vnto his mother: the leue hundred silver pyns that were taken fro the about which thou curstest and spakest it in myne eares. Behold, the silver is w me, I toke it away. And his mother sayd: blessed be thou my son in the Lorde. And whē he had restozed the leuen hundred silver pyns to his mother agayne, his mother said: I vowed I spuer to the Lorde of myne hand for my son, & thou shouldest make a grauen ymage and an ymage of metall. Nowe therefore I will gyue it to agayne. And whē he restozed it vnto his mother, his mother toke two hundred silver pyns, & gaue the to a goldsmith, whiche made therof a grauen ymage, and an ymage of metall, and it was in the house of Micah. And the man Micah hadde a temple of goddes, and made an Ephod and Theraphim: (that is to saye a garment for the priest, and shoes.) And fylled the hande of one of his sones which became his priest. In those dayes there was no kynge in Israel, but euery man did as which was good in his own eyes.

Ysa. xliij. 1. 2.

And there was a ponge man oute of Bethlehem Juda, of the kynred of Iuda: which ponge man was a Leuite, and sojourned there. And the man departed out of the cytie of Bethlehem Ju-

da, to goe to dwell where he coulde fynde a dwelling place. And he came to mount Ephraim to the house of Micah as he iourneyed. And Micah sayd vnto hym: whence comest thou? The Leuite answered hym: I am of Bethlehem Iuda, and go to dwell where I may fynde a place, (and whence I maye escape it to be for my profyte.) And Micah sayde agayne vnto hym: dwell with me, and be vnto me a father and a priest. And I will gyue the ten silver pyns by yere, two garments, and thy meate and drynke.

And the Leuite was content to dwell with the man, and was vnto him as one of his owne sonnes. And Micah consecrated the hand of the Leuite, and the yonge man became his priest, and was in the house of Micah. Then sayd Micah: now I am sure that the Lorde will be good vnto me: for I haue a Leuite to my priest.

The xviij. Chapter.

The children of Dan take the goddes and the priest of Micah away. They destroy Laish, and after buyde it agayne.

**I**n those dayes there was no kynge in Israel. And in those dayes the crye of Dan sought the an enderitance to dwell in: for vnto this tyme there fel none inheritaunce vnto them amonge the trybe of Israel.

And the children of Dan sent of they kynred, & actue me in frates of warre out of their coostes, out of zarah & Estahol, to see if land & seache it out, & sayde vnto them: go & seache out a lande. Which when they came to mount Ephraim to the house of Micah they lodged there. And whē they were in the house of Micah, they knew the voyce of a yonge man the Leuite: and whē they turned in thither, they sayd vnto him: who brought the hether? what makest thou in this place? and what hast thou here? And he answered the: thus & thus dealeth Micah w me, & hath hired me, and I am become his priest. And they sayde vnto hym agayne: Alke counsaile now of God, that we may knowe whether the waye whiche we go shall be prosperous or no. And the priest sayde vnto them: go in peace, for the Lorde guydeth your waye which ye go.

Thē the yue men departed and came to Laish and sawe the people that were therein, howe they dwelt carelesse, after the maner of the Sidons, still and without castynge of parples, and no man made any trouble in the lande, or vsurped any dominion, but were far from the Sidons, & had no busynesse w other men. And they came vnto they brethren to zarah & Estahol. And they brethren sayde vnto them: what haue ye done? And they answered: Arise, that we maye go vpon agaynst the, for we haue sene the lande, surely a very good one. And do ye sit still: be not slouthfull to depart. But come to conquer the land: (it shall be no labour.) If ye will go, ye shall come vnto a people that casteth no parples, and it is a very large countrey: which God hath gyuen into your handes. It is also a place whiche doth lacke nothing that is in the worlde.

And there departed thence of the kynred of the Danites, out of zarah and Estahol, six hundred men appoynted with instruments of warre

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warre. And they went by and pitched in Mariath Jarim which is in Juda. Wherfore they call the place, the booth of Dan unto this day: and it is on the backside of Mariath Jarim. And they went thence unto mounte Ephraim, and came to the house of Micah. Thā answered the fyue men & went to spyre out the costlie of Laish and sayd vnto they: brethren: wot ye not, that there is in these houses an Ephod, Theraphim, a grauen ymage and an ymage of metall: Now therfore conspyre what ye haue to do.

And they turned thitherwarde & came to the house of yponge man the Leuite, euen vnto the house of Micah, & saluted hym peaceabily. And the xl. hundred men gyrded w weapons of war which were of the chyliden of Dan, stode by the entrynge of the gate. And the fyue men & went to spyre out the lande, went in thither and toke & harued ymage and the Ephod, Theraphim, & the ymage of metall. And the prest stode in the entrynge of the gate w the fyue hundred men & were armed vnto battayl, whyle the other twēt into Micahs house, and set the herued ymage, the Ephod, Theraphim: and the ymage of metall.

Then sayd & prest vnto the: what do ye? They answered him: holde thy peace, laye thyne hand vpo thy mouth, and come w vs to be our father and prest. Is it better for the to be a prest vnto the house of one man, than to be a prest vnto a trybe of kynted in Israel? And the prest was glad and toke the Ephod and Theraphim, and the grauen ymage, and wente with the people. And they turned & departed, & put the chyliden the catel and theire other substauce before them.

And when they were a good waye from the house of Micah, the men & were in the houses, & in Micahs house, made oure crye, & folowed after the chyliden of Dan, and called vnto them. And they turned they: faces, & sayde vnto Micah: what ayleth the, that thou makest an oure crye? And he sayde haue taken away my goddes which I made, and also the prest, and geououre wayes wth them. And what haue I moze? howe then saye ye vnto me: what ayleth the? And the chyliden of Dan sayde vnto hym: let not thy voyce be hearde amonge vs, lest angrey felowes runne vpon the, and thou lese thy lyfe with the lyues of thyne household. And so the chyliden of Dan went they: wayes.

And whē Micah saw & they wer to strong for hē, he turned, & wēt back vnto his house agayne.

And they toke the thynges whiche Micah had made, and the prest which he had, and cam vnto Laish, euen vnto a people that were at rest and without mistrust, and smote them with the edge of the swearde, and burnt the cytye wth fyre. And there was no man to helpe, bycause Laish was farre from Sidon, and they had no meddlyng wth any other man. And the cytye stode in the valleye that lyeth by Bethrod.

And they buylt them there a cytye, and dwelt therein. \* And called it Dan after the name of Dan they: father whiche was borne vnto Israel. howbeit in verpe dede the name of the cytye was Laish at the begynnynge.

And the chyliden of Dan let them by the grauen ymage. And Jonathan the son of Gerson, the son of Manasses, & bysonnes were the prestes in fetyre of Dan: vntill they were carped away out of flande captiue. And they set them vpo the herued ymage whiche Micah made, all & whyle the house of God was in Sidon.

### The xix. Chapter.

Of the Leuite, whose wyfe was vnturnously bylde in Gibeā.



Chaliced in those dayes, whē there was no kyng in Israel, & a certayne Leuite soicurnyng on & lyde of moult Ephraim: toke to wyfe a concubine out of Bethlehef Juda, & bys concubynne played the whoze by hym, & went a waye from hym vnto her fathers house to Bethlehef Juda, and there cōtynued four monethes. And her husbāde arose and went after her, to speake frendly vnto her, and to byng her home agayne, byng his ladde wth hym: and a couple of asses.

And he brought him vnto her fathers house, and when the father of the damsel sawe hym, he reioysed of his comynge. And his father in lawe the damels father kept hym: And the Leuite abode wth him thre dayes, and so they dyd eate and drynke, and lodged there.

The fourth daye when they arose early in the morning, the man stode vp, to departe. And the damels father sayd vnto his sonne in lawe: comfort thyne hert wth a morsell of bredd, & then go your way. And they sat downe, & dyd eate & drynke bothe of them toggyther. And the damels father sayde vnto the man: Be contente I praye the, and tary al nyght, and let thyne herte be mery. And when the man stode readye to departe, his father in lawe compelled him to turne agayne, and tarye all nyght there. And he arose by early the fift daye to departe, and the damels father sayde: comfort thyne herte: and they tarped vntyll after mydday. And they dyd eate boch of them toggyther.

And when the man arose to depart w his concubine and his lad, his father in lawe the damels father sayd vnto him: beholde, the daye goeth fast a waye and draweth towarde euen, tary al nyght: at & leest waye tary this daye here, & thyne hert may be mery. And tomoze get you earlye vpon poure waye, that thou mayest get the to thy tente. Reuerthelater, the man wolde not tary, but arose & departed, & came as far as Jebus (which is at Iernsalem) and his two asses laden, and his concubine and his lad wth hym. And whē they were fast by Jebus the day was soze spente, and the younge man sayde vnto his master: come I praye the, & let vs turne in, into this cytye of the Jebusites, and lodge all nyght there. His master aunswered hym: we wyl not tourne into a straunge cytye that are not of the chyliden of Israel: we wyl go forth to Gibeā. And he sayde vnto his lad: goo foze warde, and we shall come to one of these places, to lodge al nyght cyther in Gibeā, or in Rama. And they went foze warde vpon they: waye, and the sun went downe vpo them, when they were fast by

C. ii. Gibeā



Sibea which belongeth to them of Ben Iamin And they turned thetherwardes yowen to lodge all nyght in Sibea. And when he came, he sat hym downe in a strete of the cite, for there was nomā that toke them to lodgyng. And beholde there came an old man from his worke, out of felds at even, which was also of mount Ephraim, and dwelte as a straunger in Sibea. But the men of the place were the chyldren of Iamin.

And when he had yfste vp his eyes, he sawe a wayfaryng man in f streets of f cytie. And the olde man sayd: whither goest thou? And wher camest thou? he answered hym: we came from Bethlehe Iuda, towarde the syde of mount Ephraim: fro thence am I, and I wente to Bethlehem Iuda, & go now to the house of the Lord. And there is no mā that receyvethe me to house. We have strawe & psonandze for our asses, and bryed & wyne for me & the handmayde, and for the lad that is w the seruante: & we lack nothing.

The olde man sayde: peace be to the, all f thou lackest shalt thou fynde to me: onelye a byde not in the strete al nyght, and so he brought hym into his house, and gaue sodde vnto his asses. And they washed theyr feet, & dyd cate & drinke. And as they were making theyr hertes merre, beholde, the men of the cite which were wicked before the house rounde aboute, and thrust at the doore, and spake to the man of the house, the olde man, saying: bring forth the man that came into thyne house that we maye knowe hym.

Ex. 22.

And the man of the house, the olde mā went out, and sayde vnto them: Oh naye my brethren do not so wickedly, seing that this man is come into myne house: do not so vnmeete a chyng. Beholde, here is my doughter, a mayden, and this mans concubine, them wil I bring out now vnto you, and hable them, and do to them what semeth you good: but to this man do not so abhominable a chyng. But the mē wolde not herken to him. And the mā toke his concubine, and brought her out vnto the, which knewe her and abused her all f nyght, and vnto f moorning. And when the daye began to spyng, they let her go.

And thā came the woman in the dawninge of the daye, and fell downe at the doore of the mans house where her lord was tyll it was daye. And her lord arose vpin the moorning, & opened the doores of the house & wēt out to go his way. And beholde, the woman, even his concubine laye a longe before the doore of the house, and her handes stretched out vpon the thersholde. And he

sayde vnto her: vp and let vs be going. But she answered not. The man sayde: (perceyvinge that she was dead) toke her vp vpon an asse, and rode vp, and gaue hym vnto his owne home. And when he was come to his house, he toke a knyfe and caught his concubine, and divided her with the bones into twelue peeces, and set her vnto al quarters of Israel. And all that sawe it sayde: there was no suche dede doone or sent frys the chyldren of Israel came out of Egypt vnto this daye, conspyre the matter, take aduysment and save your mynades.

The .xx. Chapter

The battayl of the Gibeonites against the Iuites of Ben Iamin, and howe they were slayne.



When all the chyldren of Israel went oute: and the congregacyon was gathered togyther as it hadde bene but one man, even fro Dan to Berseba, and vnto the lande of Gilead vnto the Loyde in Gilpa, and there stode folke out of all quarters and of all the trybes of Israel in the congregacion of the people of God, iii. hundred thousande footemen that dyewe swerdes. And when the chyldren of Ben Iamin herde that the chyldren of Israel were gone by to Gilpa, and had sayde: O ye chyldren of Israel, tell vs howe this wychednesse happened. And the Leuyte the womans husbände f was slayne, answered and sayd: I came vnto Sibea that is in Benjamin w my concubine to lodge al nyght, and the mē of Sibea arose agaynst me, & beset the house round about vpon me by nyght, and thought to haue slayne me, & my concubine haue so forced f she is deed: And I toke my concubine, and cutte her in peeces, and sent her thorowout al f landes of the inheritaunce of Israel. For they haue committed abhominaciō & folp in Israel. Behold, ye are al chyldre of Israel. Ponder this matter, & gyue your aduysment in the case.

And al the people arose as it had ben one mā, saying: there shal not a man of vs go to his tent neether turne into his house. But this shalbe it f we wyl do to Sibea. We wyl go vp by lotte agaynst it. And we wyl take ten men of the hundred thowout all the trybes of Israel, and an hundred of the thousande, and wyl. out of .x. wyl. to set byttayle for the people to make that they may go agaynst Sibea Ben Iamin, because of all the abhominacion, that they haue wrought in Israel. And so all the men of Israel gathered togyther agaynst the cytie, knyt togyther, as it had bene but one man. And the tribes of Israel sent men thowowe all the trybe of Ben Iamin, saying: what wickednesse is this that is happened among you? Now therefore deliuer vs the mē, those chyldre of Belial which are in Sibea, f we may slay the, & put away euil from Israel.

Acuerthelater, the chyldren of Ben Iamin wolde not hearken vnto the voyce of theyr brethren the chyldren of Israel, but gathered the selues togyther out of f cities vnto Sibea, to com out and fyght agaynst the chyldren of Israel. And the chyldren of Ben Iamin were nombred at that tyme out of the cities .xxvi. thousand mē that dyewe swerdes, besyde the inhabitours of Sibea, which were nombred seven hundred chole men. And amonge al these folke were seven hundred lefte handed men, which euerye one coulde spyng stones at an heer breadyd, and not mysse. And the chyldren of Israel besyde Ben Iamin, were nombred foure hundred thousand men that dyewe swerdes, and were all men of warre.

And the chyldren of Israel arose, & went vp to Bethel, & asked counsaill of God who shuld begyn the battayl agaynst the chyldren of Ben Iamin. And the Lord sayd: Iuda shal begyn. And the chyldre of Israel stode vp early and besieged Sibea.

Gilead. And the men of Israel went out to bat-  
tall agaynst Ben Jamin. And the men of Isra-  
el put them selues in aray to fyghte agaynst  
them, besyde Gibe. And the chyldren of Ben-  
Jamin came out of Gibe, and destroyed of the  
Israelites that daye. xxiij. thousande men, and  
broughte them to the earth.

And the folke of the chyldren of Israel pluck-  
ed vp theyr hertes, and wet to agayn, & made  
battel in the same place where they dyd the first  
daye. And the chyldren of Israel went vp and  
wept before the Lorde vnto euen, and asked of  
the Lorde, sayinge: Shall we go agayne to bat-  
tall agaynst the chyldren of Ben Jamin oure  
brethren? And the Lorde sayde: go vp agaynst  
them. And the chyldren of Israel came oute a-  
gaynst the chyldren of Ben Jamin the seconde  
daye. And y<sup>e</sup> chyldre of Ben Jamin wet agaynst  
them out of Gibe the second day, and destroy-  
ed to the earth of the chyldren of Israel ones a-  
gayne. xviij. thousande men that dye we swea-  
des euery man of them. Then the chyldren of Is-  
rael and all the people went vp, and came vnto  
Bethel, and wept and sat there before the Lorde  
and fasted the same daye vnto euen, and offered  
burntofferinges and peaceoffringes before the  
Lorde. And the chyldren of Israel asked the  
Lorde: for there was the arke of the appoynte-  
ment of God in those dayes. And Phinehes the  
sonne of Eleazar, the sonne of Aaron wayfynge  
vpon it at that tyme, sayde: Shall I get me vp to  
go out any moze to battell agaynst the chyldren  
of Ben Jamin my brethren, o<sup>r</sup> shall I cease?

The Lorde sayd: go, for to morowe I will de-  
liuer them into your handes. And Israel set ly-  
ars a wayte round about Gibe. And y<sup>e</sup> chyldre  
of Israel went vp agaynst the chyldren of Ben  
Jamin the thyrde tyme, and put them selues in  
aray agaynst Gibe, as twayne before. And the  
chyldren of Ben Jamin came oute agaynst the  
people, and were drawen a way from the ctyte.  
And they began to smyte of the people deed (as  
twyse before, by two hye wayes, of whiche one  
goth vp to Bethel & the other to Gibe thowow  
the fyelde) vpon a thyrtye men of Israel. And the  
chyldren of Ben Jamin sayde: They are fallen  
before vs, as at the fyrst. But the chyldren of  
Israel sayde: let vs slaye and plucke them away  
from the ctyte, vnto the hye wayes.

And al the men of Israel rose vp out of theyr  
place, & put the selues in aray at Baal Thamar.  
And likewise the lyers in wayte of Israel came  
forth out of theyr places, out of y<sup>e</sup> medowes  
y<sup>e</sup> were about Gibe, & came agaynst Gibe: ten  
thousand chosen men out of al Israel, and there  
was a foze battell. But the other wylt not that  
so greute cruyl was so npe them. And the Lorde  
plaged Ben Jamin before Israel, and the chy-  
ldren of Israel destroyed of the Ben Jaminites the  
same daye. xxv. thousande & an hundred men, y<sup>e</sup>  
dwe sweades euery one of them. And when the  
chyldren of Ben Jamin sawe that they wer put  
to the worse, the men of Israel came coume to  
the Ben Jaminites, because they trusted to the  
lyers in wayte which they had layde besyde Gi-

lea. And the lyers in wayte hastid, and came  
vpon Gibe, & went and smote al the ctyte with  
the edge of the swerd. And an appoyntme<sup>t</sup> had  
the men of Israel led the lyers in wayte, & they  
shulde make a great smoke yfse vp out of the ci-  
tie. And when the men of Israel fled in the bat-  
tel: Ben Jamin began to smyte deed of the chyl-  
dren of Israel about a. xxx. personnes, and sayd  
the other are put to the worse before vs, as in y<sup>e</sup>  
fyrst battell. But when there began to aryse out  
of the ctyte a pyllet of smoke, the Ben Jaminites  
loked backe, and beholde, the wallfynge of the  
hole ctyte began to ascende vp to heauen.

When the men of Israel also turned agayne, the  
men of Ben Jamin were abashed, for they saw  
y<sup>e</sup> cruyl approached the. And therfore they turned  
theyr backes before the men of Israel, vnto the  
way y<sup>e</sup> leade to the wilderness, but the me<sup>t</sup> of  
war ouertoke the. And besyde that, they which  
came out of the ctyte destroyed them in the midle  
of the. And thus they chasped the Ben Jaminites  
about, & chased the to Genuha, & ouerran them  
to Gibe on the east syde: & there were slayne of  
Ben Jamin. xviii. thousand, which wer al men  
of war. And they turned & fled to the wylernes  
warde, & vnto the roche of Rimmo. And the o-  
ther slue by the way of the rest of them. v. thou-  
sand men, & spechd vnto them, vntyl they came  
to Gibeon, & slue two thousande men of them.  
So y<sup>e</sup> all that were slayne that same day of Ben  
Jamin were. xxv. thousand men that dwe swe-  
des, which were all men of war: onely. vi. hun-  
dred men turned & fled to the wylernes, vnto  
the roche of Rimmon, & abode there foure mo-  
nethes. And y<sup>e</sup> me<sup>t</sup> of Israel turned back agayne  
vnto y<sup>e</sup> chyldren of Ben Jamin, & smote the with  
the edge of the swerde in the ctytes, both man  
and beast and all that came to hande, and let on  
fyre all the ctytes that they coude come by.

The xxi. Chapter.

The inhabitants of Gilead are verely destroyed.

And euery man of Israel swore in Gizza, I  
sayinge: there shall none of vs geue vs  
a daughter vnto any of Ben Jamin to wife.  
And the people came to Bethel, and abode the  
xij. euen before God, and left vp theyr voyces,  
and wept soze, and sayd. O Lord God of Israel  
why is this chaunced in Israel, that there shulde  
be thys daye one trybe lackyng in Israel? And  
on the morowe the people rose vp by tyme, and  
made there an altare, and offered burntofferyn-  
ges and peaceoffringes.

And the chyldre of Israel asked, who are they  
among al y<sup>e</sup> tribes of Israel, y<sup>e</sup> came not vnto the  
cogregacion vnto y<sup>e</sup> Lorde? for they had made a  
great oth concerninge him y<sup>e</sup> came not vp to the  
Lorde to Gizza, sayinge: he shall surely dye. And  
the chyldren of Israel had pytie on Ben Jamin  
theyr brethren, & sayde: there is one trybe cut of  
of Israel this daye: what shall we do vnto the  
remnant of them, that they may haue wyues?  
we haue sworne by the Lorde: that we wyl not  
geue them of oure daughters to wyues. And  
they sayde: Is there any of the trybes of Israel

that



The booke of Ruth.

The first Chapter.

Elimelech went with his wyfe and chyldren in:  
in the lande of Moab.



Fortuned that on (in the dayes of  
a certayne Judge.) when the iudges  
iudged there fel a darch in the  
lande, and a certayne man of  
Bethlehem Juda wente foze to  
soiourne in the countre of Mo-

ab: he and his wyfe, and his two sonnes. The  
name of the man was Elimelech, and the name  
of his wyfe, Raomi: and the names of his two  
sonnes were, Mahlon, and Chilion, and they  
were Ephraimites, out of Bethlehem Juda. And  
when they came into the lande of Moab, they  
continued there. And Elimelech Raomis hus-  
band dyed, and she remained with her two son-  
nes which toke them wyues of the nations of  
Moabites: the ones name was Orpha, and the  
others Ruth: And they dwelled there aboute a  
ten yere. And Mahlon & Chilion dyed also euen  
both of them, and the woman was left desolate  
of her two sonnes & of her husband: Then stode  
she up with her daughters in lawe, and retur-  
ned from the countre of Moab: for she had herd  
say in the countre of Moab, how that the Lorde  
had vylited his people, and gyuen them breed.  
Wherfore she departed oute of the place where  
she was, & her two daughters w her. And they  
went on they way to retorne vnto the lande of  
Juda. And Raomi sayde vnto her two dought-  
ters in lawe: go & retorne eche of you vnto your  
mothers house: & the Lord deale as kyndly w you  
as ye haue deale w the deed: and wth me. And  
the Lord gyue you, & you may fynde rest, eyther  
of you in the house of her husbande. And when  
she had sayd this, they lyft vp theyr voyce, & wept,  
and sayde vnto her: we wyl go w the vnto thy  
folke. And Raomi sayde: tourne agayne my  
doughters: for what cause wyl you go with me?  
Are there any mo chyldren in my wombe, to be  
your husbandes? Turne agayne my doughters  
& go: for I am to olde to haue an husbande. And  
yf I sayd: I haue hope, yf I take a ma also this  
night: pea & though I had alreadye borne son-  
nes, wolde ye tary after them, tyll they were of  
age: or wolde ye for them so longe refrayne fr  
takyng of husbandes? Not so my doughters:  
for it greueth me moche for your laken that the  
hande of the Lorde is gone out agaynst me.

And they lyfte vp theyr voyces, and wept  
agayne, and Orpha kysed her mother in lawe,  
but Ruth abode styll by her. And Raomi sayd:  
se, thy spylter in law is gone backe agayne vnto  
her people and vnto her goodes: retourne thou  
after her. And Ruth answered, entreate me not  
to leaue the, and to retourne from after the: for  
whither thou goest, I wyl go also, and where  
thou dwellest, there I wyl dwell: thy people  
shal be my people, and thy God my God. Where  
thou dyest there wyl I dye, and there wyl I be  
buried. The Lord do so & so to me, if ought but  
death

that came not up to Syria to the Lorde: And  
behold, there came none of the inhabitants of Ja-  
bes Gilead vnto the hooke and congregacyon.  
For the people were few, and beholde, there  
were none of the inhabitants of Jabes Gilead  
there. And they set together a multitude, and gil-  
thousande men of the strongest of them, and com-  
maunded them, sayinge: go and smyte the inha-  
bitours of Jabes Gilead with the edge of the  
swearde, both women and chyldren. And this  
is it that ye shal do, utterly destroye all the ma-  
les and all the women that haue lyen by men.

12. 12. 12.

And they founde among the inhabitants of Ja-  
bes Gilead foure hundred damels, virgins, &  
had knowen no man, by lryng wth any male.  
And they brought them vnto the hooke to Silo,  
which is in the lande of Canaan.

And the hole congregacion set and spake with  
the chyldre of Ben Jamin & were in the rock of  
Hymmon, and called peaceably vnto them: and  
Ben Jamin came agayne at that time, and they  
gane them wyues whiche they had lauch alpye  
of the womf of Jabes Gilead. But they suffred  
them not. And the people had compassion on Ben  
Jamin, because that God had made a gappe in  
the trybes of Israel. And then the elders of the  
congregacion, sayd: what shal we do to the re-  
mraunt of them, to get them wyues, siring all the  
wyues of Ben Jamin are destroyed: And they  
sayde: there muste be an enherytaunce for them  
that be escaped of Ben Jamin, that a trybe be  
not destroyed out of Israel, howbeit, we maye  
not gyue them wyues of oure daughters. For  
the chyldren of Israel had swozne, sayinge: cur-  
sed be he, that gyueth a wyfe to Ben Jamin.

Then they sayde: beholde, there is a feaste of  
the Lorde yerly in Silo, which is on the north-  
syde of Bethel, and on the east syde of the waye  
that goeth from Bethel to Sichel, & south from  
Libanon. Therfore they commaunded the chyl-  
dren of Ben Jamin, sayinge: go & lye in wayte  
in the vynesardes. And when ye se the dought-  
ters of Silo come out to daunce in a rowe, then  
come ye out of the vynesardes, and catche you  
euery ma a wyfe of the daughters of Silo, and  
go into the land of Ben Jamin. And whil they  
lacked or byethien come vnto vs to complayne,  
we wyl lye vnto them: haue yttie on vs for  
theyr laken, because we refused not to eche ma  
his wyfe in tyme of war. Neither haue ye gyue  
vnto them, that ye shulde synne at this tyme.

And the chyldren of Ben Jamin dyd euen so:  
and toke them wyues accordyng to the nom-  
bre of them that daunced, whome they caught.  
And they went, and returned vnto theyr enheri-  
taunce, & repared the cities and dwelt in them.

And the chyldren of Israel departed thence at  
that tyme, and went euery man to his trybe, &  
to his hymed, and went out from thence euery  
man to his enheritaunce. In those dayes there  
was no hyng in Israel: but euery man dyd that  
which seemed ryght in his owne eyes.

12. 12. 12.

The ende of the boke of Judges, called  
in the hebrew: Moysim.

death only depaude the and me of an dre.

**W**hen she sawe that she was stedfastly myn-  
ded to go with her, she left speakinge vnto her.  
And so they went both vntyl they came to Beth-  
lehem. And whē they were come to Bethle-  
hem it was nopsed of them thozowe all the cite, and  
the womē sayd: is not this Naomi? And she an-  
swered them: call me not Naomi: <sup>for that is to saye,</sup> <sup>(that is to saye, bytter.)</sup>  
for the almyghty hath made me very bytter. I  
went out ful, & the Lord hath brought me home  
agayne emptye. Why then call ye me Naomi:  
seing I Lord hath humbled me, & the almyghty  
hath brought me vnto aduersitie? And so Na-  
omi with Ruth the Moabitisse her daughter in  
law returned out of the countrey of Moab, & came  
to Bethlehe in the begynnyng of barley haruest.

**The. ii. Chapter.**

*Ruth gathereth coine in the felde of Booz.*

**A**nd Naomis husbāde had a kynsmā of  
strength and myght (whiche was of the  
kynred of Elimelech) named Booz. And  
Ruth the Moabitisse sayd vnto Naomi: let me  
go to the felde, and gather eares of coine <sup>(suche</sup> <sup>as the reapers leaue)</sup> after any man, in whose syght I  
fynd grace. And she sayd vnto her: go my dought-  
ter. And she went, and came to the felde, and ga-  
thered after the reapers, and her chaunce was,  
that the same felde perteyned vnto Booz, whych  
was of the kynred of Elimelech. And beholde,  
Booz came from Bethlehem, & sayde vnto the  
reapers: the Loyde be wyth you. And they an-  
swered hym: the Loyde blesse the. Then sayde  
Booz vnto his ponge man that stode by the rea-  
pers: whose damsel is this? And the pongeman  
that stode by the reapers answered, & sayde: it is  
the Moabitish damsel, that came with Naomi  
out of the countrey of Moab, & she said vnto vs:  
Oh let me leaue and gather after the reapers the  
eares that remaine: and so she came, and hath  
continued euen from the mornynge vnto now,  
sawe that she tarped a lytle in the house.

Then sayd Booz vnto Ruth: hearest thou my  
doughter: go to nonother felde to gather, neither  
go from hence: but abyde here by my maydens.  
Let thyn eyes be on the felde I they maye reape,  
& go thou after I maydens. Haue I not charged  
the ponge men, that they shall do the no hurte?  
Mozeouer when thou arte a thyrt, go vnto the  
vessels & drynke of I which the laddes haue dra-  
wen. Then she fel on her face, & bowed her self  
to the ground, and sayd vnto him: how is it I  
haue founde grace in thyn eyes, and that thou  
shuldest knowe me, seing I am an aliaunt?

And Booz answered and sayd vnto her: al is  
told & shewed me I thou hast done vnto thy mo-  
ther in law syns I death of thyn husband, how  
thou hast left thy father and thy mother, and the  
lande where thou wast borne, & art come vnto a  
nacion which thou knewest not in tyme passed.  
The Loyde quyte thy wyke, and a ful rewarde  
be gyuen the of the Loyde God of Israel: vnder  
whose wynges thou arte come to abyde. Then  
she sayde: let me fynde fauoure in thy syght my  
loyde, thou that haste comforted me, and spoken

hertely vnto thy mayde, which yet am not the  
vnto one of thy maydens. Booz sayde vnto her  
agayne: in tyme of refection come thou hyther,  
and eate of the bread, and dyp thy soy in the vy-  
neger. And she latte downe by the reapers, & he  
reached her parched coine: of the whiche she byd  
eate, and was suffised, and lette part. And when  
she was rylen vp to gather, Booz commaunded  
his pong men, sayng: let her gather euen amōg  
the heapes, & forbyd her not. And leue her some  
of the sheues for the nones, and let it lye, that she  
may gather it vp, <sup>(without shame)</sup> and rebuke her  
not. And so she gathered in the felde, vntyl eue,  
and thes shed that she had gathered, & it was in  
measure vpon an Ephā, <sup>(that is, thre busshels)</sup> of  
barly. And she toke it vp, and went into the cite  
and when her mother in lawe had sent what she  
had gathered, she plucked out also, and gaue to  
her that she hadde reserved, when she had eaten  
ynough. And her mother in lawe said vnto her:  
where haste thou gathered todaye? and where  
wroughtest thou? blessed be he, that knewe the.  
And she shewed her mother in lawe how she had  
wrought with hym, and sayd: the mans name  
wyth whome I wrought todaye is Booz. And  
Naomi sayd vnto her doughter in lawe: blessed  
be he of the Lord, for he ceaseth not to do good  
to the luyng and to the deed. And Naomi sayd  
agayne vnto her: the man is nye vnto vs, & of  
our nexte kynne. And Ruth the Moabite sayd:  
he sayde vnto me also. Thou shalt be wyth my  
pong men, vntyl they haue ended al my haruest.  
And Naomi answered vnto Ruth her dought-  
ter in lawe: it is best my doughter I thou go out  
wyth my maydens, that they fall not vpon the  
in anye other felde. And so she kepte her by the  
maydens of Booz, to gather, vnto the ende of  
barlye haruest: and of wheate haruest also: and  
dwelt wyth her mother in lawe.

**The. iii. Chapter.**

*Ruth reapeth at Booz fete, and is knowne his kynswoman.*

**W**hen Naomi her mother in lawe sayde  
vnto her: my doughter, hal I not sche-  
rest for the, that thou mayest prosper?  
And is not Booz our kynsmā, wyth  
whose maydens I wast? beholde, he wknoweth  
barly conyght in the theslypynge dooze: was the  
thy selfe therfoze, and anoynte the, and put thy  
rapmēt vpon the, & get I downe to I barn. But  
let not a mā knowe of the, vntyll he haue left ea-  
tyng and drynkyng. And whē he goeth to slepe,  
marke the place where he layeth hym downe, &  
then go and lyft vp the clothes, that are on his  
fete, and lay the downe there, and so shal he tell  
the what thou shalt do. And she answered her:  
all that thou byddest me, I wyll do. And so she  
went downe vnto the barne, & byd accordynge  
to all that her mother in lawe bade her.

And when Booz had eaten and dronken, and  
made hym mery, & was gone in, to lye downe be-  
syde I heape of coine, she came softly, & lyft vp  
I clothes of his fete, & layed her downe. And at  
midnight the man was afrayed & groped. And  
beholde, a woman laye at his feet. And he sayd:  
what art thou? she answered: I am Ruth thynne

**C. iii. handmayde**



hand may be spredde thy wyng ouer thine hand  
may be. for I art the witt of the kynne. He sayd;  
blesed be thou in the Lorde my daughter. for I  
haue the used more goodnes in the latter ende. than  
at I begynnyng. in as moche as thou folowedst  
not yong men, whether they were poore or riche.  
And now my daughter feare not. I wyll doo  
for al I thou requyrest. for all I title of my people  
doth knowe. that I art a woman of vertue. And  
it is true that I am of thy next kynne. howbeit  
there is one nyer than I. Carpe this nyght. And  
when morning is come. if he wyl marry the. it is  
good. so let hym do. But and yf he wyl not haue  
the. as sure as the Lorde lyueth I wyl haue the:  
I wyll vntyll the morning. And so the lape at  
hys fete vntyll the morninge. And she arose vp  
before one coulde knowe an other. And he sayd:  
let no man knowe. that there came any woman  
into the barne. And he sayd agayne: byngge the  
mantel that thou hast vpon the. and hold it vp.  
And when he helde it vp. he mette in syre mea-  
sures of barley. and layed it on her. And she gaue  
her into the cytie. & when she came into her mo-  
ther in law. she sayd: how is it w the my dought-  
ter? And she tolde her all that the man had done  
to her. And sayde also: these syre measures of  
barley gaue he me. & sayd: I shal not come em-  
pty vnto thy mother in lawe. Than sayd she: my  
doughter. syt styll. vntyl I knowe how the mat-  
ter wil chaunce. For the mā wyll not be in rest.  
vntyl he haue synished I thyng this same daye.

¶ The .iii. Chapter.

¶ Booz taketh Ruth as wife, of whom he begetteth Obad.

**T**hen went Booz vnto þe gate & sat him  
downe there, & behold the kynsman of  
which Booz spake, cam by. Vnto wdd  
he sayde: come and syt downe here, and  
talled hym by his name. And he turned in, & sat  
downe. And he roke .x. men of the elders of the ci-  
tie, and sayde: syt ye downe here. And they sate  
downe. And he sayd vnto the kynsman. Naome  
that is come agayne out of the countrey of Mo-  
ab \* wyl sell a parcell of lande, which was oure  
brother Elimelechs. And I thought to do the  
wylle, & byd the bye it befoze the enhabitours &  
elders of my people. If thou be disposed to re-  
deeme it, do: but and if thou wylst not purchase it  
then tell me: that I mape knowe. For there is  
none to chalenge it, save thou, and I nexte the.  
And the other answered, I wyl purchase it.

Then sayd Booz: what dape I best the selde  
 Of the hande of Naomi, I muste take also Ruth  
 the Moabite, the wyfe of the deed, to stee up  
 the name of the deed w<sup>th</sup> his enheritaunce. The  
 kynsman answered: I can not purchase it, for  
 marryng of myne owne enheritaunce: take I my  
 ryght to the, for I ca<sup>n</sup> not purchase it. Now this  
 was the maner of olde tyme in Israel concerning  
 purchesse & chaunging, for to stablysh al thyng: I  
 a man must plucke of hys shoo, and gve it hys  
 neighbour, & this was a sure witness in Israel.  
 Therfore the kynsman sayd to Booz: Be it  
 thow: so dave of hys shoo. And Booz sayd vnto  
 the elders & vnto al the people: ye are witness  
 this day, I have bought al I was Elimelechs.

that was the Jew Nablon, of the bande  
of Raams. And moreover, Ruth the Moabite  
the wife of Nablon, haue I purchased to be my  
wife, to sette by the name of the deed vpon his  
entertaineance, and that this name be not put out  
from amongst vs brethren, and from the gate  
of vs place: ye are wytnesses this daye.

And all the people that were in the gate, & the elders sayde: we are witnesses: the Lorde make the woman that is come into thyne house, lyke **Rachel** and **Lea**, which twayne dyd buye the house of **Israel**: do þu also valeauntly in **Ephraim**, and be famous in **Bethlehem**. The house be lyke the house of **Shares**: whom **Tamar** bare vnto **Juda**, euen of the seede whiche the Lorde shall geue the of this yonge woman.

And so Booz toke Ruth, & she was his wyfe.  
And when he went in vnto her, the Lord gaue,  
& she conceived, & bare a sonne. And the womē  
sayd vnto Naomi: blessed be & Lord, the which  
hath not left the without a kynsmān, to haue a  
name in Israel, and that shall byynge thy lyfe  
agayne, & cherish thyne old age. For thy dought  
er in lawe whych loweth the, hath bene bozne vnto  
him: & she is better to the thā thūen sonnes. And  
Naomi toke the chylde, and layed it in her lappe,  
& became nounce vnto it. And her neyghboars  
gaue it a name, saying: there is a childe bozne to  
Naomi, & called it Obed: the same is the father  
of Ilat, the father of Dauid. These are the gene  
rations of Pharez: Pharez begat Hezron: Hez  
ron begat Ram, Ram begat Aminadab, Ami  
nadab begat Rahton, Rahton begat Salmon,  
Salmon begat Booz, Booz begat Obed, Obed  
begat Ilat, Ilat begat Dauid.

**The end of the boke of Ruth.**

The fyꝛst boke of Sa

muell called the fyft booke  
of the hynge.

### The Epistle Chapter.

• *Delphinium* bath, il. luyres, Danna and phencema.



**T**her was a mā of one of ſtwo  
Ramathen (of ſhyndred of 30-  
ppim, of mount Ephraim) na-  
med \* Elhama the ſonne of Je-  
roham the ſonne of Elthu, the  
ſon of Thodu, the ſon of ſuph,  
an Ephrahtite: whiche had. ii.  
wpyres, the one called Hanna,  
⁊ the other Phenna. And Phenna had chil-  
dren, but Hanna had none. \* And the ſayd man  
went by out of his cytie every feaſtfull daye, to  
praye

prayer & sacrifice unto the Lord of hostes in Silo, where were the two pillars of Eli (but a whiche) the Lordes priestes. And there on a solempne daye, that Elkana offered, and gave to Phenenna his wyfe and to all her sonnes and daughters portions. But unto Hanna he gave a portion with a heuy chere, for he loved Hanna, & the Lord had made her barren. And her enemy (whence) vered her soze continuallye, to moue her, because the Lord had made her barren. And so dyd she pray by pear as ofte as she wet vp to the house of the Lord. And so chafed her, whyche wept & dyd not eat. The sayd Elkana her husband to her, Hanna why wepest thou? and why eatest thou not? why is thine herte troubled? am not I better to the, the ten sonnes? So Hanna rose vp after they had eaten & dronke in Silo. And Eli the prest sat vpon a stole by one of the hyde postes of the temple of the Lozde. And she was troubled in her mynde, & prayed vnto the Lozde, & wept soze, & vowed a vowe, & sayd O Lord of hostes, yf thou wilt loke on the trouble of thy handmayd & remembre me, & not forget thyne handmayd but gyue vnto thy handmayd a man child: I will gyue hym vnto the Lord al the days of his lyfe: & ther shall no raser come vpon hys head: and as she continued prayinge before the Lord, it fortuned that Eli marked her mouth for Hanna spake in her herte, & her lippes dyd but moue onely, but her voyce was not herd: and therfore Eli thought she had ben dronke, and Eli sayde vnto her: howe longe wilt thou be dronken? put away from the, the wyne thou hast. Hanna answered and sayd: not so my Lozde, I am a woman of a sorrowful herte: I haue dronke neyther wyne nor stronge drynke, but haue poured out my soule before the Lord. Count not thyne handmayd to be lyke a daughter of Belial, for out of the aboundance of my heauines and greefe haue I spoken hye berto.

Eli answered her agayne: and sayde, go in peace: the God of Israel graunt the thy petition that thou hast asked of hym. She said, let thine handmayd fynde grace in thy syght. And so the woman went her waye, and dyd eat, and looked no moze so sad. And they rose vp early, & worshipped before the Lozde, and then returned, & came to the house to Ramath. And when Elkana knewe Hanna his wyfe, the Lozde remembred her, for in processe of tyme it came to passe that she conceived and bare a sonne, and called his name Samuel (saying) because I haue asked hym of the Lozde. And Elkana and all hys house wente vp to offer vnto the Lozde, the offeringe due for the feast, and also hys vowe: the next dayes, Hanna wet not vp but sayd vnto her husband: I wyl tary vntyl the lad be weyned & then I wyl bring hym that he maye appeare before the Lozde, and ther abyde for euer. Elkana her husbande answered her: do what seemeth the best: tary at home, vntyl thou hast weyned hym, and I beseeche the Lozde, to make good his saying. And so the woman abode, & gaue her sonne sucke vntyl she weyned hym. And when she had weyned hym she toke hym to her, with iii. bullockes

and an Epha of flour and a half of wyne, and brought hym vnto the house of the Lord in Silo, & the child was yet but tender of age. And they slew a bullocke, & brought it in the lad to Eli and she sayd: Oh my Lozde as truly as thy soule liueth my Lozde, I am the woman that stode before the herte praying vnto the Lozde. For thus I prayed, and the Lozde hath geuen me my desire which I asked of hym, & therfore I haue geuen him vnto the Lozde, as long as he is mete for the Lozde. And she worshipped the Lozde there.

The ii. Chapter.

The songe of Hanna. The offeringe of the sonnes of Eli.

**A**nd Hanna prayed & sayd myne herte reioyseth in the Lord, & myne bozome is exalted in the Lord. My mouth is opene ouer myne enemyes, for I reioyce in thy saluatio. There is none so holy as the Lord, for without the, is nothing. Neither is ther any of strength as is our god. Take not to muche proudly, lette olde thynges depart out of poure mouthes for the Lozde is a God of knowledge, & hys purposes come to passe. The howe wyth the myghty men are broken, & they that were wake, haue gyde them selues wyth strength. They that were full, haue hyed oute them selues for breade, and they that were hongry, cease so to be, tyl the baren hath bozom full: and she that had many chyldren, is wared feble. The Lozde killeth & maketh a lyue: bynggeth downe to the graue & fetcheth vp agayne. The Lozde maketh poze and maketh ryche: bynggeth lowe, and heueth vp on hye. He reyleth vp the poze out of the duste, and lyfteth vp the begger from the donghyll: to set them among princes, and to enheret them with the seat of glory. For the pillars of the earth are the Lozdes, & he hath set the rounde worlde vpon the. He wyl kepe the fete of hys sayntes, & the wicked that hepe silence in darknesse, and in hys owne myghte shall no man be stronge. The Lozdes aduersaries shall be destroyed of hym, and out of heauyn shall he thunder vpon euery one of them: The Lozde shall iudge the endes of the worlde, and shall gyue myghte vnto hys kynge: and exalte the bozome of hys anoynted. And Elkana went to Ramath to hys house, and the ladde dyd mynister vnto the Lozde before Eli the prest.

But the sonnes of Eli were chyldren of Belial and knewe not the Lozde. And the prestes made a law for the people, & whensoeuer any man offered any offeringe, the prestes lad came, whyle the fleshe was a seething & a flesheboke with teth in his handes and thrust it into the panne, hettle, caldren or pottle. And al the fleshe boke brought vp, that the prestes toke away. And so they dyd vnto all the Israelites, that came thither to Silo. Pea and thereto, before they burnt the fatte, the prestes lad came and sayde to the man that offered: giue fleshe that I maye drasse it for the prestes, for he wylle not haue lodden fleshe of the, but raw. And yf any man sayd vnto hym: let them burne the fat accordyng to the daye, and then take as muche as thyne herte desireth: The ladde wolde answer him, pea thou



shalt give me name: and when thou wilt not, I will take it with violence. And the house of the pottage men was very great before the Lords. For men abhorred the offering of the Lords.

But the chylde Samuel ministered before the Lord, gydded about with a linnen Ephod. Moreover, his mother made hym a litle cote, and brought it to hym from pere to pere, when he came by with her husbande, to offer the offering in the solempne feastes: and Eli blessed Elhana and his wife, and sayde the Lord gyue the seed of this woman, for the petition that she asked of the Lord. And they went unto theyr owne home. And the Lord visited Hanna, so that she conceived, and bare three sonnes, and two daughters. And the chylde Samuel grew before the Lord.

**E** Eli was very olde, and hearde all that bys sonnes dyd vnto all Israel, and how they laye with the women that waited at the doore of the tabernacle of witnessse, and he sayde vnto them: why do ye suche thynges? For of all these people, I heare euill reportes of you. Oh, nape, my sonnes: for it is no good report that I heare howe that ye make the Lordes people to trespassse. If one man synne agaynst another, dayes me may be iudges: \* but if a man synne against the Lord, who will be his daynman? For with standynge, they hearkened not vnto the voyce of theyr father, by cause the Lord wolde slaye them. The chylde Samuel profyted \* & grewe and was in fauour both with the Lord, and also with men.

1 Sam. ii. 1.

1 Sam. ii. 1.

1 Sam. ii. 1.

**A** And there came a man of God vnto Eli, and sayd vnto hym: thus sayeth the Lord: dyd not I apere vnto the house of thy father wyl they were in Egypte, subiecte vnto Pharaos house? And I chose thy father out of all the tribes of Israel to be my priest, to offer vnto myne altare, and to burne incense, \* & to weare an Ephod before me. And I gaue vnto the house of thy father all the burnt offerings of the chyldren of Israel. Wherefore tread you downe my sacrifice and myne offering, which I commaunded to be made in my tabernacle, and honourest thy chyldren aboue me, to make your selues fat of the fyrr frutes of all the offerings of Israel my people? Wherefore, the Lord God of Israel sayeth: I sayde, that thy house and the house of thy father shoulde walke before me for euer.

But now the Lord sayth: that he farre from me: for them that worshyp me, I wyl worship, and they that despyse me, shall come to shame. Beholde, the dayes come, that I wyl cutte of thine arme, & the arme of thy fathers house that there shal not be an olde man in thine house. And I shal be thine enemye in my Tabernacle (of the Lord) & in all the weale which God shal gyue Israel, and there shall not be an elder in thine house for euer hereafter. I wyl not destroy all the males & com of the fro myne altare. But to make thine eyes daffe, & to make thine herte melle. And all they that be multiplied in thine house, shall dye, yf they be men.

1 Sam. ii. 1.

And this shal be a signe vnto y, that shal come

vnto the two sonnes of Eli, and whynches: euen in one daye they shal dye both. And I wil reuenge vnto a faithful wyse, that shall do accordyng to my herte and mynd. \* And I wyl buyde hym a sure house. And he shall walke before myne anoynted for euer. And they that are left in thine house, shall come and crouch to him for a litle peece of syluer & a cake of bread, & shal saye: put me (I praye y) in one office or other among y priests. & I may eat a morsel of bread.

**C** The. iii. Chapter.

**C** The Lord calleth Samuel thre tymes.

**A** And the chylde Samuel ministered vnto the Lord before Eli: and the worde of the Lord was precious in those dayes, neyther was there anye open visyon. And it chaunced at that tyme, & Eli laye in his place, and his eyes begonne to waxe dymme that he coulde not se. And yet the lampe of God wente out, Samuel layd hym downe to slepe in the temple of the Lord, where the ark of God was. And the Lord called Samuel, and he sayde, here I am, & he ran vnto Eli, and sayde: here am I, for thou calledst me. And he sayde: I called the not: go agayne and slepe. And he went and layd hym downe to slepe. And the Lord called once agayne Samuel, and Samuel arose and went to Eli, & sayde: I am here: for thou didest call me. And he answered: I called y not my sonne. So againe & take thy rest: Samuel knewe not yet the Lord. Neither was the worde of the Lord yet opened vnto hym. And the Lord wente to and called Samuel the thyrde tyme. And he arose and went to Eli, and sayd: I am here for thou hast called me. And Eli perceaued that the Lord had called the chylde. Therefore Eli sayd vnto Samuel: go, and lye downe: & yf he call the agayne, then saye: speake on Lord, for thy seruaut heareth. So Samuel went, and layd hym downe in his place. And the Lord came, and stode, and called as before Samuel Samuel. Samuel answered: speake on for thy seruaut heareth. And the Lord sayde to Samuel: behold, I wyl do a thyng in Israel, & both the eares of as many as heare it, shall tynge. In that daye I wyl callye by agayne Eli, all thynges which I haue spoken concernynge thine house from the begynnyng to the endynge. I haue tolde hym: that I wyl iudge bys house for euer. For the wychednes which he knoweth. For wher the people cursed bys sonnes for the same wychednes, he hath not corrected them. And therfor I haue sworne vnto the house of Eli, that the wychednesse of Elies house, shall not be purged with sacrifice nor offering for euer. Samuel laye vnto the mornynge, & opened y doores of y house of the Lord.

And Samuel feared to tewe Elies visyon. Then Eli called Samuel, & sayd: Samuel my sonne, And he answered: here I am. He sayde: what is it that the Lord hath sayd vnto the? I praye the hyde it not from me. God do so, and so to the, yf thou hyde any thyng from me, of all that he sayde vnto the. And Samuel tolde him euery whit, & he had nothyng fro him. And he sayd it is y Lord, let hym do what semeth hym best.

And

And Samuel grewe, and the Lord was with hym, & leste none of his wordes vnderforned. And all Israel from Dan to Beersebe, wythe that saythfull Samuel was made the Lordes propheet. And the Lord appeared agayne in Silo, for the Lord opened him selfe to Samuel in Silo, & shewe the word of the Lord.

**The liii. Chapter.**

*The arche of the Lord is taken. Eli & his chylde dy.*

**A**nd Samuel spake vnto all Israel. *(And it fortuned that in those dayes the philistines came to fyghte to fyghte.)* And Israel went out against the philistines to battaile & pitched beside the helpe stone. And the philistines pitched in Aphek. And put the selues in arraye against Israel. And whē they ioyned battell Israel was put to the worse before the philistines. And the philistines slue in array along by the felde about a foure thousande men.

And when the people were come into the tentes, the elders of Israel said: wherfore hath the Lord caste vs downe this daye before the philistines? let vs fetch the arche of the appoyntment of the Lord out of Silo vnto vs, that whē it cometh amonge vs, it maye saue vs, out of the hande of our enemy. And so the people sent to Silo, & fet from thens the arche of the appoyntment of the Lord of hostes, whych dwelleth betwene the cherubyns. And there were the two sonnes of Eli, Hophi and Phinehes with the arche of the appoyntment of God. And it fortuned, that when the arche of the appoyntment of the Lord came into the host, all Israel shouted a myghty shout, so that the earth ronge agayne.

And when the philistines herde the noyse of the shoute they said: what meaneth the sounde of this myghty shoute in the host of the egiptians? And they understode, howe that the arche of the Lord was come into the host. And the philistines were afrayd, and sayde, God is come into the host. And they sayde agayne: Wo vnto vs, for it was neuer so before this: Wo vnto vs who shall deliuer vs out of the hande of these myghty Goddes? these are the Goddes of the egiptians wyth to manye places in the world. Be stronge and quyre your selues like men, O ye philistines, that ye be not seruantes vnto the egiptians, as they haue bene to you. Be of a manly courage therfore and fyght. And the philistines fought, and Israel was put to the worse & fled euery man into his tene. And there was an exceeding great slaughter, for they were ouerthrowen of Israel. xxx. vj. fortme. And the arche of God was taken, & the two sonnes of Eli, Hophi & Phinehes were dead. And there ran a man of Ben Iamin out of the arraye, & came to Silo the same day with his clothes rent and earth vpon his heade. And when he came, Eli sat vpon a stole, & looked toward the waye for his hart feared for the arche of God. And when the man came into the cytie, & tolde it, all the cytie cryed.

And when Eli herde the noyse of the crying he sayd: What meaneth this noyse of the crying? And the man came in hastily, and tolde Eli. Eli was. xcviij. yere olde, & his syghte failed him

& he coulde not se. And the man sayde vnto Eli: I am he that came out of the arraye, & fled this daye out of the host. And he sayd, what thyng is fortuned my sonne? The messenger answered and sayde: Israel is fled before the philistines, and there is a great slaughter chaunced among the people, and the two sonnes, Hophi & Phinehes are dead, & the arche of God is taken. And it fortuned that when he made mencyon of the arche of God, Eli fell fro of his stole backward vpon the thresholde of the gate, and his necke brake, and he dyed, for he was an olde man and decayed, and laded Israel fourty yeres.

And his daughter in law Phinehes wyfe was wyth chylde and nye the byrthe. And when she hearde the tydings that the arche of God was taken, and that her father in law, and her husband were dead, she bowed her selfe, & trauced, for her paynes came vpon her. And about the tyme of her death, the women stood about her sayde vnto her, feare not, for thou shalt haue a sone: but she answered not, nor regarded it. And she named the child Achabod saying: The glory is departed fro Israel: because the arche of God was taken, & because of her father in law & her husband. And she sayd agayne: The glory is gone from Israel, for the arche of God is taken.

**The v. Chapter.**

*Dagon the God of the philistines is cast flat before the arche.*

**A**nd the philistines toke the arche of God and caried it fro the helpe stone vnto Asdod, agayne the philistines toke the arche of God, & brought it into the house of Dagon, & set it by Dagon. And whē they of Asdod were vpon the next day in the moynyng, beholde Dagon laye vpon the earthe before the arche of the Lord. And they toke vpon Dagon, & set hym in his place agayne. And when they were vpon the next moynyng, beholde Dagon lay vpon the grounde before the arche of the Lord, and his head, and his two handes cut of vpon the thresholde, & only the shap of a fysh was left vpon hym. And therfore is it, that the prestes of Dagon: nether any man that cometh into Dagon house treade not on the thresholde of Dagon in Asdod, vnto this daye. But the hand of the Lord was heuy vpon the of Asdod, and he destroyed them, and smote them with emerodes, both Asdod & in all the coastes therof. *(The villages also & the felles in the myddes of the countrey were ful, and there came up myce, and ther was a confusyon of greates death in the countrey.)* And when the king of Asdod sawe that it was so they sayd: the arche of the god of Israel shal not abyde here with vs, for his hand is layd vpon vs and vpon Dagon our God. They sent therfore & gathered all the lordes of the philistines vnto them, & sayde: What shal we do wth the arche of the God of Israel? They answered, let the arche of the God of Israel be carped about vnto Gath. And they carped the arche of the God of Israel aboute. And it fortuned that when they had carped it aboute, there was by the hande of the Lord a myghty greates noyse in the cytie, & he smote the men of the cytie bothe small & great & they had secreete diseases. *(And the Gathites toke the countrey, & made the felles payre scales of chymeyn.)* Therfore they sente

*The playe is gone.*

*B*

*C*

*BA*



sent the arke of God to Aharon. And as one as the arke of God, came to Aharon, the Aharonites cryed out saying: they haue brought sack of  $\text{f}$  God of Israel to us to see vs  $\text{g}$  our people.

**D** And so they sent, and gathered together all the lordes of the Philistines and sayde: And a waye the arke of  $\text{f}$  God of Israel, to go agayne to his owne place, that it be vs not and our people.

For there was great lamentacion ouer the dead that theye out all the cypre, and the bande of God was exceeding sore there. And the men that dyed not, were smitten with the emerodes: and the cypre of the cypre went vp to heauen.

**The vi. Chapter.**

*The hyne byngt home the arke with the ephraim.*

**3** **T**he arke of the Lorde was in the countrey of the Philistines seven monethes and the Philistines called for  $\text{f}$  prestes  $\text{g}$   $\text{f}$  sorplayers, saying: what shall we do with the arke of the Lorde: tell vs where to whither we shall sende it home agayne. They sayde: If you send the arke of the God of Israel home agayne, sende it not emptye: But rewarde it with trespass offering:  $\text{g}$  the ye shall be whole, and it shall be knowne to you, why his bande departeth not from you.

Then sayde they: And what shall be the trespass offering, whiche we shall rewarde him w $\text{t}$  They answered: fyue golden arses and. v. golden myce, according to the nombze of the lordes of  $\text{f}$  Philistines. For it is one manner of plage on you al,  $\text{g}$  on your lordes. Wherefore ye shall make ymages like to your arses, and ymages lyke to your myce  $\text{f}$  corrupt  $\text{f}$  land  $\text{g}$  ye shall geue glory vnto  $\text{f}$  god of Israel:  $\text{f}$  he may take his had fro of you,  $\text{g}$  fro of your goddes,  $\text{g}$  fro of your lande.

**Ex. l. l.**

**5** **W**herefore do ye harden youre hartes as the Egyptians and Pharaos hardened they: hartes: whych when he toke on agaynst the,  $\text{g}$  did they not let the people go, and they departed. Nowe therefore, make a newe carte,  $\text{g}$  take two milche kine: on whose neckes there hath come no yoke. And tye the hyne to the carte, and byng the calves home from them. And take the arke of the Lorde,  $\text{g}$  laye it vpon the carte,  $\text{g}$  put the iewels of golde (whych ye rewarde him with for a syn offering) in a coire by the side therof, and send it awaye, that it maye go. And if ye see that he go vp by the waye of hys owne coaste to Bethlames: then it is he that dyd vs this great cruell. If no, we shall knowe then,  $\text{f}$  it is not hys hand that smote vs: but it was a chaunce that happened vs. And the men byd euery so, and toke two hyne that gaue mylke, and tyed them to  $\text{f}$  carte and kepte the calves at home, and they layd the arke of the Lorde vpon the carte and the coire: with the myce of golde,  $\text{g}$  with the ymages of theyr arses. And  $\text{f}$  hyne toke the streyght waye to Bethlames,  $\text{g}$  went on the streyght waye:  $\text{g}$  as they w $\text{t}$  lothed,  $\text{g}$  turned nether to the right hande nor to the left. And  $\text{f}$  lordes of  $\text{f}$  Philistines went after the, vnto  $\text{f}$  borders of Bethlames.

And they of Bethlames were reappynge theyr sheate barnes in the valley. And they lyfte vp theyr eyes,  $\text{g}$  spied the arch. And enquired when

they saw it. And the cart came into the felde of one Jehosua a Bethlamite, and stode byl there. There was also a great stone. And they claue  $\text{f}$  wood of  $\text{f}$  cante  $\text{g}$  offered the hyne a burnt offering vnto the Lorde. And the Leuites toke downe the arke of the Lorde and the coffer that was with it, wherin  $\text{f}$  iewels of golde were: and put them on the great stone. And the men of Bethlames sacrificed burnt sacrifice, and offered offerings that same daye vnto the Lorde. And when the fyue lordes of the Philistines had sene it, they returned to Aharah the same day. And these are the golden arses whiche the Philistines gaue to amender for a trespass offering, to the Lorde: for Ashdod one: for Gaza one: for Ashalon one: for Gath one:  $\text{g}$  for Aharon one: And golden myce, according to the nombze of all the cypres of  $\text{f}$  Philistines, euen according to the fyue lordes, both of walled towncs  $\text{g}$  of towncs vntwalled: run vnto the great stone of lamentacion, wher they set downe the arke of  $\text{f}$  Lorde: whiche stone remaineth vnto this daye in the felde of Jehosua the Bethlamite. And he plagued the men of Bethlames, because they had sene the arke of  $\text{f}$  Lorde. And he slue amonge  $\text{f}$  people fyfte thou sande and thye score and ten men. And the other people lamented, because the Lorde had slayne  $\text{f}$  people with so great a slaughter. Wherefore the men of Bethlames sayde: who is able to stande before the Lorde so holy a God:  $\text{g}$  to whom shall he go from vs. And they sent messengers to the inhabitants of Mariath Jarim saying: The Philistines haue brought agayne  $\text{f}$  arke of  $\text{f}$  Lorde: come ye downe therfore, and set it vp to you.

**The vii. Chapter.**

*The arke is brought to Mariath Jarim.*

**3** **A**d so  $\text{f}$  ml of Mariath Jarim came, and set vp the arke of  $\text{f}$  Lorde: and  $\text{g}$  brought it into the house of Ami nadab in Gibeon,  $\text{g}$  sanctified Eleazar his sonne, to kepe the arch of  $\text{f}$  Lorde:  $\text{g}$  whyle the arke abode in Mariath Jarim the dayes multiplyed, and there passed ouer. xx. peres,  $\text{g}$  al the house of Israel lamented after the Lorde. And Samuel spake vnto al the house of Israel saying: ye shall come agayne vnto the Lorde with all your hartes, then ye shall put a waye the straunge goddes and Ashtaroth fro among you: and prepare you hartes vnto the Lorde,  $\text{g}$  serue hym only: for he shall cpe you out of the bande of the Philistines. Then the chyldren of Israel byd put a waye Baalim and Ashtaroth,  $\text{g}$  serued the Lorde onely. And Samuel sayde ga ther all Israel to Gilga, and I wyll praye for you vnto the Lorde. And they gathered together to Gilga, and dreyne water: and powred it out before the Lorde,  $\text{g}$  fasted the same daye  $\text{g}$  sayde ther: we haue synned agaynst the Lorde. And Samuel iudged the chyldren of Israel in Gilga. When the Philistines heard of the children of Israel were gathered together to Gilga, the lordes of the Philistines went up agaynst Israel. And when the chyldren of Israel heard of they were afrayed of the Philistines,  $\text{g}$  the chyldren of Israel sayde to Samuel: craue not to

# The people requyre i. Samuel. a Kyng. Fol. xliii.

came vnto the Lord and said: what he may  
 save vs out of the hand of the Philistines. And  
 Samuel toke a suckynge lambe, and offered it  
 al together for a burnt offering vnto the Lord  
 and cryed vnto the Lord for Israel, and the  
 Lord hearde hym. And as Samuel offered the  
 burnt offering, the Philistines came to fyghte a  
 gaynst Israel. But the Lord thondred a grea-  
 t thondre that same daye amonge the Philisti-  
 nes, and scatred them, that they fell before Is-  
 rael. And the men of Israel went out to Hyspa  
 and pursued the Philistines, and folowed vpon  
 them vntyl the place that is vnder Bethcar.

And then Samuel toke a stone and pitched  
 it betwene Hyspa and the marke of the roche,  
 and called the name thereof, the stone of helpe  
 sayinge: hitherto hath the Lord helped vs.  
 And so the Philistines were brought vnder, &  
 they came nomore into the costes of Israel: and  
 the hande of the Lord was agaynst the Philis-  
 tines all the dayes of Samuel. Therto the cy-  
 ties whiche the Philistines had taken from Is-  
 rael, were restored agayne to Israel, euen from  
 Beeron to Gath: with the costes of the same. &  
 Israel plucked them out of the handes of the Phi-  
 listines. And there was peace betwene Israel  
 and the Amozites. Samuel iudged Israel all  
 the dayes of his lyfe, and went about yere by  
 yere to Bethel, Gilgal and Hyspa, and iudged  
 Israel in all those places, & came agayne to Ra-  
 ma: for there was his house, & ther he iudged Is-  
 rael also, & there he buyt an altar vnto the Lord.

## The viii. Chapter.

The people requyre a kyng.

**W**hen Samuel was old, he made his  
 sons iudges ouer Israel. The name  
 of his eldest sonne was Joel, and the  
 name of the seconde Abia, and they  
 were iudges in Beersaba. And his  
 sonnes walked not in his wayes: but turned a-  
 syde after lucre, and toke rewardes, and per-  
 verted the ryght. Then all the elders of Israel  
 gathered them together, and came to Samuel  
 vnto Rama, and sayd vnto hym: beholde thou  
 art olde, and thy sonnes walke not in thy wayes.  
 Howe therfore make vs a kyng to iudge vs  
 as all other nations haue. But the thyng dis-  
 pleased Samuel, when they sayde: gyue vs a  
 kyng to iudge vs. And Samuel prayed vnto  
 the Lord. And the Lord sayde vnto Samuel:  
 heare the voyce of the people in al that they say  
 vnto the. For they haue not cast the awaye, but  
 me: that I shalbe not raigne ouer them. And as  
 they haue euer done (thus I broughte the out of  
 Egypt vnto this daye: and haue forsaken me, &  
 serued other goddes) euen so do they vnto the.  
 Howe therfore hearken vnto theyr voyce: how  
 beir, yet testifie vnto them and shewe the the  
 authoritie of the kyng that shal raygne ouer  
 them. And Samuel tolde all the wordes of the  
 Lord vnto the people that asked a kyng of him.  
 & he sayd: this shalbe the authoritie of the kyng  
 that shal raygne ouer you: he wyll take your  
 sonnes and put them to his charettes and make  
 his horsmen of them, to runne before his charet

and wyll make hym of them, captaynes ouer  
 thousandes and ouer hyndres, and wyll set them  
 to dreche his grounde, and to gather in his bar-  
 nest, and to make instrumentes of warre, and  
 apparel for his charettes. And he wyll take your  
 daughters and make them apoticaries, cookes  
 and bakers. And he shal take the best of your  
 felde, & of your vyneyardes, and of your  
 olyue trees, and gyue them to his seruautes.  
 And he shal take the tenth of your seede, and of  
 your vyneyardes, and gyue it to his chambrer-  
 laines: and to his seruautes. And he shal take  
 the best of your men seruautes and maydeser-  
 nautes and yonge men, and of your asses, and  
 put them to his worke. And he shal take the  
 tenth of your shepe, and yet shalbe his seruan-  
 tes. And ye shallic out at that tyme vnto your  
 kyng, which ye shal haue chosen you, and the  
 Lord wyll not heare you at that daye.

Nevertheless, the people wold not heare the  
 voyce of Samuel, but dyd saye: naye not so.  
 But there shalbe a kyng ouer vs, that we may  
 be lyke other nations, and that our kyng maye  
 iudge vs, and go out before vs, and fyghte oure  
 battayles. (In vs.) Therefore, when Samuel  
 hearde al the wordes of the people, he reherased  
 them in the eares of the Lord. And the Lord  
 sayd to Samuel: hearken vnto theyr voyce, and  
 make them a kyng: And Samuel sayde vnto  
 the men of Israel: go euery man vnto his cite.

## The ix. Chapter.

Samuel the sonne of Cis is chosen kyng.

**T**here was a man of Be Jamin na-  
 med Cis the sonne of Abiel, the  
 sonne of Zeror, the sonne of Becho-  
 rath, the sonne of Apyah, the sonne  
 of a man was a Jeminite, a ma-  
 of strength and myght, and the same had a sonne  
 called Saul, a goodly yonge man and a sayre:  
 so that among the chyldren of Israel there was  
 none goodlyer then he. For from the shoul-  
 ders vnto the knees, he was hyer than al the other people.  
 And the asses of this Cis, Sauls father were  
 lost: and Cis sayde to Saul his sonne: take one  
 of the laddes with the, and goo vp, and seeke the  
 asses. And he went thowowe mounte Ephraim  
 and thowowe the lande of Salisa, but they found  
 them not. Then they went thowowe the lande of  
 Hali, and there they were not. Wher they went  
 also thowowe the lande of Jemini, they founde  
 them not: At the last when they were come to  
 the lande of Zuph, Saul sayd vnto his lad that  
 was with him: come let vs retorne, lest my fa-  
 ther leue caring for the asses, and take thought  
 for vs. He sayde vnto hym: beholde, there is in  
 this cytie a man of God, and he is a worship-  
 full man: all that he sayeth commeth surety to  
 passe. Howe then let vs go thither: peraduen-  
 ture he shal shewe vs what waye we maye go.  
 Then sayd Saul to his lad: if we wil go, what  
 shal we byng the man? For our bread is all  
 spent out of our vessels, and there is none order  
 present to byng the man of god: what haue we?  
 And the lad answered Saul agayne, & sayde:  
 I haue sold about me the fourth parte of a shele  
 that



that he I gave I had of God, to tel vs our way

Before tyme of Saul when a man wente to seeke an answer of God, thus sayde he spake come & let vs go to the sear. For he that is now called a prophete was in the olde tyme called a sear. Then sayde Saul to his ladde: wel sayd of the: come, let vs go. And so they went vnto the cytie where the man of God was. And as they were goinge vp into the cytie, they mette with damelias that came out to drawe water, and sayde vnto them: is there here a sear? And

maydens answered them yea, <sup>or (here is one)</sup> Beholde, he is before you. What haste now, for he came this daye to the cytie, for there is an offeringe of the people this daye in the hyll. When ye be come into the cytie ye shall finde him straight waye for he come vp to the hyll to eate: for the people wyll not eate vntill he come, because he both blesse the offeringe. And then ease they that be bydden to the sear. Nowe therfore get you vp, for this daye shall ye fynde hym. And they wente vp into the cytie. And when they were come into the myddes of the cytie, beholde Samuel came out agaynst them, for to go vp to the hyll. But the Lorde had tolde Samuel in his care (a daye before Saul came) sayinge: to morowe this tyme I wyll sende the a man oute of the lande of Ben Jamin, hym wylte thou anoynte to be capytayne over my people Israel, that he maye saue my people out of the handes of the Philistines, for I haue looked vpon my people, and they crye is come vnto me. When Samuel therfore sawe Saul, the Lorde answered him: se this is the man whom I spake to the of, Thy same shall raygne over my people.

Then went Saul to Samuel in the myddle of the gate, and sayd: tell me I praye the where the sears house is. Samuel answered Saul and sayde: I am the sear, go vp before me vnto the hyll, for ye shall eate with me to daye. And to morowe I wyll let the go, and wyll tell the all that is in thine heart. And as for thine asses that were lost this dayes ago, care not for them, for they are founde. And moreover whose shall the beautifull thynges of Israel be? Belonge they not to the & to al thy fathers house? But Saul answered and sayd: am not I the sonne of a Jaminite of the smallest trybe of Israel? and my kynred is the leest of all the kynredes of the trybe of Ben Jamin. Wherefore then speakest thou so to me? And Samuel toke Saul and his lad, & brought them into the parlour, and made them sit in the chiefe place amonge them that were bydden: which were vpon a thyrtie personnes.

And Samuel sayd vnto the cooke, bying forth the portion whiche I gaue the, and of whiche I sayde vnto the, kepe it with the. And the cooke toke vp the shoulder, and that which was vpon it: and set it before Saul. And Samuel sayde: beholde, that whiche is left: put it before the & eate, for he hath had it ben kepte for the of purpose: wher I called the people. And so Saul byd eate with Samuel that daye. And when they were come home from the hyll into the cytie, Samuel communed with Saul vpon the toppe

of the house: and when they arose early aboute the synginge of the daye Samuel called Saul vpon the toppe of the house, sayinge: vp, that I maye sende the awaye. And Saul: arose. And they went out at the doores, both he & Samuel. And when they were come almoste oute of the towne, Samuel sayde to Saul: byd the lad go before vs (for he went before) but stand thou still a while, that I maye shewe the what God sayth

¶ The .2. Chapter.

¶ Saul is anoynted kynge, and prophesyeth.



And the Samuel toke a vessel of oyle and poured it vpon his head and kissed hym, & sayde: hath not the Lorde annointed the to be capytayne over his inheritance? (And thou shalt helpe thy people oute of the handes of they: enemies whiche are rounde aboute them. And thou shalt knowe that the Lorde hath annointed the to be kynge.) When thou arte departed from me this day, thou shalt fynde two me by the sepulchre in the bozyle of Ben Jamin, euen at zalezah. And they wyll saye vnto the: the asses which thou wentest to seke, are founde. And lo thy father hath left the care of the asses, and sorroweth for you, sayinge: What shall I do for my sonne? Then shalt thou go forth from thence and shalt come to the playne of Chaboz. And there shall mete the thre men goyng vp to God to Bethel: one carryng thre hyddes: & an other carryng thre loues of bread, and an other carryng a bottell of wyne. And they wyll salute the and gyue the, the two loues of bread: which thou shalt receyue of they: handes. After that shalt thou come to the hyll of God, where the Philistines kepe their watch. And wher thou art comen thither to the cytie, thou shalt mete a company of prophetes comyng downe from the hyll with a psalter, a tymbell, a pype and an harpe before them, and they shal prophete. And the spizite of the Lorde wyll come vpon the also, and thou shalt prophete with them, and shalt be turned into an other man. Therfore wher these signes are chaunced the, do what thou hast to doo, for God is with the. And thou shalt go before me to Gilgal: and I also wyll come downe vnto the to sacrifice burnt sacrifices, and to offer peace offeringes. \* Carpe for me seuen dayes, till I come to the and shewe the what thou shalt do. And as soon as he had turned his shulder to go from Samuel, God gaue hym an other maner of herte: and al the tokens came to passe that same daye. And when they came to the hyll, beholde, the company of prophetes met hym: and the spizite

And he prophesied of him also, and he prophesied of him also. And all that he said to him before, when they saw that he prophesied among the prophetes, they sayd unto him: how is this? is it happened unto the son of Cis? And Saul also among the prophetes. And one of the same place answered & sayd: who is their father? And therof came the prouerbe: what is Saul also among the prophetes? And whē he had made an ende of prophesying, he came to his father. And Sauls father & brother sayd vnto him and to his lab: whether wste ye: he sayd: to seke the asses: and when we sawe that they were no where, we came to Samuel. And Sauls vncle sayd: tell me what Samuel sayde vnto you? Saul answered his vncle: he tolde vs playnly that the asses were found. But of the kyngdom wherof Samuel spake, tolde he hym not. And Samuel called the people together vnto the Lord to Gilgal, and sayd vnto the chyldren of Israel thus sayth the Lord God of Israel: I brought Israel out of Egypt, and deliuered you out of the hande of the Egyptians, and out of the handes of all kyngdomes that troubled you. And ye haue this daye cast awaye your God that deliued you out of al your aduersities and tribulations. And ye haue sayde vnto hym: make a kyng ouer vs. Now therfore stande ye before the Lord by your tribes and your thousandes. And when Samuel had brought all the trybes of Israel, the trybe of Ben Jamin was caught: when he had brought the trybe of Ben Jamin by theyr kyndredes, the kyndred of Gatri was caught: and at the last Saul the sonne of Cis was caught. And whē they sought him he could not be founde. Therfore they asked the Lord further, yf that man shoulde come thither. And the Lord answered: beholde, he hath hydd him selfe amonge the stuffe. And they ranne and set hym thence. And when he stode amonge the people, he was hyer the any of the people, from the shoulders vnto the toppe. And Samuel sayde to all the people: We see not him, whom the Lord hath chosen: and howe there is none lyke him among all the people? And al the people shouted & said: God lende the kyng lye.

Then Samuel tolde the people the duty of the kyngdome, and wrote it in a booke, & laped it vnto the Lord, and set all the people a waye every man to his house: And Saul also wente home to Gibea. And there solowed him strong me, whose herites God had touched. But the chyldren of Belial sayde: how shall he saue vs? & they despised hym, and brought hym no presentes. And he helde his tounge.

The .xli. Chapter.

The people renueth the kyngdome of Saul.

¶ As the Ammonite cam vnto, & beset the city of Jabes in Gilead. And al the men of Jabes sayde vnto Nabas: make a couenaunte with vs, and we will be thy seruantes. And Nabas the Ammonite answered them: In this will I make a couenaunte with you, yf I maye thynke out all your eyght eyes, and byng that shame vnto al Israel. To

whom the elders of Jabes sayd: we will seuen dayes besette thee, that we maye seke thy messengers, vnto all the borders of Israel. And then if there be a man to helpe vs: we will come out to the. Then came the messengers to Gibea vnto Saul, and tolde this tydinge in the eares of the people. And al the people lyste vnto theyr voyces and wept. And beholde, Saul came folowynge the castel out of the felde, and Saul sayd: what a lyeke this people, that they wepe? And they told him the tydinges of the men of Jabes. And the spyrite of God came vpon Saul, when he herd those tydinges and he was exceedinge angrie, and toke a yoke of oren, and bewed them in peeces, and sent them thowout all the coastes of Israel by the handes of messengers sayenge: whosoever commeth not forth after Saul, and after Samuel, so shall his oren be serued. And the feare of the Lord felte on the people, & they came out as it had ben but one man. And when he & numbred them in Bezek, the chyldren of Israel were thier hundred thousande men: and the men of Juda thier thowande. And they sayd vnto the messengers that came, so saye vnto the men of Jabes in Gilead, to morowe by the tyme the sonne be hote, ye shall haue helpe. And the messengers came and shewed the men of Jabes, which were glad. Therfore the men of Jabes sayde, to morowe we will come oute vnto you, and ye shall doo with vs all that please you. And on the morowe it fortuned, that Saul putte the people in thier partes, and they came in vpon the hoost in the mornyng watch, and slue the Ammonites vntill the beate of the daye. And they that remayned, were scattered: so that two of them were not left together. And the people sayd vnto Samuel: what is he that darre say, shall Saul ragne ouer vs? byng those men, that we maye slaye them.

And Saul sayde: there shall no man dye this daye, for to daye the Lord hath saued Israel. Then said Samuel vnto the people: come that we may go to Gilgal, and renue the kyngdome there: And all the people went to Gilgal, and made Saul kyng there before the Lord in Gilgal. And there they offered peace offerings before the Lord. And there Saul and all the men of Israel retorted exceedingly.

The .xlii. Chapter.

Samuel denieth hym selfe to be an innocent Judge.

¶ Samuel sayd vnto al Israel: beholde I haue herkened vnto your voyce in all that ye sayd vnto me, and haue made you a kyng. Now therfore, your kyng walketh before you. And I am old and greye headed, and behold my sonnes are with you, and I haue walked before you from my chyldhode, vnto this day. Behold here I am: beare record of me before the Lord and before his annointed. \* Whose ore haue I taken? or whose alle haue I taken? whom haue I done wronge to? whom haue I hurte? or of whose hande haue I receyued any bypbe, to blinde myne eyes therewith, & I wil restore it you agayne. They sayd thou hast done vs no wronge, nor hurt vs: neyther

Gen. xlii. 22.



ther had thou take ought of any mans hande. he sayde vnto them agayne: the Lordes witnesse agaynst you, whis annointed is witnesse this day. & ye haue soude nought in my handes. And they answered: he is witnesse. And Samuel sayd vnto the people: it is the Lord that made Moyses & Aaron, & that brought your fathers out of the lande of Egypt. Now therefore stand styll, that I maye reason with you before the Lord according to all your iniquities of the Lord, wherbye he shewed both you and your fathers.

**S** \* After that Jacob was come into Egypt, and your fathers cryed vnto the Lord: & the Lord sent Moyses and Aaron which brought your fathers out of Egypt, & made them dwell in this place. \* And when they forgot the Lord their God, he deliuered them into the hande of Saisara captayne of the host of Hazor: \* and into the hande of the Philistines, and into the hande of the kynge of Moab, and they sought agaynst them. And they cryed vnto the Lord, and sayd we haue sinned, because we haue forsaken the Lord, and haue serued Baalim and Ashtaroth. Nowe therefore deliuer vs out of the handes of our enemyes, and we wyl serue the. And the Lord sent Jerobaal \* Badan: Jephthah, and \* Samuel, and deliuerd you out of the handes of your enemyes on every syde and ye dwelled safe.

Job. xiii. 3.  
Jud. i. 1. 2.  
1 Reg. xii. 9.

1 Reg. xii. 9.

And for al that, whil you saw, that Nabasthe kynge of the chydren of Ammon came agaynst you, ye sayde vnto me: \* not so, but a kynge shal raygne ouer vs: whil yet the Lord your God was your kynge. Nowe therefore beholde, the kynge whom ye haue chosen, and whom ye haue desired, lo, the Lord hath set a kynge ouer you. If ye wyl feare the Lord and serue hym, and heare his voyce, and not disobey the wordes of the Lord: both ye and the kynge that raygneth ouer you, shall folowe the Lord: your God: If ye wyl not hearken vnto the voyce of the Lord, but disobey the Lordes mouth, then shall the hande of the Lord be vpon you, and on your fathers.

**D** Now also stande and se this great thing which the Lord wyl do before your eyes: is it not now wheate haruest? I wyl call vnto the Lord, and he shall sende thundre and rayne: that ye maye perceyue and se, how that your wickednesse is grete, which ye haue done in the sight of the Lord in asking you a kynge. And so Samuel called vnto the Lord, and the Lord sent thundre and rayne the same daye. And all the people feared the Lord and Samuel excreadynge. And all the people sayde vnto Samuel: praye for thy seruantes vnto the Lord thy God, that we dye not: for we haue sinned in asking vs a king beforde all the synnes that euer we dide.

11. 11. 11. 3.  
Poul. ii. 2.  
Jud. i. 1. 2.

And Samuel sayde vnto the people: feare not. Ye haue in dede done al this wickednesse, yet ye parte not from folowynge the Lord. But serue hym euen with all your hertes. Ceithe tourne ye after vayne thynges whiche are not able to prolyte you, for they are but vanitie. For the Lord wyl not forsake his people, because of his great names sake: because it hath pleased the Lord to make you his people. Whereouer, God

forbyd, that I shoulde do agaynst the Lord, and create synners for you, out to shewe you the good and right waye. Therefore feare you the Lord, and serue him in the truthe, and with all your hertes, and cōsolde how great thynges he hath done for you. But and if ye do wychedly, then shall ye perishe, both ye and your kynge.

### The xiii. Chapter.

The Philistines are smitten of Saul and Jonathas, Sauls being disobedient to Goddes commandment is smitten of Samuel that he shal not reigne.

**S**aul had bene kynge one yere (when these thynges came to passe: ) and he raygned. ii. yeres, ouer Israel. And Saul chose hym thre thousande men of Israel. Two thousande were with Saul in Michmas and mount Bethel, and a thousande with Jonathas in Gibea Ben Jamin. And the rest of the people he sent every man to his owne house agayne. And Jonathas smote the hold of the Philistines, that was in Bethel: and it came to the Philistines eares. And Saul blewe the trumpet thorowout all the lande, saying: let the hebrues heare. And all Israel herde say, howe that Saul had destroyed an hold of the Philistines, wherfore Israel stode before the Philistines. And the people gathered togyther after Saul to Gilgal. The Philistines also gathered them selues togyther to fyght with Israel, thre thousande charretes and syxe thousande horsemen, and other people like the sand by the sees side in multitude, and came vp, and pyched in Michmas eastwarde from Bethauen. And when the men of Israel sawe it, they were in a strait. & feare came vpon the people, and they hid them selues in caves, and in many holes, and in rocks, and in hye places, and in pyttes. And some of the hebrues went ouer Jordan to go vnto the land of Gad and Gilead. And Saul was yet in Gilgal, and all the people that folowed hym, were assomped. And he tarped seuen dayes, euen vnto the tyme that Samuel had appoynted. But Samuel came not to Gilgal and the people were therefore scattered from him. And Saul sayde: byynge a burnt sacrifice to me and peace offrynges. And he offered burnt sacrifice. And as soone as he had made an ende of offryng the burnt sacrifice, beholde Samuel came. And Saul went agaynst him, to blesse hym. And Samuel sayd: what hast thou done? Saul said: because I saw that the people scattered from me, and that thou camest not within the dayes appoynted, & that the Philistines gathered them selues togyther to Michmas, therefore sayde I: the Philistines shall come downe nowe vpon me to Gilgal, & I haue not made supplication vnto the Lord. And when I had overcome my selfe, at the last I offered a burnt offryng. And Samuel said to Saul. Thou arte become a foole, thou hast not kept the commandment of the Lord thy God, whiche he commaunded the. For at this tyme wolde the lord haue stablished thy kyngdom vpon Israel for euer. But nowe thy kyngdom shall not continue. \* The Lord hath soughte hym a man after his owne herte, & the Lord hath commaunded hym to be captayne ouer his people by.

ple by cause thou hast not kepte that which the  
Lorde commaunded the. And Samuel arose, and  
gave hym up to Silgal to Gibea Ben Jamin.

*And the commandment of the Lorde was uppon Saul, to smite the  
people which were in Gilgal to Gibea Ben Jamin, and they were smitten from  
Gilgal to Gibea Ben Jamin.*

And Saul nūbered *¶* people *¶* were founde with  
him, *¶* they wer about a. vi. C. mē. And Saul &  
Jonathas his sone, & the people that wer founde  
with them had theyr abyding in the hyl of Be-  
thoron. But *¶* philistines pitched in Michmas.  
And there came out of *¶* host of the philistines  
thre cōpanyes to destroy: one company turned  
vnto the way that leadech to Dophya vnto *¶* lād  
of Saul. And an other cōpany turned the waye  
to Bethoron. And the thyrde cōpanye turned to  
the way of *¶* coast *¶* is scene about the valey of  
zechoim towarde *¶* wilderness. There was no  
synth founde thowout all *¶* lande of Israel.  
For *¶* philistines sayd: Lest hapely *¶* hebrues  
make the swerdes or speares. But al the Israe-  
lites went downe to the philistines, to amende  
euery man his share, his mattoche, his arc & his  
necessary tooles. And then the edges of the wa-  
res, mattoches, dongfozkes, & axes were blunt  
& also the forkes were to be set in. And so tyme  
of battayle there was neyther swerde nor spere  
founde in the handes of anye of the people that  
were with Saul and Jonathas. But w Saul  
and Jonathas his sonne was there some what  
found. And the watche of the philistines came  
out, to go ouer vnto Michmas.

### ¶ The. xliiij. Chapter.

*Jonathas and his harnesbeareer purue the philis-  
tines to flight. He catcheth the honye.*

**A**nd it fortuneth the same tyme, that Jo-  
nathas the sonne of Saul said vnto his  
pongman that bare his harnesse: come  
and let vs goo ouer to the philistines watche,  
that are ponde on the other syde, and he tolde  
not his father. And Saul tarped in *¶* uttermost  
parte of Gibea vnder Rimmo, which is in Mi-  
giron, and the people that were wyth hym were  
vpon. vi. c. men. And Abia the sone of Abirob,  
Jehabods brother, the son of phineches, the sone  
of Eli, was the Lordes preist in Silo, & ware  
an Ephod. And the people wysse not that Jo-  
nathas was gone.

**B** And in the myddes of the passage (by which  
Jonathas sought to go ouer to the philistines  
watche) were there two harpe rockes, euery one  
on the one syde, & the other on the other syde: the  
one called Boze, and the other Denne, the foze  
frounte of the one leane northwarde towarde  
Michmas, & the other was southward toward  
Gibea: And Jonathas sayd to the pongman *¶*  
bare his harnesse, com, & let vs go ouer vnto the  
watche of these vncircumcysed, peradventure  
the Lorde wyl woche with vs: for it is no hard-  
nesse with the Lorde, \* to saue epyther in manye  
or in fewe. And his harnesbeareer sayd vnto hym  
do all that is in thyne heert: Soe where it plea-  
sethe. Beholde, I am with the as thyne heert  
lusteth. Then sayde Jonathas, beholde, we go  
ouer vnto those men, and shall shewe oure sel-  
ues vnto them, *¶* they saye on this wyse to vs,

tarpe, vntyll we come to you, then we wyl stand  
styl in our place & not go vnto them. But *¶* if  
they saye: come vp vnto vs, then we wyl go vp  
for: the Lorde hath deliuered them into our ha-  
des. And this shalbe a sygne vnto vs. And they  
bothe shewed them selues vnto the watche of *¶*  
philistines. And *¶* philistines sayde: se the he-  
brues come out of the holes where they had hyd  
the selues in. And *¶* men of the watch answered  
Jonathas & his harnesbeareer & sayd: com vp to  
vs, & we wyl shewe you a thyng: And Jonathas  
sayde vnto his harnesbeareer: come vp after me,  
for *¶* Lorde hath deliuered them into *¶* hande of  
Israel. And Jonathas clame vp vpon aders and  
fere, & his harnesbeareer after hym. And: *¶* (so wyl  
they saye: Jonathas saye: they sei before Jonathas  
& his harnesbeareer shewe them after hym. And *¶*  
fyrst slaughter which Jonathas & his harnesse-  
beareer made, was vpon a. xx. men, within *¶* com-  
passe as it were about an half acre of lād. And  
ther was a feare in *¶* host in *¶* feld, & amōg al peo-  
ple: insomuch *¶* they *¶* were gone out of *¶* watch  
to rob, were afeared also: & the earth trembled  
for the feare *¶* was sente of God. And *¶* watch  
men of Saul in Gibea Ben Jamin sawe. And  
beholde, *¶* people (of *¶* philistines) were scatte-  
red and were smytten as they went. Then sayd  
Saul vnto the people *¶* were w him: Search ye  
se, who is gone fro vs. And when they had nom-  
bered, behold, Jonathas & his harnesbeareer were  
not there. And Saul sayd vnto Abia: byyng di-  
ther the arke of God. For *¶* arke of God was at  
that tyme w the chyldren of Israel. And it for-  
tuned *¶* while Saul talked vnto the preist, the  
nople *¶* was in *¶* host of *¶* philistines: theyd far-  
ther abrode, & encreased: *¶* (by lytic and lytic, and gaue  
a more cleare sounde: And Saul sayd vnto the preist  
withozaw thynne hādes. And Saul iopned him  
selfe vnto all *¶* people *¶* were with hym, & they  
came to *¶* battayle. And beholde, \* euery mans  
swerde was agaynst his fellowe, & there was a  
very great rumor. Moreover *¶* hebrues *¶* were  
with the philistines before *¶* tyme, & were com-  
with them into all partes of the host, turned to  
be w the Israelites *¶* were with Saul and Jo-  
nathas. And all *¶* men of Israel also which had  
hid them selues in mount Ephraim as soone as  
they hearde, how that the philistines were fled:  
they folowed after them in the battayle. And  
so God helpe Israel that daye. And the battayl  
continued vnto Bethauen.

And whē the mē of Israel were kepte do tyme  
with hunger & dape, Saul charged *¶* people w  
an oth, sayinge: Cursed be *¶* man that eateth a-  
ny foode tyl nyght, tyl I be auēged of myne en-  
nemyes. And so none of the people taked anye  
sustenance. And al *¶* inhabitants of *¶* land came  
to a wood where hony lay vpon *¶* ground. And  
the people came into the wood: And behold, the  
honye dypped, and noman moued his hande to  
his mouth, for *¶* people feared the oth. But Jo-  
nathas herd not when his father charged *¶* peo-  
ple with the oth, wherefoze he put forth the ende  
of the rod that was in his hande, and byt it in  
an hony combe, and put his hande to his mouth  
and his



and his eyes receyued sight. The answered one of the people, & sayde: the father adured the people, sayinge: Cursed be the man that eateth any thinge this day, and the people were sayntye. Then sayd Jonathas my father hath troubled I land: se howe myne eyes haue receyued sight, because I tasted a lytle of this honey, how much more then todaye if the people had eaten of the spoyle of their enemies which they founde: And had ther not bene the a much greater slaughter amonge the Philistines: And they layde on the Philistines that daye, from Michmas to Aiath. And the people were exceedingly saynte.

Item. vii. d.  
and. xii. d.

**E** And the people gat them to the spoyle, and toke shepe, oxen, & calves, & slue them on the ground & the people dyd eate them & the blood. Then men tolde Saul, sayinge: Beholde, the people synne agaynst the Lord, in that they eate with the blood. And he sayd: ye haue trespassed. Route a great stone vnto me this day, & Saul sayd agayne: So abyde among the people, & byd the byrnyng me euery man his ore, and euery man his shepe, and slaye them here, & synne not agaynst the Lord in eating the blood. And the people brought euery man his ore in his hand by night and slue them there. And Saul made an altare vnto the Lord. And it was the first altare that he made vnto the Lord. And Saul sayd: let vs go downe after the Philistines by nyghte, and spoyle them vntill it be day in the mornynge, & let vs not leaue one ma of them. And they sayd: whatsoeuer thou thynekst best. Then sayd the prest: let vs come hither vnto God. And Saul asked of God, shall I go downe after the Philistines? Wylte thou deliuer them into the handes of Israel? But he answered hym not at that tyme. And Saul sayd: let the people come hither out of all quarters, and know and se by whom this synne is chaunced this daye: for as truly as the Lord lyueth which saureth Israel, though it be in Jonathas my sonne, he shall dye the deathe. But there was no man amonge all the people, that answered hym.

**T**hen he sayde vnto all Israel: be ye on one syde, and I and Jonathas my sonne wyl be on the other sid. And the people said vnto Saul: what thou thynekst best, & do. Therfore Saul sayde vnto the Lord God of Israel: gyue a perfect lot.

**L**orde God graunt thou the iudgement. Howe happeneth it, & thou graunt the seruant no answer to daye, yet this synne be in me as in Jonathas my sonne, & we will, as yet this iniquitye be in thy people. And Saul & Jonathas were caught, but the people escaped fre. And Saul sayd: cast lottes betwene me and Jonathas my son. And Jonathas was caught. Then Saul sayde to Jonathas: tell me what thou hast done. And Jonathas tolde hym, and sayde: I tasted a lytle honeye with the ende of the rodde that was in myne hande: and lo, I must dye.

Math. i. c.

Saul answered: God do so and so to me, & shalt by the deathe Jonathas. And the people said vnto Saul: shall Jonathas dye whiche hath so myghtely helped Israel: God forbid. As truly as the Lord lyueth: there shall not one here of his heed fall to the ground, for he hath wrought the Lord this day. And so the people deliuered Jona

thas, & he dyed not. And the Saul departed by from following the Philistines. And the Philistines went to their owne place. And so Saul helde the kyngdom ouer Israel, & fought agaynst all his enemies on euery syde, agaynst Moab: agaynst the chyldren of Ammon: agaynst Edom: agaynst the kynges of Ioba, & agaynst the Philistines. And whether soeuer he turned hym self there he won, and he gathered his host togyther and smote the Amalekites, and byd Israel out of the handes of them that spoyled them. The sons of Saul were Jonathas, Iesai, & Melchisua. And his two daughters were thus named: the elder was called Merob, & the yonger Michol. And the name of Sauls wyfe was Ahinoah the daughter of Ahimaaz. And the name of his chiefe captaine was Abner the sunne of Ner, Sauls vncle. And Cis was Sauls father. And Ner the father of Abner was the son of Abiel. And there was sore warre agaynst the Philistines all the dayes of Saul. And whome soeuer Saule sawe to be a strong man, and mete for the war he toke hym vnto hym.

#### Chapter.

Saul is commaunded to slay Amalek. He is disobedient to the voyce of God. He must mourne for Saul.

**S** Amuel sayde vnto Saul: the Lord sent me to anoynte the, to be kyng ouer his people Israel. Howe therfore hearken thou vnto the voyce, of the wordes of the Lord. Thus sayde the Lord of hostes. I remember that whiche Amalecke dyd to Israel, & howe they layed wayt for them in the waye, as they came out of Egypte. Howe therfore go, and smyte Amalek and destroye ye all that pertyneth vnto them, and se thou haue no compassion on them. (And couerte nothinge that they haue) slepe both man and woman, infante and suckelynge, ore, and shepe, camel, and asse.

And Saul gathered the people togyther, & nūbryd them in Telaim, .ii. hundred thousand footemen, and ten thousand men of Iuda. And Saul came to a crite of Amalek, & let watch in the vallie. And Saul sayde vnto the Kenites: go, & departe, & get you downe fro amonge the Amalekites, lest I destroye you with them: for ye shewed mercey to all the chyldren of Israel, whē they came out of Egypte. And so the Kenites departed from amonge the Amalekites.

And Saul smote the Amalekites fro Heula as thou comest to Sur, & lyeth before Egypt, & toke Agag the kyng of the Amalekites alpye & vterly destroyed all the people to the edge of the swerde. But Saul and the people spared Agag, and the better shepe and the fatter oxen, & the lambes and all that was good, & wolde not destroye them. But all that was foul & nought worth, that they destroyed vterly. Then came the voyde of the Lord vnto Samuel, saying: it repenteth me that I haue made Saul kyng. For he is turned from me, and hath not performed my commaundementes. And Samuel was euell apayed, and crept vnto the Lord at nyght. And when Samuel arose to rise to mete Saul in the

in the morning, it was told Samuel, & Saul  
that he was come to Ramah, and behold, he hath made  
him there a place, and is returned, and departed,  
and gone downe to Gilgal.

**D** And Samuel came to Saul, and said: (Saul  
was in Ramah, & Saul of the house of the  
Soyles, & Saul was come unto Saul)

Saul sayd vnto him: Wheldest thou in f Lord  
I haue fulfilled f commandment of the Lord.  
Samuel sayd: what meaneth then the bleating  
of the shepe in myne eares, and the noyse of the  
oren which I heare? Saul answered: they haue  
broughte them fro the Amalekites. For the peo-  
ple spared the best of the shepe and of the oren to  
sacrifice them vnto the Lord thy God. And  
the remnant haue we destroyed utterly.

Samuel sayd to Saul: let me tell the what  
the Lord hath sayde to me this nyght. And he  
sayd vnto hym: saye on. Samuel sayde: when  
thou wast lytle in thyne owne syght, wast thou  
not made the hee of the trybes of Israel? And  
the Lord anoynted the kyng ouer Israel. And f  
Lord sent the on a iourney, and sayd: Go, and  
utterly destroye those synners the Amalekites,  
and syght agaynst them, vntill thou utterly de-  
stroye them. And wherefore hast thou not hee-  
ned vnto the voyce of the Lord, but haste tour-  
ned to the praye, and hast done that whiche is  
wyched in the syght of the Lord.

**E** And Saul sayde vnto Samuel: yea, I haue  
hehened vnto the voyce of the Lord: and haue  
gone f way which the Lord sent me vnto, and  
haue broughte Agag the kyng of Amalek, and  
haue utterly destroyed the Amalekites. But f  
people toke of the spoyle, shepe, oren, and the be-  
st of the thynges which shoulde haue bene de-  
stroyed, to offere vnto the Lord thy God in Gil-  
gal. And Samuel sayd: hath the Lord as great  
pleasure in burnt sacrifices & offerynges, as whē  
the voyce of f Lord is obeyed? Behold, to obey  
is better thā sacrifice, & to hearken is better then  
the fat of rammes. For rebellion is as the synne  
of witchcraft, and subbytelle is as the wy-  
chednesse of ydolatre. Bycause thou hast cast a  
waye the woide of the Lord, therefore hath the  
Lord cast awaye the also from beinge kyng.

**F** And Saul sayd vnto Samuel: I haue syn-  
ned, for I haue gone further then the sayinge of  
the Lord and thy woide, because I feared the  
people, and obeyed theyr voyce. Nowe therefore  
take awaye my synne, and turne agayne to thy  
me, that I maye worshippe the Lord. And Sa-  
muel sayd vnto Saul: I wyl not retorne with  
the: for thou hast caste awaye the woide of the  
Lord, and the Lord hath cast awaye the, that  
thou shalt not be kyng ouer Israel. And as Sa-  
muel turned hym selfe to go awaye, he caught  
the lappet of his cote, and it rent. And Samuel  
sayd vnto hym: the Lord hath rent the kyng-  
dome of Israel from the this day, & hath giuen  
it to a neyghbour of thyne, his better thā thou.  
The strength of Israel wyl not begyle nor re-  
pent: for he is not a man that can repent.

**G** He sayde: I haue synned. But nowe honour  
me before f elders of my people, & before Israel

and turne agayne to me, that I maye worshippe  
the Lord thy God. And so Samuel conuened a  
gagayn, & folowed Saul. And Saul worship-  
ped the Lord. Then sayde Samuel: Wrynge  
ye hyther to me Agag the kyng of the Amaleki-  
tes. And Agag came vnto hym delicately. And  
Agag sayd: truly the better death cometh on.  
And Samuel sayd: as thy swerde hath made  
wome childlesse, so shal thy mother be childlesse  
aboue other wome. And Samuel beuoyd Agag  
in peces before f Lord in Gilgal. And thā Sa-  
muel departed to Rama. And Saul wēt home  
to his house to Gibea Saul. And Samuel cam  
nomoze to se Saul vntill f day of his death. He  
nevertheless Samuel mourned for Saul, & f lord  
repented, f he had made Saul kyng ouer Israel.

### ¶ The. xvi. Chapter.

*Dauid is anoynted kyng. An euill spyrite  
cometh vpon Saul.*

**T**he Lord sayde vnto Samuel: howe  
longe wylt thou mouene for Saul, seeinge  
I haue cast him awaye fro raygnynge  
ouer Israel? Til thyne bozine with ople  
come, & I maye sende the to Iſai the Berthe-  
mice, for I haue prouyded me a kyng among  
his sones. And Samuel sayde: howe can I goe for?  
Saul heare it, he wyl kyll me. The Lord an-  
swered: Take an heifer with the, & saye: I am  
come to offere to the Lord. And cal Iſai to the offring,  
and I wyl shewe the what thou shalt do, & thou  
shalt annoynt vnto me, hym whome I name vn-  
to the. And so Samuel dyd as the Lord badde  
hym, and came to Berthelem, & the elders of the  
towne were assonyed at his coming, and sayde:  
\* Comest thou peaceably? He answered: yea, I  
am come to offere vnto the Lord. \* Sanctifye  
your selues, & come with me to the offring. And  
he sanctified Iſai and his sones, and had them  
to the offring. And when they were come, he lo-  
ked on Eliab, and sayd: Surely the Lordes an-  
noynted is before hym. But the Lord sayd vnto  
Samuel: loke not on his fauour, or on f height  
of his stature, because I haue refused hym. For  
God seeth not as man seeth. For man looketh on f  
outwarde apperance: but God beholdeth the  
heart. Thā Iſai called Iſinabab, and made him  
come before Samuel. And he sayd: neither hath  
the Lord chosen this. Then Iſai made Salma  
come, and he sayde: neyther yet hath the Lord  
chosen him. Agayne Iſai made seuen of his son-  
nes to come before Samuel: and Samuel sayde  
vnto Iſai: the Lord hath chosen none of these.

And Samuel sayd vnto Iſai: are here all thy  
chylidren? He sayde: there is yet a lytle one be-  
hynde that keepeth the shepe. And Samuel sayd  
vnto Iſai: sende and fet him, for we wyl not sit  
downe, tyll he be come hyther. And he sent, and  
broughte hym in. And he was ruddy, & of an ex-  
cellent beauty, & well fauoured in sight. And  
the Lord sayd: Arise, and annoynt him, for this  
is he. Therefore Samuel toke the hoine wyth  
the oynment, and annoynted hym in the myd-  
des of his brethren. And the spyrite of the Lord  
came vpon Dauid, from that daye forwarde.  
And Samuel rose vp, and went to Rama.

D. ii. But



**D** But the Spirit of the Lord departed from Saul, and an evil spirit sent of the Lord vexed him. And Sauls servants sayd unto him: Beholde, an evil spirit sent of the Lord vexeth thee, let our lord therefore commaund his seruantes, that are before thee, to seke a mā, & is a cunning player with an harpe: that when the euil spirit sent of God cometh vpon thee, he may playe with his hands, and thou shalt be eased. Saul sayd vnto his seruantes: prouide me a man then that can play wel, and bynge hym to me. Then answered one of his seruantes, and sayde: Beholde, I haue seene a sonne of Isai, a Bethlehemitte, that can playe vpon instrumentes, and is an actiue skilful, and a man of war and prudent in doing of feates, & well made, and the Lord is w<sup>th</sup> hym. Wherefore Saul sent messengers vnto Isai, and sayd: sende me David thy sonne, whych is with the shepe. And Isai toke an asse laden with bread and a flagon of wyne, and a lye, and sent them by David his son vnto Saul. And David came to Saul, & stode before hym, & he loued him very well, & he was made his harnessbearer. And Saul set to Isai, saying: let David remaine w<sup>th</sup> me, for he hath found fauour in my sight. And so it fortuned, & when the euil spirit sent of God came vpon Saul, David toke an harpe & played with his hand, & so Saul was refreshed, & dyd amend, and the euil spirit departed from him.

**The .xvii. Chapter.**

David outcometh great Goliath.



**T**he Philistines gathered theyr hooste to battayl, and came together to Socoth which is in Iuda, and pitched betwene Socoth and Berach, in the coast of Dammin. And Saul and the mē of Israel came together, and pitched in the oke valley, and put them selues in aray to fight against the Philistines. And the Philistines stode on an hyll on the one syde, and Israel stode on an hyll on the other syde, and there was a valleye betwene them. And there came a man betwene them both out of the tentes of the Philistines, named Goliath, of Gath. He was an had byethling, & had an helmet of brasse vpon his head, & a cote of mail about him. And the weyght of his cote of mail was 5. 000. shelles of brasse. And he had bootes of brasse vpon his legges, & a shield of brasse vpon his shoulbers. And the shafte of his speare was lyke a wrauers beame. And his speare head was weyghte 15. hundred pounces of yron. And one bearinge a shilde went before hym.

And he stode and cryed agaynst the hoost of Israel, and sayd vnto them: Why are ye come out

in aray to battayl? I am a Philistine, and I challeunge you, and lette hym come downe to me. And if he be able to fyghe w<sup>th</sup> me, & to beate me, then wyl we be your seruantes. But if I can outcome him & beate hym, then shall ye be our seruantes, and serue vs. And the Philistine sayd I defy the hoost of Israel this daye, gyue me a man, that we may fight together. When Saul and all Israel hearde those wordes of the Philistine, they were discouraged, & greatly afrayed. David was the son of an Ephrathite (of whom mention is made afore) of Bethlehēm Iuda, named Isai, which had eyght sonnes. And was an olde man in the dayes of Saul, & came to age among mē. And the thre eldest sonnes of Isai went and followed Saul to battayl. And the names of his thre sonnes that went to battayl were: Eliab the eldest & the next Abinadab, & the thirde Shama, & David was the leest. And the thre eldest went after Saul. David also went, & departed fro Saul to feede his fathers shepe at Bethlehēm. And the Philistine came forth in the moynynge, and euenynge, and continued fourtye dayes.

And Isai sayd vnto David his sonne: take for thy brethren an Ephā of thys parched come, & these ten loues, & bynge it to the hoost to thy brethren. And carry these. x. fresh chekes vnto the capitayne, and loke howe thy brethren fare, and let out theyr pledge. And Saul and they, and all the men of Israel were in the oke valley, fyghtynge w<sup>th</sup> the Philistines. And David rose vpearly in the moynynge, and left the shepe w<sup>th</sup> a heper, & toke and went as Isai had commaunded hym, and came within the compasse of the hoost. And the hooste went out in a raye, and shouted in the battell: for Israel and the Philistines had put them selues in aray, the one agaynst the other. And David put downe the gere from hym and put them vnder the handes of the heper of the vessels, and ran into the host, and came, and saluted his brethren. And as he talked w<sup>th</sup> the: Beholde, there stode a man in the myddes (Goliath by name, the Philistine of Gath) out of the aray of the Philistines, and spake of the man aboute reuered, & David herde it. And all the mē of Israel, whē they sawe the mā, ran away fro hym, and were loze afrayed. And euery man of Israel sayd: So we ye not this man come forth, euen to reuyle Israel is he come. \* And to hym that beate hym wyl the kynge gyue great rychesse, and wyl gyue hym his daughter thereto yea, and make his fathers house free in Israel.

And David spake to the men that stode by, and sayd: What shalbe done to the mā that beate this Philistine, & taketh awaye the shame from Israel? And what is this vncircumcised Philistine, & he shoulde reuyle the hoost of the luyng God? And the people answered hym (after this maner) saying: thus shal it be done to the mā that beate hym. And Eliab his eldest brother hearde when he spake vnto the men, and Eliab was angrie w<sup>th</sup> David, & sayde: Why camest thou downe hither: and whome hast thou left there? I knowe thy fauer, and the

and the malice of them here, that thou art come  
downe to se the battayle. And David sayd: And  
what haue I now done: is there not a worde?  
And he departed from hym into the presence of  
an other, and spake of the same maner, and the  
people answered hym agayne as before.

And they y herde the wordes whiche David  
spake, rehearsed the before Saul, which caused  
him to be fet. And David sayd to Saul: Let no  
mans herte fayle him bycause of hym. Thy ser-  
uaunt wyll go, & fight with ponde Philistine.  
And Saul sayd to David agayne: thou art not  
able to go agaynst ponde Philistine to fight w  
him. For y arte but a chyldre, but he is a man of  
war, euen fro his youth. David answered vnto  
Saul: Thy seruauant kept his fathers shepe, and  
there came a lyon & lykewyse a beere, & toke a  
shepe out of the flocke. And I wolt out after him  
and smote him, & toke it out of his mouth. And  
whē he arose agaynst me, I caught hym by the  
beerde, & smote hym, & slue hym. And so thy ser-  
uaunt slue the lyon, & the beere (also) hath thy ser-  
uaunt slayne. And truly this vncircelised Phi-  
listine walbe as one of them. (How wyll y go, and  
take alwaye the rebuke of the people, for what is this vncircumci-  
sed Philistine?) I sing behatrayled on the hoost of  
y lyupng God. And David spake morouer: the  
Lorde, y deliuered me out of the hande of the lps  
& out of the hande of the beere, he shall deliuer  
me also out of the hande of the Philistine.

And Saul sayde vnto David, go & the Lorde  
shall be with the. And Saul put his ramente  
vpō David, and put an helme of brasse vpō his  
heed, & put a coote of maple vpon hym, and gy-  
bed David with his owne swerde vpon his rap-  
ment. And he assayed to go. And bycause he ne-  
uer proued it, David sayd vnto Saul: I cannot  
go with these, for I haue not vsed my leste ther-  
to: And David put them of hym, and toke hys  
staffe in his hande, & chose hym fyue smothe sto-  
nes out of a bzohe, & put them in a shepheardes  
bag which he had, & in a slynge poke: & his sling  
was in his hand, and he went to the Philistine.

And the Philistine came and drue nere against  
David, and the man y bare the shyld went be-  
fore hym. And when the Philistine looked about  
and sawe Dauid, he dysdained hym, for he was  
but yonge, and well coloured, & goodlye to loke  
vpon. And the Philistine sayd vnto Dauid: am  
I a dogge, that thou comest to me with a staffe?  
And the Philistine cursed Dauid in the name of  
his goddes. And the Philistine sayde to Dauid:  
come to me, & I wyl gyue thy flesh vnto the fou-  
les of the ayre, and to the beastes of the felde.

Then sayde Dauid to the Philistine: thou com-  
mest to me with a swerde, a speare, and a shyld:  
But I come to the in the name of the Lorde of  
hostes, the God of the hooste of Israel, whome  
thou hast rayled vpon. This day shall the Lorde  
deliuer the into my hand, and I shall symte the,  
and take thyne heed from the, and wyl gyue the  
carhasses of the host of the Philistines this daye  
vnto the foules of the ayre, & to the beastes of y  
erth, y al they which be in the world may knowe  
that there is a God in Israel. And all thys con-

gregation shall knowe, that the Lorde saureth  
not with swerde and speare. For the battayle is  
the Lordes, and he shall gyue you into our hades.

And when the Philistine arose to come & draw  
nere vnto David, David hastid & ran into y bat-  
tayle enē agaynst the Philistine. And David put  
his hand in his bag, & toke out a stone, & slang it  
& smote the Philistine in his forehead, y the stone  
lonke into his forehead, & he fell grouelinge  
to the earth. And so David ouercam the Phil-  
istine w a slynge and a stone, & smote the Phil-  
istine, & slue him, euen when David had no swerde  
in his hande. But David ran, and stode vpō the  
Philistine, and toke his swerde and drue it out of  
his sheeth, & slue hym, and cut of his heed therw.  
And when the Philistines sawe, y they cham-  
pyon was deed, & they fled. And the men of Is-  
rael & Juda arose, & shouted, & folowed after the  
Philistines, vntyll they came to the valley, and  
vnto the gates of Akaron. And the Philistines  
fell downe wounded by the waie to Saaraim,  
euen vnto Gath & Akaron. And the children of  
Israel returned from chasynge after the Phil-  
istines, and spoyled they tentes. And David  
toke the heed of the Philistine, and brought it  
to Ierusalem. But he put his armour in his ret.

When Saul saw Dauid go forth agaynst the  
Philistine, he sayd vnto y bner the captayn of  
his hoost: Abner, whose sonne is this yong mē?  
Abner answered: as trulpe as thy soule lyueth,  
(O king) I canot tel. And y king said: Enquire  
y whose sonne the yonglyng is. And when Da-  
uid was returned from the slaughter of the Phi-  
listine, Abner toke hym, and brought hym be-  
fore Saul, with the heed of the Philistine in hys  
hande. And Saul sayd to hym: whose sonne art  
thou, thou yongeman? David answered: I am  
the son of thy seruauant Isai the Berlehemite.

The xviii. Chapter.

The bond betweene Dauid and Jonathan. Saul  
goeth about to slay Dauid.

And when he hadde made an ende of y  
sprahynge vnto Saul, the soule of  
Jonathan was knyt w the soule of  
David, and Jonathan loued hym,  
as his owne soule. And Saul toke  
hym that day, & wold let hym go no more home  
to his fathers house. And Jonathan made a co-  
uenant w Dauid, bycause he loued hym as hys  
owne soule. And Jonathan put of his owne coot  
that was vpon hym, & gaue it Dauid, & thereto  
his cloke, his swerde, his bowe, and his gyrdle.  
And David went out whither soeuer Saul let  
hym, and behaued hym selfe wysely. And Saul  
sette hym ouer hys men of warre, and he was  
accepteed in the syght of all the people: and in the  
syght of Sauls seruantes.

And it happened as they went, when David  
was returned from the slaughter of the Phil-  
istine, that women came out of all cyties of Is-  
rael, syngynge and daunsynge agaynst the synge  
Saul, and with tymbzels, withiope, and w in-  
strumentes of musyke. And y womē answered  
one an other in they playe, & sayd: Saul hath  
slayne his thousand, & Dauid his ten thousande.

D. iii. And



And Saul was exceeding wroth, and the saying displeased him: and he said: they have ascribed unto David, & to me but a thousande, & what can he more haue? for the kingdom: wherefore Saul looked aside on David from that day forthwarde. And it happened on the morowe, that the euyl spiritte sent of God came vpon Saul, & he prophesied in f middes of the house. And David played w his hand like as at other tymes, & there was a taneling in Sauls hād. And Saul toke f taneling, & sayd: I will naye David to f wall w it. And David answered oute of his presence, & saymes. And Saul was afrayd of David because the Lord was w hym, & was departed from Saul. Therfore Saul put hym f f hym, and made him a captayne ouer a thousande, & he went out & in before the people. And David behaued hym self w f hym in al his trapes, & the Lord was w hym. Wherefore w f Saul sawe that he was exceeding w f, he was afrayed of hym. But all Israel & Iuda loued David, because he went out & in before the. And Saul sayd to David: Beholde my eldest daughter Merob, her I wyl gyue the to wyfe. Only play the mā w me & fight the Lordes battels. For Saul thought: myne hād shal not be vpon hym: but the hand of f Philistines. And David answered Saul: what am I? what is my lyfe, as the hūnd of my father in Israel? I shuld be son in law to f king: howbeit w f f time was com? Merob Sauls daughter shuld haue bene gyuen to David, she was gyf vnto Achish a Gheolothite, to wyfe. Howbeit, Achish Sauls daughter loued David. And they shewed Saul: & the thing displeased hym not. And Saul sayd: I wyl gyue hym her & she may be a snare to him: & that f hand of the Philistines may be agaynst hym. Wherefore Saul sayd to David: thou shalt this day be my sonne in lawe in the other daughter. And Saul commanded his seruantes to comen w f David secretly, and to saye: Beholde, the kynge hath a fauour to the, and al his seruantes loue the, be nowe therfore the kynge some in lawe.

And Sauls seruantes spake these wordes in the eares of David. And David sayd: semeth it to you a light thyng to be a hūnges son in law? But I am a pooze mā & of smal reputatiō. And the seruantes brought Saul word agayne, saying: of this maner spake David. And Saul sayd: this wyfe shal ye saye to David: the kynge careth for none other dowrye, but for an hūndred foreshymmes of the Philistines to be auenged of f hūnges enemies. But Saul thought to make David fall into f hād of the Philistines. And when his seruantes tolde David these wordes it pleased David well, to be the kynge some in lawe. And as the dayes were expired, David arose with his men, and went and slue of the Philistines, two hundred men: and David brought they: foreshymmes, and satisfied the kynge therof, so he was son in law. Wherefore Saul gaue hym Michol his daughter to wyfe. And Saul sawe and vnderstode how that the Lord was w David, and that Michol Dvs daughter loued hym, and he was the more afrayed of David, &

Saul became alwaye Davids enemy. The lordes of the Philistines vied to go for the. And it fortuned, that when they went forth, David be hād hym self w f hym: then all the seruantes of Saul: so that his name was more set up.

## Chapter

Sauls commandment to slay David, Michol Dvs

wyfe saucth hym.

Saul spake to Jonathan his sonne, and to al his seruantes, & they shuld kill David. \* But Jonathan Sauls sonne had a great fauour to David, and Jonathan tolde David, sayinge: Saul my father goeth aboute to slay the. Nowe therfore, take the vnto thy selfe vnto the morow, and abide in some secreete place, and hyde thy selfe. And I wyl go out and stande by my father in the feilde where thou arte, and wyl comūne w f my father of the, and whatsoeuer I se, I wyl tel the. And Jonathan spake good of David, vnto Saul his father, & sayd vnto him: let not f king syn agaynst his seruante David, for he hath not spyned agaynst the, and his workes haue ben to thewarde very good. For he dyd \* put his lyfe in his hand, & slue the Philistine, and the Lord brought to passe a greates health for all Israel. Thou sawest it, and thou reioysdest: wherefore then wyl f synne agaynst innocent blood, and slay David without a cause? And Saul hearkened vnto the voyce of Jonathan, and sware: as trulye as the Lord lyueth, he shall not dye. And Jonathan called David, and shewed hym all those wordes, and brought David to Saul. And he was in his presence as in tymes past.

And the warre began agayne, & David went out & fought w the Philistines, and slue them w a great slaughter, & they fled from him. And the euyl spiritte sent of the Lord was vpon Saul as he sat in his house haupng a tanelyn in his hand & David played w f his hand. And Saul entred to naye David to the wall with the tanelin. But he tyd hym selfe oute of Sauls presence, as he smote the speare w (with a hūnges stroke) into the wall. And David fled, and was saued the same nyght. Saul also let messengers vnto Davids house, to wathe hym, and to slay hym in the morow. And Michol Davids wyfe tolde it hym, saying: If thou saue not thy self this nyght, to morow thou wilt be slayne. And so \* Michol let David downe thowowe a wyndowe: and he went and fled, and was seued. And thā she toke an ymage and layed it in the bed, and put a pylowe stuffed with gootes heer, vnder the heed of it, and covered it w f a clothe. And when Saul sent messengers to fetch David, he sayd: he is fche. And Saul sente the messengers agayne to se David, sayinge: bringe hym to me, bed and all, that I maye slay hym. And when the messengers were come in: beholde, there laye an ymage in the bed, with a pylowe of gootes heer vnder the heed of it. And Saul sayd vnto Michol: Why hast thou mocked me so, and sent away myne enemy, that he is escaped? Michol answered Saul: For he sayde vnto me: let me go, or els I wyl kill the. And so David fled, and

and escaped; and came to Samuel to Rama,  
and told him all that Saul had done to him.  
And he and Samuel went's direct in Balaith.

And one tolde Saul, saying: Beholde, Dauid is at Baitosh in Rama. And Saul ſet meſſengers to ſet Dauid. And whē they ſawe a company of prophetes prophcinge, and Samuel ſtandynge ſay by them, & ſpyrite of God ſel vpon the meſſengers of Saul, and they prophecied to And when it was told Saul, he ſent other meſſengers, and they prophecied lyke wyſe. And Saul ſent meſſengers yet agayne the third time and they prophecied alſo. The went he him ſelf to Rama, & came to a great wel that is in Bethu, & he aſked and ſayde: Where are Samuel & Dauid? And one ſaid: beholde, they be at Baitosh in Rama, and he went thither, euen to Baitosh in Rama, and the ſpyrite of God came vpon him alſo, and he went prophecyinge vntill he came to Baitosh in Rama. And he ſtrypte of his clothes, and prophecied before Samuel in lyke maner, and ſell naked all that daye and all that nyght. And therof it is, that they ſay: is Saul alſo amonge the prophetes?

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David complacently vetoed Jonathan's.

**A**s David fled from Achish whiche he is in Rama, and came and sayd befoze Jonathas: What haue I done? Wherein am I faultere? What is the synne that I haue committed befoze thy father, that he seeketh my lyfe? he sayd vnto him. God forbyd, thou shalt not dye. Scholde my father wyl do nothing either greate or small, but y he wyl shewe it me. And how shoulde my father hyde this thinge from me? he will not do it. And Dauid swaie agayne and sayde: thy father knoweth y I haue founde grace in thyne eyes, and therfoze he sayth: Jonathas shall not knowe it, lest he be sorow. And in very dede, euen as trulpy as y Lozde lyueth, and as trulpy as thy soule lyueth, there is but a step betwene me and death. Then sayd Jonathas vnto Dauid: what soeuer thy soule despyeth, that I wyl do vnto the. And Dauid sayde vnto Jonathas: Scholde, to morowe is the begynnyng of the moneth, y I woulde sit w the kyng at meat. But let me go, that I may hyde my selfe in the felde vnto the thyrde daye at euen. Yf thy father speake of me, then saye: Dauid as a dead leane. **B**f me, y he myghte go to Bethlehe to his owne cytie, for there is holden a yereley feast for al ythin red. And yf he saye: it is well done, then thy seruante shall haue peace. But and yf he be angry the be sure, y wychednesse is vterly concluded of him. And the y shalt shewe mercy vnto thy seruante: for thou hast made w me thy seruante a bonde in the Lozde. For withstanding if there be in me any trespass: then slaye me thy selfe, y bypasse me not to thy father.

And Jonathan answered God kepe þ first the  
(consider so it possible so come to pass.) Roy vt I haue we þ  
 wickednes were cōfused of my father to come  
 vpon þ: thyneft þ þ I would not tel it þ: Then  
 said Dauid to Jonathan: who shal tel me if thy  
 father answer cruell: And Jonathan sayd vn-

to David, come & let us go out into the field.

And they went out both of them into a field.

And Jonathan sayd vnto Dauid: f Lord God of Israel loke on it, when I haue groped my father misde, one time or other win this. In Dauid  
p is said wel vnto Dauid: p I theid not vnto the  
s theme if the f Lord do so f lo vnto Jonathan.  
But if my father haue any pleasure to do f euil,  
I will shew f also. f send f away f thou mayest  
go in peace. And f Lord be w the as he hath ben  
with my father. And thou shalt perfourme vn-  
to me the mercye of the Loarde, not onely whyle  
I lyue, but euen whē I am dead, and pluck not  
thy mercye awaye from my house for euer. So  
not when the lordē hath destroyed the enemies  
of Dauid, enery one from the face of the earth.

And so Ionathas made a bonde with the  
house of Dauid, desyring that the Lorde shuld  
seke it out by the handes of Dauids enemies.  
(yf it were broken.) And with other woordes,  
y<sup>d</sup> Ionathas sweare vnto Dauid, because he  
loued him. For he loued him as his owne soule.

Then sayd Jonathas to Dauid: to morowe is þy fyrst day of fmoone. And thou shalt be intiled, bycause the place where þy wast wont to sit shalbe empyre. Therefore this daye thre dayes, come downe in anye wyse vnto þy place where þy dyddest hyde thy selfe, when þy businesse was in hand: cutt by þy stone Elel. And I will shote thre arrowes by þy one syde thereof, as though I shot the at a mark, & wyl sende a lad, & byd hym go seke þy arrowes. And if I say vnto þy lad: se the arrowes are on this syde þy: bring them, then come thou: for it is peace & no hurt, as sure as þy Lord lyueth. But if I saye vnto the lad: behold, þy arrowes are beyonde the, then go <sup>(in peace)</sup> for þy Lord hath sent the awaye. And as touchynge this which thou and I haue spoken: behold, þy Lord be betwene the & me for euer. And so Dauid byd hym selfe in the felde. And when þy new moone was come, the kynge sat hym downe to eat meate. And the kynge sat hym downe after the olde maner, in his seate by the wall. And Jonathas arose, and Abner sat by Dauids syde, & Dauids place was empty. Reuerthelesse, Dauid sayde norþyng at all that daye. For he thought some thyng hath chaunced him, þy he is not cleene. But on the morowe which was the second day of the newe moone, it happened, that Dauids place was empyre agayne. And Dauid sayde vnto Jonathas his sonne: wherefore comest thou not to meate, neyther yester daye nor todaye? And Jonathas answered vnto Dauid. Dauid asked licence of me to go to Bethlehe, for he sayd: let me go, I praye the. for our kynrede doth hold an offering i þy cite, & my brother hath sent for me. And therefore I haue sold fauour in thyne eyes: let me go, & se my brethren. This is the cause that he cometh not vnto the kinges table. Then was Dauid angrye with Jonathas, and sayd vnto him: Thou wyched rebell, do not I knowe, that thou hast cholen the side of Itai vnto thyne owne rebuke and vnto the rebuke & shame of thy mother? For as longe as the sonne of Itai lyueth vpon the earth, thou shalt not be

10. 10.11.11 10.11.11



And he said, woe is me, for he is schylder of death.

And Jonathan answered unto Saul his father, and said: what hath he done? And Saul layde by a spear to hit him, wherby Jonathan was well that it was betwixt determined of his father to slaye Dauid: And so Jonathan arose from his table in a great anger, and byd eate no meat at the seconde tyme of the moneth, for he was sayd for Dauid, because his father had done him shame. On the next morning Jonathan went out into the feild, at the tyme appoynted with Dauid, & a yngle lad with hym. And he sayd vnto his boy: runne, and seke out myne arrowes which I shot, and as a boy can he shot an arrowe beyond him. And when the lad was come to the place, wher Jonathan had shotte the arrowe, Jonathan cryed after the lad, and sayd: Is not the arrowe beyonde the? And Jonathan cryed after the lad agayne make speede, and stand not sty. And Jonathan lad gathered vp the arrowes, and came to his master. But the lad wist nothing of the matter. Onely Jonathan and Dauid wist it. And Jonathan gaue his weapons vnto the lad that was with him, and sayd vnto him: go & carrye them to the towne. And as soon as the lad was gone, Dauid arose out of a place that was towarde the south, and fell on his face to the ground and worshipped the tymes. And they kyssed ei ther other, and wept together so longe, tyl Dauid crept in weeping. And Jonathan sayde to Dauid: go in peace. And the thynges which we haue sworn both of vs in the name of the Lord saying: the Lord be betwene the & me, & betwene thy seed & myne, let the Lord be for cure. And he arose & departed. And Jonathan wet it to town.

### The xxi Chapter.

Dauid fled into Achish the philistine, and dwelt with him. Achish was wroth with him, because he was a hebrewe. Achish was wroth with him, because he was a hebrewe.

**W**hen came Dauid to Achish, to Achish the philistine. And Achish was wroth with him, because he was a hebrewe. And Achish was wroth with him, because he was a hebrewe. And Achish was wroth with him, because he was a hebrewe.

1 Sam. 21. 10.

And the priest answered Dauid, and sayde: there is no chymen bread vnder myne hande, but here is halowed bread, of the poynges men haue kept them selues from vncleane thynges, especially women. Dauid answered the priest, and sayd vnto hym: of a truthe women hath ben locked vp from vs about the dayes when I came out, and the vessels of the poynges men were holy. And he said: what is the way? And he said: how much more now? And he said: what is the way? And he said: how much more now?

1 Sam. 21. 11.

And he said: what is the way? And he said: how much more now?

And there was a man of the house of Saul, a certain man of the house of Saul, a certain man of the house of Saul.

And Dauid said vnto Achish: is not here under thyne hande cypher speare or swerde, for I haue neither brought my swerde nor my barrell with me, because the kynges busynesse requyred hath. And the priest said: the swerde of Goliath the philistine whom thou slewest in the valley of Elah, behold, it is here wrapped in a cloth beynde the Ephod. If thou wilt take that, take it: for there is none other saue that here. And Dauid sayd: there is none to that, giue it me.

And Dauid arose and fled the same daye fro the presence of Saul, and went to Achish the king of Geth. And the seruantes of Achish sayde of hym: is not this Dauid the kyng of the lande? And they not syng vnto hym in daunces, saying: Dauid hath slayne his thousande, and Dauid his ten thousande.

And Dauid put those wordes into his herte, and was loze afrayd of Achish the kyng of Geth. And he chaunged his speache before them, and sayned hym selfe mad in theyr handes, and scrabled on the doores of the gate, and let his spertle fall downe vpon his beard.

Then sayde Achish vnto his seruantes: Lo: yefe that this man is besyde hym selfe, wherfore then haue ye brought hym to me? haue I neede of mad men, that ye haue brought thys fellowe to playe the madde man in my presence? Shall he come into my houser?

### The xxii Chapter.

Dauid fled from Achish, and came to Gath. Achish was wroth with him, because he was a hebrewe. Achish was wroth with him, because he was a hebrewe.

**D**auid therfore departed thence, and escaped, and came vnto the cane Odollaim. When his brethren also and all his fathers house herde it, they went downe thither to hym. And they gathered vnto hym all me & were in charyce & det, & troubled in theyr myndes, and he became a captayne ouer them.

And there were with him vpon a foure hundred men. And Dauid went thence to Gath in the lande of Moab: and sayd vnto the kyng of Moab: Let my father and my mother (I praye the) come forthe vnto you, tyl I knowe what God will do for me. And he brought the before the kyng of Moab. And they dwelt with hym all the while that Dauid kept him selfe in hold. And the prophet Gad sayd vnto Dauid: abyde not in hold, but depart and go into the lande of Iuda. Then Dauid departed and came into the forest of Hareth. And Saul herde that Dauid was come abode, and also the me that were with him. And Saul sat in Gibeon vnder a tree in Rama, hauing his speare in his hande, and all his men stode about him. And Saul sayd vnto his seruantes that stode about hym: heare I praye you, ye sonnes of Beniamin: why the sonne of Iudah giue eury one of you felde, and bynyardes &

make you all captaynes over thousandes, and  
 and I have also conspyred a-  
 gaynst me, and there is none that telleth it me  
 in myne eare. And where as my sonne hath  
 made a bond wryth the son of Isai, there is none  
 of you that mourneth for me, as I have it in  
 myne eare: beholde, my son hath spured my  
 servaunt to lye awaye against me this same day.

Then answered Doeg the Edomite which  
 also stode by the servauntes of Saul, and sayde:  
 I sawe the sonne of Isai when he came to He-  
 to Abimelech the sonne of Abitob, which asked  
 counsaile of the Lorde for hym, and gave hym  
 bytacles, and the swerde of Goliath the Phil-  
 istine also. Then the kyng sent and called for a  
 dimelch the prest the sonne of Abitob, and all  
 his fathers house, that is to saye: the prestes  
 that were in He.

And they came all to the kyng. And Saul  
 sayde: heare now thou sonne of Abitob. He an-  
 swered: here I am my lorde. And Saul sayd vn-  
 to him: why haue ye conspyred agaynst me, thou  
 and the son of Isai: in that thou hast gyven him  
 bytacle, & a swerde, and hast asked counsaile of  
 God for hym, that he shoulde aryse agaynst me,  
 and lye a wayte for me this day? Abimelech an-  
 swered the kyng, and sayd: who is so fapthfull  
 amonge al thy servauntes as David, and ther-  
 to the kynges sonne in lawe, & gorth at thy bid-  
 dyng, and is had in honour in thyne house: haue  
 I this day fyrst begon to aske counsaile at God  
 for him: That he shoulde be far fro me (if I had knowe it)  
 let not the kyng put suche a thyng vnto his ser-  
 uant, in all the house of my father. For thy ser-  
 uant knewe nothyng of all this, ept he lesse,  
 or moze. The kyng sayde: thou shalt surely dye  
 Abimelech, thou and all thy fathers house. And  
 the kyng sayde vnto the foeremen that stode a-  
 boute hym: tourne, and slaye the prestes of the  
 Lorde, both because they hand is with David,  
 and because they lye we when David fled, and  
 shewed it not to me. But the servauntes of the  
 kyng wolde not moue they handes to fall vpo  
 the prestes of the Lorde.

And the kyng sayde to Doeg: tourne thou,  
 and fall vpon the prestes. And Doeg the Ed-  
 omite tournd, and ranne vpon the prestes, and  
 slue that same daye four score and fyue person-  
 nes that had weare a linnen Ephod. And He-  
 the cytie of the prestes smote he with the edge  
 of the swerde, bothe men and women, chyliden  
 and suckylnges, oren, asses, and shepe.

And one of the sonnes of Abimelech the sonne  
 of Abitob (named Abiathar) escaped and fledde  
 to David. And Abiathar shewed David, howe  
 that Saul had slayne the Lordes prestes. And  
 David sayd vnto Abiathar: I wyl it the same  
 daye, when Doeg the Edomite was there, that  
 he wolde tell Saul.

And I am cause of the death of all the sou-  
 les of thy fathers house. I byd thee wryth me,  
 and feare not. For yf anye man seeke my soule,  
 he shall seeke the kyng also, wryth me thou shalt be  
 in safegarde.

The xxiii. Chapter.

David fled into the wilderness of ziph.



Then they tolde David, saying: Be  
 hold, the Philistines fight agaynst  
 Heilah, and spoyle & burne. Ther-  
 fore David asked the Lorde ad-  
 uyer, sayinge, Shall I go and smyte  
 the Philistines? And the Lorde answered vnto  
 David: goo and smyte the Philistines, and saue  
 Heilah. And Davids men that were wryth hym  
 sayd vnto hym: se, we be astrayed here in Iuda:  
 howe moche more then yf we come to Heilah a-  
 gaynst the host of the Philistines: Then Da-  
 uid asked the Lorde agayne.

And the Lorde answered hym, and sayde:  
 Arise, and go downe to Heila, for I wyl deli-  
 uer the Philistines into thyne hande.

And so David and his men went to Heilah, &  
 foughte with the Philistines, and broue awaye  
 they cattel, and smote the with a great slaugh-  
 ter. And so David laued the euhabitours of Hei-  
 la. And it chaunced wth Abiathar the sonne of  
 Abimelech fledde to David to Heila, that he  
 brought an Ephod wryth hym in his hande.

And it was told Saul that David was come  
 to Heila. And Saul sayde: God hath deliuered  
 hym into myne hande. For he is shut in nowe, &  
 he is come into a towne that hath gates & bar-  
 res. And Saul called all the people together,  
 to warre, for to goo downe to Heila, and to be-  
 siege David and his men. And David hauyng  
 knowledge that Saul ymagyned myschete a-  
 gainst him, said to Abiathar the prest. \* Arise  
 the Ephod. Then sayd David: O Lord God of  
 Israel, thy seruant hath herd, that Saul is a-  
 bout to come agaynst Heila to destroye the cy-  
 tie for my sake: wyl the ml of Heila deliuer me  
 into his hande? And wyl Saul come downe, as  
 thy seruant hath hearde saye? O Lorde God of  
 Israel, tel thy seruant. And the Lorde sayd: he  
 wyl come downe. Then sayd David: wyl the  
 men of Heila deliuer me and the men, that are  
 wryth me into the hande of Saul? and the Lorde  
 sayde: they wyl betraye you.

Then David and his men, which were vpon  
 a lyce hundred arose, and departed out of Heila  
 and wente whither they coude. And it was  
 tolde Saul, that David was fled from Heila,  
 and he let the iouneye alone. David abode in  
 wilderness in stronge holdes, and remayned in  
 a moystayne in wilderness of ziph. And Saul  
 soughte him every daye, but God deliuered hym  
 not into his hand. And David sawe that Saul  
 was come out to seke his lyfe. And David was  
 in the wilderness of ziph in a cheker. And Jo-

D. v. nathas



LONG BEACH  
FIELD

And Saul sought him at one of his wells to David into the thickets, and comforted his hande in Goliath, & sayde unto hym: feare not, for the hande of Goliath my father shall not fynde thee, and thou shalt be hunte over Iherusalem: & I must be next unto the King. And both Saul and my father weeped. \* And they made a bonde both of them to the King before the Lord. And David sayed: I will be in the thicket, and Jonathan went to his home. Then came the lightnes to Saul to Gibeon, sayinge: both not David hyde hym selfe faste by night through boldnes, in a thicket that is by the hyll of Machila, on the righte syde of the wilderness? Howe therfore hynges, thou mayest come downe accordyng to all the luste of thy soule: come downe, and onre part shall be to deliuer him into the hynges hand. And Saul sayd: Blessed are ye in the Lord: for ye haue compassion on me. So, I pray you, and ordeyne the matter wel, knowe and se his haunt, where his fote hath ben, and who hath sene him there, for it is tolde me: he is very subtile, and wothet craftely. Se therfore, & knowe all the lurking places where he hydeth hym selfe, and come ye agayne to me with the certenite, & I will go w pou. And if he be in the land, I will searche hym out thorowout all the thousandes of Iuda.

**B**ut David and his me were in the wilderness of Gaon, in the playne that is on the ryght hand of Ierusalem. Saul also and his men were so feke and they tolde David. Wherefore he went vnto a rocke, and abode in the wilderness of Gaon. And when Saul hearde that, he folowed after David in the wilderness of Gaon. And Saul and his men went on the one syde of the mountayne, and David and his me on the other syde. And David toke thought, how to get fro Saul. For Saul and hys men compassed David and his men, rounde about, to take them. But there came a messenger to Saul, saying: haste thee: and come: for the Philistines are come into the land. Wherefore Saul retourned from persecutinge David, and went agaynst the Philistines. And therefore is it, that they called the place: the rock of deuision. And David went thence, and dwelt in stronge holdes at Engaddi.

## The xxxiii. Chapter.

David flyeth unto Gath, and thither by death hymn in  
a case. Saul cometh in thither to do his easement.

**W**hen Saul was come agayne from so low nge after the Philistines, it fortuned that there were which told him saying: behold, David is in the wyl-berne of Engaddi. Thā Saul toke thre thou- sande chosen men out of all Israel, and went to seeke David and his mf in the beryth of the ro- ckes, where wyld geotes remayne.

And he came to the flockes of sheepe in the way  
And David went into a cave to cover his feet.  
And David and his men remayned in þe inward  
partes of the cave.

25 And the men of David sayd vnto him: se, the day is come, of which the Lorde sayd vnto the: Schoide, I will deliuer thine enemyen into thine hand, and thou shalt do to hym as it shall

some good in thy sight. Then David arose and  
 cut of a lappe of Shauls garment private. And  
 immediately Shauls heart was sore torn because he  
 had cut of a lap of Shauls garment. And he laye  
 downe betweene : The Lord kept me from doinge  
 this thinge unto my master the Lordes anoy-  
 nion. So laye my hands vpon him, saying he is the  
 anointed of the Lord. *¶* (So as we see as the Kinge  
 doth, so the Kinge doth here, in except hee have come, as if  
 he would haue to haue and p'fectly the Lord be mercifull vnto  
 vs, that we haue not more doubt than the Lordes anoynted.)  
 And he David kept of his seruantes with these  
 wordes, and suffered them not to arise agaynst  
 Dauid.

But Saul rose vp out of the caue, and went  
awaye: Dauid also arose, and wente out of the  
caue, and cryed after Saul, saying: O y Lord  
hynge. And when Saul looked behynde hym,  
Dauid stouped to the erth, and bowed hym selfe  
and said to Saul: wherfore gyuest thou an eare  
to mens woordes that saye: Dauid seeketh euill  
agaynst the? Behold, this daye thyne eyes hath  
sene, how that the Lord hath deliuered the this  
day into myne hande in the caue. And some bad  
me kyll the, but I had compassyon on the, and  
sayde: I wyll not laye myne handes on my mas-  
ter, for he is the Lordes annointed. And more-  
ouer my father: beholde, and se yet the lappet  
of thy garment in my hande, in as moche as I kyl-  
led the not, when I cut of the lap of thy garment.  
Vnderstande therfore and se, that there is nei-  
ther euill nor wyckednesse in me, and y I haue  
not spynned agaynst the. And yet thou hunttest  
after my soule to take it. The Lord be iudge be-  
twene the and me, and the Lord auenge me of  
the. But myne hande be not vpon the. Accor-  
dyng as the olde prouerbe sayth: wyckednesse  
proctadeth from the wycked. But myne hande  
be not vpon the. After whome is the kynge of  
Israel come out? And whome dost thou more  
persecutib; after a deed dogge, and after a lyer?  
The Lord be Judge, and Judge betwene the  
and me, and se, and plete my cause, and auenge  
me of thyne hande.

When Dauid had made an ende of speaking these wordes to Saul, Saul sayd: \*is this thy voice my sonne Dauid: and Saul lyfte vphys voyce, and wepte, and sayde to Dauid: thou art right ouer then I, for thou hast rewarded me with good, wher as I haue rewarded the with euyl. And thou hast reuened this day, how that thou hast dealt longynge with me, forasmuche as when the Lorde had locked me in thynne handes, thou kylledst me not. For who shall synde his enemy, and let hym depart into a good way. Wherefoze the Lorde reward the with good for that thou hast done vnto me this day. And now beholde, I wot well that thou shalt be kynge, and that the kyngdom of Israel shalbe stablished in thynne hande.

Swear now therefore vnto me by the Lord  
that thou shalt not destroy my seede after me,  
and that thou shalt not put my name out of my  
fathers house. And Dauid swear vnto Saul:  
and Saul went home. But Dauid and his men  
gat them by vnto an holbe.

Chapter.  
 Chapter. xxi.  
 Chapter. xxi.



And Samuel dyed, and all the  
 Israelites gathered together,  
 and lamented hym, and buried  
 him in his owne hoole at Ramah.  
 And David arose, and gat hym  
 to the wyldernesse of Iherusalem.

ther was a man in Gath whose possellid was  
 in Carmel, and the man was exceeding mighty  
 & had thre thousand shepe, & a thousand gootes  
 And he was therynge his shepe in Carmel.

The name of the man was Abai, and the  
 name of his wyfe was Abigail, and he was a  
 woman of spinguler wysedome, and beautiful.  
 But the man was churlysh, and of greude con-  
 ditions, and was of the kynred of Caleb. And  
 David herd in the wyldernesse & Abai did ther  
 bys shepe. And David sent oute ten ponge men  
 and said vnto them: Set you vp to Carmel and  
 go to Abai, and grete him in my name. And  
 thus shal ye saye: peace be to the, peace be to thy  
 house, and peace be vnto all that thou hast. Be-  
 holde, I haue herde saye, that thou hast threces  
 Now thy sheperdes were with vs (in the wild-  
 ernesse,) and we dyd them no spytte, neither was  
 there ought (of the shepe) mysfynge vnto them al  
 the whyle they were in Carmel: aske thy laddes  
 and they wyl shewe f. wherfore let these pong  
 men fynde fauour in thyne eyes (for we come in  
 a good season) and gyue I praye the, what so  
 euer commeth to thyne hande vnto thy seruau-  
 tes, and to thy sonne David.

And when Dauid's ponge men came, they  
 tolde Abai al those wordes in the name of Da-  
 uid, & then helde they: peace. And Abai answe-  
 red Dauid's seruantes, & sayd: what is Dauid?  
 and what is the sonne of Isai? there is plente  
 of seruantes now a dayes, that breake away  
 euery mā from his master. Abai I then saide my  
 byerd, my water & my fleshe that I haue spylled  
 for my thersers, & gyue it vnto me whom I wot  
 not whence they be? And so Dauid's seruantes  
 turned they: way, and went agayne, and came  
 and tolde hym all those thynges. And David  
 sayd vnto his men: gyde euery man his swerde  
 about him. And they girded euery mā his swerd  
 aboute hym: and David was gyrded with his  
 swerde. And there folowed David vpo a foure  
 hundred men, and two hundred abode by the  
 kuffe. But one of the laddes tolde Abigail A-  
 bai's wyfe, sayinge: Beholde, David sent mes-  
 sengers vnto our master out of the wyldernesse  
 to salute hym, and he rayled on them. And yet f  
 men are very good vnto vs, and dyd vs no dis-  
 pleasure, myther mylled we any thyng as lode  
 as we were conuersaunte with them, when we  
 were in the feildes. They were a wall of defence  
 vnto vs both by nyght and daye, all the whyle  
 we were with them hepyng shepe: Nowe ther-  
 fore take hede, and se what thou hast to doo, for  
 there is an occasion of euill gyuen agaynst our  
 master and al his housholde, leing he is a sonne  
 of Belial vngacious to speake to. Then Abi

gail made haste, and toke two hundred lozes, &  
 two bottles of wyne, and fyue shepe reby dye f-  
 sed, and fyue measures of puffed corn, and an  
 hundred clustres of capynges, and two hundred  
 weight of spages, and laded them on asses, and  
 sayd vnto her ponge men: go ye before me. Be-  
 holde, I come after you. But she tolde her hus-  
 bande Abai nothyng therof. And as she rode  
 on her asse, she came pryncipe downe the syde of  
 the hyl, and beholde, David and his men came  
 downe agaynst her, and she met them.

And David sayde: in wayne haue I kepte all  
 that this felowe hath in the wyldernesse, so that  
 nought was mylled of all that perterneyd vnto  
 hym. And he hath quit me euyl for good. So  
 lo do God vnto the enemyes of David, if I leue  
 of all that perterneyd to hym, by the dawnyng  
 of the daye, any thyng that ysseth agaynst the  
 wal. And when Abigail saw David, she fasted  
 and lyghted of her asse, and fel before David on  
 her face, & bowed her selfe to the grounde, & fell  
 at his fete, and sayd: Let this vngappye dede be  
 counted myne, my lord, & let thyne hadmayde  
 speake in thyne audience, and heare the word of  
 thyne handmayde. Let not my lord (the knyght)  
 regarde this vnhypstie man Abai: for as his  
 name is, so is he: Abai is his name, and folpis  
 with hym. But I thyne handmayde sawe n ot  
 the ponge men of my lord whom thou sentest.  
 Now therfore my lord, as sure as the Lord ly-  
 ueth, & as thy soule lyueth, the Lord hath with-  
 holden the from coming to shede blood, & with-  
 drawe thou thyne hand from bloodshed. Nowe  
 I praye God, that thyne enemies & they that in-  
 tende to do my lord euill, maye be as Abai.  
 And now this is the blessing which thyne had-  
 mayde hath brought vnto my lord, & let it be gy-  
 uen vnto the pongemen, that folowe my lord.  
 Forgyue the trespasses of thyne handmayde, for  
 the Lord wyll make my lord a sure house, by-  
 cause my lord fighteth the battayles of f Lord  
 and there coude none euill be founde in the, in  
 all the dayes. And yf any man ryse to persecute  
 the, and to seke thy soule, the soule of my lord  
 shalbe bounde as in the bondell of the lyuyng &  
 the Lord thy God. And the soules of thyne ene-  
 myes shal God cast out, out as out of the mydle  
 of a syng. And when the Lord shal haue done  
 to my lord al the good y he hath promysed the,  
 and shal haue made the ruler ouer Israel: then  
 shall it be no decaye vnto the, nor discouraige of  
 herte vnto my lord, that thou hast not shadde  
 blood causeid, nor auenged thy selfe.

But when the Lord shal haue dealt wel w  
 my lord, then thyne on thyne handmayde.  
 And David said to Abigail blessed be the Lord  
 God of Israel, whych sent the this daye to mete  
 me. Blessed is thy sayinge, and blessed arte  
 thou, whiche hast kept me this daye from com-  
 myng to shed blood, and from auengyng my  
 selfe with myne owne hande. For in very dede,  
 as sure as the Lord God of Israel liueth, which  
 hath kept me backe from hurtyng the, excepte  
 thou haddest fasted and met me, thynkest thou,  
 there had ben left vnto Abai by the dawnyng  
 of the



of the daye, and hee agaynst the wall: And so David receyved her hand that which she had brought hym, and sayde to her: goo vp in peace to thine house. Beholde, I haue heard thy voyce and haue accepted thy person.

**E** And Abigail came to Nabal: and beholde he helde a feast in his house, lyke the feast of a king and Nabals hert was merry wythin hym, for he was very drunken. Wherefore she tolde hym nothyng, neyther lesse nor moze, vntyll the morowe daye. But in the morning whē the wyne was goone out of Nabal, his wyfe tolde hym those wordes, and his herte dyed wythin hym, & he became as a stone. And vpon a ten dayes after, the Lorde smote Nabal, that he dyed. And when Dauid hearde, that Nabal was dead, he sayd: Blessed be the Lorde that hath iudged the cause of my rebuke of the hande of Nabal, and hath kepte his seruaunt from euill, and hath recompensed the wickednes of Nabal, vpon his owne heed. And Dauid sente to comune wyth Abigail: to thinke to take her to his wyfe. And when the seruantes of Dauid were come to Abigail to Carmel they spake vnto her saying: Dauid sent vs to the, to take y<sup>e</sup> to his wyfe. And she arose, & bowed her selfe on her face to the earth, and sayd: beholde, let thy hande mayde be a seruait, to wash y<sup>e</sup> feet of the seruantes of my lord. And Abigail hastened, and arose, and gat her vp vpon an asse, wyth fyue damels of hers, that went at her feet, and she went after the messengers of Dauid, and became his wyfe. Dauid also toke Abinoa of Jezrael, and they were both his wyues. But Saul gaue Michol his daughter Dauids wyfe, to Phalti the sonne of Laish, whiche was of Gallim.

1. reg. iiii. c.

### The xxvi. Chapter.

*¶ Saul lieth in his tent, and Dauid taketh away his speare and a cruse of water that shode at his heed.*

1. reg. xxvi. a.

**T**he ziphites came vnto Saul to Gibeon, saying: Doth not Dauid hyde hym selfe in y<sup>e</sup> hill of Achila which is before Jeshimon? Saul arose, and wente downe to the wildernesse of ziph, hauing thre thousande choslen men of Israel wyth hym for to seke Dauid, in the wyldernesse of ziph. And Saul pitched in the hyl of Achila wher he lyeth before Jeshimon by the wayes syde: But Dauid dwelt in the wildernesse. And he sawe that Saul came after him into the wildernesse. Dauid therefore sent out spyes, and vnderstode, that Saul was come in very dede.

And Dauid arose & came to the place where Saul had pitched, and Dauid beheld the place where Saul laye, and Abner the sonne of Ner which was his chiefe captayne. Saul lay wythin, and the people & the hoost round about hym. Then answered Dauid, and spake to Abimelech the Iethite, and to Abisai the sonne of Neriab & brother to Ioab, sayinge: Who wyl go downe with me to Saul to the host? And Abisai sayde: I wyl go downe with the.

**25** And so Dauid and Abisai came downe to y<sup>e</sup> people by nyght. And beholde, Saul laye sleeping wythin the hoost, and his speare sticke in

the ground at his heed. But Abner and the people lay rounde about hym. Then said Abisai to Dauid, God hath deliuered thine enemye into thine hande this daye. Nowe therefore, let me smite hym ones with my speare to the erth, and I wyl not smyte hym the seconde tyme. And Dauid sayde to Abisai, destroye hym not. For wher can I laye my hande on the Lordes annointed, and be gyttlesse? And Dauid sayde further moze: as sure as the Lorde lyueth: y<sup>e</sup> Lorde shall smyte hym or bys daye shall come to dye: or he shall descende into battayle, and there perishe.

**C** The Lorde kepe me from laying myne hand vpon y<sup>e</sup> Lordes annointed. But take thou nowe the speare that is at his heed, & the cruse of water, & let vs go. And so Dauid toke the speare & the cruse of water from Sauls heed, & they gat them awaye, and noman sawe it, or marked it, or awaked. For they were all a slepe, bycause y<sup>e</sup> Lorde had sent a dead slepe vpon them. Then Dauid went ouer into the other syde, and stode on the toppes of an hyl a far of (a great space being betwene them) and Dauid cried to the people, and to Abner the sonne of Ner, saying: hearest thou not Abner? Abner answered and said: What arte thou that cryest to the kyng? And Dauid sayd to Abner: art not thou a mai<sup>r</sup>? & who is lyke the in Israel? Wherefore then hast thou not kepte the lord the kyng? For there came one of the folke in to destroye the kyng the lord. It is not good that y<sup>e</sup> hast done. As truly as y<sup>e</sup> lord lyueth, y<sup>e</sup> are worthy to dye, bycause ye haue not kepte poure master the Lordes annointed. And nowe se where the kynges speare is, & the cruse of water that was at his heed.

**D** And Saul knewe Dauids voyce, and sayde: \* is this thy voyce my sonne Dauid? & Dauid sayd: it is my voyce, my lord, O kyng. And he sayd: wherefore doth my lord thus persecute his seruait? for what haue I done? or what euill is in myne hande? Nowe therefore let my lord the kyng heare the wordes of his seruait. Yf the Lorde haue styred the vpagaynst me, let him smite the sauour of a sacrifice. But and yf they be the chyldren of men, cursed be they before the Lorde. For they haue cast me out this daye fro abidinge in the inheritaunce of the Lord, saying: denie and go serue other goddes. Nowe therefore let not my blood fall to the earth before y<sup>e</sup> face of the Lord. For the kyng of Israel is come out to hunt a flye, as when one doth hunt a partridge in the mountaynes. Then sayde Saul: I haue synned: come agayne my sonne Dauid, for I wyl do the nomoze harme, bycause my soule was precious in thine eyes this daye. Behold, I haue played the foole, & haue erred exceedingly. And Dauid answered, and sayde: Beholde the kynges speare, let one of y<sup>e</sup> pongmen come out and let it. The Lorde rewarde euery man accordinge to his ryghteousnesse and sayd: for the Lorde deliuered the in to my handes this daye, but I wolde not laye myne hande vpon y<sup>e</sup> Lordes annointed. And beholde, lyke as thy lyfe was moche set by thys daye in myne eyes: so be my lyfe set by in the eyes of the Lord, that he deliuer me

Instruct me oute of all tribulation: Then Saul sayde to David: Blessed art thou my sonne David for thou shalt be a doct, and p[re]dicator.

And so David went his way, and Saul returned to his place agayne.

The xxvii. Chapter.

David fleeth to Achis king of Geth.

**A**D David sayd in his heart: I shall prey one daye or other, by the hande of Saul. Therefore is there nothing better for me then to flee and save my selfe, in the land of the Philistines, and Saul shall cease, and seke me no more in all the coastes of Israel, and so shall I escape oute of his hande.

And David arose, and he and the syre hundred men that were with hym went unto Achis the sonne of Maach, kyng of Geth. And David dwelt with Achis at Geth, both he and his men every man with his household, and David with his two wyues: Abinoam the Jerazielite, and Abigail Nabals wyfe of Carmel.

And it was told Saul that David was fled to Geth, and he sought no more for hym. And David sayd unto Achis: If I have now found grace in thine eyes, let them give me a place in some towne in the feldes, & I may dwell there. For why shoulde thy servaunt dwell in the heed crite of the kyngdome with the? Then Achis gaue him ziklag that same day, for which cause ziklag preteyneth unto the kynges of Juda vnto this day. And the tyme that David dwelt in the countrey of the Philistines, was four monethes and certayne dayes. And David and his men went vp, and ranne vpon the Getherites, & Getherites and the Amalekites: For those nations were from the begynning the inhabitours of the land, as men go to Sur, vnto the land of Egypt. And David smote the land, and left neither man nor woman alpye, and droue away the shepe, the oxen, the asses, camels, and cloedres, and returned & came to Achis. And Achis sayd where haue ye bene a conynge this daye? And David answered: Towarde the south of Juda, and towarde the south of the Jerazielites, & towarde the southe of the Kenites. And David saved neither ma nor woman alpye, nor suffered them to come to Geth, for feare (sayeth he) lest they shulde tel on vs, saying: so dyd David and so wyl be his maner al the while he dwelleth in the countrey of the Philistines. And Achis beleued David, saying: he abhorreth his people of Israel, & therefore he shalbe my servaunt for ever.

The xxviii. Chapter.

The Philistines must waite agaynst Saul wher he shal come after an encounter.

**A**ND it chaunced in those dayes, & the Philistines gathered theyr host together to war, to fygde with Israel. And Achis sayd to David: Be sure, thou shalt go out with me to the battayle, thou and the men that are with the. And David said to Achis: then thou shalt knowe what thy servaunt can do. And Achis sayde agayne to David: Then I wyl make the keeper of my bed for ever. \* Samuel was then dead, and all Israel

had lamented hym, and buried hym in Ramath Bethlamech. \* And Saul had put the womē that had spyed of David, & the sushlapers of his house, and the Philistines gathered together, and pitched in Beethleham: And Saul gathered all Israel together, and they pitched in Gilboa: And when Saul sawe the hoste of the Philistines, he was afrayed, and his heart was soze astonped. And when Saul asked counsel of the Lord, the Lord answered hym not, neither by dreames nor by Urim, nor yet by prophets. Then sayd Saul unto his servautes: seke me a woman that hath a spirite of prophecie, that I may go to her, & aske of her. And his servautes sayd to hym: Behold, there is a woman that hath a spirite of prophecie at Endor.

And Saul chaunged hym selfe, and put on other rayment, and then went he and two women with him, and they came to the womā by night. And he sayd: prophecie vnto me by the spirite, and bynge me hym vpon whom I shall name vnto the. And the womā sayd vnto hym: Behold, thou knowest what Saul hath doone, howe he hath destroyed the women that had prophecyinge spirites, & the sozcerers out of the lande. Wherefore then sekest thou an occasion agaynst my soule, that he may kil me? And Saul ware to her by the Lord, saying: As surely as I lord lyueth, there shal no harme chaunce the for this thyng. Then sayd the womā: whome shal I set vpon to the? he answered: Bynge me vpon Samuel. Whē the womā sawe Samuel, she cryed with a loude voyce, and spake to Saul: saying why hast thou dispyed me: for thou art Saul. And the kyng sayde vnto her: be not afrayed. What seekest thou? The womā sayd vnto Saul: I se goddes ascenbyuge vpon out of the earth. He sayde vnto her agayne: what fasson is he of? She answered, there cometh vpon an olde man w a mantel vpon hym. And Saul perceyued that it was Samuel, & he couped with his face to the ground, and bowed hym selfe. And Samuel sayd to Saul: why hast thou dispyed me, to make me be brought vpon? Saul answered: I am soze encombed. For the Philistines make war agaynst me, & God is departed from me, and answereth me no more, neyther by prophetes neyther by dreames. And therefore I haue called the, that thou mayest tell me what I shal do. Then sayd Samuel: Wherefore dost thou aske of me, whyle the Lord is gone fro the, and is become thine enemy? Truly the Lord hath done for hym selfe, euen as he spake by my hande. \* For the Lord hath rent the kyngdome out of thine hande, & gyven it thy neyghbour David. By cause thou obeydest not the voyce of the Lord, nor executedst his searce wrath vpon the Amalekites, therefore hath the Lord done this vnto the this daye. And moreover the Lord wyl deliuer Israel wth the into the handes of the Philistines. \* To morowe shalt thou and thy sonnes be with me, and the Lord shal gyue the hoste of Israel into the handes of the Philistines. Then Saul fell streyght waye flat on the earth as long as he was, and was soze a dead by cause

1. Sol. xxi.

1. Sol. xxi.

1. Sol. xxi.



bycause of the wordes of Samuel:

**D** And there was no strength in hym, for he had eaten no bread all the daye and the nyght before. And the woman came unto Saul, & saide that he was sore troubled, and sayde unto hym: See thyne hande mayde hath obeyed thy wyll, and \* haue put my soule in myne hande, & haue berthened vnto the wordes which thou saydest vnto me: Nowe therefore hearken thou also vnto the voyce of thyne handmaide, and let me set a messell of bread before the, that thou mayest rate and get the strength, and then goo on thy iourney. he refused and sayde: I wyl not eate. But his seruantes and the woman together compelled hym, and he hearkened vnto theyr voyce. And so he arose from the earth, and late hym on a bedde. The woman had a fat calfe in the house, and she hasted, and kyll'd it, & tooke flour and kneaded it, and dyd bake sweete cakes therof, and brought them before Saul and before his seruantes. And when they had eaten, they sode vp, and went awaye the same nyght

**¶ The xxxiij Chapter.**

David goeth with hyngs Achis to fight agaynst Saul.

**A** The Philistynes were gathered together with all theyr armyes vnto Aphek: And the Israelites pitched in Ain, whiche is in Ierusalem. And the lordes of the Philistynes went forth with the hundreds and thousandes. But David and his men came behinde with Achis. Then sayde the lordes of the Philistynes: what are ponder Helizur: Achis sayd vnto the lordes of the Philistynes: Is not this David the seruante of Saul the kyng of Israel, whiche hath ben with me these dayes or yeres? I haue founde no fault in hym, syns he fled vnto me vnto this daye. And the lordes of the Philistynes were wroth with hym, and sayde vnto hym:

**B** Make this fellowe returne, that he maye go agayne to his place whiche thou hast appoynted hym, and let hym not go downe with vs to battayle, lest in the battayle he be an aduersarye to vs. **A** wherewith coude he better obtayne the fauoure of his master, then with the heades of these men? Is not this David, to whome they large in daunce? \* Saul slur his thousand, and David his ten thousande? Then Achis called

1 Sam. xlii. 1. 2.

**C** David, and sayd vnto hym: As sure as I Lyue, thou hast ben honest & good in my sight, when thou wentest oute and in with me, in the doost, neyther haue I founde euill with the syns thou comest to me vnto this daye, neuertheless the lordes of the Philistynes fauoure the not. Wherfore nowe retourne, and go in peace, that thou displease not the lordes of the Philistynes. And David sayd vnto Achis: And what haue I done? what hast thou founde in thy seruant as long as I haue bene with the vnto this day that I maye not go fight agaynst the enemies of my lord the kyng?

**D** Achis answered, and sayd to David: I knowe that thou art good, and art in my sight, as an

Angel of God. And David sayd: Let hym not go vnto battayle. Wherfore nowe, tyme is comen in the morninge: I wyl the master seruantes that are comen to the: and wyl he be up earlye (as soon as ye haue lycht) departe. And so David and his men rose up earlye to departe in the morninge, and to retourne into the lande of the Philistynes. And the Philistynes wente vnto Ierusalem.

**¶ The xxxiij Chapter.**

David returneth from hyngs Achis, syneth zikleg his son.

**W**hen David and his men were come to zikleg the thyrde daye, the Amalechites had rushed in vpon the south, and vpon zikleg, and had smytten zikleg, and burnte it with fyre, and had taken the women (that were therein) prisoners, both small and great: but slue not a man, saue carped them with them, and wente theyr wayes. So David and his men came to the cytie: and beholde, it was burnte with fyre, and theyr wyues, theyr sonnes and theyr daughters were carryed awaye. Then David and the people that was with hym, lyfte vp theyr voyces and wept, vntill they could wepe no more. And Davids two wyues were taken prisoners also: Ahimelech the Iezrabelite, & Abigail the wyfe of Nabal of Carmelite. And David was in a thren he comblaunt: for the people entred to stone hym, bycause the hartes of al the people were vexed for theyr sonnes & theyr daughters.

**B**ut David toke a good courage to hym in the Loyde his God, and \* sayd to a biathar the prieste Abimelech his sonne: I praye the byynge me the Ephod. And Abimelech brought the Ephod to David. And David asked counsaile at the Loyde, sayinge: Shall I folowe after this companye, and shall I ouertake them? And he answered hym: folowe, for thou shalt ouertake them, and recouer the praye.

**S**o David and the fyve hundred men that were with hym, wente, and came to the cytie Besor, wher a parte of them abode. But David and foure hundred men folow'd: For two hundred abode behynde, beyng to weye to go ouer the ryuer Besor. And they founde an Egyptian in the feilde, and brought hym to David, \* and gaue hym breade to eate, and water to drynke, and gaue hym a fewe synges, and two clusters of reysynges. And when he had eaten his synges came agayne to hym: for he had eate no bread, nor drynke anye water in the dayes, and the nyghtes. And David sayd vnto hym: To whom belongeth thou? whence art thou? he sayde: I am a ponge man of Egypte, and seruant to an Amalechite and my master le. t me behynde, bycause it is the dayes agene that I fell byche: we came aroynge vpon the south of Chetus, and agaynst Iuda, and towards the south of Calch. And we burne zikleg with fyre. And David sayde to hym: canst thou byynge me to this companye? And he sayde: I wote vnto me by

me by God, that then wylt neyther hylme, nor deliuer me into the handes of my maister, and I wyl bypunge the to the compaigne. And when he had brought him thither, beholde, they lay scattered abrode vpon the earth, eatynge and drynkyng, & dauncyng, bycause of the plenteous & great praye they had carped away out of the land of the Philistines, and out of the land of Iuda.

And Dauid layed vpon them from the euen, vntill the twylyght on the mozowe: so that there escaped not a man of them, save foure hundred ponge men, whiche rode awaye vpon camels, and fledde. And Dauid recovered all that the Iudaehites had carped awaye, and Dauid rescued his two wyues: so that there was no person of them lackynge, small or greake, sonne or daughter, or of the spoyle of al that they had taken awaye: Dauid recovered them all agayne. And Dauid toke all the shepe, and the aren, and they dyaue them before his cartel, and said: this is Dauids praye. And Dauid came to the two hundred men that were to werpe for to followe Dauid, whome they had made also to abyde at the ryuer Besor. And they came to meete Dauid, and the people that were wyth hym. And when Dauid came to the people, he saluted the. Then answered al the wicked and the vnthriftes (of the men that wente wyth Dauid,) and sayde: bycause they went not wyth vs, therfore wyl we grue them none of the praye, that we haue recovered. But let euery man take his wife and his chyldren: Those let them carpe awaye and be walkynge.

Then sayde Dauid: ye shall not doo so (my brethren) wyth that wherby the Lorde hath gyuen vs, and hath preserved vs, and deliuered the compaigne that came agaynst vs, into oure handes. For who shoulde hearken vnto you in this matter? But as bys parte is that goeth downe and fygtheth, so shall bys parte be that taryeth by the skulke, that it may be parted alyke. And so from that day for ward was that made a statute and a lawe in Israel, vntill this daye. When Dauid therfore came to ziklag, he sente (of the praye) vnto the elders of Iuda, and to his frendes, sayinge: se there is a blessing for you, of the spoyle of the enemies of the Lorde he sent to them of Bethel: to them of south Ramoth: to the of Jathir: to them of Troer: to the of Sephamoth, to them of Esthema, to them of Rachel, to them of the cytie of Jerahmeel, to them of the cyties of the Kenytes: to the of Hozma, to them of Bosajan, to them of Achach, to them that are in Hebzon, and in al places where Dauid and bys men were wonte to haunte.

¶ The. cccij. Chapter.

¶ Saul byllent hym selfe, and his chyldren are slayne in the battayle.



he Philistines fought agaynst Israel, and the men of Israel fled awaye from the Philistines, and fell downe wounded in mount Gilboa. And the Philistines pleased soze vpon Saul and his sonne, and slue Jonathan, and Abinadab and Melchisua Sauls sonnes. And when the battayl wete soze agaynst Saul, the archers with bowes founde him, and he was soze afrayed of the archers. Then sayde Saul vnto his harnessbearer: drawe out thy sword, and thrust me thozowe therewith, lest the vncircumcised come and thrust me thozow and make a mockyng stocke of me. But his harnessbearer wolde not, for he was soze afrayed. And Saul toke a sword and fel vpon it. And when his harnessbearer sawe that Saul was deed, he fel lyke wyse vpon his swerde, and dyed wyth hym.

And so Saul dyed, and his thre sonnes, and bys harnessbearer, and all bys men, that same daye togyther.

And when the men of Israel that were on the other syde of the valleie, and they of the other syde Jordan herde that the men of Israel were put to flight, and that Saul and his sonnes were deed, they left the cyties, and ranne awaye: and the Philistines came and dwelte in them. On the mozowe when the Philistines were come, to spoyle them that were slayne, they founde Saul and his thre sonnes lying in mount Gilboa. And they cut of his heed, and strypped hym out of his harnesse, and sent into the lande of the Philistines on euery syde, that they shulde publish it in the temple of theyr ydols, and amonge the people, and they layed vp his harnesse in the house of Achis, but they hanged by his bodye on the wall of Bethsan. When the inhabytours of Jabes in Gilead

hearde thereof, what the Philistines hadde done to Saul, they arose (as many as were stronge men) and wet at night and toke the bodye of Saul, and the bodyes of his sonnes, from the wall of Bethsan, and came to Jabes, and burnt them there, and toke theyr bones & buried the vnder a tree at Jabes, and fasted seuen dayes.

¶ The ende of the fyrst booke of Samuel: other wyse called the fyrst of the Kynges.



# The seconde boke of

Samuel: wherby is called the second boke of the prophetes.

## The first Chapter.

The lamentation of David for Saul and Jonathan.



After the deth of Saul, wher David was returned fro the slaughter of the Amalekites, he had ben two dayes in yklegg. Behold, ther came a man the thirde day out of the host fro Saul, with his clothes rent, & earth upon his heed.

And wher he came to David, he fell to the earth, and did obey sauer. David said vnto him: wher comest thou? he said vnto hym: Out of the host of Israel I am escaped. And David said vnto hym: And what is chaunced? tell me. he sayde: the people is fled from the battayle, and manye of the people are ouerthrowen, and deed, and Saul and Jonathan his sonne are deed also.

And David sayde vnto the yonge man, that tolde hym these thynges: howe knowest thou that Saul and Jonathan his sonne be deed? The yonge man answered: I came by chaunce to mount Gilboa. And behold, Saul leane upon his speare. For the charrettes and charynges of horsemen folowed harde after him: And wher he looked backe he sawe me, and called me. And I answered: here am I. And he said vnto me: what art thou? I answered him: I am an Amalekite. he sayde vnto me agayne: Stande vpon me, and slaye me. For angurthe is come vpon me, though my lyfe be yet all in me. And so I stode vpon hym, and slewe hym, for I was sure that he coude not lyue, after that he had fallen. And I toke the crowne that was vpon his heed, and the byacclet that was on his arme and haue broughte them byther vnto my lord.

Then David toke holde on his clothes, and rent them and so dyd al the men that were with hym. And they mourned and wepte, and fasted vntill euen, for Saul and Jonathan his sonne, and for the people of the Lord, and for the house of Israel, because they were ouerthrowen with the swerde.

And David sayde vnto the yonge man that brought him these thynges: wher arte thou? And he answered: I am the sonne of an aleuunt an Amalekite. And David said vnto him: howe is it that thou wast not afrayed, to slaye thynne hande on the Lordes anoynted, to destroy him?

And David called one of his yonge men, & sayde Go to, and smite vpon hym. And he smote hym with the swerde. Then sayd David vnto hym: thy bloode be vpon thynne owne heed. For thynne owne mouth hath testified agaynst the, saying I haue slayne the Lordes anoynted.

And David mourned with this lamentation ouer Saul and ouer Jonathan his sonne, & bad teache the children of Israel the vse of the bowe. And beholde, it is wyrtten in the booke of the ryghteous. (And he sayd: Confyde, O Israel, these that be deed and wounded vpon the hye hylls.) O noble Israel the wounded are slayne vpon the hylls: Oh, howe are the myghtye ouerthrowen? Tell it not in Gath, nor publyshe it in the stretes of Bethalon: lest the daughters of the Philistines reioyse, and lest the daughters of the vncircumcised triumph. Ye mountaynes of Gilboa, vpon you be neyther dewe nor rayne, nor vpon the felles of offspringes. For there the shield of myghtie is cast downe: the shield of Saul, as though he had not ben anoynted with oyle. The bowe of Jonathan and the sword of Saul turned neuer backe agayne emptye, from the blood of the slayne, and fro the fat of the myghtye warriours.

Saul and Jonathan were louelye and pleasaunte in theyr lyues, and in theyr deathe they were not druyded. They were swifter then Eagles, and stronger then Lyons: ye daughters of Israel wepe ouer Saul, whiche clothed you in purple, with pleasures, and hanged ornamente of golde vpon your apparel. How were myghty slayne in battayle? Jonathan is deed on the hye hylls. Wo is me for the my brother Jonathan: werre kynde hast thou ben vnto me. Thy loue to me was wondrefull, passing the loue of women. (As a mother loued her onely chyld, euen so dyd I loue the.) O howe are the myghtye ouerthrowen, and the weapons of warre destroyed.

## The ii. Chapter

David is anoynted in Hebron. The battayle of the Geraunites of David and Achish.



After this it fortuneth, that David asked counsaile at the Lord, saying: Shall I go vnto anye of the cytyes of Iuda? And the Lord sayde vnto hym: goo. And David sayde agayne: Whither shall I go? he answered: vnto Hebron. And so David went thither with his two wyues, Ahinoam the Iesraelite, and Abigail Nabals wyfe the Caemelite. And the men that were with hym, dyd David carie vpon also, euerye man with his household.

And they dwelte in the towne of Hebron. And the men of Iuda came, and there they anoynted David kyng ouer the house of Iuda. And they tolde David, saying: It is the men of Iabeg in Gilead that buryed Saul. And David sent messengers vnto the men of Iabeg in Gilead, and sayde vnto them: blessed are ye vnto the Lord, that ye haue shewed suche kyndnesse vnto our lord Saul, and haue buryed hym. And now the Lord he we mercey and truthe vnto you. And I wyll do you also suche kyndnesse as ye haue done in this thyng: Therefore now let your

your hande be stronge, and playe ye the men: for your master shall be dead. And they that are of the house of Juda have answered me kyngs ouer them. But Abner the sonne of Ner was captaine of Sauls hoste toke Ithobal the son of Saul, and brought hym to Gahannaim, and made hym kyng ouer Gilead, and ouer the Assurites, and ouer Iserael, Ephraim, Ben Jamin, and ouer all Israel. And Ithobal Sauls sonne was fouertye yere olde when he began to raygne ouer Israel, and reigned two yere. But the house of Juda folowed Dauid. \* And the tyme which Dauid raygned in Hebron ouer the house of Juda was seue yere and fyve monethes. And Abner the sonne of Ner, and the seruantes of Ithobal the sonne of Saul went out of Gahannaim, to Gibeon. And Joab the sonne of Zaria, and the seruantes of Dauid went out, and met them by the poole of Gibeon. And they late downe, the one on the one syde of the poole, and the other on the other syde. And Abner sayde to Joab: let the ponge men arys, and playe before vs: And Joab sayde: Let them arys. Then there arose and wente ouer, twelue of Ben Jamin by nombre, which pertayned to Ithobal the sonne of Saul, and twelue of the seruantes of Dauid. And euery one caught his felowe (that cam agaynst him) by the heed, and thrust his swerde in hys syde, and so they fell downe togyther. Wherefore the place was called: The felde of the myghtye. And it is in Gibeon. And there began an exceeding cruel battaile that same daye. For Abner and the men of Israel fell before the seruantes of Dauid.

And there were thre sonnes of Zaria there: Joab, Abisai, and Alabel. And Alabel was as lyght on foote as a wyde roo, and Alabel folowed after Abner, and \* touned neyther to the ryght hande nor to the left, from Abner: Then Abner looked behynde hym, and sayde: arte thou Alabel? he answered: yea, that I am. Abner sayde: turne the epyther to the ryght hande or to the left, and catche one of the ponge men, & take the his weapons. But Alabel wolde not depart from hym. And Abner sayde agayne to Alabel: departe fro me. Wherefore shoulde I smyte the to the grounde, and not be habile to holde vp my face to Joab thy brother? Howebeit, when he wolde in nowyle departe, Abner with the hyn- due ende of the speare smote hym vnder \* the horte rebbes: that the speare came out behynde hym: that he fell downe in the same place, and dyed there. And as manye as came to the place wher Alabel fell downe and dyed, stode still. Joab also and Abisai folowed Abner. And the sunne went downe, whan they wer come to the byt Emma that lyeth before Giath, by the waye that goeth thowowe the wyldernesse of Gibeon. And the chyldren of Ben Jamin gathered them selues togyther on an heape, to Abner, and stode on the toppes of an hyll. Then Abner called to Joab, and sayde: shal the swerde deuoure styll for ever? knowest thou not, that it wyll be hytter- wille in the latter ende: howe longe shall it be, or thou bydde the people retorne from folowynge

the? bethyren? And Joab sayde: as thyng as God spaketh, if thou hauest so spoken in the morning, the people shall be departed euery one from persecutynge hys brother. And so \* Joab blew a trumpet, and all the people stode still, & pursued after Israel nomore, neyther foughte they any more. And Abner and his men walked all that nyght thowowe the playne: and went ouer Jordan, and past thowowe al Bethoron tyll they came to Gahannaim.

And Joab returned from persecutynge Abner. And when he had gathered all the people togyther, there lacked of Dauids seruantes, nyntene men, and Alabel. But the seruantes of Dauid had slayn of Ben Jamin, and of Abners men, thye hundred and thyscore men. And they toke vp Alabel, and buryed him in the sepulchre of his father in Berlehem. And Joab and hys men went all nyght, vntyl the dawnyng of the daye, and came to Hebron.

### ¶ The. iii. Chapter.

¶ Abner cometh to Dauid, and byngeth hym his wyfe Michol. Joab kylleth Abner.

**T**here was longe warre betwene the house of Saul and the house of Dauid. But Dauid waxed stronger and stronger, and the house of Saul waxed weaker and weaker. \* And vnto Dauid were \* (xv) chyldren borne in Hebron: his eldest sonne also was Amnon, of Ahinoam the Jezrabelite: the seconde Chisai of Abigail the wyfe of Nabal the Carmeliste: the thyrde Absalom, the sonne of Maachab the daughter of Thalmay, the kyng of Gessur: the fourth Adonia the sonne of Hagith, the fyfth, Sephatia the sonne of Abital: the syxth, Iethream, by Eglia Dauids wyfe. These were borne to Dauid in Hebron. And it fortuneth, that whyle there was warre betwene the house of Saul and the house of Dauid, Abner helde by the house of Saul. And Saul had a concubine named Rissa, the daughter of Ithia. And Ithobal sayde to Abner: wherfore hast thou gone into my fathers concubine? Then was Abner verpe wroth for the wordes of Ithobal, & sayde: Am I not a \* dogges heed, which agaynst Juda do thewe merce this day vnto the house of Saul thy father, and to hys brethren and frendes, and haue not deliuered the iudged hande of Dauid: and thou syndest a fault in me this daye for this womā? \* So and so do God to Abner. For as the Lorde hath sworn to Dauid, so wyll I be on hys syde, to byngge the kyngdome from the house of Saul, that the throne of Dauid maye be stablyshed ouer Israel, and ouer Juda, euen from Dan to Berleha. And he coulde gyue Abner neuer a worde to answer, because he feared hym.

And Abner sent messengers to Dauid secretly, sayinge: Whose is the lande? Make a bonde with me, and beholde, myne hande is with the, to byngge all Israel vnto the. He sayde: It is good, that I make a bonde with the. But one thyng I requyre of the, that thou se not my face except thou fyrt byngge Michol Sauls daughter when thou comest to se me.

¶ And



**And** when messengers to Ishbosheth Saul's sonne, saying: Deliver me my wife Michol which I married with an hundred foreskinnes of the Philistines. And Ishbosheth sent, and toke her from her husbnde \* Baishai the sonne of Laish. And her husbnde wente wyth her, and came weeping behynde her, tyl they came to Bahurim. Then sayd Abner vnto hym: go and returne. And he returned. And Abner had comunicacyon with the elders of Israel, saying: ye sought for David in tymes past: that he myght be your kynge. Nowe then do it: for the Lorde hath sayde of David: By the bande of my seruante David I will saue my people Israel out of the bandes of the Philistines, and out of the bande of all theyr enemyes. And Abner spake in the eares of Ben Jamin, and went to tell in the eares of David in hebron, all that Israel was content with, and the whole house of Ben Jamin. And so Abner came to David to hebron, hauynge twenty men wyth hym, and David made hym and the men that were wyth hym a feast. And Abner sayd vnto David: I will be, and go gather al Israel vnto my lord & kynge, that they maye make an appoyntement wyth the: and that thou mayest kepe commaunde all, as thyne herte desireth. And when David had let Abner departe, he went in peace.

**And** beholde, the seruantes of David and Joab came fro chasing the robbers, & brought a great pray wth them. But Abner was not w David in hebron: for he had sent hym away to departe in peace. When Joab and all the hooste that was with him were come, men tolde Joab saying: Abner the sonne of Ner came to þe kynge, and he hath sent hym away, that he is gone in peace. Then Joab came to the kynge, and sayde: what hast thou done? Beholde, Abner came vnto the, & why hast thou sent hym away, that he shoulde escape quyte? Thou knowest Abner the sonne of Ner, for he came to discipue the, and to knowe thy outgoing & ingoinge, and to knowe al þe thou doest. And when Joab was come oute fro David, he set messengers after Abner, which brought him agayne from þe well of Biria vnknowynge to David. And when Abner was come agayne to hebron, Joab toke him aspye in the gate \* to speake with hym secretlye, & smote hym vnder the thoste rybbes, þe dyed: for the bloode of Ishai his brother. And when afterwarde it came to Davids eare, he sayde: I & my kynghdom are gylelesse before the Lord for ever, concerning the bloode of Abner the sonne of Ner. Let the bloode remayne on þe heed of Joab, & on all his fathers house, & the house of Joab be neuer without one or other þe hath cummyng issues or leprosie, and þe leaneth on a staffe, and þe doeth fall on þe swerde, & lacketh breed. And the cause why Joab and Abisai slue Abner, was, that Abner had slayne the brother Ishai at Gibeon in battayle: And David sayde to Joab, and to all the people that were with hym. \* Rent youre clothes, and put on sackcloth, and mourne before Abner. And kynge David hym selfe followed the corse. And when they buried Abner in

hebron, the kynge yfte hym, and wepte beside the sepulchre of him, and so dyd all the people. And the kynge lamented ouer Abner, and sayd: dyed Abner as a foole dyeth: thy bandes were not bounde, nor thy fete brought into cheynes: but as a ma falleth before wyched children, so doest thou fall. And all they that were of the people wept yet more ouer hym.

And when all the people came to eate meate w David whyle it was yet day, David swore, saying: So and so do God to me, yf I tast bread, or ought els tyl the sunne be downe. And the people wyte it, and it pleased them. And whatsoeuer the kynge dyd, it pleased al the people. For all the people and all Israel vnder stood, that daye, how that it was not the kinges dede that Abner the sonne of Ner was slayne. And the kynge sayd vnto his seruantes: knowe ye not, how that there is a loyde and a greaue man falle this day in Israel: And I am this day tender & anoynted kynge. And these men the sonnes of jarula be to hard to me. The Lorde rewarde the doer of euyl accordynge to his wychednesse.

### The. iiii. Chapter

Baanah and Rechab slay Ishbosheth the sonne of Saul.

**W**hen Dauides sonne hearde that Abner was deed in hebron, his bandes were feble, and all the Israelites were afrayed, and Sauls sonne had two men that were capitaynes ouer the souldyers: the one called Baanah, and the other Rechab, the sonnes of Rimmon a Berothite of the chyldren of Ben Jamin: for Beroth was reckened to Ben Jamin. And these Berothites fled to Gethai, and sojourned there, vntyll the same tyme. \* And Jonathan Sauls sonne had a sonne that was lame on his feete. And he was fyue yere olde when the tydynge came of Saul and Jonathan out of Israel. And his nurse toke hym vp, and fledde away. And as he made haste to flye, the chyld fell, and began to hale, and his name was Miphibosheth. And the sonnes of Rimmon the Berothite, Rechab and Baanah went, and came in the heate of the daye to the house of Ishbosheth, which slept on a bed at noone. (And the woman that was the keeper of the house, and clenched the wheate, was asleepe.) And they came into the myddes of the house as though they wolde haue fetched wheate, and Rechab and Baanah his brother smote hym vnder the thoste rybbes, and fled. For when they came into the house, he slepte on his bed in his resting chamber, and they smote him, and slue him, and beheaded hym, and toke his heed, and gate them away thorowe the playne al fnyght. And they brought the heed of Ishbosheth vnto David, to hebron, and sayde to the kynge: Beholde, there is the heed of Ishbosheth Sauls sonne, thyne enemye whych sought after thy lyfe. And the Lord hath auenged my lord the kynge thys daye, of Saul and of his seed.

And David answered Rechab and Baanah his brother, the sonnes of Rimmon the Berothite, and sayde vnto them: \* as suretye as the Lorde lyueth: which hath deliuered my soule out of al aduersities:

adversities: When one tolde me, and sayd that Saul was dead, I thought to have broughte good tydings, I caught hym and slayd hym in shew: which thought that I wolde have gyfte hym a reward for his tydings byngynge. How much more wylde wicked men have slayne a ryghteous person, in his owne house, and vpon his bedde. Shall I not requyte his bloode of your hande, and take you from the earth? And David commaunded his younge men, and they slayd them, and cut of theyr handes and fete, and hanged them vpon the poole in Hebzon. But they toke the heed of Ibseleth, and buried it in the sepulchre of Abner in Hebzon.

The v. Chapter.

David is yet agayne anoynted kyng: and taketh the arke from Gyon.

**W**hen came all the trybes of Israel to David vnto Hebzon, and sayde: Beholde, we are of thy bone & of thy flesh. And in tyme past whyle Saul was our kyng, thou leddest Israel in and oute. And the Lorde hath sayde to the: thou shalt fede my people Israel, and thou shalt be a captayne ouer Israel. And so al the elders of Israel came to the kyng to Hebzon. And kyng David made a covenannt with them in Hebzon befoze the Lorde. And they anoynted David kyng ouer Israel. David was thyrty yere olde when he began to ragne, and he ragged fouertye yere: In Hebzon he ragged ouer Iuda seuen yere, and fyve monethes. And in Ierusalem he ragged thyrtye and thre yeres ouer all Israel and Iuda.

**T**he kyng also and his men wente to Ierusalem vnto the Jebusites, the inhabytours of the lande. Which spake vnto David, saying: except thou take a waye the blynde and the lame, thou shalt not come in hyther. For they sayde: Thou arte not dable to come in hyther. Reuerthelesse, David toke the stronger hold of Syon. The same is the cytie of David. And David sayd the same day: whosoever smyth the Jebusites, and getteth vp to the gutters of the houses and smytheth the lame & blynde y hate Danids soule. Wherefoze, they sayd: the blynde and the lame shal not come into the house. And so David dwelt in the towre, & called it the cytie of David, & buylt roib about it fyd wylle in ward. And David prospered & grewe, & the Lorde God of hostes was wth hym. And hiram kyng of Tyze sent messengers to David, & cedartrees, and carpenters, and masons for walles: and they buylt David an house. And David perceyued, that the Lorde had stablished hym kyng ouer Israel, and that he had raised his kygdom for his people Israels sake. And David toke hym mo concubynes and wyues oute of Ierusalem, after he was come from Hebzon, and mo songes and daughters were yet borne to David. And these be the names of the songes that were borne vnto hym in Ierusalem: Hamma, Isobab, Rathan, and Salom, Jibbar also, and Elisba, Rebbeg, and Japhia, Elisama, Eliada, and Eliphalet.

But when the Philistines herde that they had anoynted David kyng ouer Israel, they came

all vnto seke David. And as sone as David hearde of it, he gat hym to an holme. And when the Philistines came, they played them alonge in the valleye of Rephaim. And David asked counsaile of the Lorde, sayinge: Shall I goo vnto the Philistines, wyle thou deliuer them into myne handes? And the Lorde answered vnto David: goo vp, for I wylle doublelesse deliuer the Philistines into thyne handes. And David came to the playne of Berazim, and smote them there, and sayde: the Lorde hath deuyded myne enemyes a sondre befoze me, as waters be deuyded a sondre. And therfoze the name of the place was called: The playne of Berazim. And there they left theyr images, & David and his men toke them vp. And the Philistines cam y agayne, and laped them selues in the valleye of Rephaim. And when David asked at the Lorde, (Shall I goo vp agayne the Philistines: and wyle thou deliuer them into myne handes?) he answered: Thou shalt not goo vp, but compass them on the backsyde, and come vpon them ouer agaynst the peretrees. And when thou hearest the noyse of a thynge going in the toppe of the peretrees, then remoue. For then shall the Lorde go oute befoze the, to smyte the hoste of the Philistines. And David dyd as the Lorde had commaunded hym, and smote the Philistines from Gibea, vntyll they come to Gaser.

The vi. Chapter.

The arke is brought forth of the house of Abinadab. Uza is stricken, and dyeth. David daunceth before it, and is thereto a deliuerer of his wyfe Michol.

**A**gayne, David gathered together all the cholen men of Israel, euen thyrtye thousande, & arose and went with al the folke that were with him of the men of Iuda to fet a way from thence the arke of God, whose name is called the name of the Lorde of hostes, that dwelleth vpon it betwene the cherubims. And they put the arke of God vpon a new cart, and brought it out of the house of Abinadab that was at Gibea. And Uza and Ahio the sonnes of Abinadab draue the new cart. And whyle they brought it out of the house of Abinadab it was at Gibea with the arke of God: Ahio went befoze the arke, and David and all the house of Israel played befoze the Lorde in sondry instrumentes made of Cedre wood, wyth harpes, of psalteryes, tymbrels, fydes, and cymbals.

And when they came to Bachons thersyng flooze, Uza put his hande to the arke of God, & helde it, for the oxen stumbled. And the Lorde was wroth with Uza, and God smote hym in the same place for his fault, and there he dyed befoze the arke of God: And David was displeased, because the Lorde had smytten Uza. And the name of the place was called Beray: The retyng of Uza vntyll this daye. And David was then afrayed of the Lorde, and sayde: how shall the arke of the Lorde come to me? And so David wolde not bynge the arke of the Lorde vnto hym into the cytie of David. But David carryed it into the house of Obery Edom, a Gethyte. And the arke of the Lorde continued in the house of Obery Edom the Gethyte, thre



monethes, and the Lorde blessed Obeth Edom, and all his household. And one tolde hyng David how the Lorde had blessed Obeth Edom, and all that pertayned vnto hym, because of the arke of God, and David went and brought the arke of God from the house of Obeth Edom, into the cite of David with gladnesse. <sup>on</sup> And there were in David seven hundred of his men, and calves for sacrifice. And when they that bare the arke of the Lorde had gone fyve spaces, he offered an ox, and a fat shepe. And David <sup>on</sup> played on harpe strings, and daunced before the Lorde with all his myght, and was geyded with a linnen Ephod. So David and all the house of Israel, brought the arke <sup>on</sup> of the Lorde with shoutynge, and trompet blowynge.

And it fortuned, that as the arke of the Lorde came into the cite of David, Michol Dauides daughter looked thorow a window, and sawe hyng David spyng, and daunce before the Lorde, and she despyled hym in her herte. And when they brought in the arke of the Lorde they set it in his place, even in the tabernacle of David which he had pitched for it. And David offered burnt offerings, and peace offerings before the Lorde. And as soone as David had made an end of offering burnt offerings, and peace offerings, he blessed the people in the name of the Lorde of hosts, and gave amonge al the folke, eue amonge the hole multitude of Israel, as well to the women as men, to every one a cake of bread, and a peece of fleshe, and a flasket of bynke. And so al the people departed every one to his house.

Then David returned to blesse his household, and Michol the daughter of Saul came oute to mete David, and sayde: O howe glorious was the hyng of Israel this daye, which was unconquered to daye, in the eyes of the maydens of his seruantes, as yf it had bene a lyght dayned fellowe unconquered. And David sayde vnto Michol: I thought to dance before the Lorde, which chose me rather then thy father, and al his kyn, and commaunded me to be ruler ouer all the people of the Lorde, euen ouer Israel. And therfore wyl I play before the Lorde. And wyl yet be more hyle then so, and wyl be lode in myne owne syght, and of the very same maydes seruantes, which thou hast spoken of, wyl I be had in honour. Therfore Michol the daughter of Saul had no chyld, vnto the daye of her death.

### ¶ The vii. Chapter.

<sup>on</sup> David was the first that was anointed by the spirit of God.

It fortuned, that as the kynge sat in his house after the Lorde had gyuen hym rest rounde about fro all his enemies, he sayd vnto Nathan the prophet: behold, I dwell now in an house of Cedar trees, but the arke of God dwelleth within curtayne. And Nathan sayd vnto the kynge: go, and do all that is in thine herte, for the Lorde is with thee.

And it fortuned the same nyght, that the word of the Lorde came vnto Nathan, saying: go, and tell my seruant David, thus sayeth the Lorde: wylt thou buyld me an house to dwell in

for I haue not dwelt in any house syns I came that I brought the chyldre of Israel out of Egypt vnto this daye: but haue dwelt in a tent & tabernacle. In all the places wherin I haue walked with all the chyldren of Israel, spake I none word with anye of the trybes of Israel syns I commaunded the iudges to feed my people Israel, saying: why buyld ye not me an house of Cedar trees? Howe therfore so saye vnto my seruant David: thus sayeth the Lorde of hosts. \* I toke the from the shepheardes (as thou wast folowynge shepe) that thou myghtest be ruler ouer my people Israel. And I was with the in al that thou wentest to, & haue destroyed all thine enemies oute of thy syght, and haue made the a grete name, lyke vnto the name of the grete men that are in the earth. And therfore I wyl appoynte a place for my people Israel, and wyl plant it, that they may dwell in a place of theyr owne, and moue nomore, neythre shall wycked people trouble them anye more as they dyd at the begynnyng: syns the tyme that I set iudges ouer my people of Israel. And I wyl gyue the rest from all thine enemies. And the Lorde telleth the, & he wyl make an house.

And when thy dayes be fulfilled, thou shalt slepe with thy fathers, and I wyl sette by thy seed after the, which shall procede out of thy body, and wyl stablysh his kyngdome. \* He shall buyld an house for my name, and I wyl stablysh the seate of his kyngdome for euer: & I wyl be his father, and he shall be my sonne: & yf he syn I wyl chaunge hym with such a rodde as men be chastened with, and with suche plagges as the chyldren of men be plagued with. But my mercy shall not departe a waye from him, as I toke it fro Saul, whom I put downe before the. And thine house and thy kyngdome shall endure with out ende after the, \* and thy seate shall be stablyshed for euer. Accordynge to all this vpsion, dyd Nathan speake vnto David. Then wente David in, and set hym downe before the Lorde, and sayd: what am I, O lord God, and what is my house: that thou shouldest haue brought me this far forth? And this was yet a small thyng in thy syght, O Lorde God, but thou hast spoken also of thy seruantes house for a grete whyle to come: for this is the yle of man, O Lorde God. And what can David saye more vnto the: for thou, Lord God knowest thy seruant. Euen for thy wordes sake, and accordynge to thine owne hert hast thou done all these grete thynges, to make them knownen vnto thy seruant.

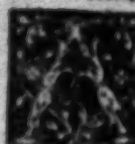
Wherfore thou art grete, O Lorde God: for there is none lyke the: \* neythre is there any god save thou, accordynge to all that we haue heard with our eares. \* And what one people in the earth is lyke thy people Israel: whose God went & deliuered them, & they myght be his people, and I demyght make hym a name, & to be grete & terrible thynges in the earth, for thy people: which thou ordeinest to be out of Egypt: euen the people with thy goddes. for thou hast ordeyned thy people Israel to be thy people for euer.

And

**The viii. Chapter**  
**David overcometh the Philistines.**



David setteth all the tribes of Saul, to signify  
baker the house of Jonathan.



C.M. 10331-



For yha had fyfene sonnes, and twentye ser-  
uauntes. Then sayd yha vnto the kyng: Accor-  
dyng to all y my loude the kyngs hard chynau-  
ded his seruauit, so that thy seruauit do. Well  
(sayd the kyng) Wyllyboletsh shall eate vnto my  
table, as one of the kynges sonnes. Wyllybo-  
letsh had a sonne that was yonge named Wicha  
and all that dwelled in the house of yha were ser-  
uauntes vnto Wyllyboletsh. And Wyllyboletsh  
dwelte in Jerusalem, for he dyd eate euer at the  
kynges table: and was lame on both his feete.

**¶ The .x. Chapter.**

*The messenger of David set by lapidously entee-  
red at the house of Ammon.*

**3** **Y** happened after this, y the kyng  
of the chyldren of Ammon dyed, and  
hand his sonne reigned in his steede.

Then sayd David: I will shew kind-  
nesse vnto hand y sonne of Nahas, as  
his father shewed kindnesse vnto me. And Da-  
uid sent to comfort him by the hande of his seruau-  
tes ouer <sup>the death of</sup> his father. And Davids  
seruauntes came into y land of the chyldren of  
Ammon, and the lordes of the chyldren of Am-  
mon sayde vnto hanon they lord: thynkest y  
that Dauid doth honour thy father, that he hath  
sent comfortours to the? hath not Dauid rather  
sent his seruauites vnto the, to searche the cy-  
tye, and to spy it out, and to ouerthrowe it?

**4** Wherefore hanon toke Davids seruauites,  
and waied of the halfe of euery manner beeste,  
and cut of theyr garments in the myddle, euen  
harde to the buttockes of them, and sente them  
a waye. When they tolde it vnto Dauid, he sent  
to mete them (for they were men exceedingly a-  
shamed) and the kyng sayde: tarpe at Jericho,  
vntill your herdes be growen, y then retorne.  
And when the chyldren of Ammon sawe, that  
they stanke in the sight of Dauid, they sent and  
hired the Syrians of the house of Rehob, and  
the Syrians of ioba twenty thousand foemen,  
and of kyng Daacha a thousande men, and of  
Ithob twelue thousand men. And when Dauid  
hearde of it, he sent Joab y all the host of strong  
men. And the chyldren of Ammon came out, and  
waged battayle at the entrynge in of the gate,  
and the Syrians of iobab, of Rehob, Ithob, y  
Daacha were by them selues in the felde.

**5** When Joab sawe that the fronte of the bat-  
tayle was agaynst hym, before y after, he chose  
of all the frech yonge men of Israel, and put the  
in aray agaynst the Syrians. And the rest of y  
people he deliuered into the hande of Abisaihis  
brother, y he myght put them in aray agaynst  
the chyldren of Ammon. And he sayd: yf the Sy-  
rians be stronger then I, thou shalt helpe me.  
But yf the chyldren of Ammon be to strong for  
the, I will come and succoure the. Therfore  
quyte the lyne a man, and let vs stand by the  
our people, and for the cyties of oure God. And  
the Lord bothat wher he is good in hym owne  
eyes. And Joab proceeded forth, and the people  
that was with hym to fight with the Syrians.  
But they fled before hym. And wher the chyldren  
of Ammon sawe that y Syrians were fled, then

fled they also before Abisai, and entred into the  
cyyte. And so Joab returned fro the chyldren of  
Ammon and came to Jerusalem. And when y  
Syrians sawe that they were put to the worse  
before Israel, they gathered them together.  
And hadarzer sent, and brought out the Sy-  
rians that were beyonde the ryuer. And they  
came with theyr armye, and iobab y captayne  
of the host of hadarzer, went before them.

And when it was shewed Dauid, he gather-  
ed all Israel together, and passed ouer Jordan  
and came to helam: And the Syrians set them  
selues in aray agaynst Dauid, and fought with  
him: y the Syrians fled before Israel. And Da-  
uid destroyed seuen hundred charettes of the Sy-  
rians, y fourtye thousande horsemen, and smote  
iobab the captayne of theyr host, wherch also  
dyed there. And when all the kynges (that were  
seruauntes to hadarzer, sawe y they were put  
to the worse before Israel, they made peace w  
them, and serued them. And so the Syrians fea-  
red to helpe the chyldren of Ammon any moze.

**¶ The .xi. Chapter.**

*The adouource of David with Bethsabe  
the wyfe of Urias.*



**6** As it came to passe, that (after the yeare  
was expyred) in the tyme wher kynges w  
to go forth to battayle, Dauid sent Joab  
and his seruantes with hym, y all Israel, which  
destroyed the chyldren of Ammon, and besie-  
ged Raba. But Dauid tarped byll at Jerusa-  
lem. And it chaunced in an eueninge that Da-  
uid arose oute of his bed, and walked vpon the  
roofe of the kynges palace, and from the rooffe,  
he sawe a woman y wasшыng her selfe: and the  
woman was very beautifull to loke vnto. And  
he sente to enquire what woman it shoulde be,  
sayinge: is it not Bethsabe the daughter of E-  
liam, and wyfe to Urias the hetbite? And Da-  
uid sent messengers, y fet her. And she cam in vnto  
him: he laye w her. And <sup>immediatly</sup> she was  
purified from her uncleannes, and returned vnto  
her house. And y woman conceyued, and set y  
told Dauid, y sayd: I am y chyldre. And Dauid  
sent to Joab (sayinge:) sende me Urias the he-  
tbite. And Joab let Urias to Dauid. And wher  
Urias was come vnto him, Dauid demaunded  
of him how Joab dyd, and how the people fared  
and how the men of warre prospered. And Da-  
uid sayde to Urias: goo downe to thyne house,  
and wash thy feete. And Urias departed oute of  
the kynges palace, and there folowed him a ser-  
uante fro y kynges table. But Urias kept at the  
dore of

doze of the kynges palae: with all the seruantes of his lord, and wet not downe to his house.

Which when they had tolde Dauid sayinge: Elias went not downe into his house. Dauid sayd vnto Elias: Camest thou not fro thy house? why dydest thou not go downe then vnto thyne house? Elias answered Dauid. The arhe of Israel and Juda dwel in paulions: & my lord Joab and the seruantes of my lord lye vpon the hat earth, and shall I then go into myne house, to eate and drynke, and lye with my wyfe? By thy lyfe, and by the lyfe of thy soule, I will not do this thyng. And Dauid sayde vnto Elias: I carpe here vpon thyngte also, and tomozowe I will let the departe. And so Elias abode in Jerusalem that daye, and the mozowe. And when Dauid had called hym, he dyd eate and drynke before hym, & he made hym drynke. And at euen he went out to lye on his couch with the seruantes of his lord, but wet not downe to his house. On the mozowe Dauid wrote a letter to Joab, and sent it by the hande of Elias. And he wrote thus in the letter, sayinge: put Elias in the forefront of the charper vnto the temple, and come ye backe from hym, that he may be smythen, and dye. So when Joab besieged the cite, he assigned Elias vnto a place, where he wyfte, that stronge men were. And the men of the cite came oute, and fought with Joab. And there were certayn ouerthowen of the people, and of the seruantes of Dauid: and Elias the Hethite dyed also.

Then Joab sente, and tolde Dauid all the thynges concerning the warre, and charged the messenger, sayinge: when thou haste made an ende of telling the matters of this warre vnto the kyng, pfe be begynne to lurne, and say vnto the: wherfore approached ye so nye vnto the cite, when ye dyd thyngte? wyll ye not that they wold hurle and throte from the wall? Who smote Abimelech sonne of Jeroboam? Dyed not a woman cast a peece of a mplystone vpon hym fro of the wall, and he dyed in Thebes? Why wente you nye the wall? Then saye thou: thy seruante Elias the Hethite is deed also.

So the messenger went, & came and the wed Dauid all that Joab had sent hym for: and the messenger sayd vnto Dauid: the men preyed agaynst vs, & came out vnto vs into the felde, & we dyd (with violence) kache vnto them, euen vnto the entring of the gate. And the shoters shot fro the walles vpon thy seruantes, and some of thy kynges seruantes be ded. And thy seruante Elias the Hethite is deed also. And Dauid sayde vnto the messengers: thus shalt thou say vnto Joab: let not the thyng trouble the. For the chauce of warre is byers, and the sword deuoureth one as well as an other: make thy battayle moze stronge, agaynst the cite to ouerthowe it, and se that thou courage Joab. And when the wife of Elias herde that her husbände was deed, she mourned for hym. And when the mourninge was past, Dauid sent & fet her to his house, and she became his wyfe, and bare him a sonne. But this thyng that Dauid dyd, displeased the Lord.

¶ The xii. Chapter.

Dauid is captured for the sin of Uriah.  
The child conceived in adultery, dyeth.  
After it is shown how.

And the Lord sent Nathan vnto Dauid. And he came vnto hym, and tolde hym: there were two men in one cite, the one rich, and the other poore: the riche man had exceeding many shepe and oxen. But the poore had nothyng, save one litle shepe which he hadde bought, and nourished vp. And it grew vp with hym and with his chyldren also, and dyd eat of his owne meate, and dranke of his owne cuppe and slept in his bosome, and was vnto hym as his daughter. And there came a straunger vnto the riche man. And he coulde not fynde in his herde to take of his owne shepe, and of his owne oxen to drysse for the straunger that was come vnto hym. But toke the poore mans shepe, and dryssed it for the man that was come to hym. And Dauid was exceeding wroth with the man and sayde to Nathan: as surely as the Lord lyueth, the man that hath done this thyng is the chyld of death. He shall restore the lambe fourfold, because he dyd this thyng, and had no pite. And Nathan sayde to Dauid: thou arte the man. Thus sayeth the Lord God of Israel: I annoynted the kyng ouer Israel, and ryd the out of the hand of Saul, I gaue the thy masters house, and thy masters wyues into thy bosom, and gaue the the house of Israel, and of Juda, and myght (pfe that had bene to litle) haue gyven the so moche moze. Wherfore then haste thou despyed the comaundement of the Lord, to do wyche dwelle in his syght: thou hast lyed Elias the Hethite with the swerde, and hast taken his wyfe to thy wyfe, and haste slayne hym with the swerde of the chyldren of Ammon.

Now therfore the swerde shall neuer departe fro thyne house, because thou hast despyed me, and taken the wife of Elias the Hethite to be thy wyfe. Wherfore thus sayeth the Lord: behold, I will styre by cupill agaynst the, euen out of thyne owne house, & wil take thy wyues before thyne eyes, & gyue the vnto thy neighbour, & he shall lye with thy wyues in the sight of the sunne. For thou dydest it secretly. But I wil do this thyng before all Israel, & in the open sunne lyght.

And Dauid sayd vnto Nathan: I haue synned agaynst the Lord. And Nathan sayd vnto Dauid: the Lord also hath put away thy syn, thou shalt not dye. Howbeit, because in doinge this dede, thou hast gyue the enemies of the Lord a cause to ryle, the chyld is borne vnto the that surely dye. And Nathan departed vnto his house. And the Lord stroke the chyld of Elias wyfe bare vnto Dauid, and it spekened soze. Dauid therfore besought God for the chyld, and fasted and went in, and laye all nyght vpon the earth. And the elders of his house arose, and went to hym, to take him vp from the earth. But he wold not, neyther dyd he eate meate with them.

And it happened the seven daye, that the chyld dyed. And the seruantes of Dauid durst not tell hym that the chyld was deed. For they sayde: behold, whyle the chyld was yet aliv, we spake vnto hym, and he wolde not hearken vnto oure

¶ The xiii. Chapter.



boyc. Howe will be then were hym selfe of we  
tell hym that the chyldre is deede. And David se-  
ing his seruantes whysayng perceyued that  
the chyldre was deede. And David sayd vnto his  
seruantes: is the chyldre deede? They sayde: yea.  
And David arose from the earth, and washed  
and annoynted hym selfe, and chaunged his ap-  
parel, and came into the house of the Loide, and  
waiched, and afterwarde came to his owne  
house, and had that they shoulde set byed before  
hym, and he byd eate. Then sayd his seruantes  
vnto hym, what thyng is this, that thou haste  
done? Thou bydest fast and wepe for a chylder,  
whyle it was alive, and as soon as it was deede  
thou bydest eate vp, and eate meate. He sayde:  
whyle the chyldre was yet alive, I fasted, and  
wept: for this I thought, who can tell whether  
God wyll haue mercye on me, that the chyldre  
maie lyue. \* But now seinge he is deede, tober-  
foze shoulde I fast? Can I bynge hym agayne  
any moze? I shall go to hym, rather then he shal  
come agayne to me. And David cōforted Beth-  
sabe his wyfe, and wente in vnto her, and laye  
with her, & she bare a sonne, and called his name

2 Sam. 12. 24.

2 Sam. 12. 25.  
2 Sam. 12. 26.  
2 Sam. 12. 27.

\* Salomon, and the Loide loved hym. And he  
sent by the hande of Nathan the prophete, and  
called his name \* Jedidia, of the Loide's behalfe.

Joab fought agaynst Raba the cytye of the  
chyldren of Ammon, and toke the cytye of the  
kyngdome. And Joab sent messengers to David  
sayinge: I hau made assaut at Raba, and haue  
taken the cytye with waters. Now therfore ga-  
ther the rest of the people together, and besiege  
the citie, that thou mayest take it, lest I take it, &  
call it after my name. And David gathered all  
the people together, and went agaynst Raba,  
and besieged it, and gate it. \* And he toke the  
kynges crowne from of his heed, whych wayed  
an hundred weyght of golde, and in it were pre-  
cious stones. And it was set on Davids heed: &  
he brought out the spoyle of the cytye in exceedyng  
great aboundaunce. And he caried out people  
that was therein, and put them vpon sawes, &  
vpon yron barowes, and vpon axes of yron, and  
thrust them into the tyll kynde. Thus byd he to  
all the cyties of the chyldren of Ammon. And so Da-  
uid & all the people returned vnto Jerusalem.

### The xiii. Chapter.

2 Sam. 13. 1.  
2 Sam. 13. 2.

**A**fter this chaunced, that Absalom the  
son of David had a fayre syster, na-  
med Thamar, whos Amnon the son  
of David loved: and he was so foze  
wrecked he fell synche for the loue of  
his syster Thamar: for she was a virgin, and he  
thought it harde for him to haue his purpose of  
her. But Amnon had a frende called Jonadab, the  
son of Dimead Davids brother: and Jonadab  
was a very wyse man. And he sayd vnto hym:  
how comest thou, that thou being a kynges sonne  
art thus cōsumed every day? Wyle thou not tel  
me? Amnon answered hym: I loue Thamar  
my brother Absaloms syster. Jonadab sayd vnto  
hym: lape the downe on thy bedde, and make

thy selfe synche. And when thy father is come to  
le the, saye vnto hym: Oh, let my syster Tha-  
mar come, and geue me meate, & dresse it in my  
synche, that I maye le it, and eate it of her hande.

And so Amnon laye downe, and made hym  
selfe synche. And when the kyng was come to le  
hym, Amnon sayde vnto hym: Oh lette Tha-  
mar my syster come, and make me a couple of  
feyters in my synche, that I maye eate of her  
hande. Then David sent home to Thamar, say-  
ing: go now to thy brother Ammons house, and  
dresse hym meate. So Thamar went to her bro-  
ther Ammons house, and he was layed downe.  
And she toke flour, and made paste, and dresed  
feyters in his synche, and byd bake them, & toke  
a platter, and poured them out before hym: but  
he wolde not eate. And Amnon sayde: haue out  
all men from me. And they went all out from him.  
And Amnon sayde vnto Thamar: bynge the  
meate into the chābre, that I maye eate of thyne  
hande. And Thamar toke the feyters, whych  
she had made, and brought them into the cham-  
ber to Amnon her brother: And when she hadde  
set them before hym to eate, he toke her, & sayde  
vnto her: come lye with me my syster. And she  
answered hym: naye my brother, doo not foze  
me, for there hath no suche thyng be done in Is-  
rael: do not thou this abhominacyon. For why-  
ther shal I be able to go w my shame. And thou  
shalt be as one of the soles in Israel. O speake vnto  
the kyng, and he shal not denye me vnto the.

Howbeit, he wolde not hearken vnto her voyce  
but toke her, and \* forced her, and lay with her.  
And then Amnon hated her exceedyngly: so that  
the hate wherewith he hated her, was greater  
then the loue, whiche he before loved her.

And Amnon sayde vnto her: vp, and gette the  
hence. She answered hym: thou hast no cause.  
This euyl that thou puttest me away, is grea-  
ter then the other, that thou bydest vnto me.

Reuerthelesse, he wolde not heare her, but cal-  
led his boye that serued hym, and sayde: put a-  
waye this woman from me, and halte the doze af-  
ter her. And she had a hyzle of dyuers colours  
vpon her: for with such were the kynges dought-  
ers (that were virgins) appareled. Thā his ser-  
uaunte brought her out, & locked the doze after  
her. And Thamar toke, & put ashes on her heed  
and rente her gape hyzle that was on her, and  
layed her hand on her heed, & so went, and as she  
went, cryed. And Absalō her brother sayd vnto  
her: hath Amnon thy brother bene w the? Now  
yet be still my syster: he is thy brother. Let not  
this thyng geue thyne herte. And so Thamar  
remayned desolate in her brother Absalōs house.  
But when kyng David herde of all these thyng-  
ges, he was very wroth. (And he wolde not venge the  
synche of Amnon bys sonne, for he loved hym, because he was his  
firstborne.) And Absalom sayde vnto his brother  
Amnon, neyther good nor badde. Howbeit: Ab-  
salom hated Amnon, because he had forced his  
syster Thamar.

And it happened after two yere, that Absalō  
had \* sheperders in a playne of hazel besyde  
the trybe of Ephraim, & had all the kynges son-  
nes

ned, and came to the kyng & sayde: beholde, thy seruauit hath thepsebreers, let the kyng & his seruantes come to thy seruauit: The kyng answered Absalom: nape my sonne. We wyl not go all, no; be chargeable vnto the. And Absalom laye soze vpon hym: howbeit, he wolde not go, but blessed hym. Then sayde Absalom: If thou wylt not come, then let my brother Amnon go with vs. And the kyng answered hym: What nedeth it, that he go with the? But Absalom made such instance, that he let Amnon and all the kynges chyldren go with hym.

Now had Absalom commaunded his yongme sayng: make when Amnon is here is mery wpyne, & when I byd you smyte Amnon, then kyl him: and feare not, haue not I bydden you: beholde therfoze, & play the men. And the yong men of Absalom byd vnto Amnon, euen as Absalom had commaunded. And all the kynges sonnes arose, and euery man gat hym vp vpon his mule, & fled: And it fortuned, & while they were yet in & way, tpynges came to Dauid, saying Absalom hath slayne all the kynges sonnes, & there is none left alyue. The Dauid arose, and tare his garmettes, & laye alonge on the earth, and all his seruantes stode by wth theyr clothes rent. And Jonadab the son of Shimeach Dauids brother answered and sayde: let not my lord suppose & they haue slayne all the yonge men the kynges sonnes, saue Amnon onely is dead. For & hath ben determined in Absaloms mynde, syns he forcerd his sister Thamar. Now therfoze let not my lord the kyng take the thyng so greuouslye, to thynke that all the kynges sonnes are dead, saue Amnon onely is dead.

But Absalom fled. And the yonge man that kept the watche lyfte vp his eyes, & looked. And beholde, there came moche people by a wape, alonge by the hynder part on an hylls syde. And Jonadab sayd vnto the kyng: beholde, & kynges sonnes come. As thy seruante sayde, so it is. And as soone as he had left speakyng, beholde, the kynges sonnes came, and lyfte vp theyr voyces, and wept. The kyng also and all his seruantes wept exceedingly. But Absalom escaped & wēt to Thalmat the sonne of Amihur kyng of Gethur. And Dauid mourned for his son eury day. And so Absalom escaped and went to Gethur, & was there thre yeres. And kyng Dauid despyed to go sooth vnto Absalom: For where as Amnon was dead, he was comforted ouer hym.

### The. xliii. Chapter.

Why the wo. Come of the woman of Thihos, Absalom is called agayne.

**T**he sonne of Tharus perceived, & the kynges heere was toward Absalom, and he sent to Thihos, and sette thence a wyse woman, and sayd vnto her: sayne thy selfe to be a mourner, and put on mournynge apparell. And amayne not thy self with oyle. But be as a woman that had longe tyme mourned for some deed body. And come to the kyng, and speake of thy manner vnto hym. And so Joab taught her what she shoulde saye.

And when the woman of Thihos had fallen

on her face to the grounde, and done obersaunce, she sayde vnto the kyng: helpe me, O kyng.



The kyng sayde vnto her: what a pite the? She answered: I am a wyddowe, and my husband is dead. And thy handmayde had two sonnes, and they two fought together in the felde (where was noman to go betwene them) but the one smote the other, and slue hym. And beholde, the hole kyndred is ryfen agaynst thyne handmayde, and they sayde: \* deliuer vs hym that smote his brother: that we maye kyl hym, for the soule of his brother whome he slue. We wyl destroye the heire also. And so they shall quench my sparkle whiche is left, that he shall spire vp (to my husbände) neither name nor issue vpon the earth. And the kyng sayde vnto & woman: go home to thyne house, I wyl grue a charge for the. And the woman of Thihos sayd vnto the kyng: My lord, O kyng, this trespass be on me, and on my fathers house, and the kyng and his seate be gyltlesse. And the kyng sayde: If any man saye ought vnto the: bynge hym to me, and he shall hurt the nomye. Then sayde she: Let the kyng remember his Loyde God, that the auenger of the bloode gather not on heapes together to destroye, and that they slay not my sonne. And he answered: as sure as the Loyde lyueth, \* there shall not on heare of thy sonne fall to the earth.

The woman sayde: let thyne hande mayde speake one worde more with my Lord the kyng. And he sayd: saye on. The woman sayd: wherefoze then haste thou determinede suche a thyng agaynst the people of God? For the kyng doth speake this thyng as one which is faulte, that he shoulde not set home agayne his banyshe. For we must nedes dye, and perlyke as water spyt on the grounde, which cannot be gathered vp agayne. Neyther doth God spare any soule. Let the kyng therfoze fynde the meanes, that his banished be not utterly expelled from him. Now therfoze am I come, to speake of this thyng vnto the kyng my lord. For they that be of & people wyl feare me. And thy handmayde sayde: Now wyl I speake vnto the kyng, peradventure the kyng wyl perfourme the request of his handmayde. And the kyng, that heare his handmayde, to deliuer her out of the hande of & man that wolde haue destroyed me, and also my son out of & heritance of God. And thyne handmayde sayde: the worde of my Loyde the kyng shall now be comfortable. For my lord the kyng is as an adgel of God in hearyng of good

E. v. and bad:



and bad therfore the Lorde thy God be to the.

Then the kynge answered, and sayde vnto the woman: hyde not from me (I praye the) the thyng that I shall aske the: And the woman sayde: let my lord be the kynge now saye on. And the kynge sayde: Is not the bande of Joab with the in al this matter? The woman answered, & sayde: as sure as thy soull lyeth my lord kynge there is eis noman (on the ryghte bande nor on y left) but as my lord be the kynge hath spoken, thy seruauant Joab he hadde me, and he put all these wordes in the mouth of thyne handmayde. For to the intent that I shoulde alter my communication, hadd thy seruauant Joab done this thing. And my lord is wylle euen as an Angel of God to vnderstande all thynges that are in the erth. And the kynge sayde vnto Joab: beholde: I am content to do this thyng. So and set home the chyldre Absalom agayne. And Joab fell to the grounde on his face, and bowed hym selfe, and blessed the kynge. And Joab sayd: now thy seruauant knoweth, that I haue found grace in thy syghte (my lord, O kynge) in that the kynge hath fulfilled the request of his seruauant. And so Joab arose, and went to Gethur, and broughte Absalom to Jerusalem. And the kynge sayde: let him turne to his owne house, and not se my face. And so Absalom retourned to his owne house, and sawe not the kynges face.

¶ But in all Israel there was not so goodly a man as Absalom, for he was verie beautifull in somoch that from the sole of his foote to the toppe of his head, there was no blemish in hym. And whil he shaued his head (for at euery yeres ende he shaued it, because the heere was deuy on hym, and must needes shaued it) the heere of his head waped two hundred cycles after the kynges weyght. And this Absalom had thye sones borne hym, and one daughter named Thamar: whiche was a fayre woman to loke vpon. So Absalom dwelt two yeres in Jerusalem, & saue not the kynges face. Therfore Absalom set for Joab, to haue sente hym to the kynge. But he wold not come to hym. And when he set agayne he woulde not come, therfore he sayd vnto his seruantes: beholde, Joab hath a parcel of lade fast by my place, & hath baile therein. So, & set it on fyre. And Absaloms seruantes set it on fyre.

(And Joabs seruantes came to the place wher the lade was, and burnt the pece of land wher it was.)

¶ Then Joab arose, and came to Absalom vnto his house, and sayde vnto hym: Wherefore haue thy seruantes buent my selde with fyre? And Absalom answered Joab: beholde, I sette for the, despyng the to come, because I wolde haue sent the to the kynge, for to saye: wherfore am I come from Gethur? It had bene better for me to haue ben there still. Nowe therfore wold I se the kynges face. And yf there be anye trespass in me, kyl thou me. And so Joab came to the kynge, and tolde hym: whiche when he had sent for Absalom, he came to the kynge, and fell to the grounde on his face before hym. And the kynge kyssed Absalom.

¶ The xv. Chapter.

¶ Absalom maketh insurrection agaynst his father, and is slayne by the sword of hym.

**A**fter this he fortuneth, that Absalom gat hym chariots & horses, and sprey men to runne before hym. And he arose vnto early in the mornynge, and rode in the place of the entrynge in of the gate. And euery man that had any matter, and came to the kynge for iudgement, hym dyd Absalom call vnto hym, and sayd: of what cite art thou? He answered: thy seruante is of one of the tribes of Israel. And Absalom sayd vnto hym: se the matter is good and ryghteous, but there is no man deputed of the kynge to heare the. Absalom sayd mozeouer: O that I were made iudge in the lande, that euery man which hath any ple and matter in the lawe, myght come to me, and that I myght do hym iustice. And when anye man came nye to hym, and dyd hym obeylaunce, he put forth his hand and toke hym to hym, and kyssed hym. And on this maner dyd Absalom to all Israel, that came to the kynge for iudgement: and he stole the hertes of the me of Israel. And after fourtye yeres it fortuneth, that Absalom sayd vnto the kynge: let me go nowe to hebron, and paye my vowe which I haue vowed vnto the Lorde, for thy seruante vowed a vow (when I was in Gethur, in the lande of Siria) sayinge: Yf the Lorde shall byynge me agayne from Jerusalem, I wyll serue the Lorde. And the kynge sayd vnto hym: go in peace. And so he arose, and went to hebron.

¶ But Absalom sent spyes thorowout all the trybes of Israel, sayinge: as soone as ye heare the voyce of the trumpet blowe, ye shall saye: Absalom raygneth kynge in hebron. And with Absalom went two hundred men out of Jerusalem, that were called. And they wente with pure hertes, not knowynge of any thyng. And Absalom sent also for Ahithophel the Gilonite Dauids counsailer, that he shoulde come out of his cite Silo, whyle he offered sacrifices. And there was wroughed stronge treason. For the people wente, and entreated with Absalom in multitude. And there came a messenger to David, and sayd: the hertes of the men of Israel are turned after Absalom. And David sayde vnto all his seruantes that were with hym at Jerusalem: by, that we maye be gone, for we shal not els escape from Absalom. Make speede, to departe, lest he come sodaynly & catche vs, & bringe some mischefe vnto vs, & smyte the cite with y edge of the sword. And thynge seruantes said vnto him: beholde, thy seruantes are redy to do what soeuer my lord the kynge shall appoynt.

¶ And the kynge and all his household, departed on fote, and left behynde hym: ten concubines to kepe the house. And so the kynge and all the people went out on fote, & tarped in a place that was a farr of. And all his seruantes went aboute hym. And all the Gethites and all the phelethites and al the Gethites (euen fyre hundred men which were come on fote from Geth) went before the kynge. The sayd the kynge to: Jethai the Gethite: wherfore comest

smallest thou with vs: Returne & abyde with the kyng, for thou art a straunger, and arte remoued from thyne owne place. Thou cameste but yesterdays, and shouldest I disquiete the to daye to go with vs? I wyl go whither I can. Therfore retourne thou, and carie agayne thy brethren. Werye and true.

¶ And Ithai answered the kyng, & sayd: as truly as God liueth, and as my lord the kyng lyueth, in what place my lord the kyng shalbe whether in death or lyfe, euen there also wil I be. And Dauid the kyng sayde to Ithai: come then, and goo forwarde. And Ithai the Gethite went forth, and all his men, and all the chyldren that were wth hym. And all the countrey wepte with a loude voyce, and so dyd all the people that went forth. The kyng also hym selfe passed ouer the brooke kyrdon. And all the people went toward the waye that leadech to the wilderness. And Sadok and all the Leuytes were with hym, and bare the arche of the appoyntemente of God. And there they set downe the arche of God: And Abiathar wyl vp vntyll the people were all come ouer, out of the cytie. And the kyng sayde vnto Sadok: Carie the arche of God agayne into the citie. Yf I shal fynde fauoure in the eyes of the Lorde, he wylle bring me agayne, and shewe me both it and the tabernacle therof. But if the Lorde thus saye I haue no lust vnto the, beholde, here am I: let hym do with me, what semeth good in his eyes.

¶ The kyng sayd also vnto Sadok the priesst: Art not thou a \* leaue? Returne into the cytie in peace: and take your two sonnes with you, Abiamaaz thy sonne, and Jonathas the sonne of Abiathar. Beholde, I wyl tarie in the felde of wilderness, vntyll there come some worde fro you to be tolde me. Sadok therfore and Abiathar caried the arche of God agayne to Ierusalem, and they taried there. And Dauid wente vpon mount Oliuet, and wept as he went, and had his head couered, and went barefoote. And all the people that was with hym had euery mā his heade couered, and as they went vp, they wept also. And one tolde Dauid, sayinge: Abithophel is one of them that haue chyspyed with Abisalom. And Dauid sayd: O Lorde turne the counsaile of Abithophel into foolysnesse.

¶ When Dauid was come to the toppe of the mount he worshypped God: and behold, Husai the Archite came agaynst hym wth his coote tozue, and hauinge earth vpon his head. Vnto whome Dauid sayde: yf thou go with me, thou shalt be a burthe vnto me. But yf thou returne to the citie, and saye vnto Abisalom: I wyl be thy seruante, O kyng: (as I haue this longe ben thy fathers seruante, so am I now thy seruante) thou mayest for my sake destroye the counsaile of \* Abithophel. And thou hast there with the Sadok and Abiathar the priesstes, vnto whom thou shalt shewe all that thou canst heare out of the kynges house. And behold, they haue there with them their two sonnes, Abiamaaz Sadoks sonne, and Jonathas Abiathars son: by them also shalt ye sende me al that ye can heare

And so \* Husai Dauids frende gat hym to the cytie. And Abisalom also entered into Ierusalem.

### The xvi. Chapter.

*¶ This chapter sheweth howe Dauid was pursued by his sonne Abisalom, and howe he was rescued by Husai the Archite.*

¶ Now when Dauid was a litle past the toppe of the hyll: beholde, Abithophel the seruant of Abithophel came to mete hym, with a couple of asseyes saddled, and vpon them two hundre bowes, and one hundre bowches of reysynges, and an hundre clusters of dyed rynges, and a battell of wyne. And the kyng sayd vnto Abithophel: what meanest thou with these? And Abithophel sayd: They be asses for the kynges household to ryde on, and byade and frute for the yonge men to eat, and wyne, that suche as be fayne in the wilderness may dync. And the kyng sayde: where is thy masters sonne? Abithophel answered vnto the kyng: beholde, he tarieth yet at Ierusalem. For he sayd: this daye shall the house of Israel restore me the kyngdome of my father: then sayd the kyng to Abithophel: beholde, thyne are all that pertayned vnto \* Abithophel. And Abithophel sayde: I do homage to the: I beseeche the, that I maye fynde grace in thy sight my lord, O kyng.

¶ And when kyng Dauid came to Bahurim beholde, then came out a man of the kynred of the house of Saul, named \* Semai the sonne of Gera. and he came out cursyng. And he cast stones at Dauid, and at all the seruantes of kyng Dauid. And all the people also, and all the men of warre were on his ryghte hande, and on his lefte. And thus sayde \* Semai when he cursed: come forth, come forth thou bloodshedder: and thou man of Belial. The Lorde hath brought vpon the all the bloode of the house of Saul, in whose steade thou hast raygned, and the Lorde hath deliuered the kyngdome into the hande of Abisalom thy sonne. And behold, thou art come to thy myschance, because thou art a bloodshedder.

¶ Then sayde Abisalom the sonne of Zaria vnto the kyng: why doest this dead dogge curse my lord the kyng? let me go now and take of the head of hym. And the kyng sayd: what haue I to do with you, ye sonnes of Zaria: let him curse: for the Lorde hath bydden hym curse Dauid.

¶ Who darre then saye: wherfore hast thou done so? And Dauid sayd to Abisalom, and to all his seruantes beholde, my sonne which came of myne owne bodie, seeketh my lyfe. how canne he more then make this sonne of Zaria doo it? Suffre hym to curse, \* for the Lorde hath bydden hym: happely the Lorde wyl loke on my wepyng eyes and wretchednesse, and do me good for this cursyng this daye. And as Dauid and his men went by the waye, Semai went alonge on the hylls syde ouer agaynst hym, and cursed as he went, and threw stones at hym, and cast dust. And the kyng and al that were with him came werye, and refreshed them selues there.

¶ And Abisalom and all the people of the mt of Israel came to Ierusalem, and Abithophel was with hym

ii. reg. ix. d.

ii. reg. xix. a.

Ezech. vi.

ii. reg. x. d.

St. B. 11. 11.



And as soone as Husai the Archite Dauid's friend was come vnto Absalom, he sayd vnto hym: God saue the kynge, God saue the kynge. And Absalom sayd agayne to Husai: is this the kyndenesse thou owest to the kynge? Will thy witte tell thou not with hym? Husai answered vnto Absalom: naye not so: but whome the Lord & this people and all the men of Israel chuse, wyll I be, and whome they wyll I wyll. Wherefore, vnto what shal I do? I am a stranger here, and I am a sonner. And as I was seruante before the kyng, so shal I be with the. The kyng Absalom to Ahithophel gyue counsell what is best for vs to do. And Ahithophel said vnto Absalom get the in vnto thy fathers concubines, which he hath left to kepe his house. And all Israel shal heare, that thou arte cast out of thy father: then shal the handes of al that are with the be stryde. And so they pyched Absalom a tente vpon the toppe of the house. And he went in vnto his fathers concubines in the sight of all Israel.

And the counsaile of Ahithophel which he counsailed in those dayes, was as a man had asked counsaile of God: euen so was all the counsaile of Ahithophel, both with Dauid and with Absalom.

The xlii. Chapter.

Ahithophel sought by counsaile to slay Dauid of Husai, and for that, hanged hym selfe.

**A**hithophel sayde to Absalom: let me chuse out nowetwelve men. And I wyll vpon a solow after Dauid this nyght, & I wyll come vpon him whyle he is weyry & weake hadded, and wyll slea hym, and all the people that are with him shal slea. And so I wyll smyte the kyng only, & wyll bring agayne al the people vnto the, euen as causely as yt I wolde bring any other thyng. And when I haue slayne the man whom thou sekest, al the people shal haue reste. And the sayinge pleased Absalom wel, and all the elders of Israel. The kyng Absalom: cal also Husai the Archite, and let vs heare his counsaile. When Husai was come to Absalom, Absalom spake vnto hym, saying: Ahithophel hath gyuen such counsaile: shal we do after his saying, or no? tell thou.

Husai answered vnto Absalom, the counsaile that Ahithophel hath gyuen, is not good at this tyme: For (sayde Husai) thou knowest thy father, and his men, how that they be strong. And they be chafed in theyr mynde, and are euen as a beere robbed of her whelkes in the feld. Thy father is a man also practysed in the warre, and maketh no carpyng with the people. Wholde, he lurketh now in some caue, or in some other, (stronger) place. And though some of his men be ouertaken at the first bynnte: yet they that beare it wyll saye: The people that folowe Absalom be put to the worse. And the best men thou hast whose bettes are as the bettes of yds, shal theynne thereat. For all Israel knoweth, that thy father is a myghty man, and they whiche be with hym, are all men of warre.

Therefore my counsaile is, that all Israel be gathered vnto the, first vnto Bethleha (which

are as the sande of the sea in number) and that thou go to battayle in thine owne person. For so shal we come vpon him in one place or other, where we shal fynde hym, and we wyll vpon hym euen as thicke as the dewe falleth on the ground. And of all the men that are with hym, we shal not leaue hym one. Moreover, yf he be gotten in to a towne, then shal al the men of Israel bring ropes to that cytie, & we wyll drawe it into the ryuer, vntill there be not one stone found there. And Absalom & all the men of Israel sayd: the counsaile of Husai the Archite is better, then the counsaile of Ahithophel. For it was euen the Lordes determinacion to destroye the good counsaile of Ahithophel: for the Lord myghte bringe euill vpon Absalom. The kyng Dauid vnto Zadok & Abiathar the prestes: of this and of maner byd Ahithophel and the elders of Israel counsaile Absalom. And thus & thus haue I counsailed. Now therefore send quychly, and let we Dauid, saying: saye not al nyght in the feldes of the wyldernesse, but get the ouer, least the kyng be deuoured and all the people that are with hym. Now Jonathas and Ahimaaz abode by the well of Rogel: (for they myght not be seene to come into the cytie.) And a wenche wente, and tolde them. And they wet and thewed hym Dauid.

Nevertheless, a lad sawe them, and tolde it to Absalom. But they went both of them a waye quychly, and came to a mans house in Bahurim, whiche had a well in his yerde, into the whiche they went downe. And a womā toke and spred a couerlet ouer the welles mouth, and strowed furmentye corne thereon. And the chynge was not espyed. And whē Absalom's seruantes came to the wyfe to the house, they sayde: Where is Ahimaaz & Jonathas? The woman answered them: they be gone ouer the lytle brooke of water. And when they had sought them, and could not fynde them, they returned to Jerusalem. And as soone as they were departed, the other came out of the well, and went and tolde hym Dauid, and sayde vnto hym: vp, and get thou quychly ouer the water, for such counsell hath Ahithophel gyuen agaynst you: Then Dauid arose, and all the people that were with hym, & they were comynge ouer Jordan by that it was daye: so that there lacked not one of them, that was not come ouer Jordan. And when Ahithophel sawe, that his counsaile was not folowed, he saddled his asse, and arose, and gat him home to his owne house, and to his owne cytie, & put his household in orde, and hanged hym selfe, & dyed, & was buryed in the sepulture of his father.

Then Dauid came to Mahanaim. And Absalom passed ouer Jordan, he and all the men of Israel with hym. And Absalom made Amasa captayne of the host in the stede of Joab, whiche Amasa was a mannes sonne named Iethra an Israelite, that went into Abigail the daughter of Nabal, syster to Zeruia, Joabs mother. So Israel and Absalom pyched in the land of Gilead. And when Dauid was come to Mahanaim, Abiathar the sonne of Ahias out of the cytie of the chydys of Ammon, and Achis the

the sonne of Amiel out of Lodher. and  
 \* Serzelai & Gleadite out of Rogli broughte  
 beddes, basens, erthe vessels, wheat and barley  
 flour, and parched come, beanes, rye, oilnele  
 honp, butter, wepe, and chele of kyne, for dauid  
 and all the people that were with hym, to ease  
 for they sayde: the people is hungry, weep and  
 they ste in the wyldernesse.

**C**he. xviij. Chapter.

*Abisai is overcome in battayle. He is hangen by the tree  
 in an oke. He is kylled and put in a diche. Dauid is so  
 comforted for the death of Absalom, he weepeth.*

**A**nd Dauid nombred the people that  
 were with him, and set captaynes of  
 thousandes & of hundredes ouer them.  
 And Dauid sent forth the thyrde part  
 of the people vnder the hande of Joab, and an  
 other part vnder the hande of Abisai the sonne  
 of serua Joabs brother, and the other thyrde  
 parte vnder the hand of Ittai the Gethite. And  
 the kyng sayd vnto the people: I wyl go with  
 you also. And the people answered. Thou shalt  
 not goo for the: for yf we slye, oure aduersaries  
 wyl not care for vs: neyther shall they regarde  
 vs though halfe of vs were slayne: but thou art  
 worth ten thousande of vs: wherefore it is bet-  
 ter, that thou succoure vs out of the cytie. And  
 the kyng sayde vnto them: What semeth you  
 best, that I wyl do.

**A**nd the kyng rode by the gate syde, and al  
 the people came out by hundredes and by thou-  
 sandes, and the kyng commaunded Joab and  
 Abisai, and Ittai, sayinge: entreate the yong  
 man Absalom gently for my sake. And al þe peo-  
 ple herde that the kyng gaue all the captaynes  
 charge concernyng Absalom. And so the people  
 went oute in the felde agaynst Israel, and the  
 battayle was in the wood of Ephraim: where  
 the people of Israel were put to the worse be-  
 fore the seruautes of Dauid, and there was a  
 great slaughter that day, euen of twentye thou-  
 sandemen. For the felde was foughte there in  
 byners places, all abyode vpon the earth. And  
 the wood deuoured mo people that day the dyd  
 the swerde. And Absalom came before the ser-  
 uautes of Dauid, rydying vpon a mule, whiche  
 carped hym vnder the thyeche bowes of a greute  
 oke. And his hed was caught of the oke, and he  
 was lyfte vp betwene heauen and earthe: and  
 the mule that was vnder hym went his waye.  
 And one that sawe it tolde Joab, sayinge: Be-  
 holde, I sawe Absalom hange in an Oke, and  
 Joab sayde vnto the man that tolde hym: Yf  
 thou dydest se hym, why dydest not thou ther  
 smyte hym to the ground, and I wold haue gy-  
 uen the ten sheles of syluer, and a gyrdle.

**T**he man sayd vnto Joab: though thou wol-  
 dest lape a thousande sheles of syluer in myne  
 hande, yet wolde I not stretche out myne hand  
 agaynst the kynges sonne. For we herde with  
 oure eares, when the kyng charged the, and A-  
 bisai, and Ittai, sayinge: Beware, that none  
 touchethe the yonge man Absalom. Where ouer,  
 yf I had done it, I woulde haue done agaynst  
 myne owne lyfe: for there is no matter yd fro  
 the kyng: yea, and thou thy selfe woldest haue

bene agaynst me. Then sayd Joab: I maye not  
 stande thus tarynge with the.

And he toke foure speares in his hande, and  
 thrust them thorow Absalom, while he was  
 yet alpye on the body of þe tree. And ten serua-  
 tes that bare Joabs weapons, touned & smote  
 Absalom, and slue hym. And when Joab blew  
 the troppe, the people returned from folowynge  
 Israel. For Joab spared the people. And they  
 toke Absalom, and cast him into a great pyt in  
 the wood, and layed a myghty grete heape of st-  
 ones vpo hym. And all Israel fled to thyr cities.

And thus Absalom yet in his lyfe tyme: & toke con-  
 sayle: & reaced vpo a pyller, whiche is in kynges  
 dale. For he sayde: I haue no son. And therefore,  
 to kepe my name in remembrance do I it. And  
 he called the pyller after hys owne name. And  
 it is called vnto this daye: Absaloms pyller.

**T**hen sayde Ahimaaz the sonne of Sadock:  
 let me runne now, and beare the kyng tidinges  
 howe that the Lorde hath iudged hym quyte of  
 the hande of his enemyes. And Joab sayd vnto  
 hym: thou art no man to beare good tydynge  
 to day: thou shalt beare tydynge an other tyme  
 but to daye thou shalt beare none: bycause the  
 kynges sone is dech. Then sayd Joab to Chusi:  
 Soo, and tell the kyng, what thou hast seene.

And Chusi bowed hym selfe vnto Joab, and  
 ranne. Then said Ahimaaz the sonne of Sadoc  
 agayne to Joab: come what come wyl, let me  
 also runne after Chusi. And Joab sayd: Where-  
 fore wylt thou runne my sonne: seing that for þe  
 tydynge thou shalt haue no reward: wel sayd  
 he: come what wyl, let me runne. He sayde vnto  
 him: runne. Then Ahimaaz ranne by the plaine  
 waye, and came before Chusi.

**A**nd Dauid sat betwene the two gates. And  
 the watcheman wente vp to the rooke ouer the  
 gate vnto the wall, and lyfte vp hys eyes, and  
 sawe, and beholde, there came a man runnyng  
 alone. And the watcheman cryed, and tolde the  
 kyng. And the kyng said: yf he be alone, there  
 is good tydynge in his mouth. And he came, &  
 drew nepe. And the watcheman sawe an other  
 man runnyng, and he called vnto the poster,  
 and sayde: beholde, there cometh an other ma-  
 runnyng alone. And the kyng sayd: he is also  
 a tydynge beynger. And the watche man sayd  
 me thynketh the runnyng of the formost is like  
 the runnyng of Ahimaaz the sonne of Sadock.  
 The kyng sayd: he is a good man, and cometh  
 with good tydynge. And Ahimaaz called, and  
 sayd vnto the kyng: good tydynge, and he fel  
 downe flat to the earth vpon his face before the  
 kyng, and saide: blessed be the Lorde thy God,  
 which hath thus vpo the men that lyfte vp theyr  
 handes agaynst my lord the kyng. And the  
 kyng sayde: Is the yonge man Absalom safe?  
 Ahimaaz answered: when Joab sent (Chusi)  
 the kynges seruaunte, and me thy seruaunte, I  
 sawe moche ado: But I wot not what it was.  
 And the kyng sayd vnto hym: turne, and stand  
 here. And he turned, and stode still.

And beholde, Chusi came also, and sayde:  
 Good tydynge my lord the kyng, for þe Lorde  
 hath quyte



both quite the this daye out of the hande of all them that rose agaynst the. And the kynge sayd vnto Chusi: Is he yonger man Absalom late? Chusi answered: The enemyes of my lord the kynge, and all that rise agaynst the to doo the hurte, be as that yonger man is. And the kynge was moued, and went vnto a chamber ouer the gate, and wept. And as he went, thus he sayde: O my sonne Absalom, my sonne, my sonne Absalom, wolde God I had dyed for the: O Absalom my sonne, my sonne.

### ¶ The xix. Chapter.

*David is returned to his kingdom and brought againe to Ierusalem.*

**A**nd it was tolde Joab: Beholde, the kynge mourneth and wepeth for Absalom. And the vycroiy of that daye was turned into mourning vnto all the people. For the people hearde saye that day howe the kynge sojowed for his soue. And the people stode awake that daye from goinge into the cite, as people confounded to steale awape when they slepe in battayle. But the kynge byd his face, and cryed with a loude voyce. O my sonne Absalom, O Absalom my sonne, my sonne.

**A**nd Joab came into the house to the kynge and said: thou hast shamed this daye the faces of all thy seruantes, which this daye haue laued thy lyfe, & the lyues of thy sones & of thy daughters, & the lyues of thy wyues, & of thy concubines, in þ thou louest thyne enemies, & hatest thy frendes. For thou hast declared this day, þ thou regardest neither the lordes nor seruantes. And this daye I perceyue, þ yf Absalom had liued, & all we had dyed this daye, þ had pleased the wel. Now therefore by, & come out, and speake kindly vnto thy seruantes: For I sweare by þ lord, excepte thou come out, there wyll not tarpe one man with þ this night. And that wyll be worse vnto the, then all the euyl þ fell on the from thy youth vnto this houre. Then the kynge arose, & sat downe in the gate. And they tolde vnto all the people, saying: Beholde, the kynge doth sit in the gate. And all the people came before the kynge. But Israel fled euery man to his tent.

**C** And it fortuned, that all the people were at stryfe the whole out all the trybes of Israel, saying: the kynge laued vs out of the hand of oure enemies, he deliuered vs out of the hand of the Philistines, and now he is fled out of the lande for Absalom. But Absalom whom we anoynted ouer vs is dead in battayle. Therefore why are ye so still, þ ye bypunge not the kynge agayne? And kynge David sent to Zadok & Abiathar þ priestes, saying: Speake vnto the elders of Iuda and saye: why are ye behynd to bypung the kynge agayne to his house, seing that such a bypunges is come from all Israel vnto the kynge, euen to his house? *(For the kynge had sayde: I wold I had the people of Iuda.)* Pe are my brethren, my bones and my flesh: wherfore then are ye the last þ bypunge the kynge home agayne? And say ye to Amala: art thou not of my bones & of my flesh? God do so & so to me, yf thou be not captayn of the hoste to me for euer in the counse of Joab.

And he bowed þ berres of al þ men of Iuda, tye as the best of one man: so þ they sent this woide to þ kynge: Returne thou to all thy seruantes. So the kynge returned, & came to Iordan. And Iuda came to Gual, for to go downe to mete the kynge, & to charye hym ouer Iordan. And Amiel the sonne of Sera, þ son of Jemini, wyded was of Sadurim, hasted and came with þ men of Iuda to mete kynge David, and there were a thousand men of Ben Jamin with him, and Jiba the seruante of þ house of Saul, and his xv. sones and twente seruantes with hym. And they went quychly ouer Iordan before þ kynge. And there went ouer a boze that carped ouer þ kynges householde, and they dyd hym pleasure.

**A**nd Simai the sonne of Sera, fell before the kynge (as he was comouer Iordan) and sayde vnto hym: let not my lord impute wychednes vnto me, nor remembre the thynges that thy seruante dyd wychedly when my lord the kynge departed out of Ierusalem, that the king wold take it to bert. For thy seruante doeth knowe: how that I haue done amysse. And therefore beholde, I am the first this daye of al the house of Ioseph, that am come to go downe, to mete my lord the kynge. But Abisai the sone of Neria answered, and sayde: Shall not Semai dye for this, because he cursed the Lordes anoynted? And David sayd: what matter is betwene you and me, ye sonnes of Neria? For this daye ye be aduersaries vnto me. What there any man dye this daye in Israel? Doo not I knowe, that I am this daye kynge ouer Israel? And therefore the kynge sayd vnto Semai: thou shalte not dye and the kynge swore vnto hym.

**A**nd Hiphiboseth the sone of Saul came also to mete the kynge, and had neyther washed his feet, nor shauen his bearde, nor washed his clothes from the tyme the kynge departed, vntill he came agayne in peace. And it fortuned, þ when he was come to Ierusalem, and met þ king the kynge sayd vnto him: wherfore wentest thou with me Hiphiboseth? he answered my lord, O kynge, my seruante disceyued me. For thy seruante sayd: I wolde haue myne asse saddled to ryde thereon, for to go to the king, because thy seruante is lame. And Jiba hath falsly reported of thy seruante vnto my lord the kynge. And my lord the kynge is as an angel of God do therefore what semeth good in thyne eyes. For all my fathers house were but dead men before my lord þ kynge, and yet dydest thou put thy seruante among them þ did eat at thyne owne table. What ryght therefore haue I yet, to crye any more vnto the kynge. And the kynge sayde vnto him: why speakest thou yet in thyne owne cause? *(As it is decreyned, that)* I haue sayd: thou & Jiba deuyde the lande betwene you. And Hiphiboseth sayd vnto the kynge: yea, let him take all: for so moche as my lord the kynge is come agayne in peace vnto his owne house.

**A**nd Bersai the Giliadite came downe fro Rogitim, and wente ouer Iordan to the kynge, to charye hym ouer Iordan. Bersai was a very aged man, euen fourescore yere olde, & ppyoued the

¶ The kyng of Iustinaunce, while he laye at Gethsemani: for he was a man of verie greete subdanee. And the kyng sayd vnto Berseiai: come thou with me, and I will leade the with me in Ierusalem. And Berseiai sayd vnto the kyng: I am thus olde, and howe am I able to go vnto the kyng vnto Ierusalem? I am this day fourescore yere olde: and can I decerne betwene good or euill? hath thy seruante any taste in that he eateth or drynketh? Can he heare any moze the voyce of Iynge men and women? wherfore shouldest thou seruante be yet a burthen vnto my lord the kyng? Thy seruante wyl go a lytle waye ouer Iordan with þy kyng and why wyl the kyng recompence it me with suche a rewarde? ¶ Let thy seruante turne backe agayne, that I maye dye in myne owne cite, and be buried in the graue of my father and of my mother. Beholde, here is thy seruante Chimameam, let hym go with my lord the kyng, and do to hym what shall please the.

¶ And the kyng answered: Chimameam shal go with me. And I wyl do to hym that thou shalt be content with. And whersoever thou shalt requyre of me, that same wyl I do for the. And all the people went ouer Iordan. And when þing was come ouer Iordan, he kissed Berseiai, and blessed hym, and he went backe agayne vnto his owne place. And then þy kyng went to Gilgal, and Chimameam went with hym, and so dyd all the people of Iuda, and brought ouer the kyng, and there were but halfe the men of Israel.

¶ And behold, all the men of Israel came to þy kyng, and said vnto hym: why haue our brithers þy men of Iuda stolen the away, & haue brought the kyng & his household, and all Dauides men to hym ouer Iordan? And all the men of Iuda answered þy men of Israel the kyng is nere of kyn to vs: wherfore be ye angry for þy mater? thinke ye þy we rate of the kynges cost, or þy we take vs any gyftes? And þy men of Israel answered the men of Iuda, & sayde: we haue ten partes in the kyng, & haue thereto moze ryghe to Dauid then ye. Althow the dyd ye despise vs, that our aduysers shuld not be fyrst had, in restoring our kyng a gayner? And the wordes of þy men of Iuda were clearer then the wordes of the men of Israel.

#### ¶ The .xx. Chapter.

¶ Seba the sonne of Bichai rayled against Dauid: Joab kyllerh Amasa traynously the head of Seba is beynge red to Joab: Dauides wyfues are numbred.



¶ When there came thither a certayne man of Belial (named Seba the sonne of Bichai, a man of Gemin) he blew a troy-

per, & sayde: we haue no part in Dauid, neither haue we inheritaunce in the sonne of Iai, let the men of Israel depart vnto thei: sentes. And so euery man of Israel went from Dauid & folowed Seba the sonne of Bichai. But the men of Iuda claued fast vnto thei: kyng, from Iordan to Ierusalem. And Dauid came to his house to Ierusalem, & he toke the ten women his concubines, & he had left behinde hym to kepe the house, and put them in ward, and fedde them: but lape no moze with them. And so they were enclosed vnto the day of their death, lpyung in wyddowhed.

¶ Then sayde the kyng to Amasa: cal me the men of Iuda together agaynst the thei: dape and be thou here also. And so Amasa wote to gather the men of Iuda together: but tarped longer the thei: tyme which he had appoynted hym. And Dauid sayd to Abisai: now what Seba the sonne of Bichai do vs moze harme, the dyd Abisai. Take thou thereto thei: loydes seruantes and folowe after hym, lest he get hym walled cities, and escape vs. And there went out after hym Joabs me, and the Crethites & the Iherlemites, and all the myghtyest men. And they departed out of Ierusalem, to folowe after Seba the sonne of Bichai. And whyle they were at the great stone in Sibeon, Amasa went before thei. And Joabs garmente (that he had about hym) was gyrded vnto hym, and he had gyrded theron a knyfe, which was gyrded fast to his loynes in such a wyse, that (as he went) it fel sometimes out. And Joab said to Amasa: art thou in helyth my brother? And Joab toke Amasa by the chin with the ryght hand to kysse hym. But Amasa toke no heed to the knyfe that was in Joabs hand, for therewith he smote hym in the horte ryddes, and shed out his bowels to the ground, and thrust at hym no moze and he dyed.

¶ And Joab & Abisai his brother folowed after Seba þy son of Bichai: & one of Joabs men stode by him, & sayd: he þy beareth any fauour to Joab or good wyll to Dauid, let hym go after Joab. And Amasa laye wallowed in bloode in þy myddes of þy way. And there was a ma which when he sawe & þy all the people stode styll, he rowled Amasa out of þy way into the feild, & cast a cloth vnto hym, because he sawe that euery one þy cam stode styll by hym. And alsoone as he was tombed oute of the waye, all the people went after Joab, to folowe after Seba the sonne of Bichai.

¶ And he went thowhe all the tribes of Israel vnto Abel, and Bethmaacha and al the places of Barim. And they gathered together, & went after hym. And they came, and belleged hym in Abel, and Bethmaacha. And they caste vp a banke agaynst the cite that stode in the valley. All þy people that was with Joab, thrust at the wal to ouerthrowe it. Thei cryed a wyfe woma out of þy cite: heare, heare, byd Joab come hither & I may speake w hym. When Joab was come vnto her, þy woman said vnto hym. Art not thou Joab? And he answered, I am. And she sayde to hym: heare the wordes of thyne handmayde. And he answered: I do heare: & she sayd agayne: They spake in the olde tyme, saying: men must aske



after peace is set, how moche rather shulde they  
do so? I beleve so have they continued (hitherto):  
I am one of them, that are peaceable and  
lawfull in Israel: and then goest about to de-  
stroy a cytie and a mother in Israel. Why wilt  
thou devour the inheritance of the Lord?

And Joab answered, and sayd: God forbid,  
God forbid it me, that I shulde cry her down  
by the sword. The matter is not so: but a man of  
mount Ephraim (Siba the sonne of Achish by  
name) hath lyft up his hand agaynst thy kyng, and  
agaynst David. Deliver vs him onely, & I wyl  
depart from the cytie. And a woman sayd vnto  
Joab: Beholde, his heed shalbe throwen to the  
outre the wall. And then the woman wente vn-  
to all the people wher he dwelt. And they smote  
of the heed of Siba the son of Achish, and cast it  
out to Joab. And he blew a trumpet, and they  
scattered fro the cytie, every man to his tent. And  
Joab returned to Jerusalem vnto the kyng.

Joab was over all the hoste of Israel. And  
Banaia the son of Jehoiada was over the Cre-  
tians and Phelistians. And Aburam was o-  
ver the tribute. And Jehoiaphat the sonne of  
Achish was recorder. Senua was scribe. And  
Sadock and Abiathar were the prestes. And  
Ira the Jaser was Davids prest.

The. xxi. Chapter.

The bones of Saul. The vengeance of the synners of Saul  
lynged on his sonnes, which are hanged. Some greates  
baptistes which David had agaynst the Philistines.

**W**hen there fell an hungre in the dayes  
of David, they peares together. And  
David enquired of the Lord. And the  
Lord answered: it is for Saul, and for  
house of blond, because he slue the \*Gibaonites.  
And the kyng called the Gibaonites, and sayde  
vnto the: Now (if Gibaonites were not of the  
\*chylidren of Israel, but a remnant of the Amor-  
ites, and the chylidren of Israel swore vnto them:  
And Saul sought to slay the: for a zeile that he  
had to the chylidren of Israel & of Juda. Where-  
fore David sayd vnto them: what shal I do for  
you, & wherewith shal I make the attonement  
for me, that I maye blesse the inheritance of the Lord?

The Gibaonites answered him: We wyl  
have no sylver, nor golde, of Sauls nor of his  
house: neyther is it our mynde that thou shouldest  
kill any man in Israel. He sayd: what saye  
then? What do for you? They answered saying  
the man that consumed vs & imagined to byng vs  
to nought, him wyl we destroy, that nought of  
him continue in any of the costes of Israel. Let  
seven men of his sonnes be delivered vnto vs,  
and we wyl hange them vp vnto the Lord, in  
Gibeah of Saul, whom the Lord dyd chose.  
And the kyng sayde: I wyl gyve them you.

But the kyng had compassion on Giphtho  
seth the sonne of Jonathan the sonne of Saul,  
because of the Lordes othe, that was betwene  
them: even betwene David and Jonathan the  
sonne of Saul. So he toke the two sonnes of  
Rizpa the daughter of Aia (whom he bare vn-  
to Saul) even Armoni and Chimholoth, and  
the fyve sonnes of Michol (the daughter of Saul)  
whom she bare to Abiel the sonne of Nerai,

the Gheolathite. And he delivered them vnto  
the handes of the Gibeonites, whiche hanged the  
in the hill before the Lord. And they fell all to-  
gether, and were slayn in the dayes of  
hauell: eue in the first dayes, and in the begyn-  
nyng of barley harvest.

And Rizpa the daughter of Aia toke sackcloth &  
hanged it vp for them vpon the rocke, euen fro  
the begynnyng of harvest, vntill rayne dropped  
vpon the out of heauen, & suffered neyther & by-  
des of the ayre to fall on them by day, nor bedes  
of the seide by nyght. And it was tolde David,  
what Rizpa the daughter of Aia the concubine of  
Saul had done, & David wyl & toke the bones  
of Saul & of Jonathan his sonne from the men of  
Jabes in Gilead (which had stollen them from  
the strete of Bethlan wher the Philistines had  
hanged them when the Philistines had slayne  
Saul in Giboa.

And he broughte thence the boones of Saul  
and the bones of Jonathan his sonne, and they  
toke vp the boones of them that were hanged.  
And the bones of Saul and Jonathan his sonne  
buried they in the countrey of Ben Jamin in ze-  
la, in the sepulchre of Cis his father. And when  
they had performed all that the kyng comma-  
ded, God was then at one with the lande.

It fortuned, that the Philistines had yet war  
agayn with Israel. And David went downe,  
and his seruantes wyth hym, and foughte a-  
gayn the Philistines. And David wared sam-  
ite, and Isby of Abob one of the sonnes of the gi-  
auntes (the yron of whose speare wayed thye hū-  
dred scyles, and he beinge gyrded with a newe  
sword) thought to haue slayne David. But  
Abilai the sonne of zarua succoured hym, and  
smote the Philistine, and killed hym. Then the  
seruantes of David swore vnto hym saying:  
Thou shalt go no more out with vs to battayl  
that thou quenche not the lyght of Israel. And  
yet after this, there was a battayle w the Phi-  
listines at Abob, and then Sibebechai the husa-  
thite slue Sapp, whych was one of the sonnes  
of the Gyauntes.

And there was yet an other battayl in: God  
with the Philistines, where Elhanan the sonne  
of Jaere Ogim, a Bethlehemite slue one So-  
lia a Gethite: the staffe of whose speare was as  
greate as a weauers cloth beame.

And there was yet an other battayl in Geth  
where was a man of a great stature, and had on  
every hand. vi. fingers, & on every fote. vi. toes,  
xxiii. in all. And was borne also of a mayde of  
the gyauntes of Geth. And when he defyed Is-  
rael, Jonathan the sonne of Simeon the brother  
of David slue him. These foure gyauntes were  
borne in Geth, and fel into the hande of David  
and into the handes of his seruantes.

The. xxii. Chapter.

The sonne of David for his deliuerance from his enemies.

**W**hen David spake the wordes of this song  
vnto the Lord, what tyme the Lord had  
deliuered him out of the hande of all his e-  
nemyes, and out of the hande of Saul.

And he sayde: the Lord is my rocke and my  
castell.

castell  
hym w  
of my  
sayou  
\* I w  
thy, a  
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wes of  
death o  
call upo  
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\* Sin o  
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Cherub  
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taken me  
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\* The  
my ryght  
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Gie, thou  
thou calle  
Lord the  
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hender of  
for who  
impyete, la  
pouer, and  
before me.

castel and my deliuerer. God is my strength, in hym wyl I trust: he is my hyde, and the house of my saluaciō, my wyrtowp and my refuge: my sauyour, thou shalt saue me from wronge.

\* I wyl cal on the Lorde which is my strength, and so shal I be saued from myne enemies. For the corruptions of death closed me aboute: the foudes of Belial put me in feare. The sorowes of hell compassed me aboute: the snares of death ouertoke me. In my tribulation wyl I call vpon the Lorde, and crye to my God. And he shall heare my voyce out of hys temple, and my crye shall enter into his eares. The earth trembled and quaked: the foundacions of heauen moved and shoke, when he was angry.

¶ Simohe went vp in his wrath, & consuming fyre out of his mouth, coles were kindled thereof. And he bowed heauē, & came downe, & there was darkenesse vnder his fete. And he sat vpon Cherub & dyd flye, he was sene carped vpon the wynges of the wynde. He made darknesse a tabernacle rounde about hym, & waters gathered together in the cloudes. Thow shal byghtenelle of his ptesence were the fyre coles kindled. God thundred from heauen, & he that is moost hye, doeth put out his voyce. He shot arrows, & scattered them: he hurled lightening, & ouerthrew them. The flownges of the see appeared, & the foundacions of the world were sene, by reason of the rebukynge of the Lorde, & thow shal the blasfemye of the breath of hys nostrilles. He shall sende fro heauen, & fet me, he shall plucke me out of many waters. He shal deliuer me from my myghtye aduersarye, & from myne enemies, for they are to stronge for me. When they had ouertaken me, in the day: of my calamitie the Lord stayed me vp. For he brought me out into coseth he deliuered me, because he had a loue vnto me.

\* The Lorde wyl rewarde me accordynge to my ryghtousnesse: accordynge to the purenes of my hades wil be recompence me. For I haue kept the wayes of the Lord, & done no wychednes agaynst my God. For all hys lawes are in my myghte, and his statutes wyl not I put away from me. In hys myghte also haue I bene vndefyled, & haue kept me from myne iniquitie.

And the Lorde dyd to me agayne, accordynge to my ryghtousnesse, euen after my purenesse in hys eye syght. Wylth the godlye thou shalt be godly, and with the mē that is vncorrupt, thou shalt be vncorrupt. With the pure thou shalt be pure, and with the frowarde thou shalt be frowarde. And the poore people that are in aduersite, thou shalt helpe. And on the proude shalt thou caste thynne eyes. Thou arte my myghte, O Lorde: the Lorde shall lyght my darkenesse.

For with thynne helpe I wyl runne thow shal be an host of men, and in my God wyl I spyng out a wall. God is vncorrupt in his waye: the waye of the Lorde is tryed in the trye: he is the defender of all them that trust in hym.

For who is a God like the Lorde: and who is myghtye, like our God? God strengtethed me to power, and rydded the waye in battayle cleare before me. He maketh his fete lyke the perfect fete,

and stremeth me fast vpon my horse.

\* He stretcheth my handes to fyghte, that euen a house of steele is to weake for myne armed.

Thou hast gyuen me the hyde of thy saluaciō, and with thy louynge me hennelle thou doest multiplie me. Thou shalt make me space to walke in, & my legges shall not fayle me. I wyl folowe vpon myne enemies & destroye them, & turne not agayne vntyl I haue consumed them. I wyl waste them and smyte them, that they shall not be able to aryse: yea, they shall fall vnder my fete.

Thou hast gyded me aboute with myghte to battayle, and them that arose agaynst me, & thou subdued vnder me.

And thou madest myne enemies, (and them that hated me) to turne theyr backs to me that I myghte destroye them. They loke for helpe, but there is none to saue them: yea, euen vnto the Lorde do they crye, but he heareth them not.

I wyl beate them as small as the dust of the earth: I wyl stampe them as the dust of the streete and wyl spredde them abroad.

Thou shalt deliuer me from the dissension of my people, thou shalt helpe me to be an hee over nacions: the people to whiche I knewe not, shall serue me.

¶ Strange chyldren shall assemble wyth me. At the hearinge of the eare they o bepe me.

Strange chyldren wyl theyr ake away, and they shal be smytten wyth feare in theyr pryate chambie. God is almyghty, & blessed be my maker: magnified be God, my moost stronge saluaciō. It is God that auengerth me, & bringeth downe the people vnder me. He deliuereth me from myne enemies, thou also shalt lyft me vp on hye from them that crye agaynst me, thou shalt deliuer me from the wyched men.

And therfore I wyl prayse the (O Lorde) amonge nacions, & wyl syng vnto thy name. Which sheweth great saluacion for his kyng, & dealeth mercifully wyth hys anoynted: euen wyth David, and with his seede for euermore.

### The. xlii. Chapter.

The last communicaciō of David, and the description of the myghtye men to hym belongynge.

**I**n these be the last saynges of David, Dauid the son of Isai sayde: And the man (which was made, the anoynted of the God of Jacob, & the noble psalmist of Israel) sayde: the spyrite of the Lord spake by me & dyswade was in my tonge. The God of Israel spake of me, euen the moost myghtye of Israel sayde: he that beareth rule ouer men, ought to rule iustlye in the feare of God. And as the moynynge lyght when the sunne is vp, a moynynge in whiche are no cloudes to let the byghtenelle, & as the grasse of the earth is by the vertue of the rayn. Shal not my house be so with God? For he hath made with me an euertlastynge covenant, partye & sure in all poyntes: and thyng is truly all my healt and all my desyre, that it growe but not as grasse. But I vngodly mē of Belial shall be as a thorne cleane plucked up.

¶ Whych





sayd vnto hym: Wylt thou haue seven yeares hungre to come in thy lande, as wylt thou fyve iii. monethes before thyne enemyes, they folowynge the, or that there be thye dayes pestilence in thy lande: Howe therfore aduise the, and se, what answer I shall gyue to hym that sente me: and Dauid said vnto Gad: I am in extreme trouble. \* Wylt thou fall nowe into the hande of the Lord, for moche is his mercy, and let me not fall into the hande of man.

And so the Lord sent a pestilence in Israel, from the moynynge vnto the tyme appoynted. And there dyed of the people fifti thousande men. And when the angell stretched out his hande vpon Ierusalem to destroy it, the Lord had compassion to do that enyl, and sayde to the angell that destroyed the people: it is nowe sufficient: holde thyne hande. And the angell of the Lord was by the thersynge place of Arefna the Jebusyte. And Dauid spake vnto the Lord (when he sawe the angell that smote the people) and sayde: lo, it is I that haue synned, and I that haue done wychediye. But these shepe, what haue they done: let thine hande (I praye the) be agaynst me and agaynst my fatheres house.

And Gad came the same daye to Dauid, and sayd vnto hym: go vp, and reare an altare vnto the Lord in the thersynge flooze of Arefna the Jebusyte. And Dauid, accordynge to the sayinge of Gad, went vp, as the Lord commaunded. And Arefna looked, and sawe the kyng and his seruantes commynge towardes hym. And Arefna went oute: and bowed hym selfe before the kyng that on his face vpon the groude, and Arefna sayde: wherfore is my lord the kyng come to his seruante: Dauid answered: to bye the thersynge flooze of the, and to make an altare vnto the Lord, that the plage maye cease from the people.

And Arefna sayde vnto Dauid: let my lord the kyng take & offre what semeth hym good in his eyes. Beholde, here be oxen for burnt sacrifice, and sheades, and the other instrumentes of the oxen for wood. All these thynges byd Arefna gyue vnto the kyng, and sayd mozeouer vnto the kyng: the Lord thy God accept the. And the kyng sayd vnto Arefna: not so, but I wyl bye it of the at a pryncer, and wyl not offre sacrifice vnto the Lord my God of that which doeth cost me nothyng. And so Dauid boughte the thersynge flooze, and the oxen for fiftie sheles of syluer. And Dauid buyt there an altare vnto the Lord, and offered burnt sacrifices

and peaceofferynges. And so the Lord was intreated for the lande. And the plage ceased from Israel.

The ende of the seconde boke of Samuel: or her wylle called the seconde boke of the kynges.

## The thyrde boke of the kynges after the reckenyng of the L. sunites, which thyrde boke and the fourth also, is but one with the hebreues.

### The fyrst Chapter.

The yonge virgin Abisag kept Dauid in his extreme age. Adonia occupieth the crowne unrightfully to his father. Salomon is anoynted kyng, and so Adonia getteth hym awaye.



And kyng Dauid was olde & strephen in yeres, so that whē they couered hym with clothes, he caughte no heate: wherfore his seruantes sayd vnto him: let there be sought for my lord the kyng a yonge mayden, to stande before the kyng, and to cheryshe hym. And let her lye in thy bolome, that my lord the kyng maye get heate. And so they sought for a saye dame sell thowout all the coostes of Israel, and founde one Abisag a sunamite, and brought her to the kyng. And the dame sell was excedynge fayre, and cheryshed the kyng, and mynistred to him. But the kyng knewe her not.

And Adonia the sonne of Hagith exalted him selfe, sayinge: I wyl be kyng. And he gat hym charettes & hoyslemen, & fiftie men to ranne before hym. And his father wolde not displease hym at any tyme, nor sayd so moche to hym, as: why doest thou so? And he was a goodly man, & his mother bare hym next after Adalom. And he toke counsaile of Joab the son of Zeruia, and of Abiathar the prest. And they helped Adonia. But Sadoc the prest, Banaiahu the son of Je holada, Nathan the prophete, Semel, and Rei, and all the men of myght which were with Dauid, fauoured not Adonia. And Adonia sacrificed shepe and oren, and fat cattel, by the founte of sobeleth, which is fast & by the well of Rogel, & called all his birthen the kynges sonnes, and the men of Iuda the kynges seruantes. But Nathan the prophete, and Banaiahu, and the other myghtye men, and Salomon his brother be called not.

Wherfore Nathan spake vnto Bathshebe the mother of Salomon, sayinge: hast thou not herde howe Adonia & sonne of Hagith doth raigne: and Dauid our lord knoweth it not? Nowe thys foze come, & I wyl gyue the counsaile, howe to saue thyne



thine other lyfe, and the lyfe of thy sonne Salomon. So and get the to vnto kyng David, and saye vnto hym: Bydest not thou (my lord, O kyng) swaere vnto thy handmaide, sayng: Salomon thy sonne shall raygne after me, & he shall sit vpon my seate, why when Adonia kynges? Behold, whyle I yet talkest there w the kynges I wyl come in after the, & cōsume thy wordes.

**C** And Bethsabe went in vnto the kyng into the chambze. And the kyng was very olde, and Abiag the Eunamite ministered vnto the kyng. And Bethsabe stouped & made obsequie vnto the kyng. And the kyng sayd: what is the matter? He answered him: my lord, thou swarist by the Lo:de thy God vnto thyne handmaide: Salomon thy sonne shall raygne after me, and he shall sit vpon my seate. And behold, now is Adonia kyng, and my lord the kyng wote it not of it. And he hath offered oxen, fat catel, and many shepe, and hath called al the sonnes of the kyng, & Abiathar p̄reist, & Joab the captayne of the host. But Salomon thy seruauit hath be not bydden. And now my Lo:de (O kyng) the eyes of all Israel waite on the, that thou shouldest tell them, who ought to sit on the seate of my lord the kyng after hym. For els when my lord the kyng shall slepe with his fathers, I and my sonne Salomon shalbe synners.

**D** And whyle he yet talkest with the kyng, Athan the prophete came also. And they told the kyng, sayng: behold, here cometh Athan the prophete. And when he was come in to the kyng he made obsequie before the kyng vpon his face on the ground, & Athan sayd: O my lord (O kyng) hast thou sayd: Adonia shall raygne after me, & shall sit vpon my seate? For he is gone downe this dape, & hath slayne many oxen, and fat shepe, & hath called all the kynges sonnes, & the captaynes of the host, & Abiathar the p̄reist. And behold, they cate & dvyne before him, and saye: God saue kyng Adonia. But me thy seruauit, and Sadok the p̄reist, and Banaiab the sonne of Jehoiada, and thy seruauit Salomon hath be not called. Is this thyng done of my lord the kyng, and thou hast not shewed it vnto thy seruauit, who shouldest sit on the seate of my lord the kyng after hym?

**E** Then kyng David answered, and sayd: call me Bethsabe. And she came into the kynges presence, and stode before hym. And the kyng swaere, sayng: As true as the Lo:de liueth (that hath gyf my soule out of al aduersitie) rill as I swaere vnto the by the Lo:de God of Israel sayng: Salomon thy sonne shall raygne after me, & he shall sit vpon my seate for me, so wyl I do this day. Then Bethsabe bowed on her face to the earth, and byd reuerence vnto the kyng, & sayd: I praye God that my lord kyng David maye lyue euer. And kyng David sayd: call me Sadok the p̄reist, & Athan the prophete, and Banaiab the sonne of Jehoiada: And they came before the kyng. The kyng also sayd vnto them: take w you the seruantes of your lord, & let Salomon my sonne vpon myne owne mule, & carry hym to come to Sihon. And let Sadok & p̄reist

& Athan the prophete anshure hym there kyng ouer Israel. And blowe ye wyth trumpettes, & saye: God saue kyng Salomon. And thea come vp after him, & he may come & sit vpon my seate. For he shall be kyng in my stede. And I wyl commaunde hym to be captayne ouer Israel & Iuda. And Banaiab the sonne of Jehoiada answered the kyng, & sayd: Amen. I praye God & the Lo:de God of my lord the kyng saye so to. And as God hath ben w my lord the kyng, euen so be he w Salomon also, & make his seate greater, then the seate of my lord kyng David hath ben.

And so Sadok the p̄reist, and Athan the prophete, and Banaiab the sonne of Jehoiada, and the Crethites and Phelithites wet downe, and sette Salomon vpon kyng David's mule, and brought him to Sihon. And Sadok the p̄reist toke an hoine of oyle out of the tabernacle, and anoynted Salomon. And all they of the people blew trumpettes, and sayde: God saue kyng Salomō. And al the people came vp after him, ppyng wyth pyppes and reioysyng greatly, so that the earth rang with the sounde of them.

And Adonia and al the gesses that he had called vnto hym, herd it, euen as they had made an ende of eatyng. And when Joab herd the soude of the trompet, he sayde: how happeneth it that there is suche a noyse in the cytye? And as he yet spake, behold, Jonathas the sonne of Abiathar p̄reist came. And Adonia sayd vnto him: come in, for thou arte a valyaunt man, and byngest good rydnges. And Jonathas answered, & said to Adonia: Verily our lord kyng David hath made Salomō kyng. And the kyng hath sent with hym Sadok the p̄reist, & Athan the prophete, and Banaiab the sonne of Jehoiada, and the Crethites, and the Phelithites, & they have set him vpon the kynges mule. And Sadok the p̄reist, and Athan the prophete, have anoynted him kyng in Sihon. And they came vp agayne and reioyled, that the cytye byd soude agayne. And that is the noyse that ye haue heard. And Salomon sprett on the seate of the kyngdom. And mozeouer, the kynges seruantes came to blesse our lord kyng David, sayng: thy God make the name of Salomō moze honorabile than thy seate. And the kyng bowed him selfe vpon the bed. And thus sayd the kyng: Blessed be the Lo:de God of Israel: whiche hath made one to sette on my seate this dape, myne eye seinge it.

And all the gesses that were wyth Adonia were afraied, and rose vp, and went euery man bys waye. And Adonia fearyng the presence of Salomon, arose, and went, & (into the tabernacle of the Lo:de) and caught hold on the hornes of the altare. And one tolde Salomon, sayng: Behold, Adonia doth feare kyng Salomon: for he hath caught holde on the hornes of the altare, sayng: let kyng Salomon swaere vnto me this dape, that he wyl not slaye his seruante wyth the swerde.

And Salomon sayde, yf he wyl be a chyld of vertue, there shall not an heere of him fall to the earth. But yf wiche dwelle be found in hym, he shall dye. And so kyng Salomon sent, and they brought

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brought hym from the altare. And he came and  
dyd obeyladce vnto kyng Salomon. And Sa-  
lomon sayd vnto hym: get the to thyne house.

### The. ii. Chapter.

*Counte dyeth. Salomon cometh to have Salomon to his chere,  
and therfore Salomon cometh to have hym. Salomon is  
in put from his penitence. Salomon and Joab are slayd.*

**I**n the dayes of Dauid durwe we that he  
shulde dye, and he charged Salomon  
hys sonne, sayinge: I go the waye of  
all the worlde, \* be thou stronge ther-  
fore, and shewe thy selfe a man. kepe thou the  
watche of the Lorde thy God, that thou walke  
in his wayes, and kepe his statutes, and his pre-  
ceptes, his iudgements, and his testimonies,  
euen as it is wyrtten in the lawe of Moyses: that  
thou mayest prosper in all that thou doest, and  
in euery thyng that thou meddest wythall.

That the Lorde also maye make good hys  
worde whiche he spake vnto me, sayinge: of thy  
chyliden take hede to theyr waye, & they walke  
before me in truthe, wyth all theyr hertes, and  
wyth all theyr soules, \* then shalt thou not be  
wythout a man on the seate of Israel.

\* Moreover, thou wotest how Joab the sone  
of Zeruia serued me, & what he dyd to that two  
captaynes of the hostes of Israel: vnto Abner  
the sonne of Ner, & vnto Amasa the sonne of Je-  
ther: who he slue, & shed bloode in tyme of peace,  
(euen as it had ben in warre) and put the blood  
of warre vpon hys gyrdle that was about hys  
loynes, and in hys shoes that were on hys feete.  
Deale wyth hym therfore accordyng to thy  
wyledome, & bynge not his hooze heed downe  
to the graue in peace. \* but shewe kynnesse vn-  
to the sonnes of Bersaias the Gileadite, & they  
maye eat at thy table. For they came to me whē  
I fled from Absalom thy brother.

\* And beholde, thou hast wyth the Semel  
the sonne of Gera, the sonne of Gemin, of Ba-  
durim, which cursed me wyth an horrible curse  
in the daye when I went to Mahanaim. But  
he came to mete me at Iordane, and I swore to  
hym by the Lorde, sayinge: I wyll not slaye the  
wyth the swerde: but thou shalt not count hym  
as vngylte. For thou art a man of wyledome,  
and knowest what thou oughtest to doo vnto  
hym. hys hooze heed shalt thou bynge to the  
graue wyth blood.

And so \* Dauid slepte wyth his fathers, and  
was buryed in the cytie of Dauid. And 5 dayes  
which Dauid raygned vpon Israel, were four-  
tye yeres: seuen yeres raygned he in Hebron, and  
thirtie & thre yeres raygned he in Ierusalem.

\* Then sat Salomon vpon the seate of Dauid  
his father, and hys kyngdome was stablyshed  
myghtelye. And Adonia 5 sone of Hagith came  
to Bethsabe the mother of Salomon. And she  
sayd: \* Comest thou peaceably? And he said pra-  
ceably. he sayd moreover: I haue somewhat to  
saye vnto the. She sayd: saye on. And he sayd: I  
knowest that the kyngdome was myne, & that  
all Israel set their faces on me, & I shuld raygn,  
howbeit, the kyngdome is turned away, and gy-  
uen to my brother: for it is apoynted him of the

Lorde, & now I aske a petition of the: heare me  
not. And she sayde vnto hym: saye on. And he  
sayde: Speake, I praye the, vnto Salomon the  
kyng, for he wyll not slaye the naye, that he geue  
me Abisag 5 Sunamite to wyfe. And Bethsa-  
be sayd: well, I wyll speake for the vnto 5 kyng.

Bethsabe therfore went vnto kyng Salo-  
mon, to speake vnto hym for Adonia. And the  
kyng rose to mete her, & bowed hym selfe vnto  
her, and sat hym downe on hys seate. And there  
was a seate set for the kynges mother, & she sat  
on hys ryght syde. Then she sayd: I desyre a ly-  
tle petition of the, I praye the slaye me not naye.  
And the kyng sayd vnto her: Aske on my mo-  
ther, for I wyll not slaye the naye. She sayde: let  
Abisag the Sunamite be gyven to Adonia thy  
brother to wyfe. And kyng Salomon answe-  
red and sayd vnto hys mother: why doest thou  
aske Abisag 5 Sunamite for Adonia? aske for  
him the kyngdome also: for he is myne elder bro-  
ther, and hath for him Abiathar the prest, and  
Joab the sonne of Zeruia. Then kyng Salo-  
mon swore by the Lorde, sayinge: God do so, and  
so to me, of Adonia hath not spoken thys worde  
agaynst hys owne lyfe. Now therfore as trulpe  
as the Lorde lyneith, whiche hath ordeyned me,  
and set me on the seate of Dauid my father, and  
made me an house, as he promysed, Adonia shall  
dye thys daye. And kyng Salomon sent by the  
hande of Banaiahu the sonne of Jehoiada, and  
he smote hym that he dyed.

And vnto Abiathar the prest sayd the kyng:  
get the to Anathoth vnto thyne owne felides: for  
thou arte worthy of deathe: but I wyll not at  
this tyme hyl the, because thou barest the arke  
of the Lorde God before Dauid my father, and  
because thou hast suffred wyth my father in al  
his afflictions. And so Salomon put awaye A-  
biathar from beinge prest vnto the Lorde, that  
he myght fulfill the wordes of the Lorde whych  
he spake ouer the house of Eli in Silo. Then ty-  
dynges came also to Joab: for Joab had turned  
after Adonia though he turned not after Absa-  
lom. And Joab fled vnto the tabernacle of the  
Lorde and caught holde on the hornes of the al-  
tare. And it was tolde kyng Salomon, how 5  
Joab fled vnto 5 tabernacle of the Lorde, & stode  
by the altare. Then Salomon sent Banaiahu the  
sonne of Jehoiada, sayinge: go, & fall vpon hym.

And Banaiahu came to the Tabernacle of  
the Lorde, and sayd vnto hym: Thus sayth the  
kyng: come out. And he sayde: naye, but I wyll  
dye euen here. And Banaiahu brought the kyng  
worde agayne, sayinge: thus sayde Joab, and  
thus he answered me.

And the kyng sayd. Do euen as he hath sayd  
smyte hym, and burye hym, that thou mayest  
take awaye the blood whiche Joab shed cause-  
lesse, from me, and from the house of my father.  
And the Lorde shal bynge his blood vpon hys  
owne heed, for he smote two men ryght ouer 5  
better than he, & slue them wyth the swerde, my  
father Dauid not knowyng therof: euen Abner  
the sonne of Ner, captayn of 5 host of Israel, &  
Amasa the sonne of Jether captayn of the host.



of the blood shall therefore returne  
on the head of the sinner, and on the head of his seed  
for ever. And upon his seed, & upon his house, & upon his  
seed, & upon his house, & upon his seed, & upon his house,  
peace for ever of the Lord. And the sonne of Jehoiada went by, & saw him, & shut  
him, & buried him in his owne house in the wall  
beresse. And the kyng put Banataba the sonne  
of Jehoiada in his rounce over the hooste, & put  
Shadon the pyest in the rounce of Abiathar.

And the kyng sente, and called Semel, and  
sayd vnto him: buyde the an house in Ierusalem,  
and dwelle there: and se that thou goo not for the  
thence anye whither. For be thou sure, that the  
daye that thou goest oute, and passest o'er the  
ryuer of Cedron, thou shalt dye that daye, & thy  
blood shall be vpon thyne owne heed. And Se-  
mel sayd vnto the kyng. This is a good thyng  
as my lord the kyng hath sayd: so will his ser-  
uaunt do. And Semel dwelt in Ierusalem ma-  
ny dayes. And it chaunced after thie peres, that  
two of the seruantes of Semel came awaye  
vnto Achis, sonne of Maacha kyng of Geth.  
And they tolde Semel, saying: beholde, thy ser-  
uauntes be in Geth. And Semel stode vp, and  
saddled his asse, and gat hym to Geth to Achis,  
to seeke his seruantes, and returned, & brought  
his seruantes agayne from Geth.

And it was tolde Salomon, howe that Se-  
mel had gone fro Ierusalem to Geth, and was  
come agayne. And the kyng sent & called Se-  
mel, and sayd vnto hym. Wyldest thou charge the  
by the Lord with an othe, and testified vnto  
the, saying: be sure, that whensoever thou goest  
out, & walkest abroad any whither, thou shalt  
dye the death? And thou saydest vnto me: it is  
good thynges that I haue herd. Why then hast  
thou not kept the oth of the Lord, and the com-  
maundement that I charged the withall?

11. Kyng. 1. 1. 1.

The kyng sayd moreover to Semel: Thou  
remembrest al the wickednesse which thyne herte  
knoweth, that thou dydest to Dauid my fa-  
ther. The Lord also shall bypunge thy wicked-  
nesse vpon thyne owne heed: and kyng Salo-  
mon shall be blessed, and the seate of Dauid sta-  
blyshed before the Lord for ever. So the kyng co-  
maunded Banataba the sonne of Jehoiada: which  
went out & smote him that he dyed. And the  
house was stablyshed in the harte of Salomon.

### The. iii. Chapter

Salomon taketh Pharaos daughter to wyfe. The Lord  
appeareth to hym, and giveth hym wysdom. The plea-  
ring of the two harlots, who shalbe one the kynges  
childe, and Salomons sentence therein.

**S**alomon made affinitie with Phraos  
kyng of Egypte, and toke Phraos  
daughter, and brought her into the cy-  
tye of Dauid, vntill he had made an  
ende of buydyng his owne house, & the house  
of the Lord, & the wall of Ierusalem rounde a-  
bout. Only the people sacrificed in altars made  
on hylls, because ther was no house buyt vnto  
the name of the Lord, vntill those dayes. And  
Salomon loued the Lord, & walked in the ordina-  
ces of Dauid his father, save only that he sacri-  
ficed and offered incense vpon altars in hylls

\* And the kyng went to Gibeon to offer there,  
for it was a speciall offering place. And a thou-  
sande burnt offerings dyd Salomon offer vnto  
that altare: & in Gibeon the Lord appeared to  
Salomon in a dreame by nyght. And God said  
vnto him: what thou wylt, that I maye geue it the.  
And Salomon sayde: thou hast the word vnto thy  
seruaunt Dauid my father great mercede, wher he  
walked before the in truth, in ryghteousnes, &  
in playnesse of heart with the Lord. And thou hast kept  
for him this greates mercede, that thou hast geuen  
hym a sonne, to sit on his seate: as it is come to  
passe this daye. \* And now, O Lord my God,  
it is thou that hast made thy seruante kyng in  
steede of Dauid my father. \* And I am but yong  
and wote not howe to go out & in. And thy ser-  
uaunt is in the myddell of the people, whiche  
thou hast chosen. And verely the people are so ma-  
ny that they can not be told: nor no bred for mul-  
titude. \* Geue therefore vnto thy seruant an un-  
derstandyng herte, to iudge the people, that I  
maye deterne betwene good and bad. For who  
is able to iudge this, thy so myghty a people?

And this pleased the Lord well, that Salo-  
mon had desired this thyng. And God sayde  
vnto hym: because thou hast asked this thyng,  
& hast not asked longe lyfe, neyther hast asked  
richesse, nor the soule of thyne enemies, but hast  
asked understandyng & discretion in iudgement.

Beholde, I haue done accordyng to thy pe-  
tition. For I haue geuen the a wyse & an under-  
standyng herte, so that there was none lyke the  
before the, neither after the shall any ayle lyke  
vnto the. And I haue also geue the, that whiche  
thou hast not asked, euen ryches and honour, so  
that there shall be no kyng lyke vnto the al thy  
dayes. And if thou wilt walke in my wayes, to  
keepe myne ordinaunces and my commaundemen-  
tes, \* as thy father Dauid dyd walke, I wyl  
lengthen thy dayes. When Salomon awoke,  
behold it was a dreame. \* And he came to Jeru-  
salem, and stode before the arke of the testamēt  
of the Lord, & offered burnt offerings & peace of-  
frynges, and made a feast to all his seruantes.

\* Then came there two women, that were  
harlots, vnto the kyng, and stode before him.  
And the one woman sayd: O my lord: I & this  
woman dwell in one house. And I was deliue-  
red of a chyld with her in the house. And the  
thyrde day after that I was deliuered, she was  
deliuered also: and we were togyther, and no  
straunger with vs in the house, save we two.

And this wyse chyld dyed in nyght, for she  
smothered it. And she rose at mydnyght, & toke  
my sonne from my syde, whyle thyne hand mayde  
slepte, & layed it in her bosome, and put her ded  
chylde in my bosome. And wher I rose vnto geue  
my chyld sucke, behold, it was dead. But wher  
I had loked vpon it in the morning, behold, it  
was not my sonne, which I dyd beare.

The other woman sayde: it is not so: but my  
sonne lyueth, and thy son is dead. And she sayde  
agayne: So, but thy sonne is dead, and myne is  
alyue. And thus they pleaded before the kyng.  
Then sayde the kyng: the one sayeth, this that  
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that is a lyue is my sonne, and the deed is thynne. And the other sayd, naye, but the sonne is deed, and the lypunge chyld is myne. And the kyng sayd, lypunge me a swerde. And they brought out a swerde before the kyng. And the kyng sayd, Denyde the lypunge childe in two, and gyue the one halfe to the one, and the other to y other.

Then spake the woman whose the lypunge chyld was, vnto the kyng, for her bowels perrened vpon her sonne, and sayde: I beseeche the my lord, gyue her the lypunge chyld, & in no wyse slay it. But the other sayd: let it be neither myne nor thynne, but denyde it. Then the kyng answered and sayd: gyue her the lypunge chyld, and slaye it not, for she is the mother thereof. And al they of Israel herd of the iudgement, which the kyng hadde iudged, and feared the kyng: for they sawe that the wysdome of God was in hym to do iustyce. R

### ¶ The. iiii. Chapter.

*¶ The princes and rulers vnder Salomon. The purvey-  
ance for his vytrayles. The nombre of his horses, and  
of his charrettes.*

**A**D kyng Salomon was kyng o-  
uer all Israel. And these were hys  
lozdes. Azariab the sonne of Sa-  
doche the prest, Elisheph & Abiah  
the sonnys of Sisa, scribes. Jeho-  
saphath the sonne of Ahilud, the recorder. Ba-  
nabab the son of Jehoiaada was ouer the doost.  
Sadocke and Abiathar were the prestes. And  
Azariab the sonne of Nathan was ouer the of-  
ficers. And zabud the sonne of Nathan was a  
prest, the kynges companon. And Abisar se-  
warde of houtholde. And Adoniram the sonne  
of Abda was ouer the tributes.

And Salomon had twelue officers ouer all  
Israel, which prouyded vytrayles for the kyng  
and hys houtholde: eche man hys moneth in a  
yeare, made prouision for necessarie thynges.  
And these are they: names: the sonne of hur in  
moist Ephraim: the sonne of Dehar in Mahaz,  
and in Saalbin and Berthames, Elon & Berth-  
hanan: the sonne of Heled in Aruboth, to whom  
perterneyd Socho and al the land of Hepter: the  
sonne of Adinadab in al y region of Dor, which  
had Tapher the daughter of Salomon to wyfe.  
Baane the son of Ahilud was ouer Chaanach,  
and Magidde, and ouer all Bethsan, whiche is  
by zarthana beneth Iserael, sed Bethsan, to the  
playne of Nehola, euen vnto the place that is  
ouer agaunst Jeriched: the sonne of Saber had  
Ramoth Gilead, and hys were the townes of  
Jair, the sonne of Manasse, which are in Gilead,  
and vnder him was the region of Argob which  
is in Basan thesioze greute cyties with wal-  
les and barres of brasse.

Adinadab the sonne of hiddo had Mahena-  
im. Ahimaaz was in Bepehalim, and he toke  
Basmath the daughter of Salomon to wyfe.  
Baana the sonne of husai was in Aler and in  
Moeth. Jehosaphat the sonne of Paruah was in  
Iserach. Bemei the sonne of Ela was in Ben-  
Jamin. Saber the sonne of Azy was in the coo-  
trye of Gilead, the lande of Sechon kyng of the  
Amoytes, and of Og kyng of Basan, & was

officer alone in the land. And Juda and Israel  
were many, euen as the sande of the see in nobye  
eatyng, drynyng, and mahyng merpe. \* And  
Salomon raygned ouer al kyng domes, fro the  
ryuer vnto the lande of the Philistines: eue vnto  
the bordre of Egypte, and they brought pre-  
sentes, & serued Salomon al the dayes of his life.

And Salomons breed for one daye was. xxx  
quarters of manchet flour, and thesioze quar-  
ters of meale: ten stalled oxen, and. xx. out of the  
pastures, and an hundred shepe, besyde hertys,  
bukkes, and wyde gootes, and capons. For he  
ruled in all the region on the other syde Euphra-  
tes, from Thiblah to \* Ala, ouer al the kynges  
on the other syde the ryuer. And he had peace w  
all his seruantes on euery syde. And Juda and  
Israel dwelt wythoute feare, euery man vnder  
hys vyne and vnder his fygge tree, from Dan,  
to Berseba, al the dayes of Salomon.

And Salomon had \* xl. G. stalles of hostes  
for charrettes, and. xii. G. horsemen. And the of-  
ficers prouyded vitayle for kyng Salomon, &  
for all y came oute of any place to kyng Salo-  
mons table, euery man his moneth, so that there  
lacked nothyng. Early also & late for the hos-  
les & mules, brought they vnto the place where  
the officers were, euery man in his office.

And God gaue Salomon wysdome and  
vnderstandyng exceeding moche, and a large  
herte, euen as the lande that is on the see thore:  
and Salomons wysdome excelled the wys-  
dome of all the chyldren of the Eastre countrey,  
and all the wysdome of Egypte. For he was  
wysse then all men: yea, then Erhan the Etra-  
bite, and herman, Chalcol, and Darda the sonnes  
of Babil. And his name was spoke of thorow  
out al nacions on euery side. And Salomon spake  
thre thousand prouerbes. And his songes were  
a thousande and fyue. And he spake of trees, eue  
from the Cedar tree that groweth in Libanon,  
vnto the Plope that spryngeth oute of the wall.  
he spake also of beastes, of foules, of wormes, &  
of fyttes. And there came of al nacions to heare  
the wysdome of Salomon, & from al kynges of  
the earth, which had herde of hys wysdome.

### ¶ The. v. Chapter.

*¶ Change Dyrain sendeth Cedar tymber to the  
building of the temple. The discypples of  
the moyses.*



**A**D hyram kyng of Tyre sente hys ser-  
uautes vnto Salomon, for he hadde  
hearde, that they hadde annoynted hym  
kyng in the rowme of hys father. \* For hy-  
ram was euer a loure of Dauid. And Salomon  
sent

*Gen. xli. b.  
Gen. xli. b.  
Gen. xli. b.  
Gen. xli. b.*

*Gen. xli. b.*

*Gen. xli. b.*

*Gen. xli. b.*

*Gen. xli. b.  
Gen. xli. b.*



**S**ente to Hiram, sayinge: thou knowest howe that David my father could not buyd an house vnto the name of the Lord his God, for swarres which were about him on every syde, vntill the Lord put them vnder the soles of his feete. But now the Lord my God hath gyue me rest on every syde, so that there is neither aduersary, nor any euill plage. And behold, I am determined to buyde an house vnto the name of the Lord my God, as the Lord spake vnto David my father, sayinge: thy sonne whome I wyl set vpon thy seat for the, he shal buyd an house vnto the name of the Lord his God. And thou shalt knowe that I am the Lord thy God, for thou shalt knowe that there are not among vs, that can skyll to hewe tymber, lyke vnto the Sidonies.

**W**hen Hiram herde the wordes of Salomon he reioysed greatly, and sayd: Blessed be the Lord this daye, which hath gyue vnto David a wyse sonne ouer this myghty people. And Hiram sette to Salomon, sayinge: I haue consydred the thynges which thou sentest to me for, and wyl accomplishe al thy desyre, concerning tymber of cedar trees and fyre. My seruantes shal bypunge the from Libanon to the see. And I wyl conuery the by Hym vnto the place that thou shalt determine, and wyl cause them to be discharged there, and thou shalt receyue them. And thou shalt do me a pleasure agayne, yf thou minister fode for myne house. And so Hiram gaue Salomon cedar trees and fyre trees accordyng to al his desyre. And Salomon gaue Hiram twenty thousand quarters of wheate for foode to his household, and twenty butters of pure oyle. Thus moche gaue Salomon to Hiram yere by yere.

**A**nd the Lord gaue Salomon wysdome as he promysed him. And there was peace betwene Hiram and Salomon, and they twa were confederat togyther. And kyng Salomon rayled a summe out of all Israel. And the summe was thyrty thousand men, whom he sent to Libanon ten thousand a moneth by course, so that when they had bene one moneth in Libanon, they abode two monethes at home.

**A**nd Adoniram was ouer the samme. And Salomon had thyscore and ten thousand that bare burthens, and fourscore thousand malses in the mountaynes, besydes the lordes, whome Salomon appoynted to ouerse the worke, euen thre hundred and thre hundred, whiche ruled the people (and them) that wrought in the worke. And the kyng commaunded the to bypunge great bones free stones, and he wed stones for the foundation of the house. And Salomons masons, and the masons of Hiram ded hewe the wylde the workemen of the corners. And so they prepared both tymber and stones for the buydunge of the house.

#### ¶ The vi. Chapter.

¶ And when the temple was buyden.

**A**nd it came to passe that in the four hundred and foure score yere (after the chyldren of Israel were come out of the lande of

Egypte) and in the fourth yere of the raygne of Salomon kyng Israel, and in the moneth yisse, whiche is the seconde moneth he beganne to buyde the house of the Lord. And the house which Salomon buyt for the Lord, was thre score cubytes longe, and twenty cubytes bryde, and thyrty cubytes hye. And he made a porche before the bodye of the temple, which was twety cubytes longe after the brydth of the house, and ten cubytes bryde, euen in the forefront of the house. And in the house he made wyndowes, bryde without, and narrowe within.

And in the wall of the house, he made chambers rounde aboute, (euen in the walles of the house) rounde about the temple and the quere, and made sydes rounde about. The nethermost chamber was fyue cubytes bryde, and the thyrde was fyue cubytes bryde. For without in the wall of the house he layed beames rounde aboute, that the beames of the chambers shoulde not be fastened in the walles of the house. And the house was buyt of stone, made perfyte al the bye before it was buyd, so that there was neyther hammer nor axe, nyther any toole of yron herde in the house, whyle it was in buydunge.

The doze of the myddle chamber was in the ryght syde of the house: and went vp with wyndyng steres into the myddle chamber, and oute of the myddle into the thyrde. And so he buyt the house and finished it, and roult it with beames of Cedar tymber. And thā he buyt chambers to all the temple of fyue cubytes brygh, and they were ioynted to the house, with beames of Cedar.

And the worde of the Lord came to Salomon sayinge: concerning the house which thou arte in buydunge, yf thou wylt walke in myne ordynances, and creuse my lawes, and kepe al my commaundementes, to walke in them: then wyl I make good vnto the my promise, which I promysed David thy father. And I wyl dwell amonge the chyldren of Israel, and wyl not forsake my people Israel. Salomon therfore buyt the house, and finished it, and spled the walles of the house within with bordes of cedar tree: euen from the pavement of the house vnto the roofe he spled the walles of it within with cedar tree, and boarded the flooze of the house with plankes of fyre.

And he spled twenty cubytes in the sydes of the quere of the temple, both flooze and walles, with bordes of Cedar, and dressed it within in the secret place of the temple, euen in the moost holy. And the fyrst house, that is to say: the body of the temple without was forty cubytes long. And the Cedar of the house within, was hewed with knoppes, and grauen with flowers, and al was cedar tymber: so yf no stone was sene. And the quere that was within the temple, he prepared to set there the arke of the appoyntment of the Lord. And the quere before, was twenty cubytes longe, and twenty cubytes in brydth, and twenty cubytes in brygh. And he spled it with pure golde, and boarded the altare with Cedar.

And Salomon also spled the house within with pure gold. And he made golden barres runne alonge the quere, which he had covered with golde

And

And the whole house he overlaid with golde, vntill he had ended it. And the vaulture that was in the quyre he overlaid with golde also.

And within the quyre he made two Cherubims of olue tree, ten cubytes hie. A yue cubytes longe was a wyng of the other Cherub: so that from the uttermost parte of one wyng vnto the uttermost parte of the other, were ten cubytes. And the other Cherub was ten cubytes hie also: so that bothe the Cherubs were of one measure and one fyle: For the length of the first Cherub was ten cubytes, and so was it of the other. And he put the Cherubs within the inner house. And the Cherubs stretched out theyr wynges, so that the one wyng of the one touched the one wal, and the one wyng of the other touched the other wal. And the other two wynges of them touched one another in the myddes of the house. And he overlaid the cherubs with golde.

And in all the walles of the house round aboute, he made figures of carued & scyled worke as namelie, pictures of Cherubs & pauline trees, and grauen flowers, both within in quyre and without in the temple. And the floore of the house he couered with golde, both within in the quyre, and also without in the temple. And in the entringe of the quyre he made two doores of olue tree: And bothe the vpper and two syde postes were fyue square. The two doores also were of olue tree, and he graued them with grauyng of Cherubs and pauline trees: and grauen flowers and couered them with golde, and layde thynne plates of golde vpon the Cherubs and pauline trees. And in like maner did he in the doore of the temple, sculping that the postes were of olue tree fyue square. The two doores were of fyre tree, and eche doore with two folding leues, he graued thereon Cherubs, pauline trees and flowers and couered them with golde, which was layed thynne vpon the carued worke.

And he buylt a pinner court with three rowes of hewed stone, and one rowe of Cedar wodde.

In the fourth yere was the foundation of the house of the Lorde layde: euen in the moneth iij. And in the leauenth yere, in the moneth iij. (which is the eighth moneth) was the house full finished thowoe out all the partes thereof, according to all the fashion of it, and so was he seuen yere in buyldynge it.

#### ¶ The vii. Chapter.

*The buyldynge of the house of Salomon. The house of Pharaons daughter. The louent of the pillars of brass, of the brasen sea &c.*

**I**N the sixth yere Salomon was buyldynge his owne house thysene yere, and finished it all. And he buylte the house in the wood of Libanon, an hundred cubytes longe, and fyfte cubytes broude, and thysene cubytes hie. And (it stode) vnder four rowes of Cedar pylers, and cedar beames (were layed) vpon the pylers. And the rooffe was Cedar above vpon the beames that lape on the pylers, euen xlv. beames in fyftene rowes. And there were wyndowes in three rowes, and the wyndowes were one against another thre fold. And the doores with the syde postes, and the vpper

postes, were foure square, & had wyndowes one agaynst another thre fold.

And he made a porche by the pylers (the bare by the house) fyfte cubytes longe, and xxx. cubytes broude, and the porche was before those, & the other pylers. For there was a thicke tre set before them. Then he made a porche to lye and iudge in, scyled with Cedar thowout all the pamentes. And his owne house (that he kept residence in: and that was in another court without the porche) was made of the same woode. And then Salomon made an house for Pharaons daughter: (whome he had taken to wyfe) vnto the fashion of the porche.

And all these were of the best stones, hewed after a measure, and sawed with sawes, within and without, from the foundation vnto the beames (that lay above, after the measure) and eue so on the outsyde towards the great court. And the foundation was layed vpon fyue stones, and that very great stones, wherof some were ten cubytes, and some eghter cubytes. And a boue were good stones, squared after a certayn rule, and couered with Cedar. And the greates court round about was with three rowes of hewed stones, and one rowe of Cedar planks, after the maner of the inner court of the house of the Lorde, & of the porche of the temple. And kynge Salomon sente, and set ore Hiram out of Tyre, a wyddowes sonne of the trybe of Reubyn, his father being a man of Tyre which Hiram was a craftelman in brasle: full of wysdom, vnderstandynge and cunnyng: to worke all maner of woode in brasle. And he came to kynge Salomon, and wrought all his worke. For he faste two pylers of brasle of xlv. cubytes hie a pece, and a stringe of twelue cubytes byd compass ether of them aboute. And he made two head peeces of molten brasle (after the fashion of a crowne) to set on the toppes of the pylers. The length of the one head pece contained fyue cubytes, and the length of the other head pece contained fyue cubytes also: he made also net worke & garlandes of chaine worke vpon the head peeces that were on the toppe of the pylers euen seuen (rowes) vpon the one head pece, and seuen on the other. And so he made the pylers, and two rowes rounde about, in the one wyethen worke to couer the head peeces that were vpon the pomgranates. And thus dyd he also for the other head pece. And the head peeces that were on the toppes, of the pylers couered he above, with a curyous worke of roses towards the palace by the space of foure cubytes. Lpke wyle vnder the head peeces in those two pylers beneth, ouer agaynst the myddes, and before the net worke: And vpon the seconde head pece were there two hundred pomgranates in two rowes rounde about. And he set vpon the pylers in the porche of the temple. And when he had set vpon the eighth piler, he called the name thereof. \* Iachin: & when he had set vpon the left piler, he called the name thereof. \* Boaz. And in the toppe of the pylers was a worke of roses, and so was the woorkeman, & ppe of the pylers finished.



And he made a molten lautoy, ten cubites byderleam bym to bym, rounde in compasse, & fyue cubites hie. And a stringe of the xij cubites byd compasse it aboute, and vnder the bym of it there were knoppes round about ten in one cubite: and they compassed the lautoy rounde aboute. And the knoppes were caste wth it, in two rowes, when it was caste. And it stode on twelue oren: of wyche thye loked towarde the north thye towarde the weste, thye towarde the south and thye towarde the easte, and the lautoy stode vpon them, and all they bynderpartes were inwarde. It was an hande breadeth thyeke, and the bym wrought lyke the bym of a cup wth flowres of lylles. And it conteyned two thousande Bannes.

And he made ten sohettes of byasse, four cubites long, and four cubites broade a pece, and thye cubites hie. And the worke of the sohettes was on this maner: They had sydes, and the sydes were betwene the ledges. And on the sydes that were betwene the ledges, were lyons, oren and Cherubs. And lyke wyse vpon the ledges were aboute and beneath y lyons and oren, were certayne addicions made of thynne worke. And vnder euery sohet were four byass wheles, and bozdes of byasse. And in the foure corners thereof, were vnder setters (vnder the lautoy) cast the ouer agaynst his felowe.

And the skalle of the lautoy was in the myddle of it, (where it is sent on the our syde) one cubite hie, and a cubite and an halfe rounde, and in the hepyth of it were grauen wothes whose sydes were made foure square, and not rounde. And vnder the sides were foure wheles, and the axeltrees iopned faste to the bottome. And the hepyth of euery whele was a cubite and an halfe. And the workmanthyp of the wheles was lyke the worke of a charret whele. And the axeltrees, the nauelles, spokes and shaftes were all molten. And there were foure vnder setters in foure corners of one sohet: and the vnder setters were of the very bottome selfe.

And in the hepyth of the bottome was there a rounde compasse of halfe a cubite hie: and in that hepyth of the bottome, there proceeded bothe ledges and sydes out of the same. For in the bozdes of the ledges and on the sides he had grauen pictures of Cherubins, lyons and palmetrees, one by another round about. Thus made he the ten sohettes after thys maner: And they had al one fasthyon of castyng: one measure, and one lyke. This made he tē lauers of byasse, one lauer contaynyng fouerty Bannes: and one lauer was foure cubites, and vpon euery one of the ten sohettes, he put one lauer. And he put fyue of those sohettes on the right side of the house, and other fyue on y left. And he set the lautoy on y right syde of y house eastwarde & towarde the south.

And hiram made pottes, Houelles and basens, and so finished all the worke that he made kyng Salomon for the house of the Lord: that is to saye, two pylers and two rounde headpieces that were to be set on the toppes of the two pylers, and foure hundred pomegranates for

the two net wothes, (euen the rowes of pomegranates in one net worke) to couer y two headpieces that were to set on the toppes of the pylers: And the ten sohettes, and ten lauers on the sohettes. The lautoy, and twelue oren vnder it, & pottes, Houelles and basens. And all these vesselles which hiram made to kyng Salomon for the house of the Lord, were of bygght byasse. In the playne of Jordan dyd the kyng cast the euen in y thyeke claye betwene Moab & zarthā. And Salomon made all the vesselles vntwaped because they were so exceeding many, neyther founde they out the wepyght of the byasse.

And so Salomon made all the vesselles that perteyned vnto the house of the Lord: the golden altare, and the golden table whereon the shewbread was: And fyue candellsticks, for the ryght syde, and fyue for the left, before y quyre of pure golde: with flowers, lampes, & snuffers of golde: and boules, flat peeres, basens, spones and masours of pure golde: & bindges made be of gold both for the bozdes of the quyre (the place most holy) and for the bozdes of the temple also.

And so was ended all the worke that kyng Salomon made for the house of the Lord. And Salomon brought in the thynge which Dauid his father had dedicated: eue the spiner, gold and vesselles, and layed them vp amonge y treasures of the house of the Lord.

#### ¶ The viii. Chapter.

¶ The arke is borne into the temple. A cloude fylleth the temple. The temple is blessed.

**W**hen Salomon gathered together the elders of Israel, all the heddes of the trybes, (and them that were captaynes among the fathers of the chyldren of Israel) vnto him in Jerusalem y they myght bypunge vp the arke of the appoyntment of the Lord out of the cyte of Dauid, which is Zion. And all the men of Israel assembled vnto kyng Salomon to the fraith that fallerth in the moneth Ethanim, which is the seuenth moneth. And all the elders of Israel were come and the prestes toke vp the arke. They bare y arke of the Lord into the tabernacle of wytnesse, and all the holy vesselles that were in the tabernacle: those dyd the prestes and Leuytes bere. And kyng Salomon and all the congregation of Israel that were assembled vnto hym (and went with hym before the arke) dyd offer shepe and oren, that could not be tolde nor numbyed for multitude.

And so the prestes brought the arke of the appoyntment of the Lord vnto his place: euen in the quyre of the temple and place most holy, vnder the wynges of the Cherubs. For the Cherubs stretched out they wynges ouer the place of the arke, and couered both it and also the stauens therof a hie vpon it. And they drew out the stauens, that the endes of the myght appeare out of the holy place within the quyre, but they were not sene without. And ther they haue bene vnto this daye, and there was nothynge in the arke, save the two tables of stone which Moyses put there at Horeb, in y which (tables) y Lord made an appoyntment w the chyldren of Israel, whi

He brought them out of the lande of Egypt.

And it fortuned thus when the prestres were come out of the holy place, the cloud filled the house of the Lorde, that the prestres could not stande and minister, because of the cloud for the glory of the Lorde had filled the house of the Lorde. Then spake Salomon: the Lorde said that he wolde dwell in the darcke cloude. I haue buyte the an house to dwell in, an habitation for the to abyde in for ever. And the kyng turned his face, & blessed al the congregacion of Israel, & all the congregacion of Israel stode still, and he sayde.

Blessed be the Lorde God of Israel, whych spake wth his mouth vnto Dauid my father, & hath wth his hande fulfilled it, saying: Since the daye that I broughte my people Israel out of Egypt, I chose no cytie of al the trybes of Israel, to buyde an house that my name myght be therein: But I haue chosen Dauid to be ruler ouer my people of Israel.

And it was in the herte of Dauid my father to buyde an house for the name of the Lorde God of Israel. And the Lorde sayde vnto Dauid my father: Where as it was in thy herte to buyde an house vnto my name, thou dydest wel, that thou wast so mynded. Neuertheless thou shalt not buyde the house, but thy sonne shall come out of thy loynes, he shall buyde the house vnto my name. And the Lorde hath made good his woide that he spake. And I am risen vp in the towne of Dauid my father, and sit on the seat of Israel, as the Lorde promysed, & haue buyte an house for the name of the Lorde God of Israel. And I haue prepared therein a place for the Ark, where in is the conuauant of the Lorde whych he made wth our fathers, wher he broughte them out of the lande of Egypt. Salomon stode before the altare of the Lorde in the syght of all the congregacion of Israel, and stretched out his handes toward heauen, and sayd: \* Lorde God of Israel, there is no God lyke the in heu above, or in the earth beneath, thou that hepest conuauant & mercy for thy seruantes that walke before the wyth all they herte: thou that hast hepte wth thy seruant Dauid my father, that thou promysedst hym. Thou spakest also wth thy mouth and hast fulfilled it wth thyne hande as it is come to passe this daye. Therefore nowe Lorde God of Israel, kepe with thy seruant Dauid my father, that thou promysedst hym, saying: \* Thou shalt not be without a man in my syght to sytte on the seate of Israel: so that thy chyldren take heed to they waye, & they walke before me, as thou hast walked in my syght. And nowe (O God) of Israel, let thy woide be verified, whych thou spakest vnto thy seruant Dauid my father.

Will God in dede dwell on the earth? Beholde the heauens, and heauens of all heauens are not able to contayne the: And howe should the house do it that I haue buyted? I haue thou therfore respecte vnto the prayer of thy seruant, & to his supplication (O Lorde my God) to heare the voyce and prayer before the, this daye: that thyne eyes maye open toward thy

house, nyght and daye, euen to wards this place (of whych thou hast sayde, \* My name shall be there.) That thou mayest hearken vnto the prayer whych thy seruant prayeth in this place: And regarde thou the supplication of thy seruante and of thy people Israel when they pray in this place: And heare thou in heauen thy dwelling place, and when thou hearest, haue mercy. \* If any man trespasse agaynst his nryghbour, and there go an othe be: wene them, and the one compell the other, and come swearyng before thyne altare in this house, the hearken thou in heauen & worke & iudge thy seruantes, that I condemne the vngodly to by paye by a waye vpon his head and iustifye the ryghteous to geue hym accorde byng to his ryghteousnesse. \* When thy people Israel be put to the worse before the enemy, because they haue synned agaynst the, and afterwarde turne agayne to the, and knowledg vnto thy name, and praye and make supplication vnto the in this house: then heare thou in heauen to be mercifull vnto the synne of thy people Israel and byng them agayne vnto the lande, whych thou gauest vnto they fathers.

\* If heau be shut vp, and there be no rayne because they haue synned agaynst the: yet if they praye in this place, & knowlege vnto thy name and turne from they synne, thou owe the scourginge of them: then heare thou in heauen, and be mercifull (vnto the synners) of thy seruantes and of thy people Israel, & thou shewe them a good waye to walke in & geue rayne vpon the lade & thou hast geuen to thy people to encrease.

If there be in the lande dearth, or pestilence, or drought, blastinge, grethopper, or caterpillar, or if they enemy belege them in the lade of they cyties, or what so euer plage or spekenes chaunce: then what prayers and supplication so euer be made of any man of al thy people Israel, whych shall knowlege euery man the plage of his owne herte, and stretch forth his handes toward this house. Heare thou then in heu, eue in thy dwelling place, and be mercifull, and worke, & geue euery man accorde byng to his wayes, (euen as I that only knowest his herte, for I only knowest the hertes of all the chyldren of men:) that they maye feare the as longe as they lyue in the lande. Whych thou gauest vnto our fathers. And lyke wyse, if a stranger that is not of thy people Israel, come out of a farre countrey for thy names sake, for they shall heare of thy great name, and of thy myghtye hande and of thy stretched out arme, and shall come and pray in this house. Therefore heare thou, in heauen thy dwelling place, and do all that the stranger calleth to the for: that all nations of the earth may know thy name and feare the, as do thy people Israel: and that they maye knowe that thy name is called vpon in this house that I haue buyte.

If thy people go out to batayl agaynst they enemy, whycher so euer thou shalt sende them, and shall praye vnto the (O Lorde) toward the waye of the cytie whych thou hast chosen, & toward the house that I haue buyte for thy name (heare thou in heauen they prayer and supplication

Deut. xii. a.

ii. par. vi. b.

Deut. xii. a.

iii. par. vii. c.

40

Ecol. xvi. c.

y. par. xii. d.

Deut. xii. e.

Deut. xii. e.



causes, and iudge they cause.)

**1 Kings 11** If they come agaynst the (forther is no m<sup>o</sup> that synned not) and thou be angrie w<sup>th</sup> the and deliuer them into the hande of they enemyes. so that they carry them awaye prisoners vnto the lande of they enemyes, eyther farre or neare, yet if they tourne agayne vnto they bertes in the lande (to the whych they be carryed awaye captiue.) and retorne and praye vnto f in the lande of they enemyes, sayeng: we haue synned, we haue done wychedly, and haue com mytted vngodlynes, and so turne agayne vnto the w<sup>th</sup> all they bertes, and all they soule, in f lande of they enemyes (whych led them awaye captiue) and praye vnto the, towarde the waye of they lande, which thou gauest vnto they fathers, & towarde the cytie whiche thou hast chosen, and towarde the house whych I haue buyt for thy name: the heare thou they? & praye and supplication in heauen thy dwellyng place, and iudge they cause: and be merciful vnto thy people that haue synned agaynst the, and vnto all they iniquities (whereby they haue done wychedly agaynst the) & get thou them the fauour of those whych led them awaye captiue, f they may haue compassion on them. For they be thy people, & thyn inheritaunce, whych thou broughtest out of Egypt, euen from the myddest of the fornace of p<sup>o</sup>zon. And let thyne eyes be ope vnto the prayer of thy seruaunt, and vnto the prayer of thy people Israel: to hearken vnto them, in al that they call for vnto the. For thou dydest separte them from among all nations, of f erth, (to be thyne owne inheritaunce) as thou saydest by f m<sup>o</sup> of Moses thy seruaunt, wh<sup>e</sup> f broughtest our fathers out of Egypt. **1 Kings 11** **12** The Lord God.

**1 Kings 11** **13** And when Salomon had made an ende of prayenge al thys prayer and supplication vnto the Lord, he arose from before the altare of the Lord, and from kneylinge on hys knees, & from stretchynge of hys handes vnto heauen, & stode and blessed all the congregation of Israel w<sup>th</sup> a loude voyce, sayenge: Blessed be the Lord f hath gyuen rest vnto hys people Israel, accordynge to all that he promysed: & there hath not failed one worde of al the good promysse whych he promysed by the hande of Moses his seruaunt. The Lord our God be w<sup>th</sup> vs, as he was w<sup>th</sup> our fathers, and forsake vs not, neyther leaue vs, but that he maye bowe our bertes vnto him that we maye walke in all his wayes, and kepe hys commaundementes, hys statutes, and hys lawes, whych he commaunded our fathers. And these my wordes whych I haue prayed before the Lord, be nye vnto the Lord our God daye & nyght that he defende the cause of hys seruaunt & the cause of hys people Israel (what thyng so euer chaunce at any time) that al nacys of f erth maye knowe that the Lord is God, and none but he. Let your bertes therfore be perfect w<sup>th</sup> the Lord our God, that ye walke in hys statutes, & kepe hys commaundementes, as thys day.

**1 Kings 11** **14** And the kyng and all Israel w<sup>th</sup> hym, offered offeringes before the Lord. & And Salomon offered a sacrifice of peace offeringes vnto

the Lord, and he offered vnto the Lord xlii. thousande oxen, and an hundred & twenty thousande shepe: And to the kyng and all the chyldren of Israel dedicated the house of the Lord. The same day dyd the kyng halowe the mydle of the court, that was before the house of the Lord: for there be offered burnt offeringes, meat offeringes, and the fat of the peace offeringes. he cause the brasen altare that was before f Lord was to p<sup>o</sup>le to receyue f burnt offeringes, meat offeringes, and the fat of the peace offeringes.

And Salomon helde that same tyme an hye feast and all Israel w<sup>th</sup> hym, a very great congregation, euen fro the entrynge in of Iherusalem vnto the ryuer of Egypt, before the Lord our God, & seuen dayes and seuen dayes, euen. xlii. dayes. And the viii. day he sent f people away. And they blessed f kyng and wente vnto they tentes ioyous and with glad hert, because of al the goodnesse that the Lord had done for Dauid hys seruaunt, and for Israel hys people.

### The .ii. Chapter.

**1 Kings 11** **15** The Lord appeareth the seconde tyme to Salomon. Salomon getheth colones to Dyr. The Canaanites become tributaries. He stibeth wyse for gold. He buyeth many cyties.

**1 Kings 11** **16** And when Salomon had synylised the buydyng of the house of f Lord & the kynges palace, and all that he did in hys mynd, and was appoynted to make: the Lord appeared vnto hym agayne as he appeared vnto hym at Gibeon. And the Lord sayde vnto hym: I haue herde thy prayer and thy intercession, that thou hast made before me. For I haue halowed this house (whych thou hast buyt), to putte my name there for ever, and myne eyes, and myne herte, shall be there perpetuallye. And if thou wilt walk before me (as Dauid thy father walked, in purenes of herte, and in ryghteousnesse) to do al that I haue commaunded the, and wilt kepe my statutes, and my lawes, then wilt I stablyshe the seate of thy kyngdome vpon Israel for ever, as I promysed to Dauid thy father sayenge: & Thou shalt not be w<sup>th</sup>oute a man vpon the seate of Israel.

But and if ye and your chyldre turne away from me, and wilt not kepe my commaundementes and my statutes (whych I haue set before you) but go and serue other goddes, & worshyp them: then wyl I wede Israel oute of the lande which I haue giue the: And this house which I haue halowed for my name, wyl I call out of my sight, and Israel shall be a p<sup>o</sup>uerbe & a fable amonge all nacys. And this house shall be taken away: so that every one that passeth by it, shall be astonyed, and shall bylle: and they shall saye: whych hath the Lord done thus vnto this lande and to this house? And they shall answer because they forsoke f Lord they God, whych brought they fathers out of the lande of Egypt and haue taken holde vpon other Goddes, and haue worshypped them, and serued them: therfore hath the Lord brought vpon them all this euil. & And if fortuneth, that at the ende of thys tye peres, Salomon synylised the buydyng of the two houses, that is to wete, the house of the Lord

Lozde and the kynges palace. And hiram the kyng of Tyre, broughte Salomon timber of Cedar, and fyre trees, golde, and what so euer he desired: And Salomon againe gaue him xx. cyties in the lande of Galile. And hiram came out from Tyre to the cyties whiche Salomon had geuen him, and they pleased him not. And he sayd: what cyties are these whiche thou hast gyuen me, my brother? & he called the the lande of Cabul vnto this daye. And hiram sent the kyng. vii. scoze hundred weyght of golde. And this is the summe, whiche kyng Salomon raysted for a trybute when he builded the house of the Lozde, and his owne house, and Gillo, and the walles of Ierusalem, and Hazor, and Megiddo, and Gazat.

¶ And Pharaos kyng of Egypt went vp, and toke Gazat, and burnt it with fyre & slue the Canaanites that dwelte in the cytie, and gaue it for a presente vnto his daughter, Salomons wyfe. And Salomon buylt Gazat and Beth honon & netzer: and Baalath and Thamar in the wyldernesse and in the lande: & all the trea sure cyties that Salomon had, & (and were vnmalted, whiche he made strong) and cyties for his charrettes, and cyties for his horsemen, and all that Salomon desired and wolde buyde in Ierusalem, in Libanon and in all the land of his dominion.

¶ And all the people that were left of Amorit, herhit, cheret, hitit, hitit and Jebusites, whiche were not of the chyldren of Israel: theyr chyldren that were left after them in the lande, whome the chyldren of Israel also were not able to destroye. Those bydde Salomon compell to bypge trybute vnto this daye.

¶ But of the chyldren of Israel bydde Salomon make no bondme. But they were mē of warre, his mynistres, his lordes, his capteynes, & rulers of his charrettes & his horsemen. And these were the lordes, that were set ouer Salomons worke: euen syue hundred were they and fyfty, & they ruled the people that wrought the worke.

¶ And Pharaos daughter came out of the cite of Dauid vnto the house whiche Salomon had buylt for her. And then byd he also buyde Gillo. And this is a yere byd Salomon offer burnt offerings and peace offerings vpon the altare whiche he buylt vnto the Lozde: And he burnt incense vpon the altare that was before the Lozde and so he synished the house.

¶ And kyng Salomon made a napp of hyppes in Thib Gaber which is beside Eloth, & the bynche of the red see, in the lade of Edom. And hiram sent by hypp also of his sernautes, that were hyppmen, and had knowledge of the sea, with the sernautes of Salomon. And they came to Ophir and fet from thence one & twentie scoze hundred weyght of golde, and brought it to kyng Salomon.

#### ¶ The x. Chapter.

¶ The queene of Saba cometh to heare the wysdome of Salomon, whiche sayd also is here desired.

¶ And the queene of Saba hearing fame of Salomon (concernyng the name of the Lozde) came to proue him with hard

questions. And she came to Ierusalem with a very great trayne: with Camels & bare swete odoures, and golde exceeding much, and pccious stones. And she came to Salomon, & commaunded with hym of all that was in her herte. And Salomon declared vnto her all her questions, so that there was not one thyng byd from the kyng, whiche he expounded not vnto her.

¶ And the queene of Saba considered al Salomons wysdome, and the house that he had buylt, and the meate of his stable, and the sytting of his sernautes, the ordre of his mynistres, & theyr apparel, his dynke & his burnt sacrifices that he offered in the house of the Lozde, & she was astonyed. And she sayd vnto the kyng. It was a true worde that I herde in myne owne lande of the sapenges: & of thy wysdome. howbeit I beleued it not tyl I cam, & sawe it with myne eyes. And beholde the one halfe was not tolde me: for thy wysdome & prosperitie exceedeth the fame whiche I herde of the. happy are thy men: & happy are these thy sernautes, which stande euer before the Lozde, & heare thy wysdome. Blessed be the Lozde the God, which loued me, to set me on the seat of Israel, because the Lozde loued Israel for euer & made the kyng, to do equitie & righteousnes.

¶ And she gaue the kyng syxe scoze hundred weyght of golde, & of swete odoures exceeding much, and pccious stones. There came nomore suche aboundaunce of swete odoures, as the queene of Saba gaue to kyng Salomon. The nauye also of the hyppes of hiram (that carped gold from Ophir) brought likewise great plenty of Almuge tree and pccious stones. And the kyng made of the Almuge trees, pillars for the house of the Lozde and for the kynges palace, & made harpes & psalteries for lyngers. There came no more suche Almuge trees, nor were anye more sene vnto this daye. And kyng Salomon gaue vnto the queene of Saba accordyng to all her desire what soeuer she asked: besydes that he gaue her of a free wyll with his owne hande. And so she retourned vnto her owne countreys: both she, and her sernautes.

¶ The weyght of golde that came to Salomon in one yere, was syxe hundred thre scoze & syxe talentes of gold, besydes that he had of chappyn and of marchautes & of poricaries, & of all the kynges of Arabye, & of the lordes of the countrey. And kyng Salomon made two hundred bucklers of beaten golde, syxe hundreded speles of golde went to a buckeler. And he made thre hundred thyldes of beaten golde, thre pounde of golde wente to one thyld, & the kyng put them in the house of the wood of Libanon.

¶ And the kyng made a great seate of ruer and covered it with the beste golde. And the seate had syxe steppes. And the toppe of the seate, was rounde behynde, & there were pomels on eche syde on the place of the seate, & two Lyons stode besyde the pomelles. And there stode xii. Lions on the steppes. vi. on a syde. There was none lyke (worke) sene in any kyngdome. And all the kyng Salomons dynkyng vessels were of golde, and lykewise al the vessels of the house of the



of the mouth of Libanus were of pure golde. And as for the temple, it was nothing worth in the dayes of Salomon. For the kynges naup of thynnes wente on the sea unto Charis with the naup of hiram thynnes: euen ones in the pease sent the naup to Charis, and broughte gold and syluer Elephantes teeth, apes and peacocks. \* And so kyng Salomon exceeded all the kynges of the earth both in ryches and in wysedome. And all the world resorted to Salomon, to heare his wysedome, which God had put in his hert. And broughte hym euery man hys presente, vessels of syluer, and vessels of golde, rayment, harnesse, and sweete odoures, and horses and mules, here by pere. And Salomon gathered together charrettes and horsemen: and he hadde a thousande and foure hundred charrettes, and .xii. thousande horsemen, whome he bestowed in the charret cyrtis, and with the kyng at Ierusalem.

\* And the kyng made syluer in Ierusalem as plenteous as stones, and Cedar as plenteous as the wild figge trees that growe abundantly in the felde. The bypnyng of horses also out of Egypte: and the collectio of the warres: byd the kynges marchauntes take agayne, & solde the stuffe for a pypce. A charret came out of Egypte for .vi. hundred cycles of syluer, that is, one horse for an hundred and fyftee. And euen so for all the kynges of the hethites and for the kynges of Siria, byd they bypnyng them out the rowe they haden.

#### The .xi. Chapter.

Salomon hath seven hundred Quenes and the hundred concubynes, whiche broughte hym to Idolatrye, bys aduersaries rebell agaynst hym. He dyeth.

**B**ut kyng Salomon loved many oute landyshe women: and the daughter of Pharaos: and women of the Moabites, Ammonites, Edomites, and Sidonites and hethites. Where as yet (concernyng these nations) the Lorde sayde vnto the chyldren of Israel: \* come not ye at them, nor let them come at you. Elles wyl they turne your hertes after theyr goddes. Nevertheless, Salomon claued vnto them in lone. \* And he had seven hundred Quenes, and the hundred concubynes, & bys wyues turned away his herte. For it came to passe, when Salomon was olde, bys wyues turned hys herte after other gods: and his herte was not perfecte with the Lorde hys God, as was the herte of Dauid hys father: For Salomon folowed Asaroth the God of the sidons, and Milcom the abhominacion of the Ammonites. And Salomon wroughte wychednes in the syght of the Lorde, and folowed not the Lorde perfectly, as byd Dauid hys father. For the byd Salomon buyde an hys place for Chamos the abhominacion of Moab, in the hille that is be fore Ierusalem, and vnto Moloch the abhominacion of the chyldren of Ammon. And lyke wyse byd he for al his outlandyshe wyues which burnt cens and offered vnto theyr goddes. And the Lorde was angry with Salomon, because hys herte was turned fro the Lorde God of Israel: whiche had appeared vnto him wyse and gaue hym a charge (concernyng thes thynge)

that he shulde not folowe other goddes. But he kepte not that, whiche the Lorde commaunded hym: wherfore the Lorde sayd vnto Salomon for a synne that is done of the, and thou hast not kepte myne appoyntment, and my statutes (whiche I commaunded the) I wyl rent thyng dome from the, and wyl gyue it to thy seruauit. Notwithstandyng in thy dayes, I wyl not do it, because of Dauid thy father but wyl take it from the hnde of thy sone. howbeit I wyl not take awaye all the kyngdome: But wyl gyue one trefte to thy sone, because of Dauid my seruauit, & because of Ierusalem which I haue chosyn.

And the Lorde stirred vp an aduersary vnto Salomon: euen one hadad an Edomite, of the kynges seide, whiche was in Edom. For when Dauid was in Edom, and Joab the captayne of his host was gone vnto bury them that were slayne, he smote all the men chyldren in Edom. For .vi. monethes byd Joab remaine there and all Israel, tyll he had destroyed all the men chyldren of Edom. And thys hadad fled and certain other Edomites of hys seruantes with hym, to come into Egypte: hadad beyng pet a lytle chyld. And they arose out of Arabia, and came to Paran, and toke men with them oute of Paran, and came to Egypte vnto Pharaos kyng of Egypte, whiche gaue hym an house, and apoynted hym bytaries, and gaue hym lande.

And hadad gat greate fauour in the syght of Pharaos, so that he gaue hym to wyfe the syster of hys owne wyfe, euen the syster of Chabenes the quene. And the syster of Chabenes, bare hym Semubath hys sonne, whom Chabenes noyshed in Pharaos house. And Semubath was at Pharaos household amoge the sonnes of Pharaos. And when hadad herde in Egypte, that Dauid was layd to slepe with hys fathers and that Joab the captayne of his host was dead also, he sayd to Pharaos: let me depart, & I maye go to myne owne countrey. Pharaos sayd vnto hym: what hast thou lacked here with me, that thou woldest thus go to thine owne countrey? he answered, nothyng: howbeit let me go. And God stirred hym vp another aduersary, one Rezon the sonne of Eliada, whiche fled fro hys lorde hadad beyng kyng of zoba. And he gathered men vnto hym, and became captayne ouer the company, when Dauid slue them. And they went to Damasco, and dwelte there, & raygned in Damasco. Therefore was he an aduersary to Israel all the dayes of Salomon. And thys was the myschefe, in that hadad byd abhorre Israel, and raygned ouer Siria.

And Ieroboam the sone of Nebat an Ephraimite of zareda, whose mother was called zeruah, whiche was a wyddowe, and he Salomons seruauit lyfte vp hys hande agaynst the kyng. But thys was the cause, that he lyfte up hys hande agaynst the kyng: Salomon buyt Meloch, and mended the broken places of the ctyte of Dauid hys father. And thys felow Ieroboam was a man of warre. And Salomon sawe the poyng man that he was able to do the worke, he made hym ruler ouer al the charges of the house of Ioseph

Joseph. And it chaunced at that crason, that Jeroboam wente out of Ierusalem, and the prophet Ahias the Shilonite met hym by the waye; carryinge a newe mantell on hym, & they two were alone in the felde. Ahias caughte the newe mantell that was on hym, and rent it in twelue peces, and sayd to Jeroboam: take the ten peces. For thus sayeth the Lorde God of Israel: behold, I wyl rent the kyngdome out of the handes of Salomon, and wyl gyue ten tribes to the: & and he shall haue one, for my seruante Dauid sake, & for Ierusalem the cytie whych I haue chosen out of all the tribes of Israel: because they haue forsake me, and haue worshypped vnto Astaroth the God of the sidons, and Chamos the God of the Moabites, and Milcom the God of the chyldren of Ammō: & haue not walked in my wayes (to fulfyll my pleasure, my statutes and my lawes) as dyd Dauid my father.

I wyl not take the whole kyngdome out of hys hande: but I wyl make hym chiefe all hys lyfe longe, for Dauid my seruantes sake, whō I chose: because he kepte my commaundmentes and my statutes. \* But I wyl take the kyngdome out of hys sonnes hande, and wyl gyue it vnto the, euen ten tribes of it, & vnto hys sonne wyl I gyue one tribē that Dauid my seruante maye haue a lyght alwaye before me in Ierusalem, the cytie whych I haue chose me, to put my name there. And I wyl take the, and thou shalt raygne accordyng to al that thy soule desyret, and shalt be kinge ouer Israel. And yf thou berken vnto all that I comaunde the, & wylt walke in my wayes and do that is ryght in my syght, that thou kepe my statutes & my comaundmentes (as Dauid my seruante dyd) then wyl I be wylth the, and buyde the a sure house that shall continue, as I buyde for my seruante Dauid, & wyl gyue Israel vnto the. And I wyl for thy offence (whych the Salomon hath committed) vexe the seide of Dauid, but not for euer.

Salomon soughte therefore to kyl Jeroboam, and Jeroboam arose, and fled into Egypte vnto Nisak kyng of Egypte, and continued there in Egypte vntill the deathe of Salomon. The rest of the wordes that chcerne Salomon, and all that he dyd, and hys wysdome: are they not wyrtten in the boke of the wordes of Salomō?

The tyme that Salomon raygned in Ierusalem vpon all Israel, was fourtye yere. And Salomō slepe & he layd hym wylth his fathers & was buryed in the cytie of Dauid his father & Rehoboam hys sonne raygned in hys stede.

¶ The xiiij. Chapter.

The kyngdome is deuptyd. Rehoboam raygneth ouer the ten tribes, and Jeroboam ouer the xiiij. tribes, & heauiyng the golden calves.

¶ Rehoboam went to Sichem: for al Israel were come to Sichem, to make hym kyng. And Jeroboam & some of Astaroth whych was yet in Egypte berde of it: & for he fledde to Egypte from the presence of kyng Salomon, and dwelt in Egypte. So they sent and called hym: and Jeroboam and al the congregation of Israel came, and spake vnto Rehoboam, saying: thy father made our yoke greuous

nowe therfore, make thou the greuous scrupce of thy father and hys yoke yoke whych he put vpon vs, lyghter, and we wyl serue the. And he sayde vnto them: departe yet for the space of thre dayes, and then come agayne to me. And the people departed.

And kyng Rehoboam toke counsell with the olde men that stode before Salomon hys father, whyle he yet lyued, and sayd: what counsell gyue ye, that I maye haue matter to answer thes people? And they sayd vnto hym: If thou be a seruante vnto thes people thes daye, and folowe theyr myndes and aunswere them, and speake hynde wordes to them: they wyl be thy seruantes for euer. But he forsoke the counsell that the olde men had gyuen hym, and called vnto hys counsail yonge men, that were growen up wylth hym, and wayted on hym.

And he sayd vnto them: what counsell gyue ye, that we maye answer thes people (for they haue communed wylth me, saying: make yoke whych thy father dyd put vpon vs, lyghter. And the yonge men that were growen up wylth hym, spake vnto hym sayinge. Thus shalt thou speake vnto thes people (that haue sayde vnto the: thy father made our yoke heuye, but make thou it vs lyghter.) Euen thus shalt thou saye vnto them: My lytle fyrger shalbe wayghter then my father was in the loynes. And nowe where as my father dyd lade you and put a greuous yoke vpon you, I wyl make it heuyer. My father also corrected you wylth scourges, but I wyl chastyce you wylth scorpions. And so Jeroboam and all the people, came to Rehoboam the thyrde daye, as the kyng had appointed, saying: come to me agayne the thyrde day. And the kyng answered the people chosly, and lette the olde mens counsell (that they gaue hym) and spake to them after the counsell of the yonge men, saying. My father made yokes yokes greuous, and I wyl make it greuouser. My father also chastysed you wylth whypes, but I wyl chastyse you wylth scorpions. And the kyng berkened not vnto the people: for it was the ordynance of God, that he myght perfourme his sayenge, whych the Lorde spake by Ahia the Shilonite vnto Jeroboam the sonne of Nabat.

And so when al Israel saw that the kyng regarded them not, the people answered the kyng wylth these wordes, sayinge: what porciō haue we in Dauid? we haue no inheritaunce in y sonne of Iui. To your tentes, O Israel, nowe se to thynne owne house Dauid. And so Israel departed vnto theyr tentes howbeit ouer the chyld of Israel whych dwelt in the cytie of Iuda, dyd Rehoboam raygne still. The kyng Rehoboam sent Adoram receyuer of the tribute. And all they of Israel stoned hym to deathe. But kyng Rehoboam made spede to get hym up to hys charit, & to fflye to Ierusalem. And they of Israel rebelled agaynst y house of Dauid, vnto this day. And whē al Israel hearde that Jeroboam was come agayne, they sent & called hym vnto y multitude, & made hym kyng ouer al Israel: & there was no tribē y folowed the house of Dauid, but Iuda



**¶** And when Jeroboam had come to Jerusalem, he gathered all the house of Juda with the tribe of Ben Jamin an hundred & four thousand of chosen men (which were good warriors) to fight against the house of Israel and to bring the kingdome agayne to Jeroboam the sonne of Salomon.

**¶** And the worde of God came vnto Semai the man of God, saying: speake vnto Jeroboam the sonne of Salomon kyng of Juda, and vnto all the house of Juda & Ben Jamin, and to the remnant of the people, saying: Thus sayeth the Lorde. Ye shall not go vp, nor yet fighte agaynst your bretherne the chyldren of Israel, returne euery man to his house, for this thyng is my doyng. They hearkened therefore to the worde of the Lorde & returned to depart, according to the worde of the Lorde. Then Jeroboam buylt Sichem in mount Ephraim, & dwelt therin. And went from thence, & buylt Bethel.

And Jeroboam thought in his herte: nowe shall the kyngdome returne to the house of Dauid. For if this people go vp & do sacrifice in the house of the Lorde at Ierusalem shall the herte of this people turne agayne vnto the Lorde. Jeroboam kyng of Juda: & so he called his sonne and go agayne to Jeroboam kyng of Juda.

¶ And he took two calves of golde, & sayd vnto them, It is muche for you to go vp to Ierusalem. Beholde, O Israel: these are thy goddesses, which brought you out of the lande of Egypt. And he set the one in Bethel, and the other set he in Dan. And this thyng turned to synne, for the people went (because of the one) as farre as Dan. And he made an howse of hyl aultares, & made vestres of the lowest of the people, which were not of the sonnes of Levi. And Jeroboam made a feast the xv. daye of the eyght moneth, lyke vnto the feast that is in Juda, & offered on the aultare. And so dyd he in Bethel, to offre vnto the calves he had made. And he put in Bethel the prestes of the hyl aultares, which he had made. And he offered burnt offrynges vpon the aultare, which he had made in Bethel, the xv. daye of the eyght moneth: euen in the moneth which he had purposed: euen in his owne herte: and made a solempne feast vnto the chyldren of Israel, and offered vpon the aultare, and burnt incense.

**¶** The xiii. Chapter.  
Jeroboam doyn sacrifice vnto the calves, & reprehendeth of the prophete. He sayeth vnto him, whiche he putteth out agaynst the prophete. The prophete is killed, & hurled.

**¶** And beholde, there came a man of God out of Juda (by the word of the Lorde) vnto Bethel, & Jeroboam stood by the aultare to put incense. And he cryed agaynst the aultare in the wordes of the Lorde & sayd. O aultare aultare, thus sayeth the Lorde: Beholde, a chyld shall be borne vnto the house of Dauid, (Josiab by name) & vpon the shall be offer the prestes of the hyl aultares that burnt incense vpon the, and memmes bones shall be burnt vpon the. And he gaue a token the same tyme, saying: This is the token, that the Lorde hath spoke. Behold

the aultare shall rente, and the ashes that are vpon it, shall fall out.

And when the kyng herd the sayenge of the man of God (which had cryed agaynst the aultare in Bethel) he stretched out his hande from the aultare, saying: holde hym. And his hande which he put forth agaynst hym, dyed vp, and he coulde not put it in agayn to hym: the aultare also claued asunder, & the ashes fell oute from the aultare, according to the token which the man of God had giuen by the word of the Lorde. And the kyng answered, & sayd vnto the man of God. Oh praye vnto the Lorde thy God, & make intercession for me, that my hand may be restored me agayne. And the man of God besought the Lorde, and the kynges hande was restored agayne, and became as it was afore.

And the kyng sayde vnto the man of God, come home with me, that thou mayst dyne, and I wyl geue thee a rewarde. And the man of God sayd vnto the kyng: if thou woldest geue me halfe thyne house, I wyl not go in with thee, neyther wyl I eate breade or drynke water in this place. For so was it charged me, that I shoulde the worde of the Lorde, saying: eate no breade nor drynke water, nor turne agayne by the same way that thou camest. And so he went another way & returned not by the way that he came to Bethel. And there dwelt an olde prophete in Bethel and his sonnes came, and tolde hym all the wordes, that the man of God had done that daye in Bethel, and the wordes which he had spoken vnto the kyng tolde they the father also. And they the father sayd vnto them: what waye wente he? And his sonnes answered hym what waye the man of God wente, which came from Juda. And he sayd vnto his sonnes: salue me the ass. Whiche when they had salued, he gat hym vp thereon, and wente after the man of God, and founde hym sittinge vnder a tre. And he sayde vnto hym: arte thou the man of God that camest from Juda? And he sayde: I am.

He sayd vnto hym: come home with me, and eate breade. He answered: I maye not returne with thee, to go in with thee, neyther wyl I eate breade or drynke water with thee in this place. For it was sayd to me in the wordes of the Lorde Thou shalt eate no breade, nor drynke water there, nor turne agayne to go by the waye that thou camest. He sayd vnto him: I am a prophete also as well as thou, & an angell spake vnto me in the name of the Lorde, saying: bringe hym agayne to the into thyne owne house, & he maye eate breade & drynke water. And he lyed vnto hym. And so he went agayne with hym, & dyd eate breade in his house and drinke water.

And it soynned, & as they sat at the table, the wordes of the Lorde came vnto the prophete, that brought him agayne. And he cryed vnto the man of God & came from Juda, saying: thus sayeth the Lorde: because thou hast disobeyed the wordes of the Lorde, & hast not kepte the commandment which the Lorde thy God commaunded thee: but camest backe agayne, & hast eaten breade & drinke water in the place (concernynge the which the Lorde

Lord byd say vnto the. Thou shalt eat no bread  
nor drynke anye water: thy carhaffe shall not  
come vnto the sepulchre of thy fathers.

And so it came to passe, & when he had eaten  
bread and dronke, the p[ro]phet whiche brought  
hym agayne, saddled hym an asse. And when he  
was gone, \* a l[ye]n met hym by the waye, & slue  
him, and his carhaffe was cast in the waye, and  
the asse stode thereby, and the l[ye]n stode by the  
coo[se] also. And men p[as]sed by, sawe the car-  
casse cast in the way, and the l[ye]n standing ther  
by: and they came & tolde it in the towne where  
the olde p[ro]phet dwelt. And when the p[ro]phete  
that brought hym backe agayne from the way  
heard thereof, he sayde: it is the man of God. he  
was disobedient vnto p[ro]f[et] worde of the Lord, and  
therefore the Lord hath deliuered hym vnto the  
l[ye]n, whiche hath rent him and slayne hym, ac-  
cording to the worde of p[ro]f[et] Lord, whiche he spake  
vnto hym. And he spake to his sonnes, sayinge:  
saddle me an asse: and so they byd. And he went  
and foude his body cast in the waye, and the asse  
and the l[ye]n stode by the coo[se]. And the l[ye]n  
had not eaten the carhaffe nor hurt the asse. And  
the p[ro]phet toke vp the body of the man of God  
and layed it v[er]y the asse, and brought it agayne  
and the olde p[ro]phete came to the c[ri]p[te], to la-  
ment, and bury hym. And he layed hys bodie  
in his owne graue, and they lamented ouer him:  
(Alas, my brother.)

And when he had buried hym, he spake to his  
sonnes, saying: When I am deed, se that ye bu-  
rye me in the sepulchre wherein the man of God  
is buried: laye my bones besydes hys bones.

\* For the saying whiche he cryed at the worde of  
the Lord agaynst the altar in Bethel (and a-  
gaynst all the houses of hylaulters which are in  
the c[ri]p[te] of Samarie) shall come to passe.

Howbeit, for all that, Jeroboam conuerted  
not from his wicked waye: but turned backe, &  
made of the lowest of the people, p[re]stres of the  
hylaulters. And whoso pleased hym, he fylled  
his hande, and became p[re]st of the hylaulters.  
And this thyng turned to syn vnto the house of  
Jeroboam, euen to destroye hym, and to byngne  
hym to nought from the face of the earth.

**C The. xliii. Chapter.**

*Jeroboams wyfe aseth counsaile of Abia the p[ro]phet. Jeroboam dyeth. Salathiel kyng of Iuda: and  
how the house of the Lord. Jeroboam dyeth, and  
Abiam succeedeth hym.*



That tyme Abia the sonne of Jeroboam  
fell sick. And Jeroboam sayd vnto hys  
wyfe: vp (I praye the) and disguise thy

selfe, & thou be not knowen to be p[ro]f[et] wyfe of Jer-  
oboam, & get the to Silo. For there is Abia p[ro]p[et]  
whiche tolde me \* I should be kyng ouer this  
people. And take w[ith] the ten loues & craknels, &  
a cruise of honny, and go to hym, & he maye tell the  
what shall become of the chyld. And Jeroboams  
wyfe byd so: and arose, and wente to Silo, and  
came to the house of Abia. But Abia could not  
se, for his eyes were wahren by myne for age.

And the Lord sayd vnto Abia: Behold, the  
wyfe of Jeroboam cometh to aske a thyng of the  
for her son, for he is sick. But thus shalt thou  
saye vnto her: And when she came in, she feyned  
her selfe to be an other woman. But w[hen] Abia  
herde the sounde of her feet as she came in at the  
doore, he sayde: come in thou wyfe of Jeroboam,  
why feynest thou thy selfe to be an other? I am  
sent to the to the we the deuyse thynges.

So tel Jeroboam, thus sayeth the Lord God  
of Israel: (It repecteth me) forasmuch as I  
altered the fro amonge the people, and made the  
prynces ouer my people Israel: I byd r[em]e the kyng-  
dom away fro the house of Dauid, & gaue it the:  
Neuerthelesse, thou hast not bene as my seruaunt  
Dauid, whiche kept my commaundementes, and  
folowed me with all his herte, to do that whiche  
is right in myne eyes: but hast done euill aboue  
all that were before the, for thou hast gone and  
made the other goddes, and molten ymages, to  
prouoke me, and hast cast me behynde thy backe:  
therefore behold, I wyll byngne euill vpon the  
house of Jeroboam, and wyl roote out from Je-  
roboam, euen hym that \* pylleth agaynst the  
wall, and hym that is in pylon and forsaken in  
Israel, and wyl take awaye the remnaunte of  
the house of Jeroboam, as a man taketh awaye  
donge, tyll he hath carped out all.

\* Whoso euer of Jeroboams house dye in the  
towne, hym shall the dogges eat: and he p[ro]f[et]  
in the seide that the foules of the ayre eat: for  
the Lord hath sayde it. Al[so] therefore, and gette  
the to thyne house. Behold, whiche thy fote entred  
into the c[ri]p[te] the chyld shall dye. And all they  
of Israel shall mourne for hym, and bury hym:  
for he only of Jeroboam shall come to the sepul-  
chre, because in hym there is founde goodnesse  
toward the Lord God of Israel: in the house  
of Jeroboam. Whereouer, the Lord shall sp[re]e  
hym vp a kyng ouer Israel whiche shall destroy  
the house of Jeroboam in that daye. But what  
is it nowe? For the Lord shall smyte Israel, as  
when a reed is waken in the water, and he shall  
wede Israel oute of this good lande, whiche he  
gaue to theyr fathers: and shall scatter them be-  
yonde the riu[er], because they haue made them  
groues, and angred the Lord. And he shall g[ra]ue  
Israel vp, because of the synnes of Jeroboam,  
whiche byd synne, and made Israel to synne.

And Jeroboams wyfe arose, and departed,  
and came to Thirzah, and when she came to the  
thresholde of the doore, the chyld was deed. And  
all Israel buried hym, and lamented hym, ac-  
cording to the word of the Lord whiche he spake  
by the hand of his seruaunt Abia the p[ro]phete.  
And the rest of p[ro]f[et] wordes that came Jeroboam,



howe he warred, and how he raygned. Behold, they are wyrtten in the booke of the Chronicles of the kynges of Israel. And the dayes wherof Jeroboam raygned were. xxi. yere. And when he was layed aſſepe with his fathers, Nadab his ſonne raygned in his ſtede.

**R**ehoboam the ſonne of Salomon raygned in Juda, and Rehoboam was. xli. yere old whē he begā to raygne, and raygned. xlii. yere in Jeruſalem: the cytie which the Lord dyd choſe out of al the tribes of Iſrael, to put his name there: his mothers name was Raama an Ammonite. And Juda wrought wickedneſſe in the ſpyght of the Lord: and angered hym in moſt thynges then theſe fathers dyd in the p. ſynnes which they ſinned. For they alſo made them hylaulters, ymagēs, and groues on euery hyl, & vnder euery thyeke tree. And there was a ſtues of male chylidien in the lande, and they dyd accordyng to all the abhominacions of the nations which the Lord caſt out before the chylidzen of Iſrael. And it ſo tyned, & in the fyfte yere of kyng Rehoboam: Sifaſak kyng of Egypt came vpon agaynſt Jeruſalem, & toke away the treaſures of the houſe of the Lord, and the treaſures of the kynges houſe, & ſpoyled all that was to be had. And he toke away the ſpydes of golde \* which Salomō had made. In whole ſtede kyng Rehoboam made braſen ſpydes, and commytted them vnto the handes of the keepynge of the captaynes of the garde, which wayted at the doze of the kynges houſe. And when the kyng went into the houſe of the Lord: they of the garde bare them, and brought them agayne into the garde chambze.

The reſt of the wordes that concerne Rehoboam, and all that he dyd, are they not wyrtten in the booke of the Chronicles of the kynges of Juda? And there was warre betwene Rehoboam and Jeroboam all theſe yeres. And Rehoboam ſlepte with his fathers, and was buryed beſyde his fathers in the cytie of Dauid. His mothers name was Raama an Ammonite. And Abiam his ſonne raygned in his ſtede.

**The. xv. Chapter**

**W**herof Abiam raygned ouer Juda, and righteous Ala ſuccedeth in his counte. The battayle betwene Ala and Baſa. Jeroboam ſuccedeth Ala. Nadab ſuccedeth Jeroboam. Baſa ſlayeth Nadab.

**I**n the. xlii. yere of kyng \* Jeroboam the ſon of Nadab, raygned Abiam ouer Juda. Theſe yeres raygned he in Jeruſalem, & his mothers name was Maacha the daughter of Abiſalom. And he walked in all the ſynnes of his father, which he had done befoze him: and his hert was not perfect w the Lord his God \* as the herte of Dauid his father. Neuertheleſſe, for Dauids ſake dyd the Lord his God gyue hym a lyght in Jeruſalem, that he ſet vp his ſonne after hym, and to ſtablyſh Jeruſalem, becauſe Dauid dyd that which was ryght in the ſpyght of the Lord, and turned from nothyng that he commaunded hym, all the dayes of his lyfe, \* ſane only in the matter of Alas the heethen. And there was warre betwene Rehoboam and Jeroboam as long as they lyued. The reſt of the wordes that concerne

Abiam, and all that he dyd, are they not wyrtten in the booke of the Chronicles of the kynges of Juda? And there was war betwene Abiam, and Jeroboam. And Abiam ſlepte with his fathers, and they buryed hym in the cytie of Dauid. And Ala his ſonne raygned in his ſtede.

**I**n the. xi. yere of Jeroboam kyng of Iſrael raygned Ala ouer Juda. xli. yere raygned he in Jeruſalem, and his mothers name was Maacha, the daughter of Abiſalom. And Ala dyd ſermed ryght in the eyes of the Lord, as dyd Dauid his father. \* And he toke away the whozekeepers out of the lande, and put away all the abhominable ydols that his father had made. And he put downe \* Maacha his mother from bearyng rule, becauſe ſhe had made ymagēs in groues. And Ala deſtroyed her ymagēs, and burnt them by the brooke Cedion. But the hylaulters were not put downe. Neuertheleſſe, Ala ſas herte was perfecte with the Lord all his dayes. He brought in the holy veſſels of his father (and ſhe had dedicate) vnto the houſe of the Lord: golde and ſyluer, and iewels. And there was warre betwene Ala and Baſa, kyng of Iſrael all theſe dayes.

**A**nd Baſa kyng of Iſrael wente vpon agaynſt Juda, and buyt Rama, ſo ſhe wold let none go out of in, to Ala kyng of Juda. Then Ala toke all the golde and ſyluer ſhe was left in the treaſures of the houſe of the Lord, & the treaſures of the kynges houſe, & deliuered them into the handes of his ſeruantes, and Ala ſent them to \* Benhadad the ſonne of Tabrimon the ſonne of hezion kyng of Siria (that dwelte at Damalco) ſaying: there is a bonde betwene the and me, betwene my father and thy father. And behold, I haue ſente vnto the a preſent of ſyluer, and gold, & thou come & bzeake the bonde & thou haſt w Baſa kyng of Iſrael, ſhe may departe from me. So Benhadad berkened vnto kyng Ala, & ſet the captaynes of the hoſtes (which he had) agaynſt the cyties of Iſrael, and ſmote Hion, & Dan, & Abel, Beth, Maacha, & al the regyon of Ceneroth, with all the lande of Naphtali. And when Baſa herde therof, he left buydyng of Rama, and dwelt in Thirza. Then kyng Ala made a proclamacion thozowout al Juda, that none ſhulde be excuſed. And ſo they toke the ſtones of Ramah, and the rpuer (where with Baſa had buyded) & kyng Ala buyt with the the hyl of Ben Jamin and Gizza. The remnant of all the wordes ſhe concerne Ala, and all his myght and all that he dyd, & the cyties which he buyded, are they not wyrtten in the booke of the chronicles of the kynges of Juda? Neuertheleſſe, in his old age he was diſealed in his fete. And Ala ſlepte with his fathers, and was buryed beſyde his fathers in the cytie of Dauid his father.

**A**nd \* Jeroboam his ſon raygned in his ſtede. And Nadab the ſonne of Jeroboam beganne to raygne vpon Iſrael the ſeconde yere of Ala kyng of Juda, and raygned vpon Iſrael two yere. And he dyd euyl in the ſpyght of the Lord, walking in the waye of his father, and in his ſynne wherwith he made Iſrael ſin. And Baſa ſon of Abia

of Abia (which was of the house of Isachar, conspired agaynst hym, and Baasa smote hym at Gibbethon which is a cite of the Philistines, for Nabab and all Israel layed siege at Gibbethon. Even in the thyrtye yere of Asa kyng of Juda, dyd Baasa slaye hym, and raygned in his stede.

\* And it fortuned, that when he was kyng, he smote all the house of Jeroboam, and lette hym nought that breathyd, untill he hadde put hym cleane out, accordyng to the saying of the Lord which he spake by his seruauunt Ahia the Silonite: because of the synnes of Jeroboam wherewith he synned, and made Israel syn, wher he was his prouocacion angred the Lord God of Israel.

The rest of the wordes that concerne Nabab and all that he dyd, are they not wyrtten in the booke of the Chronicles of the kynges of Israel. And there was warre betwene Asa and Baasa kyng of Israel, all theyr dayes.

So in the thyrtye yere of Asa kyng of Juda, began Baasa the sonne of Abia to raygne ouer all Israel in Thirza. xxiii. yere. And he dydde that whiche is euyl in the syghte of the Lord, walkyng in the waye of Jeroboam, and in his synne, which made Israel to synne.

¶ The. xvi. Chapter.

*Yehu prophesyeth agaynst Baasa, whom Ela succeeded. Zimri killeth his master Ela, and destroyeth the house of Baasa. Abab succeeded Zimri, and taketh to wife Isebel.*

**I**hen the worde of the Lord came to Jehu the sonne of Hanani agaynst Baasa, sayinge: forasmuche as I exalted the oute of the dust, and made the captayne ouer my people Israel, and thou hast walked in the way of Jeroboam, and hast made my people Israel to synne, to angre me with theyr synnes: Beholde, I wyll rote out the posterite of Baasa, and the posterite of his house, & wyll make his house lyke the house of Jeroboam the sonne of Nabat. \* That man of Baasa whiche dyeth in the cite, hym shall the dogges eate: and that man of hym which dyeth in the felde, shall the foules of the ayre eate.

The rest of the wordes that concerne Baasa and what he dydde, and his power, are they not wyrtten in the booke of the Chronicles of the kynges of Israel. And so Baasa slept with his fathers, and was buryed in Thirza. And Ela his sonne raygned in his stede. And by the hande of the prophet Jehu the sonne of Hanani, came the worde of the Lord agaynst Baasa, and agaynst his house, and agaynst all the wyckednesse that he dyd in the sight of the Lord (in angrynge hym wyth the wyche of his owne handes) that he shoulde be lyke the house of Jeroboam, and because he killeth hym: (That is to saye Jehu the sonne of Hanani the prophet.)

The. xxvi. yere of Asa kyng of Juda began Ela the sonne of Baasa to raygne ouer Israel in Thirza, two yere. And his seruauunt Zimri, whiche was captayne of halfe his charrettes conspired agaynst hym, as he was in Thirza drynking: and was doun in the house of Arza garde of his house in Thirza. And Zimri came and smote hym, and killeth hym in the xxvi. yere

of Asa kyng of Juda, and raygned in his stede.

And it fortuned that when he was kyng, & and late on his leate, he shure all the house of Baasa, not leauing thereof one to pisse agaynst a wal. Yea, he shure his kynfolkes and frendes also. And thus dyd Zimri destroye all the house of Baasa, accordyng to the worde of the Lord whiche he spake agaynst Baasa by the hande of Jehu the prophet, for all the synnes of Baasa, and synnes of Ela his sonne, whiche they synned and made Israel to synne, and angred the Lord God of Israel with theyr vanities. The rest of the wordes that concerne Ela, and all he dyd: are they not wyrtten in the booke of the Chronicles of the kynges of Israel.

In the. xxvii. yere of Asa kyng of Juda dyd Zimri raygne. vii. dayes in Thirza, and the people was then in the host besieginge Gibbethon a cite of the Philistines. And the people of the hoste hearde one saye: Zimri hath conspired, and slayne the kyng: wherefore all they of Israel made Amri (the captayne of the hoste) kyng ouer Israel that same daye, even in the hoste. And Amri departed by from Gibbethon, and all Israel with hym, and they besieged Thirza. And when Zimri sawe, that the cite must nedes be taken, he went into the palace of the kynges house, and burnt him selfe and the kynges house with fyre, and so dyed for his synnes whiche he synned, in doing that which is euyl in the syghte of the Lord, and in walkyng in the waye of Jeroboam and his synnes whiche he dyd, and in that he made Israel to synne.

The rest of the wordes that concerne Zimri, and the treason that he wrought, are they not wyrtten in the booke of the Chronicles of the kynges of Israel. Then were the people of Israel deuyded into two partes, for halfe the people followed Tibni the sonne of Sinath making him kyng and the other halfe followed Amri. But the people that followed Amri preuailed agaynst the people that followed Tibni the sonne of Sinath. And so Tibni dyed, and Amri raygned.

In the. xxxi. yere of Asa kyng of Juda began Amri to raygn ouer Israel twelue yere. Syxe yere raygned he in Thirza. He bought the byll Schomron of one Seccomar for two talentes of syluer, and buylt in the byll, and called the name of the cite which he buylt after the name of Seccomar, which had ben owner of the byll Schomron. But Amri wrought that whiche was euyl in the eyes of the Lord, and dyd worse then all that were before hym. For he walked in all the way of Jeroboam the sonne of Nabat, and in his synnes that made Israel synne: to angre the Lord God of Israel with theyr vanities. The rest of the wordes that concerne Amri, and all that he dyd, and his strengthe that he shewed: are they not wyrtten in the booke of the Chronicles of the kynges of Israel. And so Amri slepte wyth his fathers, and was buryed in Schomron, and Abab his sonne raygned in his stede.

In the. xxxiii. yere of Asa kyng of Juda began Abab the son of Amri to raygne ouer Israel, & the same Abab the sonne of Amri raygned ouer

G. ii. Israel



Israel in Samaria. xlii. years. And Ihab the sonne of Imer dyd eyn in the syght of the Lord aboute all that were before hym. For he semed vnto him but a lyght thing to walke in the synnes of Ieroboam the sonne of Nabat. He toke Jezabel also the daughter of Ethbaal kynge of the Sidonites to wyfe, and \* wene and serued Baal, and worshipped hym. And he reared vp an altier of Baal in the temple of Baal, which he had buylded in Seomron. And Ihab made groues, and proceeded further in angerunge the Lorde God of Israel, then all the kynge of Israel that were before hym.

In his dayes dyd hiel of Bethel buyde Jericho. And it \* cost hym Ibiram his eldest sonne when he layed the foundation, and hys pongest sonne Segub, when he set vpon the gates, accordinge vnto the worde of the Lord: \* whiche he spake by Iosua the sonne of Nun.

The xvii. Chapter.

Elia is nourished and fed of rauens, and after is sent to zarphath: otherwys called tharphat) to a woman whiche chydre he caried to lyfe.

**A**D Elia the Thersure (which was of the inhabitours of Gilead) sayde vnto Ihab: \* as truly as the Lord God of Israel liueth, before whom I stand \* there shalbe neither dewe nor rayne these yeres, but accordig to my word.

And the worde of the Lorde came vnto hym saying: get the hence, & turne the eastward, and hyde thy selfe in the brooke: Cherith, for it is that lyeth before Iordā: Thou shalt drynke of the water: & I haue commaunded the rauens to fede the there. And so he wnt, & dyd accordyng vnto the worde of the Lorde. For he went, and dwelt by the broke Cherith for he was before Iordan. And rauens broughte him byed & flesch in the morning, and lykewyse byed and flesch in the evening, and he drank of the brooke. And it chaunced after a while, for the brooke dried vp, because there fell no rayne vpon the earth. \* And for worde of the Lorde came vnto hym, saying: \* vp, and get the to zarphath, which is in Iudā, and dwell there.

Beholde, I haue commaunded a wyddowe there, to sustayne the. So he arose: & wnt to zarphath. And whē he came to the gate of the cytie the wyddowe was there gathering styches. And he called to her, and sayd: \* set me I praye the, a lytle water in a vessel, for I maye drynke. And as she was going to fet it, he cryed after her, and said: drynge me I praye the, a morsell of byed also in thyne hande. She sayde: As truly as the Lorde the God lyueth, I haue no byed readye but one an handefull of meale in a barell, and a lytle oyle in a cruse. And beholde, I am gatheringe two styches for to go in, and drysse it for me and my sonne, that we maye eate, and dye.

And Elia sayd vnto her: feare not, come and do as thou hast sayde, but make me therof a lytle cake fyrste of all: and drynge it vnto me, and afterwarde make for the, and thy sonne. For thus sayeth the Lorde God of Israel: the meale in the barell shal not be wasted: neyther shal the oyle in the cruse be diminished, vntyl the Lorde haue sent rayne vpon the earth. And she went,

and dyd as Elia sayde. And she and her house dyd eate a good space, and the meale wasted not out of the barell, neyther was the oyle spent out of the cruse, accordyng to the word of the Lord, which he spake by the hande of Elia. †

\* And after these thynges it happened, that the sonne of the wyfe of the house fell sycke. And his sycknesse was so soze, for there was no beryth left in hym. And she sayd vnto Elia: what haue I to do with the, O thou man of Gods art thou come vnto me to call my synne agayne to remembrance, and to slaye my sonne? he sayde vnto her: gyue me thy sonne, and he toke hym out of her lappe, and caried hym vp into a loft, where he abode, and layed hym vp in his owne bedde, and called vnto the Lord, and sayd: O Lorde my God, haste thou punished also this wyddowe (with whom I dwell as a stranger) and haste slayne her sonne? And he stretched hym selfe vpon the chyldre thre tymes, & called vnto the Lorde, & sayde: O Lorde my God: let this chyldes soule come into him agayne. And the Lorde herde the voyce of Elia, and for soule of the chyldre came in to hym agayne, and he reuyned. And Elia toke the boye, and brought him downe out of the chābze into the house, and deliuered hym vnto his mother, and Elia sayd: beholde, thy son lyueth. And the womā sayd vnto Elia: now I knowe that thou art a man of God, and that the word of the Lorde in thy mouth is true. †

The xviii. Chapter.

Elia is sent to Ihab. Obadiah (otherwys called Obadia) byeth an hundred prophetes. Elia kyllyth al Baals pphetes, and afterwarde obtayneth rayne.



**A**fter proceffe of manie dayes, the worde of the Lorde came to Elia, in the thyrde yere, sayinge: go we we thy selfe vnto Ihab, and I \* wyl sende rayne vpon the earth. And Elia went to the wyfe hym selfe vnto Ihab, and there was a great famishment in Seomron. And Ihab called Obadiah, whiche was the gouernoure of his house: & Obadiah feared God greatlye: For when Jezabel destroyed the prophetes of the Lorde, he toke an hundred prophetes, and hid them, bytyme men in one caue, and bytyme in an other, and prouided byed and water for them. And Ihab sayde vnto Obadiah: go into the lande, vnto all the fountaynes of water and vnto all the brookes, for bytyme we maye fynde grasse to save the horses and the mules, & that we destroye not some of the beastes. And so they descended the lande betwene the to walke thowse it. And went one waye by hym selfe, and Obadiah went an other waye by hym selfe. And it

**E** And it chaunced, that as Obadia was in the waye, Elia met him. And Obadia kne we him: and fell on his face, and sayde: arte not thou my lord? Elia. And he answered hym: I am he. So and tel thy lord: beholde, Elia is here. He sayd: what haue I sinned, that thou woldest deſpue thy ſeruaunt into ſhand of Ahab, to ſlaue me? As truly as the Lord thy God liueth, there is no nation of kyngdom, whither my lord hath not ſet to ſeke the. And when they ſayd: he is not there, he toke an oth of the kyngdom and nation, wher he founde the not. And now thou ſayeſt: go and tell thy lord, that Elia is here. And as ſoone as I am gone from the, the ſpyte of the Lord ſhal caſt the into ſome place that I doo not knowe, and ſo when I come, and tell Ahab, and he can not fynde the, he ſhall ſlaue me. But I thy ſeruaunt feare the Lord fro my youth vp. Was it not tolde my lord, what I dyd when Jezabel ſlew the Prophetes of the Lord, how I had an hundred men of the Lordes Prophetes, ſyſtpe men in one caue, and ſyſtpe in another, and prouided them of bredd and water? And now thou ſayeſt: go thou now and ſewe thy lord, behold Elia is here, that he maye ſlaue me?

**E** And Elia ſayde: as trulye as the Lord of hoſtes lyueth, beſore whome I ſtande, I will ſewe my ſelfe vnto hym this daye. So Obadia went to mete Ahab, and tolde hym. And Ahab went to mete Elia. And it ſortuned, that when Ahab ſawe Elia, he ſayde vnto hym: arte thou he that troubleth Iſrael? He answered: it is not I that haue troubled Iſrael, but thou, and thy fathers houſe, in that ye haue forſaken the commaundementes of the Lord, & thou haſt ſolowed Baal. Nowe therfore ſende, and gather to me all Iſrael vnto mount Carmel, & the prophetes of Baal: foure hundred and ſyſtpe, and the prophetes of the groves foure hundred, whiche eate of Jezabels table. So Ahab ſente vnto all the chyldren of Iſrael: and gathered the prophetes toggyther vnto mount Carmel.

**E** And Elia came vnto al the people, and ſayd: howe longe haſte ye betwene two opynions? If the Lord be God, folowe hym: but yf Baal be he, then go after hym. And the people answered hym not a worde. Then ſayd Elia vnto the people agayne: I onely remaine a Prophete of the Lord: But Baals prophetes are foure hundred and ſyſtpe. Let them therfore gyue vs two oxen, and let them choſe the one, and cut hym in peeces, and laye hym on wood, and put no fyre vnder, and I will dryſſe the other oxen, and laye hym on wood, and will put no fyre vnder. And call ye on the name of your god, and I will call on the name of the Lord: and then the God that answereth by fyre, let hym be God.

**E** And all the people answered, and ſayd: it is well ſpoken. And Elia ſayd vnto the prophetes of Baal: choſe you an oxen, and dryſſe hym fyrſt, (for ye are many) and call on the name of your goddes, but put no fyre vnder. And they toke the one oxen that he did gyue them, and they dryſſed it, & and called on the name of Baal, from morninge to noone: ſaying: O Baal heare vs.

But there was no voyce, nor one to anſwere. And they lept vpon the alter that they had made. And at noone it ſortuned, that Elia mocked them, and ſayd: crye loude, for he is a god: peradventure he is talking or occupied (in folowing of his enemyes) or is in his iourneye, or haplye he ſlepeſh, and muſt be awaked with your crye. And they cryed loude, and cutte them ſelues as they maner was, with knyues and launcers, tyll the blood folowed on them. And it chaunced, that when myddaye was paſſed, they prophced, vntyll the tyme of the euenynge ſacrifyce. But there was neyther voyce nor one to anſwere, nor any that regarded them.

And Elia ſayd vnto all the folk: come to me. And all the people came to hym. And he repared the aultare of the Lord that was broken. And Elia toke xii. ſtoones, accorpyng to the nombze of the xii. trybes of the ſones of Jacob, (vnto whom the worde of the Lord came, ſaying: \* Iſrael ſhal be thy name. And with the ſtoones he made an aultar in ſ name of ſ Lord. And he made a ditcheround about the alter, as bzyde agt two ſozowes of the cozne felde. And he put ſ woode in ordze, and drewed the oxen in peeces, and laped hym on the wood, & ſayd: fylle foure barels with water, and poure it on the burntſacrifyce, and on ſ woode. And he ſayd: do ſo agayne. And they dyd ſo the ſecond tyme. And he ſaid agayne: doo it the thyrde tyme. And they dyd it yet the thyrde tyme. And the water ranne round about the aultare: & he fylled the pyt with water alſo.

And it ſortuned, when the tyme came (wherin the burntſacrifyce of ſ euenig vſed to be offered) Elia the prophet came, & ſayd: Lord God of Abraham, Iſaac & of Iſrael, it ſhall be knowne this daye, that thou arte the God of Iſrael, and that I am thy ſeruaunt, and that I haue done al theſe thynges at thy commaundement. Heare me (O Lord) heare me, ſ this people maye knowe that thou art the Lord God, and that thou haſt turned the people hert agayne now at the laſt. And the fyre of the Lord fell, and conſumed the burntſacrifice, the wood, the ſtoones and the duſt, and lyched vpon the water that was in the pytte. And when all the people ſawe it, they fell on theyr faces, and ſayd: The Lord, he is God: the Lord he is God. And Elia ſayd vnto them: Take the prophetes of Baal, & let not one of them eſcape. And they toke them, and Elia brought them to the bzyoke wylde, and ſlew them there. And Elia ſayde vnto Ahab: Get the vp, and eate & drynke: for there is a ſounde of moche rayne. And ſo Ahab wente vp, to eate and to drynke, and Elia wente vp to the toppe of Carmel. And he layed hym ſelfe flatte vpon the earth, and put his face betwene his knees, and ſayd to his ſeruaunt go vp (I praye the) and loke towarde the way of the ſee. And he went vp and looked, and ſayd: there is nothyng. And he ſayd: go agayne ſeuenty tymes. And it ſortuned, that at the ſeuenthy tyme, he ſayde: beholde, there aryſeth a lytle cloude of the ſee lyke a mannes hande. He ſayde: Go, and ſape vnto Ahab: Wake ſalle thy charette, and get the downe, that the rayne ſtoppe not.



And it came to passe, that in the meane whyle, that heauen was blacke with cloudes, & wynde and ther was a great rayne. And Ahab gat vp and came to Jezrael. And the hand of the Lord was on Elia, and he gyrded vp his loynes, and ranne before Ahab tyll he came to Jezrael.

**The xix. Chapter.**

*Elia flying from Jezabel, is nourished of the angell of God, and is commended to Amos, Iehu, and Eliseus, whome the Iudeas call a lisa.*

**A**d Ahab tolde Jezebel, all þe Elia had done, and how he had slayne all the prophetes with the swerde.

Then Jezebel sent a messenger vnto Elia, sayinge: so and so let the goddes do to me, yf I make not thy soule lyke one of theys by tomozowe this tyme. When he sawe that, he arose, and wet for his lyfe, and came to Beersheba in Iuda, and left his seruants there. But he hym selfe went a dayes iournepe into the wilderness, and came and sate downe vnder a Juniper tree, and despyred for his soule, that he might dye, and sayd: it is now pough (O Lorde) take my soule, for I am not better, then my fathers.

And as he laye and slept vnder the Juniper tree, beholde, an angell touched hym, and sayde vnto hym: vp, and eate. And when he looked aboute hym beholde, there was a lofe of bryled bread, & a vessel of water at his heed. And he did eate and drynke, and layed hym downe agayne to slepe. And the Angell of the Lorde came agayne the seconde tyme, and touched hym, and sayd: vp and eate, for thou hast yet a great iourneye. And he arose, and did eate and drynke, and walked in the strength of that meate & fouretye dayes and fouretye nyghtes, euen vnto horeb the mount of God. When he came thither in to a caue, he lodged there in all nyght.

And beholde, the worde of the Lorde came to hym, & sayd vnto hym: what doest þe here Elia? And he answered. I haue ben gelous for þe Lord God of hostes sake. For the chyldren of Israel haue forsaken thy couenaunte, & broken downe thyne alters, & slayne thy prophetes with the swerde, & I only am left, & they seke my lyfe to take it away. And he sayd: come cut, and stande vpon þe moit before the Lord. And beholde, the Lord went by a myghty strong wynde, & felt the moitaynes, & brake þe rockes before the Lorde. But þe Lord was not in þe wynde. And after the wynde came an earthquake. But the Lord was not in the earthquake. And after the earthquake came fyre: but the Lord was not in the fyre. And after þe fyre came a small syl voyce. And when Elia herd it, he couered his face wth his mantel, & wet out, & stode in hearing in of the caue: And beholde, there came a voyce vnto hym, & sayde: what doest thou here Elia? And he answered: I haue bene gelous for the Lorde God of hostes sake, because the chyldren of Israel haue forsaken thy couenaunt, cast downe thyne alters and slayne thy prophetes wth the swerde, & I only am left. And they seke my lyfe to take it away. And the Lord sayd vnto hym: go & turne thy way to the wyldernesse vnto Damasco, & thou mayest

anoynt þe hazael kyng ouer Siria. And: Iehu the sonne of Nimshi shalt thou anoynt kyng ouer Israel. And Elisa þe son of Saphat of Abel Meholah shalt þe anoynt to be Diophete in thyroune. And it shall come to passe, yf who so escapeþ þe swerde of hazael, him shalt Iehu slaye: & yf any man escape þe swerde of Iehu hym shalt Elisa put to death. And therio: I haue left me vii. in Israel, of which neuer man bowed his knees vnto Baal, nor kyssed hym with his mouth.

So he departed thence, & founde Elisa the son of Saphat plowing, & hauyng twelue poke of oren before him, and he wth the twelue. And Elia wet by him, and cast his mantel vpon him. And he left þe oren, & ran after Elia, & sayd: let me I praye the, bysse my father & my mother, & then I wyll folowe the. He sayd vnto hym: go backe agayne, for what is it yf I haue done to the? And when he went backe agayne: from him, he toke a couple of oren, & slue them, and bzelled the flesh wth the instrumentes of the oren, and gaue vnto the people, and they dyd eate. And then he arose and went after Elia, and mynistred vnto hym.

**The xx. Chapter.**

*The fyrst and seconde tyme that Samaria was beliedged of Benhadad kyng of Siria.*

**A**d Benhadad the kyng of Siria gathe red all the host together, hauyng. xxxii. kynges with him, and hoxles, & charets: and went vp, and beliedged Samaria, & warred agaynst it. And he sent messengers to Ahab kyng of Israel, into the cite, and sayd vnto hym: thus sayeth Benhadad: Thy syluer and thy golde is myne, and the sayest of thy wyues, and of thy chyldren be myne. And the kyng of Israel answered, and sayd: My lorde kyng accordyng to thy sayinge, I am thyne, and all that I haue.

And when the messengers came agayne, they sayd: thus sayeth Benhadad: For as moche as I haue sent vnto the, saying: thou shalt deliuer me thy syluer and thy golde, and thy wyues and thy chyldren: I wyll therfore sende my seruantes vnto the tomozow this tyme: and they shall searche thyne house, and the houses of thy seruantes. And whatsoeuer is pleasaunt in thyne eyes, they shall take it in theyr handes, and bring it away. Then the kyng of Israel sent for all the elders of the lande, & sayd: take heere I praye you, and se how this felow goth about mischefe. For he sent vnto me for my wyues, for my chyldren, for my syluer and for my golde: and I denyed hym not. And all the elders and all the people sayde, heken not vnto hym, nor consent.

Wherfore he sayde vnto the messengers of Benhadad: tel my lorde the kyng, all that thou byddest send for to thy seruant at þe fyrst tyme that I will do, but this thing I may not do. And the messengers departed and brought answer agayne. And Benhadad set vnto hym agayne, and sayde: thus and thus do the goddes to me, yf the dust of Samaria be pough for al þe people that folowe me, to take eueryman an handfull. And the kyng of Israel answered, and sayde: tell hym: Let not him that putteth on his harness boost him selfe, as he that putteth it of. And it

And it fortuned, that when Benhadad hearde, that sydinges as he was with the kynges drin-  
king within the pavilions, he sayd vnto his ser-  
uantes: put on your harnesse, and they set them  
selues in aray agaynst the ctyte.

And beholde, there came a prophete vnto A-  
hab kyng of Israel, saying: thus sayth the Lord  
hast thou sene all this greete multitude? Be-  
hold, I wyl deliuer it into thyne hand this day  
and thou shalt knowe, that I am the Lord.

And Ahab sayd: by whom? he sayd: thus sayth  
the Lord: euen by the seruantes of the gouer-  
nours of the Syryes. he sayd agayne: Who shall  
optye the battayle? and he answered: thou. Tha  
he nombred the seruantes of the gouernours of  
the Syryes, and they were two hundred, & xxii.  
And after them, also he nombred all the people,  
all the chyldren of Israel euen seven thousande.  
And they wente oute at noone: but Benhadad  
dyd dymne till he was dymnen in the paup-  
ers, bothe he and the kynges: euen. xxxii. kyn-  
ges, that holpe hym. And the seruantes of the  
gouernours of the Syryes went out fyrt.

And Benhadad set out, and they thewed him,  
sayinge: there are men come oute of Samaria.

he sayde: Whether they be come oute for peace,  
take them aloue: or whether they be come out to  
fght, take them yet aloue. And so those ponge  
men of the gouernours of Syryes came out of  
cylie, & the host after them, and they slue euery  
one his enemye & came in his way. And the Si-  
rians fled, and they of Israel folowed after the.  
And Benhadad the kyng of Siria escaped on  
an horse with his horsemen. And the kyng of  
Israel went out, and smote the hostes & charre-  
tes, and w a great slaughter slue he & Syrians.

And there came a Prophet to the kyng of Is-  
rael, and sayde vnto hym: goo forth, and playe  
the man, be wyse and take hede what thou dost:  
for when the peare is gone aboute, the kyng of  
Siria wyl come vp agaynst the. And & seru-  
antes of the kyng of Siria sayde vnto hym: The  
goddess of the hylls are they: goddesses, and the  
foze they had the better of vs: but let vs fghte  
agaynst the in the playne, and for what ye wyl,  
we shall haue the better of them. And this doo:  
take the kynges away, euery man oute of his  
place, and put dukes in they: rourmes. And doo  
thou nombe the an host, lyke the host & thou  
hast lost suche hostes and such charrettes, and we  
wyl fght agaynst the in the playne, and thou  
shalt se vs get the better of them. And he hee-  
ned vnto they: voyce, and dyd euen so.

And it fortuned, that after the yere was gone  
about, Benhadad nombred & Syrians, & went  
vp to Aphek to fght agaynst Israel. And the  
chyldren of Israel were nombred, and w they:  
hole nombe went they agaynst them, and the  
childe of Israel pyched before them, lyke two  
lytle foches of hyddes: but the Syrians fylled  
the countrey: And there came am of God, and  
sayde vnto the kyng of Israel: thus sayeth the  
Lord: Becaue the Syryans haue sayde: The  
Lord is but God of the hylls, & not God of the  
valleyes: therfore wyl I deliuer all this great

multitude into thyne bande, and ye shall knowe  
that I am the Lord. And they pitched one ouer  
agaynst the other seven dayes, & it came to passe  
that in the seventh daye the battayle was toynd.  
And the childe of Israel slue of the Syrians an  
hundred thousande footemen in one daye. But  
the rest fled to Aphek into the ctyte. And there  
fel a wall vpon. xxvii. thousand of the men that  
were left. And Benhadad fled, and came into  
the ctyte, from chambze to chambze.

And his seruantes sayd vnto hym: Behold,  
we haue herd say: & the kynges of & house of Is-  
rael are merciful kynges. We wyl therfore put  
sackcloth about our loynes and ropes about our  
neches, & go out to the kyng of Israel: yf happe-  
ly he wyl saue thy lyfe. And so they gyard sack-  
cloth about they: loynes, and put ropes aboute  
they: hedes, & came to the kyng of Israel, & sayd  
Thy seruant Benhadad sayth: I praye the let  
me lyue. he sayde: is he yet aloue? he is my bro-  
ther. And they toke that word for good lucke, &  
hastly caught it out of his mouth, and sayd: yea  
thy brother Benhadad. he sayd: go, bying him  
byther. And Benhadad came out vnto hym, &  
he caused hym to come vp vnto & charret. And he  
sayd vnto him: the ctytes which my father toke  
fro thy father I wyl restore agayne. And thou  
shalt make stretches for & in Damasco, as my fa-  
ther dyd in Samaria. And I wyl make an ap-  
poyntment with the, & sende the away. And so he  
made an appoyntment w hym, & sent him away.

And there was a certayne man of & childe of  
the prophetes, which sayd vnto his neyghbour  
in the worde of the Lord: smyte me I praye the.  
And & ma wold not smyte him. Tha sayd he vn-  
to him: becaue thou hast not hearkened vnto the  
voyce of & Lord, behold, alsoone as thou art de-  
parted fro me I yon shall slaye the. And it came  
to passe, & alsoone as he was departed fro hym,  
a l yon found him & slue him. Then he found an o-  
ther man, & said: smyte me I praye the. And & ma  
smote him, so & in smyting he wadded hym. So  
the prophet went forth, & wayted for & kyng by  
the way, & put him selfe out of knowledge w al-  
thes which he layed vpo his face. And when the  
kyng came by, he cryed vnto & kyng, & sayd: thy  
seruant went out in & myddes of the battayl: &  
beholde, there went a way a man, who an other  
man brought vnto me, and sayd: kepe this man.  
And if he be missed or lost, thy life shal go for his  
or els thou shalt paye a talent of syluer. And as  
thy seruait had here & there to do, he was gone.  
And & kyng of Israel sayd vnto him: eue so shal  
thy iudgement be, as & hast defyned it thy selfe.

And he hasted, and toke the althes away fro  
his face: and the kyng of Israel knew him that  
he was of the prophetes: And he sayd vnto him  
thus sayth the Lord: becaue thou hast let go a  
man that is in my curse, thy lyfe shal go for his  
lyfe: and thy people for his people. And & kyng  
of Israel wente to his house, waywarde and in  
displeasure, and came to Samaria:

#### The. xxi. Chapter.

Israel commended to Ahab, in the bynde  
of the that he refused to sell to Ahab. Behold sayd  
very Ahab, and he repented.



**A**fter these thynges it chaunced, & Naboth the Jezrabelite had a vine yard in Jezrahel, hard by the palace of Ahab kyng of Samaria. And Ahab spake vnto Naboth, saying: *Give me thy vineyard, that I maye make me a garden of herbes thereof, because it lyeth so nye myne house: and I wyl gyue the for it a better vineyard then it is: or rather yf it please the, I wyl gyue the, the worth of it in moneye.* And Naboth sayd to Ahab the Lorde sayd that fro me, that I shoulde gyue the enheritaunce of my father vnto the.

**A**nd Ahab came into his house heuy and euill apayed, because of the worde whiche Naboth the Jezrabelite had spoken vnto hym, for he had sayd: *I wyl not gyue the the enheritaunce of my fathers.* And he layed him downe vpon his bed, and turned away his face *as to the wall* & wolde eate no bryed. And Jezabel his wyfe cam to him and sayd vnto him. why is thy spyrite so wayward, that thou eatest no bryede. And he sayde vnto her: *For I spake vnto Naboth the Jezrabelite, and sayd vnto hym: Give me thy vineyard for moneye, or els yf it please the, I wyl gyue the an other vineyard for it.* And he answered: *I wyl not gyue the my vineyard.*

**C** And Jezabel his wyfe sayd vnto hym: Doe thou thus gouerne the kingdome of Israel, & eat bryed, and set thynne hert at rest. I wyl gyue the the vineyard of Naboth the Jezrabelite. And so he wrote a letter in Ahab's name, and sealed it with his seale, and sent the letter vnto the elders, and to the nobles that were in his cite dwellynge with Naboth. And he wrote in the letter, saying: *Proclayme a fast, and let Naboth on hys amonge the people, and set two vnthyrstes before hym, to beare witness agaynst hym, sayinge: thou dydest blaspheme God and the kyng.* And then carpe hym oute, and stonoe hym to death.

**D** And the men of hys cite, that is to saye: whych dwelte in hys cite, dyd as Jezabel had sent vnto them: as it was wyrtten in the letter, whiche she had sent vnto them. They proclaymed fastyng, and set Naboth amonge the chiefe of the people, and there came in two men (the chyldren of Belial) and sat befoze him. And the two vnthyrste personnes wytnelled agaynst Naboth in the presence of the people, sayinge: Naboth dyd blaspheme God and the kyng.

**A**nd they caried hym out of the cite, and stoned him with stones, that he dyed. And wha they sente to Jezabel, sayinge: Naboth is stoned to death. And it fortuned, when Jezabel herd that Naboth was stoned to death, she sayd to Ahab: vp, and take possession of the vineyard of Naboth the Jezrabelite, whiche he denyed to gyue the for moneye, for Naboth is not alpyne, but dead. And when Ahab herde that Naboth was dead, he stode vp to go downe to the vineyard of Naboth the Jezrabelite, to take possession of it.

**E** And the worde of the Lorde came vnto Elia the Tsebuite, sayinge: vp, and goo downe to meete Ahab kyng of Israel, whiche is in Ba-

maria. For so, he is gone downe to the vineyard of Naboth: to take possession of it. And therfore shalt thou saye vnto hym: thus sayth the Lorde: hast thou kyled, and gotten possession? And thou shalt speake vnto hym, sayinge: thus sayth the Lorde: \* in the place where dogges lyched the bloode of Naboth, shall dogges lychen thy bloode also. And Ahab sayde to Elia: haste thou founde me, O thou myne enemye. He answered: I haue founde the: for thou art euen sold to worke wickednesse in the syghte of the Lorde. Beholde, I wyl bypunge euill vpon the, & wyl make cleane yddauce of thy posterite, and wyl \* destrope from Ahab, euen him & maketh water agaynst the wall, and hym that is wnt vp, and lyste behynde in Israel, and wyl make thynne house lyke the house of Jeroboam the son of Ahab: and lyke the house of Baasa the sone of Aha, for the pironocayon wherewith thou hast pironoked, and made Israel to synne.

And of Jezabel spake the Lorde, sayinge: \* dogges shall eate Jezabel, in the possession of Jezrahel. And he that dyeth from Ahab in the towne, hym shall dogges eate: and he that dyeth in the feldes, hym shall the foules of the ayre eat. But there was none lyke Ahab, whiche dyd euen sell hym selfe, to worke wyckednesse in the syghte of the Lorde: and that because that Jezabel hys wyfe pyched hym for ward. He dyd excedyng abominably, in folowynge foule ydols, accorbyng to all thynges as dyd the Ammorites, whome the Lorde cast out befoze the chyldren of Israel.

And it fortuned, that when Ahab herd those wordes, he rent his clothes, and put sackcloth about his fleshe, and fasted, and laye in sackcloth and went barefoote. And the worde of the Lorde came to Elia the Tsebuite, sayinge: seest thou howe Ahab humbled hym selfe befoze me: because he submytteth hym selfe befoze me, I wyl not bypunge that euill in hys dayes: but in hys sonnes dayes, wyl I bypunge euill vpon hys house. And they contynued the yere wythoute warre betwene Syria and Israel.

**The xxi. Chapter.**

*Four hundred falsse prophetes too counsaile Ahab and Jehosaphat to warre agaynst Moab. Suche falsse prophetes the turke, for whiche he is famous, and put in prison. Of Ahasia otherwyse called Jehosia.*



**A**d in the thyrde yere dyd Jehosaphat the kyng of Iuda, come downe to the kyng of Israel. And the kyng of Israel sayde vnto hys seruantes: knowe ye not that Ramoth in Gilead is ours: and we lyt still, and take it not out of the hande of the kyng of Syria. And he sayde vnto Jehosaphat: wylte thou come wyth me to battayle agaynst Ramoth in Gilead? And Jehosaphat sayde vnto the kyng of Israel: \* I wyl be as thou arte, and my people shal be as thynne, and my horses as thynne.

And Jehosaphat sayde vnto the kyng of Israel: \* alke counsaile, I praye the, at the worde of the Lorde todaye. And then the kyng of Israel

Israel gathered the prophetes together vpon \* a  
four hundred men, and sayd vnto them: Shall  
I go agaynst Ramoth in Gilead to battayle,  
or shall I let it alone? And they sayd go vp for  
the Lorde shall deliuer it into the handes of the  
kyng. And Jehosaphat sayde, is there here ne-  
uer a prophet of the Lorde more, for we myght en-  
quyre of hym? And the kyng of Israel sayd vn-  
to Jehosaphat: there is yet one man (Michea  
sonne of Jimla) by whom we maye aske coun-  
saile of the Lorde. But I hate him, for he doth  
not prophecie good vnto me, but euyl. And Je-  
hosaphat sayd: let not the kyng say so. Then the  
kyng of Israel called a chamberlayne, and sayd  
let Michea the sonne of Jimla hyther at ones.

And the kyng of Israel and Jehosaphat the  
kyng of Iuda set either in his seate, and they  
apparell on them: in a voyde place besyde the  
ing in of the gate of Samaria, and all the pro-  
phetes prophecied before them. And Jechia  
sonne of Canaana made hornes of yron, and sayd:  
thus saith the Lorde: with these hornes shalt  
thou push the Syrians, vntill thou haue made  
an ende of them. And all the prophetes prophe-  
cied euen so: sayenge: Go vp to Ramoth in Gi-  
lead, and prosper, for the Lorde shall deliuer it  
into the kynges hande.

And the messenger that was gone to cal Mi-  
chea, spake vnto hym, saying: beholde, the wo-  
rdes of the prophetes speake good vnto the kyng  
with one mouth: let the word therfore (I praye  
the) be lyke the woordes of euerye one of them, to  
speake that which is good. And Michea sayde:  
as truly as the Lorde liueth, whatsoeuer the Lorde  
saith vnto me, that will I speake. And so he  
came to the kyng: and the kyng sayd vnto hym  
Michea, ought we to go agaynst Ramoth in  
Gilead to battayle: or to be still? he answered  
vnto hym: \* go, and prosper, the Lorde shall de-  
liuer it into the hande of the kyng. And the kyng  
sayd vnto hym. So and so many tymes do I  
charge the, that thou tell me nothyng, but that  
which is true in the name of the Lorde. he sayd.  
I sawe all them of Israel scattred vpon the hil-  
les, as shepe that haue not a shepheard. And the  
Lorde sayd: these haue no master, let euery man  
returne vnto his house in peace. And the kyng  
of Israel sayd vnto Jehosaphat: dyd I not tell  
the, that he wolde prophecie no good vnto me,  
but euyl? And he sayd agayne: heare thou ther-  
fore the worde of the Lorde. I sawe the Lorde sit  
on his seate, and all the host of heauen stode a-  
bout him on his ryght hand & on his left. And the  
Lorde said: \* Wholshal perswade Ihab that he  
maye go and fall at Ramoth in Gilead? And  
one sayde on this maner: and an other on that.  
And there came forth a certayne spryite, & stode  
before the Lorde, and sayd: I wyl perswade hym.

And the Lorde sayd vnto hym wherewith?  
And he sayd: I wyl go out, and be a false spi-  
rit in the mouth of all his prophetes. he sayde:  
thou shalt perswade him, and meane while, go forth  
then, and doo euen so. Nowe therfore beholde  
the Lorde hath putte a lyenge spryite in the  
mouth of all these thy prophetes, and the Lorde

hath spoken euyl towards the.

But Jechia the sonne of Canaana went to  
and smote Michea on the cheke, and sayd: when  
went the spryite of the Lorde from me, to speake  
vnto the? And Michea said: behold, I shall be in  
5 day, when thou shalt go from chabze to cham-  
bze to hyde the. And the kyng of Israel saide:  
Take Michea and carry him vnto Amon the go-  
uernour of the cite, and vnto Joab the kynges  
sonne, and say, thus sayth the kyng: Put this se-  
lowe in prison house, and fede him with brede  
of affliction, and with water of trouble, vntill  
I returne in peace. And Michea sayd: if thou re-  
turne in peace, the Lorde hath not spoken by me.  
And he sayd: hearken ye people euery one of you.

And so the kyng of Israel and Jehosaphat  
the kyng of Iuda went vp to Ramoth in Gi-  
lead, and the kyng of Israel sayd to Jehosaphat  
chaunge the when thou goest to warre: and put  
on thyne apparell. And the kynges of Israel chas-  
ged hym selfe, and went to battayle. But the  
kynges of Syria commaunded the. xxii. capitay-  
nes (that had rule ouer his charrettes) sayinge.  
fyghe neyther with small nor greates, save onely  
agaynst the kynges of Israel. And when the  
capitaynes of the charrettes sawe Jehosaphat  
they sayd: surely it is the kyng of Israel, & they  
turned to fyght agaynst hym. And Jehosaphat  
cryed. And so it came to passe, that when the ca-  
pitaynes of the charrettes sawe that he was not  
the kyng of Israel, they turned backe from him:

And a certayne man dreyne a bowe ignorantly  
and (by chaunce) smote the kyng of Israel be-  
tweene the rybbes and his harnesse. Wherefore  
he sayde vnto the dyuer of his charrettes: turne  
thy hande, & carry me out of the hoste, for I am  
(sore) hurt. And the battayle increased & dore  
and the kyng stode styl in his charret agaynst the  
Syrians, & dyed at euen. And the blood ran out  
of the wounde into the myddeste of the charret.  
And there went a proclamation thorowout the  
hoste, about the going downe of the sunne, say-  
ing: euery man to his cytie, & to his owne coun-  
tre. And so the kynges of Israel dyed: and they  
came to Samaria, and buried hym there. And  
one washed the charret in the pole of Samaria  
& the dogges licked vp his blode: (and bar-  
lottes washed by the pooles syde) accordyng  
vnto the worde of the Lorde whiche he spake.

The rest of the wordes that concerne Ihab  
and all that he dyd, and the puzze house which  
he made, and all the cities & he buylded, are they  
not writte in the booke of the Chronicles of the  
kynges of Israel? And so Ihab slepe with his  
fathers: and Ihabia his son reigned in his stede.

\* Jehosaphat son of Aza began to reigne  
vpon Iuda in the fourth yere of Ihab kyng of  
Israel: and Jehosaphat was. xxv. yere olde,  
wher he began to reigne, and reigned. xxv. yere  
in Ierusalem. His mothers name was Iuba  
the daughter of Shibi. And he walked in all the  
wayes of Aza his father, and bowed not there-  
from: but dyd that which was right in the eyes  
of the Lorde. Nevertheless, the high alters were  
not taken out of the waye: for the people offered



and burnt incense yet in the high places. And Jehosaphat made peace with the kyng of Israel.

**G** The rest of the wordes that concerne Jehosaphat, and the myghte that he used, and how he waited: are thei not written in the booke of the Chronicles of the kynges of Juda? And the remnant of the sturres of the males, which remayned in the dayes of his father, he put cleane out of the lande. There was the no kyng in Edom. And Jehosaphat made x. shippes in the sea, to come thowowe Tharsis to Ophir for golde, but they went not, for the shippes brake at Orlon Gaber. Then sayd Ahazias the sonne of Ahab unto Jehosaphat: let my seruantes go with thy seruantes in the shippes. But Jehosaphat wolde not. And Jehosaphat dyd slepe in his fathers, & was buried in his father in the cite of David his father. And Jehoia his son reigned in his stede.

Ahazias the sonne of Ahab began to raygne ouer Israel in Samaria, the seuententh yere of Jehosaphat kyng of Juda, and raygned two yeres ouer Israel. But he dyd euill in the syghte of the Lorde, and walked in the waye of his father, and in the way of his mother, and in the waye of Jeroboam the sonne of Nabat, which made Israel to syn. For he serued Baal, and worshipped hym: and prouoked the Lorde God of Israel unto wrath, according vnto all that his father had done.

**E** The ende of the thyrde booke of the kynges, after the rekenyng of the Latinistes: whiche the hebrues call the fyfth booke of the kynges.

## The fourthe booke of the kynges after the Latinistes: whiche booke and the thyrde together, is but one wyth the hebrues.

### The fyfth Chapter.

**E** The captaynes ouer fyfthe wyth theyr souldiers are burnt in fyre from heauen, by the power of Elia. Ahazias is reproued of Elia, & dyeth: and Jehoram his brother succedeth hym.

3



And Moab dyd wretchedly agaynst Israel after the deyth of Ahab: and Ahazias fel thowowe a lattrell wyndowe of his upper chambere that he had in Samaria: and while he was in his synneste, he sent messengers, & sayde vnto the go, & enquire of Belzebub the god of Ekron, whether I shal recover of this my diseale. But the angel of the Lorde spake to Elia the Thesbite: Arise, & go vp agaynst the messengers of the kyng of Samaria, and save vnto the: Is there not a God in Israel, that ye goo to aske counsaile at Belzebub the god of Ekron? Wherefore, thus sayth the Lorde: thou shalt not come downe fro the bedde on which thou art gone vp, but shalt dye the death. And Elia departed.

And when the messengers touchted backe a gayne vnto him he sayd vnto them: why are ye nowe come? They answered hym: there came a man vp agaynst vs, and sayd vnto vs: go, and turne agayne vnto the kyng that sent you, and save vnto hym: Thus sayth the Lorde: Is there not a God in Israel, that thou shouldest to enquire of Belzebub the god of Ekron? Therefore thou shalt not come downe fro the bed on which thou arte gone vp, but shalt dye the death. And he sayd vnto them: what maner of man was that which came vp in your way, and told you these wordes? And they answered hym: it was an heere man, & and gyrded w a gyrdle of lether about his loynes. And he sayd: it is Elia the Thesbite.

**E** The kyng sent vnto him a captayne ouer fyfthe (with his fyfthe men) and beholde, he sat on the toppe of an hyl. And he spake vnto hym: Thou man of God, the kyng hath sayde: come downe. Elia answered, and sayd to the captayn ouer the fyfthe: ys I be a man of God, fyre come downe from heauen, and consume the and thy fyfthe. And there came fyre of God, and consumed hym and his fyfthe: And the kyng went agayne, and sent an other captayne ouer fyfthe, with his fyfthe. And he answered, and sayd vnto him: O man of God, thus hath the kyng said make haste, and come downe: Elia answered and sayd vnto them: ys I be a man of God fyre come downe fro heauen, and consume the and thy fyfthe. And there came fyre of God downe from heauen, and consumed hym and his fyfthe.

**D** And the kyng wente agayne, and sent the thyrde captayne ouer fyfthe with his fyfthe men. And the thyrde captayne ouer fyfthe toke vp and came, and fell on his knees before Elia, and besought hym, and sayd vnto hym: O ma of God let my lyfe and the lyfe of the fyfthe, thy seruantes be precious in thy sight. Behold, there came fyre downe from heauen, and burnt vp the two foze captaynes ouer fyfthe with theyr fyfthes: therefore let my life now be precious in thy sight. And an angel of the Lorde sayd vnto Elia: goo downe w him, & be not afraid of him. And he arose, and went downe with him vnto the kyng.

**E** And he said vnto hym: thus sayth the Lorde: for as moche, as thou hast sente messengers to aske counsaile at Belzebub the god of Ekron, as though there hadde bene no God in Israel, whose word thou mightest seke after: therefore thou shalt not come downe of the bed on which thou art gone vp, but shalt dye the death. And so he dyed according to the worde of the Lorde which Elia had spoken. And Jehoram (his mother) began to raygne in his stede, in the seconde yere of Jehoram the sonne of Jehosaphat kyng of Juda, because he had no sonne. The rest of the wordes that concerne Ahazias, what thynge that he dyd, are they not wyrtel in the booke of the Chronicles of the kynges of Israel?

### The ii. Chapter.

**E** Elia prayeth the heuens with hym manrell. He is taken vp into heauen. The byrre and vengence whiche he doeth. The thynge that moche is spoken of (other wyse called Elia) and sent in pte.

And



As it chaunced, that when the  
 \* Lorde wolde take vp Elia in  
 to heuē by a whyrlewind: Elia  
 went with Elisa from Silgal,  
 & Elia sayd to Elisa: tary here,  
 I praye, for the lord hath sent  
 me to Bethel. Elisa sayd vnto hym: as surely  
 as the Lorde lyueth, and as thy soule lyueth: I  
 wyl not leaue the. And they came downe to  
 Bethel, and the chyldren of the prophetes that  
 were at Bethel, came out to Elisa, & sayd vnto  
 hym: knowest thou not, howe that f. Lorde wyl  
 take a waye thy master fro thyne head this daye?  
 he sayde: I knowe it also: holde ye your peace.



And Elia sayd vnto hym, Elisa, tarye here,  
 I praye the, for the Lorde hath sent me to Jeri-  
 cho. He said: as surely as f. Lorde lyueth, and as  
 thy soule lyueth I wyl not leue the. and so they  
 came to Jericho. And the chyldren of the proph-  
 etes that were at Jericho came to Elisa, & sayde  
 vnto hym: knowest thou not, that the Lorde wil  
 take a waye thy master fro thyne head this daye?  
 he answered: I knowe it also: holde ye your  
 peace. And Elia sayde vnto hym, tarye I praye  
 the here, for the Lorde hath sent me to Iordan.  
 he sayde: as surely as the Lorde lyueth, and as  
 thy soule lyueth. I wyl not leaue the. And so they  
 two went togyther. And f. men of the son-  
 nes of the prophetes came & stode on the other  
 syde as farre of, and they two stode by Iordan.

And Elia toke his mantell, and wrapt it to-  
 gyther, and smote the waters, and they were de-  
 uided, parte the one waye, and parte the other:  
 so that they two wente ouer thowowe the drye  
 lande. And it fortuned, that as sone as they were  
 ouer, Elia said vnto Elisa: aske what I shal do  
 for the, per. I be taken awaye from the. And E-  
 lisa sayde: I praye the, let thy spyrite be double  
 vpon me. And he sayd: thou hast asked an harde  
 thyng. Neuerthelesse, yf thou se me when I am  
 taken awaye from the thou shalt haue it so: yf  
 thou do not, it shal not be. And it fortuned, that  
 as they went walkyng and talkyng, beholde  
 there appeared a charret of fyre, and hoxses of  
 fyre: & departed them both a sondre. \* And Elia  
 went vp thowowe the whyrlewynde into heaue.  
 And Elisa sawe, & cryed: O my father, O my  
 father, the charette of Israel, and the hoxsemen  
 therof, and he sawe him no more: and he toke his  
 owne clothes, and rent them in two peces.

he toke vp also the mantell of Elia that fell  
 from hym, and wente backe agayne, and stode  
 by Iordans syde, and toke the mantell of Elia

(that fell fro hym,) and smote the waters: and  
 they departed not a sondre. \* he sayd: where is f. Lorde  
 God of Elia, and he hym selfe? And whē he had  
 smitten the waters, they parted this waye, and  
 that waye: and Elisa went ouer. And when the  
 chyldren of the prophetes whiche were at Jeri-  
 cho sawe hym from a farte, they sayde: the spy-  
 rite of Elia doth rest on Elisa, and they came to  
 mete hym, and fell to the grounde before hym,  
 and sayde vnto hym: Se, there be with thy ser-  
 uantes fyfteen stronge men, let them goo, and  
 seke thy master: happily the spyrite of the Lorde  
 hath taken hym vp, & cast hym vpon some mou-  
 tayne, or into some valey. And he sayde: ye shal  
 sende none. And when they layd vp hym, yll he  
 was a shamed, he said, sende. They let therfore  
 fyfteen men, whiche sought hym thre dayes, but  
 found him not. And when they came agayne to  
 hym, which taryed at Jericho, he sayd vnto the  
 dyd not I saye vnto you, that ye shulde not go?

And the men of the cytie sayde vnto Elisa,  
 beholde: Sye, the dwellynge of this cytie is plea-  
 saunte, as thou thy selfe seest: But the water is  
 noughte, and the grounde barren. he sayde  
 Bynge me a newe cruse: and put salte therein.  
 And they brought it to hym. And he went vnto  
 the spyng of the waters, and cast the salte in  
 thither, and sayd: thus sayth the Lorde: I haue  
 healed this water, there shal not come herefo: th  
 cyther dearth, or barrenesse. So the waters  
 were healed vntill this daye, accordyng to the  
 sayng of Eliseus whych he spake.

And he went vp from thence vnto Bethel.  
 And as he was goyng by the waye, there came  
 lytle chyldren out of the cytie, and mocked him,  
 and sayd vnto hym: Go vp thou balde head, go  
 vp thou bald head. And he turned backe, and lo-  
 ked on them, and cursed them in the name of the  
 Lorde. And ther came two shebears out of that  
 wood, and tare. xlii. chyldren of them. And he  
 went from thence to mounte Carmel, and from  
 thence he turned agayne to Samaria.

#### The iii. Chapter.

The kynges of Israel, Iuda and Edom lacke water,  
 wherby they obtayne through the prayer of Eliseus.  
 For a myge of Moab ryghther agaynst Israel.

**T**he kynges of Israel, Iuda and Edom lacke water,  
 wherby they obtayne through the prayer of Eliseus.  
 For a myge of Moab ryghther agaynst Israel.  
 Ehozai the sonne of Abi, began to  
 rapne vpon Israel in Samaria, the  
 xviii. yere of Ieholaphat kyng of Ju-  
 da, and rapned twelue yeres. And  
 he wrought euell in the sight of the Lorde, but  
 not lyke his father & lyke his mother: for he put  
 a waye the ymages of Baal that his father had  
 made. Neuerthelesse, he cleued vnto the synnes  
 of Ieroboam, the sonne of Nabat (whych made  
 Israel to synne) and departed not there from.

And Mesa kyng of Moab was a Lorde of  
 thepe, and rendred vnto the kyng of Israel an  
 hundred thousand lambes, and an hundred thou-  
 sande rammes with the woll. But when a hab  
 was dead, it fortuned, that the kyng of Moab  
 rebelled agaynst the kyng of Israel, and kyng  
 Ichozai went oute of Samaria the same sea-  
 son, and nombred all Israel, and went, and set  
 to Ieholaphat the kyng of Iuda, sayinge: the  
 kyng of



kyng of Moab hath offended agaynst me, wilt thou come with me agaynst Moab to battayle? he answered: I will come vp, for as I am, so art thou: and as my people be so are thy people and thy horses as myne. And he sayde: What waite shall we goo vpon? And he answered, The waite thowowe the wylbernesse of Edom.

And so the kyng of Israel toke hys iourney and the kyng of Iuda, and the kyng of Edom. And when they had compassed the waite seven dayes, they had no water for the hooft, and for the cattell that folowed them. And the kyng of Israel sayde: Alas, the Lorde hath called these thre kynges together, to deliuer them ouer into the hande of Moab. But Jeholaphat sayde

\* is there not here a prophete of the Lorde, that we maye enquire of the Lorde by hym? And one of the kynges of Israel's seruantes answered, and sayde: here is Elisa the sonne of Saphat, whiche powred water on the handes of Elisa. And Jeholaphat sayd: Is not the worde of the Lorde with hym? And so the kynges of Israel, and Jeholaphat, and the kyng of Edom went downe to hym.

And Elisa sayde vnto the kynges of Israel: what haue I to do with the? For the to the prophetes of thy father and to the prophetes of thy mother. And the kyng of Israel sayd vnto him: Oo, naye. For the Lorde hath called these thre kynges together to deliuer them into the hand of Moab. And Elisa sayde: as sure as the Lorde of hostes lyueth (in whose syght I stande) and it were not, that I regarde the presence of Jeholaphat the kyng of Iuda, I wolde not loke towards the, nor yet se the.

But nowe bynge me a mynstrell. And when the mynstrell played, the hande of the Lorde cam vpon hym. And he sayde: thus sayeth the Lorde: Make this playne grounde full of byches. For thus sayeth the Lorde: ye shall se neyther wynde nor rayne, and yet the brooke shall be fylled with water, that ye maye drynke: both ye and your brasties, and your cattell. And this is yet but a small thyng in the syghte of the Lorde, for as moche as he will geue ouer the Moabites also into your handes. And ye shall synke euery stronge towne and euery goodly cite, and shall sell euery pleasaunt tree, and stoppe euery well of water, and marre euery good plot of ground with stonnes. And in the moynynge when the meat offering was offered, it fortuned, that there came water by the way from Edom: and the countrey was fylled with water.

And when all the Moabites herde that the kynges were come vp to fight agaynst them, they gathered all together, from the youngeste that was able to putte on harness, and so vponwarde, and stode in the border of the lande.

And they were vp early in the moynynge and the sunne shone vpon the water, that the Moabites sawe the water as red as blood and they sayde: this is the blood of slaughter: the kynges are slayne, and one hath syneten an other: now therefore Moab get the to the spoyle. And when they came to the hooft of Israel, the

Israelites stode vp, and smote the moabites, so that they fledde before them, but they folowed vpon them, and smote Moab. And they ouerthrew the cyties: and on euery good parcell of lande cast euery man his stone, and fylled it, and they stoppe all the welles of water, and felled all the good trees. Dnelpe in the cite of byche left they the stonnes therof: howbeit they went about it with synge, and smote it.

And when the kyng of Moab sawe that the battayle was loze agaynst hym, he toke with hym seven hundred men that dyne the sweate to haue goone thowowe, euen vnto the kynges of Edom: but they could not. And then he toke hys eldest sonne (that shoulde haue raygned in his stede) and offered hym for a burnt offering vpon the wall. And there was greates indignacion agaynst Israel, and they departed from him, and returned to theyr owne lande.

#### Chap. iii. Chapter.

God geueth a certayne poore woman oyle and flour, by which shea. Helicous (whome the recte callith Elisa) a daughter of God a child for by a hostelle: whiche dyeth, and is after raised to lyfe. He maketh there the portage: and multiplyeth the loues.



And there cryed a certayne woman of wyues of the prophetes vnto Elisa, saying: thy seruante my husbnde is dead, and thou knowest, that thy seruante dyd feare the lorde.

And I credittour is come to set my two sonnes to be his bondemen. Elisa sayd vnto her: tel me what I shall do for the? what hast thou in thyne house? She sayd: thyne handmayd hath nothing at al in the house, save a ppycher of oyle. He said vnto her: go, and bozowe vessel for the of them that are withoute, euen of all thyne neighbours, empty vessels: and that not a fewe. And when thou arte come in, thou shalt put the doze after the and after thy sonnes, and poure out into all those vessels, and set asyde that which is full.

And so the woman went from hym, and shut the doze after her, and after her sonnes. And they brought to her, and she poured out. And it came to passe, when the vessels were full, she sayde vnto her son: bring me yet a vessel. And he sayd vnto her: I haue no mo. And she oyle crased. The she came and told the man of God. And he sayd go, & sell the oyle, & paye them for thou art in det vnto, but lyue thou and thy chyldre of prest.

And it fel on a daye, that Elisa came to Sunem, where was a great woman that toke hym in for to cate bread. And so it came to passe, that fro that tyme forth (as oft as he cam that way) he turned in thither to cate bread. And he sayd vnto her husbnde: Beholde, I perceyue, that this is an holpe man of God that cometh so oft by our place. Let vs make him a chabber (I pray the) with walles, and let vs set hym there a bed and a table and a stole, and a candlestyeke: that he may turne in thither when he cometh to vs.

And it fortuned on a day, that he came thither and turned into the chambze, & laye there, and sayd to Sebej his seruante: call this Sunamite. And when he called her, she prest her selfe before hym.

fore him. And agayne he sayd vnto him: tel her Beholde, thou hast ben carefull for vs, and hast made all this prouised. What shall we now do for the: wouldest thou be spoken for to the kyng or to the capytayne of the host? She answered: I dwell amonge myne owne people. And he sayd again: what is to be done for her? Gehazi answered: Merely she hath no chylde, & her husbnde is old. And he sayd: call her. And whā he had called her, she stode in þe doze. And he sayd: by such a tyme, and as soone as the frute can lyue, thou shalt embrace a sonne. And she sayd: Oh naye, my lord, thou man of God, do not lye vnto thy handmayde. And the wyfe concyued, and bare a sonne that same season that Eliseus had sayd vnto her, as soone as the frute coulde haue lyfe.

And when the chylde was growen, it fell on a dape, that he went out to his father, and to the reapers. And he sayd to his father: my head, my head. And he sayd to a lad: Carry hym to his mother. And when he had carryed him and brought him to his mother, he sat on her knees tyll none and then dyed. And she went vp, and layed him on the bed of the man of God, and shut the doze aboute hym, and went out, and called vnto her husbnde, and said: sende with me (I praye the) one of the ponge men and one of the asses. For I wyll runne to the man of God, and come agayne. And he sayde: wherfore wylt thou go to him, seinge that to day is neyther ne we moone nor Sabbath dape? She answered: for health. The she saddled an asse, and sayd to her seruauant leade away þe asse, and make her not go slowly. (bycause I lye vpon her) but when I byd the.

And so she went, and came vnto the man of God to mount Carmel. And it fortuneth, that when the man of God saw her farre of, he sayd to Gehazi his seruauant: Beholde, ponder is the Sunamite. Runne therfore to mete her, & saye vnto her: Is all wel with the and with thy husbnde, & with the lad? And she answered: All is well. And when she came to the man of God vp to the hyll, she caught hym by the fete. But Gehazi went to her, to thrust her awaye. And the man of God sayd: let her aloone, for her soule is deved within her, and the Lorde hath byd it frome, and hath not tolde it me. Then she sayd: did I despye a sonne of my lord, or dyd I not requyre the, that thou shouldest not disceyue me?

Then he sayd to Gehazi: \*gyde by thy loynes, and take my staffe in thyne hande, and go thy waye. \* If thou mete any man salute hym not. And if any salute the, answer hym not a gayne. And lay my staffe vpo þe face of the childe. And the mother of þe childe sayd, \* as sure as the Lorde lyueth, & as thy soule lyueth, I wyll not leaue the. And he arose, & folowed her. Gehazi went before them, & layed the staffe vpo þe face of the childe. But there was neyther voyce nor any feling: wherfore he wnt agayn to mete him and tolde hym, saying: þe childe is not awaked.

And when Elisa was come into the house, beholde, the childe was dead, and layed vpon his bed. He went in therfore, and shut the doze to the lad and hym, and prayed vnto the Lorde

\* And went vp, and laye vpon the lad, and put his mouth on his mouth, and his eyes vpon his eyes, and his handes vpon his handes, and whē he so laye vpon the chylde, the flesch of the childe waxed warme. And he went agayne, & walked ones vp and downe in the house, and then wnt vp and layed hym selfe vpon hym agayne. And then the childe gasped seuen tymes, and opened his eyes. And he called Gehazi, and sayde: Call for this Sunamite. So he called her, whiche when she was come in vnto hym, he sayde vnto her: \* Take thy sonne. Therfore she wente in, and fell at his feete, and bowed her selfe to the ground, and toke vp her sonne, and went out. Elisa came agayne to Silgal, and there was a dearth in the lande, and the chylidren of the prophetes dwelt with hym. And he sayde vnto his seruante: Set a greute potte on the fyze, and make pottage for the chylidren of the prophetes and one went oute into the felde, to gather herbes, and founde (as it were) a wyld wyne, and gathered therof wyld Coloquintidas bys lap full, and came and thred them into the potte of pottage: for they knewe it not. So they poured oute for the men to eate. And it fortuneth, that whē they tasted of the pottage, they cryed oute, and sayd: O thou man of God, there is death in the pot: and they coulde not eate therof. But he sayde: byynge me. And he cast it into the pot, and sayde: I praye for the people, that they maye eate, and there was nomore harme in the potte.

There came a man from Baal Salise, and brought the man of God bread of the fyrst frutes, euen twety loues of barley, and newe corne, which was yet in his bagges, and sayde: Gyue vnto the people, that they maye eate. And bys mynister answered: why shall I let this before an hundred men? he sayd agayne: gyue it vnto the people & they maye eate. For thus sayeth the Lorde, \* they shal eate, and there shalbe left ouer. And so he byd let it before them, & they did eate, and left ouer: accordyng to the word of þe Lorde.

### ¶ The. v. Chapter.

Naaman the Syrian is healed of his leprosie. Gehazi is stricken with leprosie, because he toke mansyfe, and rayment of Naaman.

**N**aaman capytayne of the hoste of the kyng of Siria, was a greute man, and honourable in the syght of his master: bycause that by hym the Lorde had gyuen healthe vnto Siria. he also was a myghty ma and experte in warre, but he was a lepre. And the Sirians had gone oute by companyes, and had brought out of the countrey of Israel a lytle mayde, and she was with Naamans wyfe. And he said vnto her lady: I wolde to God my lord were with the prophete that is in Samaria, for he wold deliuer him of his leprosie. And he went in, and tolde his lord, saying: thus and thus sayde the mayde that is of the lande of Israel. And the kyng of Siria sayde: Come, and enter in, and I wyll sende a letter vnto the kyng of Israel: And he came, and toke with hym ten talentes of syluer, and fyre thousande peces of golde, and ten chaunge of raymentes: & broughte the

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the letter to the kyng of Israel containing this tenour: *As the whiche this letter is come vnto the beholde, I haue therewith sent Naaman my seruaut to the, that thou mayest rpe him of his leprosie. And it is fortuneth, that when the kyng of Israel had red the letter, he rct his clothes, and* *De. xxi. l.* *sayd: I am I God, that shoulde slaye and make alyue. For he doeth sende to me, that I shoulde deliuer a man from his leprosie: Wherefore consydre (I praye you) and se how he sekerth a quarrell agaynst me. Which when Elisa the man of God had hearde howe that the kyng of Israel had rent his clothes, he sent vnto the kyng saying: wherefore hast thou rente thy clothes? Let hym come nowe to me, and he shall knowe, that there is a Prophet in Israel.*

*And so Naaman came with his hoxses, and with hys charrettes, and stode at the doze of the house of Elisa. And Elisa sent a messenger vnto him, saying: go & wash the in Jordā. vii. tymes and thy flesh shal come agayne to the, and thou shalt be cleansed. But Naaman was wroth and went awaye, & sayd: Beholde, I thought w my selfe: he wolde surely come out, & stand, & call on the name of f Lord his God, and put hys hande on the place, that he myght heale the leprosie. Are not Abana & parphar, ryuers of Damascus better then all the waters of Israel? If I wash me also in them, shall I not be cleansed? And so he turned hym, and departed wpth displeasure. And his seruantes came, and communed with hym, and sayde: Rather yf the Prophet had bid den the do some great thyng, oughtest thou not to haue done it? Howe moche rather then, when he sayth to the: wash, and be cleane? Then went he downe, and washed hym selfe seuen tymes in Jordā, accordyng to the saying of the man of God: and his flesh chaunged, lyke vnto the flesh of a lytle chyld, & he was cleansed.*

*And he turned agayne to the man of God, he and all his company, and stode before him & sayd Beholde, I know now f there is no God in all the worlde, but in Israel. Now therfore take a blessing of thy seruaut. But he sayde: as surely as the Lorde lyueth (before whom I stand) I wyl receyue none. And when the other woulde haue cōstrayned hym to receyue it, he wold not. And Naaman sayd: (euen as thou wilt: but I desire not.) Shal there not be gyuen to thy seruaut as moche of this earthe as two mules may beare? For thy seruaut wyl henceforth offer neyther burnisacrifice nor offeryng vnto any other god save vnto f Lorde. But herein the Lorde be merciful vnto thy seruaut, f when my master goeth into the house of Rimmon, and doeth worshyppe there, and leaneeth on myne hand, and I also worshyp in the house of Rimmon. (When I do worshyp, I saye:) in the house of Rimmon the Lorde be mercifull vnto thy seruaut because of this thyng. Vnto whom he sayd: go in peace. And whē he was departed from hym as it were a forlonge of grounde, Sebeï the seruaut of Elisa the man of God sayd: beholde, my master hath spared Naaman thys Syrian, f he wolde not receyue of hys hande thos thynges, that he*

*offred. As surely as the Lorde liueth, I wil run after hym, and take some what of hym. And so Sebeï folowed Naaman. And when Naaman saide hym cūnyng after hym, he lighte downe from the charette to mete hym, and sayde: \* is all well? He answered: All is wel. Beholde, my master hath sent me, saying: He, there be come to me, euen nowe from mounte Ephraim two younge men of the chyldrene of the Prophetes: gyue them I praye the, one talent of silver, and two chaunge of garmentes. And Naama sayd with a good wyll. Take two talentes: & he compelled hym to bynde two talentes of silver in two bagges, w two chaunge of garmentes, & layed them vpo two of his seruantes, to beare them before hym. And when he came into a secrete place, he toke the syd thep had, & bestowed it in the house, & the mē were let go: & they departed.*

*But he went in, and stode before his master. And Elisa sayd vnto hym: whence comest thou Sebeï? he sayd: thy seruaut went no whither. But he said vnto him: wlt not myne hert w the when the man tourued agayne from hys charet to mete the? Is it nowe a tyme to receyue moneye, to receyue garmentes, olyue trees, vyneyardes, sheepe and oxen, men seruantes, and mayde seruantes? The leprosie therfore of Naaman shall cleane vnto the, and thy seed for euer. \* And he went out from hys presence a lye whyte as snowe.*

#### ¶ The. vi. Chapter.

*Elisus maketh prion to swymme about the waters. The Syrians besyge Israel, so that two women agree together to save thrys owne chyldren.*

*The children of the prophetes said vnto Elisa: Beholde, f place where we dwel with the is to lytle for vs. We wil therefore goe vnto Jordā, & take thēc every man a beme, & buyde vs a place to dwell in. And he answered: go. And one said: he cōtent (I pray the) & com w thy seruantes. And he answered: I wil come, and so he wlt w them. And whē they came to Jordā they cut downe wood. But it fortuneth, that an one was felling downe of a tree, the axe head fell into the water. And he cryed and sayd: alas master, it was lent me. And the man of God said: where fel it? And he shewed hym the place. And he cut downe a stycke, and cast it in thither, and immediatly the prion dyd swym. Therfore sayde he: take it vp. And he stretched out his hand, & toke it vp.*

*But f kyng of Siria warred agaynst Israel & toke cōsail w his seruantes, and sayd: In pōze secrete place shal be my remayning. And the man of God sent vnto the kyng of Israel, saying: Beware that thou go not ouer to such a place, for there the Syrians are lurking. Therfore the kyng of Israel sent to the place which f man of God told him, and warned hym of, and saved hym selfe from it, not ones, nor twyse.*

*And the hert of the kyng of Siria was troubled for this thyng, & he called for his seruantes and sayd vnto them: wyl ye not shew me which of our men (besyde me) to the kyng of Israel? And one of his seruantes sayde: none my Lorde O kyng, but Elisa f prophet that is in Israel telleth*

tellethe the kyng of Israel: yea, even the wo-  
den þ thou spakest in thy dreym chabze. he sayde  
go, and espye where he is, þ I may send and fet  
him. And one told him, saying: beholde, he is in  
Dorham. Therfore sente he threther hoxes, and  
charettes, and a myghty hooke. And they came  
by nyght, and compassed the crite about.

And whē þ seruauant of the mā of God arose  
by early to go out, beholde, there was an hooke  
roude about the towne with hoxes & charettes.  
And his seruauant sayde vnto hym: Alas maister  
what shall we do? he answered: \* feare not, for  
they þ be with vs are mo the they þ be with the.  
And Elisa prayed, and sayd: Lord (I beseech the)  
open his eyes, þ he may se. And the Lord ope-  
ned the eyes of the yongeman. And beholde the  
mostapne was ful of hoxes & charettes of fyre  
round about Elisa. And whē they came downe  
to hym, Elisa prayed vnto the Lord, and sayde:  
Sympte this people I praye the, with \* blynd-  
nesse. And he smote them with blyndnesse, accor-  
dyng to the desyre of Elisa. And Elisa sayd vn-  
to them: this is not the way, neyther is this the  
towne: folowe me, and I wyl byngye you to the  
mā whō ye seke. But he led them to Samaria.

And it soxtuned, that when they were come  
to Samaria, Elisa sayd: Lord, open theye eyes  
that they may se. And the Lord opened theye  
eyes, and they sawe. And beholde, they were in  
the myddest of Samaria. And the kyng of Is-  
rael sayd vnto Elisa whē he sawe them: Wy la-  
ther, shal I sympte them: And he answered: thou  
shalt not sympte the: But sympte them that thou  
hast taken with thyne owne swearde, and wpy-  
thyne owne bowe. But rather set byerd and wa-  
ter befoze them, that they maye eate and drynke  
and go to their maister. And he prepared a great  
refection for them. And when they had eate and  
dronken, he sent them awaye: and they went to  
theyr mayster. And so the souldyers of Syria  
came nomore into the lande of Israel.

After this it chaunced, that Benhadad king  
of Siria gathered all his hooke, and went vp, &  
besyged Samaria. But there was a greates  
derth in Samaria: and behold, they besyged it  
vntyll an a fless head (was solde) for foure scoze  
syluer pence, and the fourth parte of a cab of do-  
nes dunge, for fyue sylces. And as the kyng of  
Israel was goyng vpon the wall, there cryed a  
woman vnto him, sayinge: helpe, my Lord. O  
kyng, he sayde: yf the Lord do not succour the,  
wherwith can I helpe the: with the barne o: w  
the bynnysser. And the kyng sayde vnto her:  
what wilt thou? she answered: yonder womā  
sayd vnto me: byng thy son, that we maye eate  
hym to day, and we wyl eate myne to morowe.  
And so we dyssed my sonne, and dyd eat hym.  
And I sayd to her this order day: byng thy son  
that we maye eate him, and the hath dyd her son.  
And it came to passe, that when the kyng herde  
the wordes of the woman, he rent his clothes, &  
went vp on the wall. And the people looked, and  
beholde, he had sackcloth vnder, vpon his fleshe.  
Then he sayde: \* God do so and so to me, yf the  
head of Elisa the sone of Saphat shall stand on

hym this daye. But Elisa sat in the house, and  
the elders sat by hym, and the kyng sent a man  
befoze hym: But yet the messenger came to him  
he sayd to the elders: haue ye not sene how that  
the sone of this mā murtherer hath sent to take  
away myne head: be circumspect when the mes-  
senger cometh, and shut the doze, and hold hym  
at the doze: is not the sound of his masters feete  
behynde hym? Whyle he yet talked with them:  
beholde, the messenger came downe vnto hym,  
and sayd: beholde, this euyl is of the Lord, and  
what more shall I loke for of the Lord?

#### The. vii. Chapter.

Elisa propheseth plentifulnesse of vntayle and other thin-  
ges to Samaria. The Syrians come away, and haue no man  
folowynge them. The lord that would not beleue the wordes  
of Elisa is redden to death.

Then Elisa sayd: heare ye the woide of  
the Lord: thus sayth þ Lord: \* to mo-  
rowe this tyme shal a busshel of fyne  
floure be sold for a sicke, & two bus-  
shels of barley for a sicke in þ gate of Samaria.  
The a certayne lord (on whose hande the king  
leaned) answered þ mā of God, & sayde: beholde,  
yf þ Lord wold make windowes in heuē might  
this sayinge come to passe: he sayd: beholde, thou  
shalt se it with thyne eyes, but shalt not eat therof.

And there were foure leperouse men at the  
entreyng in of the gate. And they sayde one to an  
other: whyt we here vntyll we dye: yf we say  
we wyl entre into the cite: beholde, the derth is  
in the cite, & we shal dye therin. And yf we sty-  
le here, we dye also. Howe therfore come, & let  
vs fall vpon the hooke of the Syrians: yf they  
saue our lyues we shal lyue: yf they kyll vs, the  
are we deed. And so they arose in the nyghte, to  
go to the hooke of the Syrians. And when they  
were come to the vernooste parte of the hooke of  
Siria, beholde, there was noman there.

For the Lord had made the hooke of the Si-  
rians: to heare a noyse of charettes, and a noyse  
of hoxes, & the noyse of a great host. In somoch  
that they sayd one to an other: lo, þ kyng of Is-  
rael hath byied a gaynst vs þ kynges of the he-  
thites, & the kynges of the Egipcians to come v-  
pon vs. Wherfore they arose, & fled in the nyghte  
and left theyr tētes, theyr hoxes & theyr asses, &  
the fiede which they had pyched, eue as it was  
and fled for theyr lyues. And whē these lepers  
came to the edge of the hooke, they went into a  
tent, and dyd eate and drynke, and carped the  
syluer and golde, and ramente, and went and  
dyd it, came agayne, and entered into an other  
tent, and carped thence also, and went & dyd it.

Then sayd one to an other: We do not well  
this day, for asmoche as it is a day to byng good  
tydings, & we holde our peace. yf we tary tyll  
the day light, som mischete wyl come vpon vs.  
How therfore come, that we may go, and tel þ  
kynges dontholde. And so they came, and called  
vnto the porters of the crite, and tolde them, say-  
inge: we came to the paupions of the Syrians:  
and se, there was noman there, neither voyce of  
man, but hoxes and asses tyed: and the tentes  
were euen as they were wont to be.

And so the man called vnto the porters, and  
they



they told the kynges house within. And the kyng arole in the nyght, and sayd vnto his seruantes: I will shewe you now, what the Syrians haue done vnto vs. They knowe þe we be hungrye, & therfore are they gone oute of the paultions, to hyde them selues in the felde, sayinge: whē they come out of the ctye, we shal catche the alpue, & get into the citie. And one of his seruantes answered, and sayde: Let men take (I praye you) fyue of the hoyses that remaine, and are lette in the multitude. Beholde, they are euen as all the multitude of Israel that are left in the ctye: be holde (I saye) they are euen as the multitude of the Israelites that are consumed, and we wyll sende, and se. They toke therfore the hoyses of two charettes, and the kyng sent after the hoste of the Syrians, sayinge: goo, and se. And they went after them euen vnto Iordā, and loe, all þe waye was full of clothes and vessels which the Syrians had cast from them in theyr hast.

**D** And the messengers returned, and told þe kyng. And the people wente out & spoyled the tentes of the Syrians. And so it came to passe, þa a busshell of fyne flour was solde for a sicke, and two busshells of barley for a sicke: according to þe word of the Lorde. And the kyng appointed þe Lorde (on whose hand he lene) to be at þe gate. And þe people trode vpon him in the gate, & he dyed: according to the worde of the man of God, which he sayd: when the kyng came downe to hym. And so came the thyng to passe, þe mā of God had spoken to the kyng, sayinge: two busshells of barley for a sicke: and a busshell of fyne flour for another, shalbe & to morowe this tyme in the gate of Samaria. Where vnto that lord answered þe man of God, and sayde: Yea, and yf the Lorde made wyndowes in heauen, myghte it come to passe. And he sayde, Beholde, thou shalt se it with thine eyes, and shalt not eate ther of. And euen so chaunced it vnto hym: for the people trode vpon him in the gate: and he dyed.

#### The viii. Chapter.

Elisa prophesyeth vnto the Chananites the deathe of Seuen yeres. After the deathe of Benhadad raygneth Hazael in Siria. Jehoash the sonne of Jehosaphat raygneth in Iuda. Edom falleth from Iuda. Shoziah succeedeth Jehoash.

**I**hen spake \* Elisa vnto the woman, (whose sonne he had restored to lyfe agayne) sayinge: vp, & go, thou, & thynne house, & sojourne whereloeuer þe canst, for the Lorde hath called for a deeth, and þe same shal come vpon the lande seuen yeres. And the woman arole, and dyd after the sayenge of the man of God, and wēt both she and her household and sojourned in the lande of the Philistines seuen yeres. And at the seuen yeres ende, it fortuneth, that the woman came agayne out of þe land of the Philistines, and went out to cal vpon the kyng for her house & for her lande. And the kyng talked with Schezi the seruant of þe mā of God sayinge: tel me (I praye þe) al the great deades, that Elisa hath done. he tolde the kyng, how he had restored a dead man to lyfe agayne: but in þe meane tyme the woman (whose chyld he had rayled vp agayne) cryed to þe kyng for her house and for her lande. And Schezi sayde. Wyf, loyd

þe wyf, this is the woman, and this is her sonne whome Elisa rayled vp agayne. And when the kyng asked the woman, she told him. And so the kyng deliuered her a chamberlayne sayinge: restore thou vnto her, all that are hers: and all the frutes of the felde syns the daye that we left the lande, vntyll this tyme.

And \* Elisa came to Damascus, and Benhadad the kyng of Siria was sycke. And one told hym, sayinge: The mā of God is com hithe. And the kyng sayd vnto Hazael: \* take a presēt in thynne hande, and go mete the man of God, & thou mayest aske the Lorde by hym, whether I shal recouer of this disease. And so Hazael went to mete him, and toke the presēt with hym, and of euery good thyng of Damascus, eue as moche as fourtye camelles coulde beare, and came and presented hym selfe before hym, and sayd: Thy sonne Benhadad kyng of Siria hath sent me to the, sayinge: shal I recouer of this disease?

And Elisa sayde to hym: goo, and saye vnto hym: thou shalt recouer, howbeit, the Lorde hath shewed me, that he shal surceyue þe. And he looked asyde, and was ashamed, and the man of God wepte. And Hazael sayde: why weperst my loyd? he answered: for I knowe the cruel thynges that thou shalt do vnto the chyldren of Israel: for theyr stronge ctyes, shalt thou set on fyre, and theyr yonge men shalt thou slaye with the swerde, and shalt dash out the braynes of theyr suckynge chyldren, and all to teare theyr women with chyldre.

But Hazael sayd what is thy seruant a dog? that I shoulde do this great thyng? And Elisa answered: þe Lorde hath shewed me, & thou shalt be kyng of Siria. And so he departed fro Elisa and came to his master, whiche sayde to hym: What sayde Elisa to the? he answered, he tolde me that thou shouldest recouer. And on the morowe it fortuneth, that he tooke a thycke clothe, and dypte it in water, and spredde it on his face, and he dyed: and Hazael raygned in his stede.

The fyfth yere of Jehoash the sonne of Jhab kyng of Israel, Jehosaphat being also kyng of Iuda, Jehoash the son of Jehosaphat kyng of Iuda began to raygne. \* xxiij. yeres olde was he, when he beganne to raygne: and he raygned cxxij. yeres in Jerusalem. And he walked in the wayes of the kynges of Israel, as they were of the house of Ahab, for the daughter of Ahab was his wyfe, and he dyd euyl in the syghte of the Lorde. And the Lorde woulde not destroye Iuda: and that because of Dauid his seruant: as he promysed him to geue him alway a light amonge his chyldren.

\* In those dayes Edd dyd wyckedly when he was vnder þe hand of Iuda. For they made the a kyng of their owne. So Jehoash wēt to zair, he & al his charettes with hym. And he arole by nyght, and smote the Edomites whiche had rebelled him in with the captaynes of his charettes, and the people fled into theyr tentes. But Edd rebelled, so that he wolde not be vnder the hand of Iuda vnto this daye. And then Roboab began to be disobedient euen that same tyme.

The rest

The rest of the wordes that concerne Jo-  
ram all that he dyd, are they not wyrtten in y<sup>e</sup> booke  
of the chronicles of the kynges of Juda? And Jo-  
ram rested with his fathers, and was buried by  
his fathers in the cytie of Dauid. And A-  
haziah his sonne reygned in his stede. In the  
xii. yere of Jozā the son of Ahab kyng of Israel  
dyd Ahaziah the son of Jehoram kyng of Ju-  
da begyn to raigne. Two & twety yere old was  
Ahaziah when he began to raigne, and he ray-  
gned one yere in Jerusalem, & his mothers name  
Athaliah the daughter of Omri kyng of Is-  
rael. But he walked in the wape of the house of  
Ahab, and dyd euyl in the sight of the Lord, eue  
as dyd the house of Ahab. For he was the sonne  
in lawe of the house of Ahab.

And he went with Jo-  
ram the sonne of Ahab  
to war agaynst Hazael kyng of Siria in Ra-  
moth Gilead, & the Sirians wounded Jozā. And  
king Jozā went backe agayne to be healed in  
Jerusalem of y<sup>e</sup> woundes which y<sup>e</sup> Sirians had gūe  
him at Ramoth whē he fought agaynst Hazael  
kyng of Siria. And Ahaziah the son of Jehorā  
kyng of Juda went downe to se Jo-  
ram the son of Ahab in Jerusalem, because he was sycke there.

#### The ix. Chapter.

Jehu to make kyng of Israel, and kyllest Jehoram  
the kyng thereof, and Ahaziah, wheremye called Je-  
hoiasa & the kyng of Juda also, & causeth Jezabel to  
be cast downe out of a window, & the dogges ate her.



And Elisa the prophet called one of y<sup>e</sup>  
children of the prophetes, and sayd  
vnto him: \*gyde vp thy loynes and  
take this boxe of oyle in thy hande, &  
get the to Ramoth in Gilead. And  
whē y<sup>e</sup> comest thither, loke where is Jehu y<sup>e</sup> son  
of Jehosaphat, the sonne of Nimsi, & go to hym, &  
make hym aryse vp from amonge his brethren,  
and carie hym to a secreete chāber. Then take the  
boxe of oyle, and poure it on his hebd, and saye:  
thus sayeth the Lord: I haue annoynted the to  
be kyng ouer Israel. And then open the boxe, &  
slye wythout any taryng. And so the seruaunt  
of the prophet gat hym to Ramoth Gilead, and  
when he came in, beholde, the captaynes of the  
hostes were syttinge togyther. And he sayde: I  
haue an errande to the, O captayne. And Jehu  
sayde: vnto which of all vs: he sayde: to the, O  
captayne. And he arose, and wēt into the house.

And he poured the oyle on his hebd, and sayd  
vnto hym: thus sayeth the Lord God of Israel:  
\*I haue anoynted the to be kyng ouer the peo-  
ple of the Lord, euen ouer Israel. Thou shalt  
lure the house of Ahab thy master, that I may  
aunge y<sup>e</sup> blood of my seruantes the prophetes,  
and the blood of all the seruantes of the Lord  
of the bande of Jezabel, for the whoole house of  
Ahab shall be destroyed: and \*I wyl destroye  
Ahab, euen hym y<sup>e</sup> maketh water agaynst the  
wall, and hym that is pyloned and forsaken in  
Israel: and I wyl make the house of Ahab lyke  
the house of Jeroboam the son of Nabat, & lyke  
the house of Baasa the sonne of Ahia. And as for  
Jezabel, & the dogges shall eat her in the feide  
of Jezabel, and there shall be none to burye her.  
And he opened the boxe, and fled.

Jehu came out to the seruantes of his lord  
and one sayde vnto hym: is all well? Wherfore  
came this man felow to the? And he sayde vnto  
them: ye know what maner of man it is, & what  
his comunicacyon is. They sayde vnto hym a-  
gayne: it is not so, tell vs: he sayde: thus & thus  
spake he to me, saying: Thus sayeth the Lord:  
I haue annoynted the to be kyng ouer Israel.  
Then they besyde the horologe fasted, & toke  
euery man his garment, and put it vnder hym,  
and blew with trompettes, saying: Jehu is  
kyng. And so Jehu the sonne of Jehosaphat the  
sonne of Nimsi conspyred agaynst Jo-  
ram kept Ramoth Gilead, he and all Israel be-  
cause of Hazael kyng of Siria: and \*kyng Jo-  
ram returned to be healed in Jerusalem of the wou-  
des which the Sirians had gūen hym, whē he  
fought with Hazael kyng of Siria.

And Jehu sayd: y<sup>e</sup> fit be your myndes, then let  
noman departe & escape out of the cytye, to go &  
tel in Jerusalem. So Jehu gat vp into a charet, &  
went to Jerusalem where Jo-  
ram laye, and Aha-  
ziah kyng of Juda was come downe thither  
to se Jo-  
ram. And the watchman that stode in  
the towre in Jerusalem, spied the compaigne of Je-  
hu as he came, and sayde: I se a compaigne. And  
Jehozā sayd: take a horseman and sende to mete  
them, y<sup>e</sup> he may aske whether it be peace. And so  
there wēt one on horsebacke to mete him, & sayd  
thus sayth the kyng: is it peace? and Jehu sayd:  
what hast thou to do w<sup>th</sup> peace? turne the behynde  
me. And the watchman tolde, saying: the mes-  
senger came to them, but he cometh not agayne.

Then he sent oute an other on horsebacke,  
which came to them and sayd: thus saith y<sup>e</sup> kyng  
is it peace? Jehu answered: what hast thou to do  
with peace? turne the behynde me. And y<sup>e</sup> watch-  
man tolde, saying: he came to them also and co-  
meth not agayne, & the dyspyng is lyke the dys-  
pyng of Jehu the son of Nimsi: for he dyspyeth y<sup>e</sup>  
charet as he were mad. And Jehozā sayd: make  
ready, and the charet was made ready. And Je-  
horam kyng of Israel & Ahaziah kyng of Ju-  
da wēt out of them in his charet agaynst  
Jehu, & met him in the foyle longe of Naboth the  
Jerusalemite. And it fortuneth, that whē Jehoram  
lawe Jehu: he sayd: is it peace Jehu? he an-  
swered: What peace shulde there be, so longe as the  
whoredomes of thy mother Jezabel, & her witch  
craftes are so greater? And Jehoram turned his  
handes, and fled, and sayd to Ahaziah: there is  
falschēd, O Ahaziah. And Jehu toke a bowe in  
his handes, and smote Jehozā betwene the ar-  
mes, and the arrowe went thorow his hert. And  
he fel downe flat in his charet. Then sayd Jehu  
to Zedkar a captayne: take hym, and cast hym  
in the plot of grounde of Naboth the Jerusalemite.  
For I remembre that when I and thou rode to-  
gyther in a charet after Ahab his father, y<sup>e</sup> Lord  
layed his bruydarten vpon hym. I haue se-  
nestherdape the blood of Naboth, & the blood of  
his sonnes, sayd the Lord: and I wyl quyte it the  
in this grounde, sayd the Lord: Now therefore  
take hym & cast him in the plot of the ground, ac-  
cordinge to the word of the Lord. But when  
Ahaziah





lett men without, and sayde: If any of the men  
whiche I haue broughte vnder your handes, escape  
he that letteth go, shall be for him.

And it fortuned, & ashoon as he had made an ende of offering the burnt sacrifice, Jehu layd to the men of warre, and to the captaynes: go in and sleve the, let none come out. And they smote them with the edge of the swerde. And the men of war and the captaynes cast them out, & were vnto the cite of the temple of Baal, & for the ymages out of the temple of Baal, & burnt them. And they brake ymage of Baal, & brake y house of Baal, & made a baste house of it vnto this daye. And so Jehu destroyed Baal out of Israel. But fro the synnes of Jeroboam the sonne of Nabat which made Israel to synne, Jehu departed not neither fro folowynge of them, <sup>(neither fro the he)</sup> the golde calves that were in Bethel and in Da

And the Lord layde vnto Iehu: because thou hast done eynge well in byngynge to passe the thynge that is right in myne eyes, and hast done vnto the house of Ahab accordynge to all thynges that are in myne heart, therfore shal thy children vnto the fourth generation syt on the seate of Israel. But Iehu cared not for this, to walk in the lawe of the Lorde God of Israel with all his herte, so he departed not from the synnes of Ieroboam, which made Israel to synne.

In those dayes the Lord began to cut Israel  
shorte: and Hazael smote the in all the coastes  
of Israel, fro Jordan eastwarde, euen all plain  
of Gilead, the Gadites, & Rubenites, and the  
wert of Manasses, from Izer into the ryuer  
Arnon: euen Gilead and Basan. The rest of the  
wordes that concerne Iehu, and al that he dyd,  
and all his power, are they not wyrtten in the  
booke of Chronicles of kynges of Israel? And  
Iehu slepte wth his fathers, and they buried  
hym in Samaria, and Jehoahaz his sonne ray-  
gned in his stede. And the tyme that Iehu ray-  
gned vpon Israel in Samaria is. xxviii. yeres.

Chapter.

¶ *Arborea* putteth forth all the *lynges* sonnes, ex-  
cepte *Yonah* the sonne of *Shonah*, which is hidde  
and after her death is made *lyng*.

**A**nd Achalia p'morher of Abayahu whē he saw þæt her son was deed he arose, and destroyed all the hynges seed. But Jehosaba the daughter of king Joaz, & sister to Abayahu toke Joaz's son of Abayahu, & scale hym in among þæt hynges sonnes þæt were slayne, & his name to him, out of a slepyng chamber, and byd hym from Achalia þæt he was not slayne. And he was to her byd in the house of the Lord for p'ce. And Achalia byd raigne ouer the lande.

And the vii. yere Jehoiaba sent and fet the  
rulers ouer the did: eber, to the captaynes & the  
of the garde, & toke the to hym into the house of  
the Lord, & made a boude w<sup>th</sup> them, & toke an oth  
of them in the house of  $\phi$  Lord, & thewed them  $\phi$   
hynges soune. And he comaunded them, saying  
this is it  $\phi$  ye must doo: one thyrde parte of you,  
whoe durfe is to come on the wadboth daye,  
shal hepe the watche of  $\phi$  hynges house: And an  
other thyrde parte shal hepe the gate of four: &  
another thyrde parte shal hepe the gate whiche

is helpe the of the gard: and so shal ye kepe  
the watch of the house of Weilah, and two par-  
ties of you, that shall that go oute on the Sab-  
bath daye shall kepe the watche of the house of  
the house, thence the kyng, and ye shal compasse  
the kyng round about, and every man shal haue  
his weapon in his hande, and whosoever com-  
meth within the ranges, let hym be slayne. And  
let ye be with the kyng, as he goeth out and in.

And the captaynes ouer the hundreds dyd accordynge to all thynges þat Jeholada the preeſt comanded, ⁊ they toke euery man his meſſe that were to come in on the Sabbath daye to them þat ſhuld go out on þat Sabbath, and came to Jeholada the preeſt. And to the captaynes ouer hundreds dyd the preeſt geue hynges Dauides ſpeares and ſpyders that were in the temple. And they of the garde ſtoode, and euery man had his weapon in his hande rounde aboute the hynges, from the ryghte corner of the temple to the leſſe, alonge by the alter and the temple. And he brought out the kinges ſonne, and put the crowne vpon him and beſpured hym ⁊ the wytheſſe, and made hym king, and annoynted him. And they clapt theyr handes, and ſayde: God ſaue the hynges.



\* And when Athalia herde the noyse of the ringing of the people. She came to þ people into the temple of the Lorde. And whē she looked, behold, the kyng stode by a pillar, as the manner was, & the syngers & the trepetters by the kyng, and all the people of the lande reioysed, and blew w̄ trepetters. And Athalia rent her clothes, and cryed trash, treason. But Jehoiada þ priest commaunded the captaynes of the hundredes that had the rule of þ host, and sayd vnto the: haue her out w̄ out þ temple, þ she may be within the ranges, and yf any folow her, kyll him with the sword: for þ priest had sayd: she may not be slayne in þ house of the Lord. And they layed haides on her tyl she came into the way, by the which the hoyses wēt into the kynges palace, & there was the slayne.

\* And Jehoiada made a bonde betwene the  
Lorde & the kynge, and the people, & they shoulde  
be the Lordes people: & also betwene the kynge  
and the people. And all & people of the land went  
into the house of Baal, and destroyed it, his hi-  
alters also, & his images brake they downe in-  
to the sea, and the Gashan & priest of Baal before  
the alters. And the priests set a watch ouer the  
house of the Lorde: and toke the tulers ones hun-  
dreds, the captaynes, & them of the garde, and al  
the people of the land. And they brought & keng  
fro the house of the Lorde: & came by the way of  
the gate



the gate of them of the garde to the kynges palace. And he sat hym downe on the seat of a kynges. And al the people of the lande rejoyced, and the cite was in quiet. And the kyng Jehoiada the swerde besyde the kyng. And the kyng perre olde was Jehoas who he began to reigne.

**The. xlii. Chapter.**

*Jehoas maketh promysse for the repairing of the temple: he is killed by one of his servants: and Amasiah carryeth in his dead.*

**A**nd he began to raygne in f. xlii. yere of Jchu. xl. yere raygned he in Jerusalem, & his mothers name was Jeziab of Beerseba. And he dyd that whiche was good in the syght of f. Lord, as longe as Jehoiaada the prest entourned him. But the dilanities were not taken away, for the people offred & burnt incense vpon f. dilanities. And Jehoas sayd to the prestes: all the siluer of dedicate thinges that be brought to the house of the Lord in curraut money, that is to say: the money that every man is set at, & al the moneye f. every man with a wyllynge herte giveth & byngeth into the house of the Lord: let the prestes take it to them, every man of hys aquyntaunce: to repaie the broken places of the house: where soever anye decaye is found. And so it came to passe, that vnto f. xlii. yere of kynges Jehoas, the prestes had meded no thynge, that was decayed in the temple. Then kyng Jehoas called for Jehoiaada the byshop, & the prestes, & sayde vnto them: why repaie ye not the broken places of the temple? Now therfore: se that ye receyue nomore money of your aquyntaunce, excepte ye deliuer it to repaie the temple wythal. And the prestes consented to receyue nomore money of the people: except to repaie the decayed places of the temple.

**B**ut Jehoiaada the prest, toke a chest & boied an hole in the lyd of it, & set it besyde the altare, on f. right syde, as every man cometh into f. temple of the Lord. And the prestes f. kept the vessels, put therein al the moneye f. was brought into the house of the Lord. And it fortuned f. whe they sawe there was moche money in the chest,

*the kynges scribe & the bye prest came vp, and tolde the moneye f. was founde in the house of the Lord, & put it into a bagge. And they gaue the moneye sealed into f. handes of them f. executed the worke, and f. had the ouersyght of the house of the Lord: & they brought it out to the carpenters & buylders f. wrought vpon f. house of the Lord: & to masons & bewers of stone. And they brought tymber & freestone, to repaie the decay in the house of the Lord, & to all f. wente out to mend f. temple: howbeit there was not made for the house of f. Lord, bowris of siluer: instruments of musyke, basons, troyettes: or any vessels of golde, or vessels of syluer, of the moneye that was brought into the house of the Lord. But they gaue that to the workemen, and repayed there wyth the house of the Lord. Whereouer, they rehened not with the men, into whose handes they deliuered that moneye to be bestowed on workemen: for they dyd theyr busynesse faithfully. Howbeit trespasse moneye and synne moneye was not brought into the house of the Lord*

for it was the prestes.

**T**hen came hazael kyng of Syria by, and fought agaynst Gedi and toke it, & hazael set his lace to goe vnto Jerusalem. And Jehoas kyng of Juda toke al the hallowed thinges f. Jeholaphat, Jehoazam, & Jhoiabu hys fathers kynges of Juda, had dedicate, and that he hym selfe had dedicated, and all the golde that was founde in the treasures of the house of the Lord: & in the kynges house, & sent it to hazael kyng of Syria, and so he departed from Jerusalem. The remnaunt of the wordes f. concerne Jehoas & all that he dyd, are they not wyrtten in the boke of the Chronicles of the kynges of Juda. And his owne seruantes arose & wrought treason, & slue Jehoas in the house of Hillo, wher he came downe to Hilla. Jozaber the sonne of Seameath: & Jehoabab the son of Somer his seruantes smote hym, & he dyed. And they buried hym wyth hys fathers in the cite of David. And Amaziabu his sonne raygned in his stede.

**The. xlii. Chapter.**

*Jehoas the sonne of Jehoas is deliuered into the handes of the Syrians, and dyeth. Joas his son raygneth in his stede, & he dyeth.*

**I**n the. xlii. yere of Joas the sonne of Amaziabu kyng of Juda, Jehoabaz f. sonne of Jchu began to raygne ouer Israel in Samaria. xlii. yere. And he wrought f. which was euill in the sight of f. Lord, & folowed f. synnes of Jeroboam the son of Nabat, which made Israel to synne, & departed not therfrom. And the Lord was angry with Israel, & deliuered them into f. hande of hazael kyng of Siria, and into f. hande of Benhadad the sonne of hazael all theyr dayes. And Jehoabaz besought f. Lord, & the Lord heard him. For he considred the trouble of Israel, wherewith the kyng of Siria troubled them. And the Lord gaue Israel a deliuerer, so that they went out fro vnder the subiection of f. Syrians. And f. children of Israel dwelt in theyr tentes as before tyme. Nevertheless they departed not from the synnes of the house of Jeroboam which made Israel synne, but walked in them.

And there remayned a grone syl also in Samaria. Neither dyd he leaue of the people to Jehoabaz, but f. type house, ten charrettes, & ten thousand footemen, & for the kyng of Siria destroyed them, & made them lyke chesed dust. The rest of the wordes that concerne Jehoabaz and all that he dyd, and his power, are they not wyrtten in the boke of the chronicles of the kynges of Israel. And Jehoabaz slept with his fathers, & they buried him in Samaria, and Joas hys sonne raygned in hys stede. In the. xlii. yere of Joas kyng of Juda, began Jehoas the sonne of Jehoabaz to raygne ouer Israel in Samaria f. xlii. yere, and dyd that which is euill in the sight of the Lord, and departed not from al the synnes of Jeroboam the sonne of Nabat, (that made Israel synne) for he walked therein.

The remnaunt of the wordes f. concerne Joas & all that he dyd, & hys power wherewith he fought agaynst Amaziabu kyng of Juda: are they not wyrtten in f. chronicle boke of the kynges of

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ges of Israel: And Joas slept with his fathers,  
in Jeroboam's seate. And Joas was  
buried in Samaria among the kynges of Israel.

When Elisa was fallen speche of his speche  
nelle (whereof he dyed) Joas the kyng of Israel  
came downe vnto hym, and wepte before hym,  
and sayd: O my father, my father: the charret  
of Israel, & the horseman of the same. Elisa said  
vnto hym: take bowe and arrowes. And he toke  
vnto hym bowe & arrowes. And he sayde to the  
kyng of Israel: put thyne hand vpon my bow, &  
he put his hande vpon it. And Elisa put his ha-  
des vpon the kynges handes, and sayde: open a  
windowe eastwarde: & when he had opened it,  
Elisa sayd: shot, and he shot. And he sayd: the a-  
rowe of helth of the Lord, & the arrowe of helth  
agaynste Siria: for thou shalt smyte Siria in  
Aphek, till thou haue made an ende of them.

And he sayde: take the arrowes: and he toke  
them. And he sayde vnto the kyng of Israel:  
smyte the ground: and he smote thysle, and cea-  
sed. And the mā of God was angry wth him, and  
sayd: thou shouldest haue smytte syre of syre ty-  
mes. (as thou sayest) & then thou haddest smytten  
Siria, till thou haddest made an ende of the: where  
nowe thou shalt smyte Siria, but thysle. And also  
Elisa dyed, & they buried hym, & the souldiers  
of the Moabites came into the lande the same  
yere. And it chaunced as some of them were bu-  
rying a man, & lpyed the souldiers, they cast the  
man into the sepulchre of Elisa. And when the  
man was tolled downe, and touched the bodye  
of Elisa: he reuiued and stode vpon his fete.

But Hazael reued Israel, all the dayes of  
Jehoabaz. And the Lord had mercy on them, &  
pyttied them, and had respect vnto them because  
of his appoyntment made with Abraham, Isa-  
ac, and Jacob: and wold not destioye them, nei-  
ther cast he them fro him as yet. So Hazael the  
kyng of Siria dyed: & Benhadad his son ray-  
gned in his steede. And Jehoas the sonne of Je-  
hoabaz went agayne: & toke out of the hande of  
Benhadad the sone of Hazael, the cities whych  
he had taken away out of the hande of Jehoabaz  
his father in war for thre tymes: dyd Joas beat  
hym, & restozed the capties vnto Israel agayne.

The. xlii. Chapter.

Amaziabhu the kyng of Juda puteth to death the man  
quell: as of his father: and after smyteth Edom. Joas  
dyed, and Jeroboam his sone succeeded in his throne,  
and after hym raygned zachariah. Amaziabhu is killed in  
Lachis, and Jaria raygned in his steede.

¶ He. coude pere of Joas: son of Jeho-  
abaz king of Israel raygned Amaziabhu  
the son of Joas king of Juda: he was  
xxv. yere old whē he began to raygne, &  
raygned. xlii. yere in Ierusalem, & his mothers  
name was Jeroboam: of Ierusalem. And he dyd  
that which is good in the syght of the Lord, yet  
not lyke Dauid his father, but dyd accordyng  
to all the kynges as Joas his father dyd. Rether  
were the hyllaulers taken awaye. For as yet  
the people dyd sacrifice and burnt incense on the  
hyllaulers. And alsoone as the kyngdome was  
settled in his hande: it came to passe that he slue  
disseruantes whych had killed his father

And the chyldren of those murderers he slue  
not, as it is written in that is wyrtten in the  
booke of the sayinge: let not the fathers dye for  
the chyldren, nor lette the chyldren be slayne for  
the father. But let euery man be put to death  
for his owne synne. He slue of Edom in the salte  
valleye ten thousande, and toke the castell on  
the roche in the same battel, and called the name  
of it Jothheel vnto this daye.

Then Amaziabhu sent messengers to Jehoas  
the sonne of Jehoabaz, sonne of Jehu kyng of  
Israel, sayinge: come, let vs eche order. And  
Jehoas the kyng of Israel sente to Amaziabhu  
kyng of Juda, sayinge: dyd not a thysle that  
is in Libanon, sende to a cedre tree that is in Li-  
banon, sayinge: gyue thy daughter to my sonne  
to wyfe: And the wylde beaste that was in Li-  
banon, went and trode downe the thysle. Thou  
hast smytten Edom, thyn herte hath made the  
proude: Enioye this gloire: and tarye at home.  
Why dost thou pynoke to myschefe, that thou  
shouldest be ouerthrowen, and Juda wyth the?

But Amaziabhu wolde not heare. And Jeho-  
as kyng of Israel went vp: and he and Amazi-  
abhu kyng of Juda sawe echer other at Bethza-  
mes whiche is in Juda. And Juda was put to  
worke before Israel, and they fled euery man to  
theyr tentes. And Jehoas kyng of Israel toke  
Amaziabhu kyng of Juda, the sonne of Jehoas  
the sonne of Abaziabhu: at Bethlames, and cam  
to Ierusalem, & brake downe the wall of Jeru-  
salem fro the gate of Ephraim to the corner gate,  
four hundred cubytes. And he toke all the golde  
and syluer, & all the vessels that were founde in  
the house of the Lord, and in the treasures of the  
kynges house, and the chyldren toke he to be hys  
wardes: and returned to Samaria agayne.

The rest of factes of Jehoas whiche he dyd  
and hys power, & howe he fought with Amazi-  
abhu kyng of Juda, are they not wyrtten in the  
Chronicle booke of the kynges of Israel: And Je-  
hoas slept with his fathers, and was buried at  
Samaria, amonge the kynges of Israel: and  
Jeroboam hys sonne raygned in his steede.

Amaziabhu the sonne of Joas kyng of Juda,  
lyued after the death of Jehoas sonne of Jeho-  
abaz kyng of Israel fylle yere. And the rem-  
naunt of the wordes that concerne Amaziabhu,  
are they not wyrtten in the booke of the chronicles  
of the kynges of Juda? But they conspyred trea-  
son agaynst him in Ierusalem, & when he fled to  
Lachis, they sent after him to Lachis: and slue  
hym there. And they brought hym on horses, &  
he was buried at Ierusalem with his fathers,  
in the cytie of Dauid. And al the people of Juda  
toke Jaria, whiche was. xvi. yere olde, & made  
hym kyng for his father Amaziabhu. He buylte  
a clath, & brought it agayn to Juda, after that  
the kyng was laped to rest with his fathers.

In the. xv. yere of Amaziabhu the sonne of Jo-  
as kyng of Juda, was Jeroboam the sone of Jo-  
as made kyng ouer Israel in Samaria, & ray-  
gned. xlii. yere: & wrought that which was euyl  
in the syght of the Lord. Rether turned he away  
h. iii. from



from al the synnes of Jeroboam the sonne of Nabat, whiche made Israel to synne. He restored the coast of Israel from the entering of Hemath, vnto the see of the wilderness, accordyng to the word of the Lorde God of Israel, whiche he spake by the bande of his seruante \* Jonas the sonne of Amithai the prophete: whiche was of Geth hephber. For the Lorde saide vnto him that the affliction of Israel was exceeding bytter, in somuche that the pylsoned and the forsaken were at an ende. And ther was none to helpe Israel. \* And the Lorde sayde not, that he wolde put oute the name of Israel from vnder heauē, but he helped them by the bande of Jeroboam the sonne of Joas.

The rest of the wordes that concerne Jeroboam, and all that he dyd: & his strength whiche he executed in the warres: and how he restored Damasco, and Hemath to Juda in Israel: are they not written in the booke of the Chronicles of the kynges of Israel? And Jeroboam slepe wyth his fathers, cul with the kynges of Israel: and zacharia his sonne ragned in his stede.

#### The xx. Chapter

Azaria the kyng of Iuda began with a lyre. Of Iothan, Shallum, Menahem, Pekahia, Zacharia, and Azaria.

**I**n the xxviii. yere of Jeroboam kyng of Israel began Azaria, son of Amazia kyng of Iuda to raigne. Sixtene yere olde was he when he was made kyng: and he ragned two and fyfthe yere in Jerusalem, and his mothers name was Iecholiah of Jerusalem. And he dyd that whiche was ryght in the syght of the Lorde, accordyng to all thynges as dyd his father Amaziahu: save that the hylaulters were not put away: for the people offered, and burned incense still on the hylaulters. And the Lorde smote the kyng: and he was a leper vnto the daye of his death: \* and dwelte in a senerall house at lybertye, & Iothan the kynges sonne governed the palace, & iudged the people of the land. The rest of the wordes that concerne Azaria & al he dyd: are they not written in the booke of the Chronicles of the kynges of Iuda? And so Azaria slepe wyth his fathers: & they buried hym w<sup>th</sup> his fathers in the cpye of David, & Iotha his sonne ragned in his stede.

xxviii. yere.

**I**n the xxxviii. yere of Azaria kyng of Iuda dyd zacharia the sonne of Jeroboam raigne vpon Israel in Samaria fyve monethes: and wrought that whiche was euyl in the syght of the Lorde, as dyd his fathers: & turned not away fro the synnes of Jeroboam the son of Nabat, whiche made Israel to synne. And Shallu the sonne of Iabes conspyred agaynst hym, and smote hym in the syght of the people, & kylled hym: & ragned in his stede. The rest of the wordes that concerne zacharia, beholde, they are written in the booke of the Chronicles of the kynges of Israel. The rest also the wordes of the Lorde, whiche he spake vnto Jeru, saying: the sonnes shall sit on the seate of Israel in the fourth generacion after the. And it came so to passe.

**S**hallum the sonne of Iabes began to raigne in the xxxix. yere of Azaria kyng of Iuda: and he ragned a moneth in Samaria. For Menahem

the sonne of Gadi went vp from Thirza, & came to Samaria, & smote Shallum the sonne of Iabes in Samaria, & slue him, and ragned in his stede. The rest of the wordes that concerne Shallum, & the treason whiche he conspyred, beholde, they are written in the booke of the Chronicles of the kynges of Israel. The same yere Menahem destroyed Ephrah, & al he were therein, & the colles therof from Tharlahy. And because they opened not to hym, he smote it & rapt vp all they women w<sup>ch</sup> chyldre. The xxxix. yere of Azaria kyng of Iuda began Menahem the sonne of Gadi to raigne vpon Israel ten yere in Samaria. And he dyd euyl in the syght of the Lorde, & turned not away al his dayes fro the synne of Jeroboam the sonne of Nabat, whiche made Israel to synne. And Phul the kyng of Assiria came vpon the lande. And Menahem gaue Phul a. w. talentes of syluer, & bys bande myghte be with him, & stablysh the kyngdome in his hande. And Menahem made a proclamation for money in Israel, & al men of substance shoulde geue the kyng of Assiria fyfthe paye of syluer a pece. And so the kyng of Assiria turned backe agayne, & tarped not there in the lande. The rest of the wordes that concerne Menahem, and al that he dyd: are they not written in the booke of the Chronicles of the kynges of Israel? And Menahem slepe wyth his fathers, & Pekahia his sonne dyd in his stede succede hym in the kyngdome.

**I**n the fyfthe yere of Azaria kyng of Iuda, began Pekahia the son of Menahem to raigne ouer Israel in Samaria two yere, & dyd that whiche was euyl in the syght of the Lorde: & left not of fro the synnes of Jeroboam the sonne of Nabat, whiche made Israel synne. But Pekah the sonne of Remaliahu: whiche was a capayne of his, conspyred agaynst hym, & smote him in Samaria: euen in the place of the kynges house with Argob & Aria: & with hym were fyfthe men of Siladites: & he kylled hym, and ragned in his roume. The rest of the wordes that concerne Pekahia, & al he dyd, beholde, they are written in the booke of the Chronicles of the kynges of Israel.

**I**n the liii. yere of Azaria kyng of Iuda, began Pekah the sonne of Remaliahu, to raigne ouer Israel in Samaria. xx. yere, & dyd euyl in the syght of the Lorde: & turned not away from the synnes of Jeroboam the sonne of Nabat, that made Israel synne. In the dayes of Pekah kyng of Israel, came Tiglath Pileser kyng of Assiria, & toke Iion, Abel, Bethmaacha, Janoah, Kedesh, Hazor, Gilead, Galile, & all the lande of Rephad, & caried them away to Assiria. And Hoia the sonne of Ela conspyred treason agaynst Pekah the sonne of Remaliahu: & smote hym, & slue hym: & ragned in his stede in the twentieth yere of Iotham the sonne of Aziahu. The rest of the wordes that concerne Pekah and al that he dyd: beholde they are written in the booke of the Chronicles of the kynges of Israel.

**T**he seconde yere of Pekah the sonne of Remaliahu kyng of Israel, began Iotha the son of Aziahu kyng of Iuda to raigne. Fyne and twentieth yere olde was he when he began to raigne.

rapyne: and he ragned sytene yere in Ierusalem. his mothers name was Jerusa the daughter of sadoch. And he dyd that whiche is ryght in the syght of the Lozde: euen accordyng to all as dyd his father Aiahu, so dyd he. But þe hyllaulters were not put away: for the people offered and burnt incense still in the hyllaulters: he buyit the hygher doore of the house of the Lozde. The rest of the wordes that concerne Iotham, & al that he dyd, are they not wyrtten in the booke of the chronicles of þe kynges of Iuda: In those dayes the Lozde began to sende vnto Iuda Rezin the kyng of Siria, and Bechab the sonne of Remaliabu. And Iotham slepte with his fathers, and was buryed with his fathers in the cytye of Dauid his father, and Aha3 his sonne ragned in his stede.

**C The. xvi. Chapter.**

**C**ha3 kyng of Iuda consecrath his sonne in fyre, and hath many battayles agaynst the kyng of Assir, In the ende of Aha3 ragneth Bezechia his sonne.



**T**he. xvii. yere of Bechab the sonne of Remaliabu kyng of Israel, \* Aha3 the sonne of Iotham kyng of Iuda, began to ragnye. Twentye yere olde was he, whē he was made kyng, & ragned sytene yere in Ierusalem, & dyd not that which was ryght in the eyes of þe Lozde his God: lyke Dauid his father: But walked in the waye of the kynges of Israel, yea, & made \* his sonne to go thowto the fyre, after the abhominacions of the heythen, whome the Lozde cast oute befor the chylde of Israel. And he offered & burnt incense in þe hyllaulters & on the hylls, and vnder every tpeche tree. \* Then Rezin kyng of Siria and Bechab son of Remaliabu kyng of Israel came vp to Ierusalem to fyght. And they fought agaynst Aha3, but could not ouercome hym. At the same tyme Rezin kyng of Siria broughte Elath agayne to Siria, and rydde the Jewes thence. And the Sirians \* came to Elath, and dwell therein vnto this daye.

**S**o Aha3 sent messengers to Thiglathelezer kyng of Assiria, sayinge: I am thy seruante and thy sonne, come vp, & deliuer me out of the hande of the kyng of Siria, and out of the hande of the kyng of Israel whiche ryse vp agaynst me. And Aha3 toke the siluer & the golde that was folde in the house of the Lozde, & in þe treasures of þe kynges house, & sent a rwarde vnto the kyng of Assiria. \* And the kyng of Assiria shent vnto hym. For þe kyng of Assiria went vp agaynst Damasco. And whē he had takē it: he carped the people away to Ezy, & Aha3 Rezin.

And kyng Aha3 wente vnto Damasco to Cmete Thiglathelezer kyng of Assiria. And when kyng Aha3 sawe an autler that was at Damasco, he sent to Aia the priest the paterne of the autler, and the fashion of it, and all the workemanship therof. And Aia þe priest made an autler in al poyntes lyke to þe paterne which kyng Aha3 had sent from Damasco. Euen so dyd Aia the priest make it: agaynst king Aha3 came from Damasco. And so when the kyng was come from Damasco, he sawe the autler: & the kyng went to it, and offered thereon. And he burnt his burnt offryng, and his meate offryng, and poured his drynke offryng, & spynkled the blood of his peace offrynges besydes the autler that was by þe byasen autler whiche was befoze the Lozde, and set it without the temple betwene the autler and the temple of the Lozde: and put it on the north syde of the autler.

And kyng Aha3 comaunded Aia the priest and sayd: vpon the great autler set on fyre in the moynynge the burnt offryng, and in þe euen the meate offryng, and the kynges burnt sacrifice & his meate offryng, with the burnt offryng of all the people of the lande, and the drynke offryng, & the drynke offrynges: and poure therby all the blood of the sacrifice offrynges. But þe byasen autler wyl I come and se. And Aia þe priest dyd accordyng to al thynges as kyng Aha3 comaunded hym. \* And kyng Aha3 brake the sydes of the bottomes, and toke the lauer from of them, and toke downe the lauatoys from þe byasen oven that were vnder it: and put it vpo a pavement of stones. And the veyle for þe Sabbath (that they had made in the house) and the kynges entre withoute tourned he to the house of the Lozde, for feare of the kyng of Assiria. The rest of the wordes þe concerne Aha3, what he dyd: are they not wyrtten in the booke of the chronicles of the kynges of Iuda: And Aha3 slepte with his fathers: and was buryed with his fathers in the cytye of Dauid: and Bezechia his sonne ragned in his stede.

**C The. xvii. Chapter.**

**C**ha3 kyng of Israel is taken. And he and all his realme brought to the Assirians.

**I**n the. xii. yere of Aha3 kyng of Iuda beganne Hosia the sonne of Ela, to ragnye in Samaria, vpon Israel. ix. yere, and dyd that which was euill in the syght of the Lozde, but not as the kynges of Israel, that were befoze hym. And Salmansar kyng of Assiria came vp agaynst hym, and Hosia became his seruante, & gaue hym presentes. And the kyng of Assiria founde treason in Hosia: for he had sent messengers to the kyng of Egypt, & brought no present vnto þe kyng of Assiria, from yere to yere: & therfore the kyng of Assiria toke hym: and put hym in prison.

\* And then the kyng of Assiria came vpthorowout all the lande, and gat vp agaynst Samaria, and besieged it the yere. In the nyntieth yere of Hosia, the \* kyng of Assiria, toke Samaria, & carped Israel away vnto Assiria, and put the in Gala, in Iaboz by þe ryuer of Goza: &

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ALL. 20. 7.

h. iii. in the



**I**n the cities of *f* Ordes: For it came to passe, that the chyldren of Israel synned agaynst the Lord theyr God, whiche had brought them out of the lande of Egypt, from vnder the bande of Pharaon kyng of Egypt: & feared other goddes. And they walked in the ceremonies of the heythen, whome the Lord cast out before the chyldren of Israel: & in the ceremonies, which the kynges of Israel had made. And *f* chyldren of Israel went about to hyde those thynges that were not wel, from the Lord theyr God. And they buylt them hylalters in al theyr cyties, both in the towres where they kept watche, and also in the stronge townes. And they made them ymages and groves in every hye hyll, & vnder every thyche tree. And there they burnt incense in all the hylalters, as dyd the heythen (whom *f* Lord caried away before them) and wrought wyched thynges to angre the Lord withall: For they serued moost vyle ydolles: wherof the Lord had sayde vnto them: *ye shall do no suche thyng.*

**C** And the Lord testified in Israel, and in Iuda by al the prophetes, and by al the sears, saying: *Turne fro your wyched wayes, and hepe my commaundementes and my statutes: accordyng to all flawe which I commaunded your fathers, and which I sente to you by my seruantes the prophetes. For withstandyng, they wolde not heare, & but rather hardened theyr neckes, lyke to the stubburnes of theyr fathers, that dyd not beleue in the Lord theyr God. For they refused his statutes and his appoyntment that he made with theyr fathers, and *f* wienelles (wherewith he wyttnesst vnto them) and they folowed vanitye, and became vayne, and went after *f* he then that were rounde about them: concernyng whome, the Lord had charged them, that they shoulde not do lyke them. But they left the commaundementes of the Lord theyr God, & made them ymages of metall, & even two calves, and made groves, and worshipped all the hoste of heauen: and serued Baal. And they sacrificed theyr sonnes and theyr daughters in fyre, & vied wythcheraste and enchauntmentes, & even sellynge them selues: to worke wychednesse in the syght of the Lord, and to angre hym.*

And the Lord was excedyng wroth wth Israel: & put them out of his syght, & that there was left but the trybe of Iuda only. Neuerthelesse, Iuda also kepte not the commaundementes of the Lord theyr God, but walked in ceremonies of Israel, which they made. And the Lord cast vp all the seed of Israel, and vexed the, and deliuered the into the handes of spoylers, vntyl he had cast the out of his syght. For Israel heuyed them selues from *f* house of Dauid, & made them a kyng, euen Ieroboam the sonne of Nebat. And Ieroboam & dyne Israel a waye (that they shoulde not folowe the Lord) and made the syn a great syn: for *f* chyldren of Israel walked in al the synnes of Ieroboam which he dyd, and departed not therefro, vntyl *f* Lord put Israel a way out of his syght, as he had sayde by all his seruantes the prophetes.

**E** And so was Israel caried a way out of theyr

owne lande, to Assyria, euen vnto this daye.

And the kyng of Assyria brought men from Babylon, fro Cutha, fro Anna, from Manath, & from Sepharuaim, and put the in the cyties of Samaria in stede of the chyldren of Israel. And they possessed Samaria, & dwelt in the cyties therof. And it fortuned, yat *f* beginning of theyr dwelling there they feared not the Lord. And the Lord sent Lyons amonge the, whych slue the *libertore*, men sayde to the kyng of Assyria. The nations which: thou hast translated, & put in the cyties of Samaria, knowe not the lawe of *f* god of *f* land, therfore he hath sent Lyons vnto the, & behold, they slepe the, because they knowe not *f* maner of worshippynge of *f* god of *f* land.

Then the kyng of Assyria commaunded, saying: carpe theyrder one of the wayne of the prestes wher ye brought thence, and let them go & dwell there and teache them the falsshon, howe to serue the god of the countrey. And than one of the prestes which they had caried thence came & dwelt in Bethel, and taught them how they shoulde feare the Lord. Howbeit, every nacion made them goddes of theyr owne, and put them in the houses of the hylalters which the Samarias had made, every nacion in theyr cyties, wherin they dwelt. The men of Babylon made Beelshazzar: the men of Cuth made Beelgal: & the me of Hamath made Asima. The Iuites made Dibbaz, and Tharthak. And the Sapharaites burnt theyr chyldren in fyre for Tadmeclech, & Anamelech the Goddes of Sepharuaim. And so they feared the Lord, and made them prestes of the hylalters, whiche sacrificed for them in the houses of the hylalters. And so they feared the Lord, and serued theyr owne goddes after the maner of the people whom they caried thence.

And vnto this day they do after the olde maner: & neyther feare God, neyther do after theyr ordinaunces and customes, & after the lawe and commaundement which the Lord commaunded the chyldren of Jacob & whom he called Israel. And the Lord made an apoyntment with them, and charged the, saying: *feare none other goddes, nor bowe your selues to them, nor serue the, nor sacrifice to the: but feare *f* Lord which brought you out of the lande of Egypte with greate power, and a stretched out arme: hym feare, and to him bowe, and to him do sacrifice. The statutes ordynaunces, lawe, and commaundement whiche he wrote for you, se that ye be diligent to do for evermore: and feare not any other goddes. And the apoyntment that I haue made with you, se ye forget not, & feare none other goddes: but the Lord your God ye shall feare, & he shal deliuer you out of the handes of al your enemyes. Howbeit, they dyd not heare, but dyd after their old custome. And so these nations feared the Lord, and serued theyr ymages also: lyke as dyd theyr chyldren, and theyr chyldrens chyldren. Euen as dyd theyr fathers: so do they vnto this daye.*

#### The xliij. Chapter.

Ezekia kyng of Iuda purged before the heauen the temple, and destroyed the ydolles. He commaunded Iherem the prophet to the Assyrians. The blasphemy of Samaria, & Samaria.



**I**n the thyrde yere of holca, sonne of  
Eia kyng of Israel, it came to passe,  
that hezekia the sonne of Abaz kyng  
of Iuda raygned. \* Twenty and fyue  
yere olde was he when he began to raygne, and  
reyned. xxiij. yere in Ierusalem. hys mothers  
name also was Ibi the daughter of zacharia. &  
he dyd that whych is ryght in the syghte of the  
Lorde, accordyng to all as dyd Dauid hys fa-  
ther. \* He put awaye the hyllalters, and bryke  
the ymagis, and cut downe the groves, and all  
to bryke the \* byasen serpent that Moyses hadde  
made. For vnto those dayes the children of Is-  
rael did burne sacrifice to it, & he called it Nehu-  
stan. He trusted in the Lorde God of Israel: so  
that after hym was none lke hym amonge all  
the kynges of Iuda, neither wer there any lch  
before hym. For he claue to the Lorde and de-  
parted not from hym, but kepte hys commaun-  
dementes, whych the Lorde commaunded Mo-  
ses. And the Lorde was wryth hym: so that he  
prospered in all thynges, whych he toke in hnde  
And he rebelled agaynst the kyng of Assyria,  
and serued hym not. He smote the Philistines  
euen vnto Aza, and the coastes therof, both ca-  
stles where they kepte watches: & strong cyties.  
\* And in the fourth yere of kyng hezekia:  
(whych was the seventh yere of holca sonne  
of Eia kyng of Israel) it fortuneth, that Sal-  
manazar kyng of Assyria, cam vp against Sa-  
maria, and belleged it. And after thre yeres,  
they toke it: euen in the xijth yere of hezekia:  
that is to saye, the nyuth yere of holca kyng  
of Israel. And Samaria was wonne. And the  
kyng of Assyria dyd carpe awaye Israel vnto  
Assyria, and put them in halah and in haboz,  
by the ryuer of Gosan, and in the cyties of the  
Medes: because they wolde not herken vnto  
the voyce of the Lorde theyr God: but transgressed  
his appoyntment, and al that Moyses & seruant  
of the Lorde commaunded, and wolde neyther  
heare them nor do them.

\* Therfore, in the xliij. yere of kyng heze-  
kia dyd Sennacherib kyng of Assyria come vp  
agaynst all the strong cyties of Iuda, and toke  
them. And hezekia kyng of Iuda, sente to the  
kyng of Assyria to Lachis, sayenge: I haue of-  
ferred: departe from me and all that thou put-  
test on me, that wyl I beare. And the kyng of  
Assyria appoynted vnto hezekia kyng of Ju-  
da thre hundred talentes of syluer, and thyrty ta-  
lentes of golde. \* And hezekia gaue him al the  
syluer that was founde in the house of the Lorde,

and in the treasures of the kynges house. At the  
same season dyd hezekia rent of the dores of the  
temple of the Lorde, and the pylers (whych  
the sayd hezekia kyng of Iuda had couered o-  
uer) and gaue them to the kyng of Assyria.

And the kyng of Assyria sent Tharthan &  
Rablaris, and Rabshake from Lachis to kyng  
hezekia wryth a great host, agaynst Ierusalem  
And they went vp, and cam to Ierusalem, and  
gat them vp, and stode by the conduyte of the up-  
per poole, whych is in the waye of the fullers  
felde. And when they had called to the kyng,  
there came out to them, \* Eliakim the sonne of  
Eikia whych was steward of household, and  
Sobna the scribe, and Ioab the son of Asaph  
the recorder. And Rabshake sayd vnto the: Tell  
ye hezekia I praye you: thus sayeth the grete  
kyng, euen the grete kyng of Assyria: What  
confydence is this that thou haste? Wouldest thou  
speake such a lyght word in dede? By counsell  
and power I wyl be ready to make warre. On  
whom then dost thou trust, that thou rebellest  
agaynst me? \* dost thou trust to the staffe of this  
broken reede Egypte, on whych yf a man leane,  
it wyl goo into hys hande, and pearce it. Euen  
so is Pharao kyng of Egypt vnto al that trust  
on hym. \* Yf ye saye vnto me: we truste in the  
Lorde our God: Is not that he whiche hyllalters  
and hys other alters, hezekia hath put downe,  
and hath sayd to Iuda and Ierusalem: ye shall  
worshyp before this altare here in Ierusalem?

Howe thefore, deliuer ye wardes to my lord  
the kyng of Assyria, that ye rebell not. & I wyl  
deliuer ye two thousande horses yf thou be able  
to set ryders vpon them: Althowgh thou  
scorne at the presence of one of the lest dukes of  
my maysters seruantes, and trauest to Egypt  
for charettes and horsemen? Hozeour, am I  
nowe come wrythout the bydding of the Lorde  
to this place, to destroye it: the Lorde sayde to  
me: go vp to this land, and destroye it. And he-  
liakim the sonne of helia and Sobna, and Jo-  
ab sayd vnto Rabshake: speake (I praye the) to  
thy seruantes in the Assyrians language, for  
we vnderstande it: and talke not wryth vs in the  
Jewes tongue, in the eares of this people that  
are on the wal. And Rabshake said vnto them: hath  
my master sent me to thy master and to the, to  
speake these wordes? Hath he not sente me be-  
cause of the men whiche spt on the wall, & they  
maye eatr theyr owne donge, and dyspnye theyr  
owne pylle wryth you?

And so Rabshake stode, & cryed wryth a loude  
voyce in the Jewes language, & spake, sayeng:  
heare the sayeng of the grete kyng of Assyria.  
Thus sayeth the kyng: let not hezekia beggyle  
you, for he shall not be able to deliuer you oute  
of my hande: neyther let hezekia make you to  
trust in the Lorde, sayenge: the Lorde shall liue  
ye deliuer vs: this cite shal not be gryn ouer  
into the hnde of the kyng of Assyria: he shal not  
vnto hezekia, for thus sayth the kyng of Assyria.

Deale kynndly wryth me, and come out to me.  
And the eate euery man of hys owne vyne, & of  
hys owne fygge tree, and dyspnye euery man of  
the





thy nostrylles, & my bryt in thy lippes, and wyl  
byng f bakke agayne f same way thou camest

And thys shalbe a signe vnto the (O heze-  
kia) ye shall eate thys peare of such thynges as  
growe of them selues: and the nexte peare, such  
as come vp of thost f dyd growe of they owne  
accoide. And the thysde peare sowe ye & reape:  
plant vnyerders, and eate the frutes therof.

And it that is escaped and leste of the daughter  
of Iuda, shall yet agayne take rooptyng downe  
warde, and beare frute vpywarde. For out of Je-  
rusalem shal go a remnaunt: and a nombze that  
shall escape out of mount Syon: the zeile of the  
Lord of hostes shal byng thys thyng to passe

6 wherfoze, thus sayth the Lord concerning  
the kyng of Assiria: he shall not come to thys  
cytte, nor shote an arrow into it, nor come befoze  
it wyth shyldes, nor caste banke agaynst it: but  
shall go bakke agayne the way he came: & shal  
not come into thys cytte, sayeth the Lord: For  
I wylle defende thys cytte to saue it, for myne  
owne sake: and for Dauid my seruauntes sake.

And so it cam to passe, f the selfe same nyght  
the aungell of the Lord went out and smote in  
the host of the Assirians an hundred foure score  
and thye thousande. And when the remnaunte  
were vpy early in the moynynge: they sawe, they  
were all deade coozles. \* And so Sennacherib  
kyng of Assiria auoyded and departed, & went  
agayne: and dwelte at Ninive. And it fortuneth  
that as he was in a temple wothpyppynge As-  
roch hys God, Adramelech and Sarezar hys  
owne sonnes smote hym wyth the sword. And  
they escaped into the lande of Armenia, and Sa-  
sarhadon hys sonne raygned in hys steade.

¶ The. xx. Chapter.

*Ezekia is syche, and receyved the sygne of hys healtie.  
he receyved remembrance of Berochach, and is repynned  
of I say, because he shewed hym the treasure. he dyeth, and  
Manasse hys sonne raygneth in hys steade.*

7 About that tyme \* was hezekia sick vn-  
to death. And the prophete I say f sonne  
of Amoz came to hym, & sayd vnto hym  
Thus sayeth the Lord: put thy household in an  
ordze, for thou shalt dye, and not lyeue. And he-  
zekia tourned hys face to the walle, and prayed  
to the Lord, sayenge: I beseeche the now, O  
Lord, remember howe I haue walked befoze  
the in truth and wyth a perfyte herte, and haue  
done that which is good in thy syghte: and he-  
zekia wepte soze.

8 And it fortuneth, that afore I say was gone  
out into the myddle of the court, f woide of the  
Lord came to hym, sayeng: turne agayne, and  
tell hezekia the captayne of my people: Thus  
sayeth the Lord God of Dauid thy father: I  
haue herde thy prayer, and sene thy teares. And  
beholde, I wylle heale the so that on the thysde  
daye, thou shalt go vpynto the house of f Lord  
And I wylle adde vnto thy dayes yet fyftene  
yeare, and wylle deliuer the and this cite out of  
the hande of the kyng of Assiria, and wylle be-  
stee the thys cytte for myne owne sake, & for Da-  
uid my seruauntes sake. And I sayd: Take a  
lump of fygge. And they take it and layed it  
on the soze, and he recovered.

And hezekia sayd vnto I say: what shalbe  
the signe that the Lord wyl heale me, and that  
I shal go vpynto the house of the Lord f thys  
daye? I say answered: this sygne shalt thou haue  
of the Lord, that the Lord wyl do that he hath  
spoken. \* Shall the shadowe goo forwarde ten  
degrees, or go bakke agayne ten degrees? heze-  
kia answered: it is a light thyng for f shadow  
to go downe ten degrees. \* (noted is that my desyre)  
but yf the shadowe go backward ten degrees,  
it is no lyght thyng. And I say the prophete cal-  
led vnto the Lord, \* and he broughte the sha-  
dowe ten degrees backward by wyth: he it had  
gone downe in the byall of Ahas.

\* The same season Berochach Saladam the  
sonne of Saladam kyng of Babylon, sent let-  
ters and a present to hezekia, for he had hearde  
howe that hezekia was syche. And hezekia  
was glad of them, and shewed them al hys trea-  
sure house, spiner, golde, odours, precious orne-  
ment, all the house of hys armour, and al that  
was foude in hys treasures: there was nothing  
in hys house, and in al hys realme, that hezekia  
shewed them not.

And I say the prophete came vnto kyng he-  
zekia, and sayd vnto hym: What sayd these me  
and from wher came they to the? And hezekia  
sayd: they be come from a farre countrey, ene  
from Babylon. And he sayd agayne: what haue  
they sene in thys house? hezekia answered, all  
the thynges that are in my house haue they sene  
there is nothyng among my treasures, that I  
haue not shewed them: And I sayd vnto he-  
zekia: heare the woide of the Lord: Beholde,  
the dayes come, that al that is in thy house, and  
what soeuer thy fathers haue layed vp in store  
vnto thys daye, \* shalbe carryed into Babylon,  
and nothyng shalbe left sayeth the Lord: And  
of thy sonnes: that shall procede out of the, and  
whych thou shalt beget: shall they take a wyfe,  
and they shal be chamberlaines in the palace of  
the kyng of Babylon. And hezekia sayd vnto  
I say, welcome be the woide of the Lord which  
thou hast spoken. And he sayd: shal there not be  
peace and truerth in my dayes?

The remnaunt of the woide that concerne  
hezekia, and all hys power, and howe he made  
a poole and a condyte, and broughte water into  
the cytte: are they not wyrtten in the booke of  
the Chronicles of the kynges of Iuda: \* And  
hezekia slept wyth his fathers: and Manasse  
hys sonne raygned in hys steade.

¶ The. xxi. Chapter.

*Ezekia on an alle rebueth agayne the Thols, and after by  
cru, in whiche steade Simon hys sonne succeeded, whiche is  
syche of hys owne treasures. after hym raygneth I sayd  
full Julia, whome we see to cal Julia, or Juliane.*



Manasse \* was. xii. yere olde when he  
beganne to raygne, and raygned fyf-  
tye and fyue yeare in Ierusalem: hys  
mothers name also was hephziba:  
\* he dyd cruell in the syght of f Lord  
even after the abhominacion of the deydyl whos  
the Lord cast out befoze f schyldene of Israel  
For he went and buyt the byplanters, \* whych  
hezekia his father had destroyed. And he rered  
vpynt.

Ex. xlviii.

Ex. xlviii.

C. l. xlviii.

Ex. xlviii.

Ex. xlviii.

Ex. xlviii.

Ex. xlviii.



by altars for Baal, and made groves (as dyd Ahab kyng of Israel,) and worshipped al the doost of heauen and serued them. And he buylt altars in the house of the Lorde, of wyche the Lorde sayd: \* In Jerusalem wyll I put my name. And he buylt altars for all the doost of heauen, euen in twoo courtes of the house of the Lorde. \* And he offered hys sonnes in fyre, and gaue hede vnto wychecraft and sozterpe, and maintayned workes with spyrites and tellers of fortunes: and brought much wychednesse in the syght of the Lorde to angre hym.

**E** And he put an ymage of a groue (that he had made) euen in the temple, of wyche the Lorde had sayd to Dauid and to Salomon hys sonne, \* in this house, and in Ierusalem: (wyche I haue chosen out of all trybes of Israel) wyll I put my name for euer. Kether wyll I make the fete of Israel more any more out of the lande, wyche I gaue theyr fathers: so that they wyll obserue and do all that I haue commaunded them: and accordynge to al the lawe that my seruaut Moyses commaunded them. But they hearkened not, and Manasse led them out of þ way, to do moze wychedly then dyd the hepyen people, to whome the Lorde destroyed befoze þ children of Israel.

**E** And the Lorde spake by hys seruantes the prophetes, sayenge: because Manasse kyng of Iuda hath done such abhominacions, and hath wrought moze wychedly then all that the Amorites (which were befoze him) dyd: \* hath made Iuda synne also wyth hys Idolles. Therefore, thus sayeth the Lorde God of Israel. \* Behold I wyll bypunge suche euill vpon Ierusalem and Iuda, that whoso heareth of it, both hys eares shall tynge. And I wyll stretch ouer Ierusalem, the squeringe lyne of Samaria: and the plimmet of þ house of Ahab. And I wyll wype out Ierusalem, as a man wyppeth a byshe, & wht he hath wypped it, tounerth it vplide downe. And I will leaue the remnaunte of myne euerlastaunce, and deliuer them into the hande of theyr enemies, & theyr shalbe robbed and spoyled of all theyr aduerlaryes, euen because they haue done euill in my syghte, and haue angred me, syns the tyme theyr fathers came out of Egypt vntil this day.

**D** And Manasse shed innocent bloude exceeding much, tyll he repleynshed Ierusalem from corner to corner, helpe hys synne where wyth he made Iuda to synne, and to do euill in the syght of the Lorde.

The reste of the wordes that concerne Manasse, and all that he dyd, and hys synne that he synned: are they not wyrtten in the boke of the Chronicles of the kynges of Iuda? And Manasse slepe with his fathers, and was buryed in hys owne house, euen in the garden of Asa: and Amon hys sonne raygned in hys stede.

**E** Amon was. xxi. yere olde, wht he began to raygne, and he raygned two yere in Ierusalem. hys mothers name also was Heselmeth the daughter of Harum of Iosbe. And he dyd euill in the syght of the Lorde (as hys father Manasse dyd) and walked in all the waye that hys father walked in: and serued the Idolles þ hys

father serued, and worshipped them. And he for sake the Lorde god of hys fathers: and walked not in the waye of the Lorde.

**E** And the seruantes of Amon conspyred agaynst hym, & slue the kyng in his owne house. And the people of the lade slue al them that had conspyred agaynst kyng Amon, and the people made Jolia hys sonne kyng, in hys stede. The reste of the wordes that concerne Amon, what thynges he dyd: are they not wyrtten in þ booke of the Chronicles of the kynges of Iuda? And they buryed hym in hys sepulchre, in þ gard of Asa: and Jolia his sonne raygned in hys stede.

**The. xxii. Chapter.**

After Jolia hearde of the boke of the lawe that was founde in the temple, he sendeth to Shaphan the scribe for counsell.

**J**olia was. \* xviij. yere olde when he began to raygne, and he raygned. xxi. yere in Ierusalem. hys mothers name also was Jedida þ daughter of Adaia of Bozath. he dyd that wyche is ryght in the syght of the Lorde, and walked in al the wayes of Dauid hys father: and bowed neyther to the ryght hande, oz to the left.

**E** And it came to passe, that in the. xviii. yere of the raygne of kyng Jolia, the kyng sent Shaphan the sonne of Azalia the sonne of Mesalam the scribe to the house of the Lorde, sayenge: \* go vp to helkia the hye prest: that he may summe the silver wyche is brought into þ house of the Lorde, wyche the hepers of the porche haue gathered of the people, and let them deliuer it into the hande of them that do the worke, and that haue the ouer syghte of the house of the Lorde, and let them gyue it to them that woork in the house of the Lorde: (to repayre the decayed places of the temple) euen vnto carpenters and masons, and workes vpon the walles: and for to bye tymber, and fre stone to repayre the temple. howbeit, let no rechenynge be made wyth them of the money that is deliuered into theyr hande for theyr vse is to deale faithfully.

**E** And helkia the hye prest sayde vnto Shaphan the scribe: I haue founde the boke of the lawe of the house of the Lorde, and helkia gaue the boke to Shaphan, and he red in it. And Shaphan the scribe came to the kyng, and brought hym woide agayne, & sayd: the seruantes haue bestowed the money (that was founde in þ temple: ) and haue deliuered it vnto the that do the worke, and that haue þ ouer syghte of the house of the Lorde. And Shaphan þ scribe shewed the kyng, sayenge: helkia the prest hath deliuered me a boke. And Shaphan red in it befoze þ kyng.

**E** And it fortuneth, þ when the kyng had herd the wordes of the boke of the lawe, he rent hys clothes. And the kyng commaunded helkia the prest, and Abiam the sonne of Shaphan, & Ichobor the sonne of Michaia, and Shaphan þ scribe and Asabia a seruant of the kynges, sayenge: \* go ye and enquire of the Lorde for me, and for the people, and for all Iuda, concernynge þ wordes of this boke that is founde. For grete is þ wrath of the Lorde that is kindled agaynst vs, because our fathers haue not hearkned vnto the word

wordes of thys booke, to do archynges vnto all  
that whych is wyrtten therein for vs.

**D**o helkia the hye priest and Azabab, the  
hoi & Shaphan, and Ahabia went vnto  
Prophecie the wyfe of Sulman, the sonne of  
Thilna, the sonne of Harhan keeper of the  
rope: whych prophecie dwelt in Ierusalem in  
the house of the doctryne, and they communed  
wyth her. And she answered them: thus sayeth  
the Lorde God of Israel: Tell the man I sente  
you to me, thus sayeth the Lorde: behold, I wyl  
brynge euil vpon thys place, and on the inhabi-  
ters thereof: (eue at the wordes of the booke whych  
the kyng of Iuda hath red) because they haue  
forsake me, & haue burnt incense vnto other god-  
des, to anger me wyth all the woorkes of theyr  
handes. My wrath also shalbe kindled against  
thys place, and shal not be quenched.

But to the kyng of Iuda (whych sent you to  
ask the counsell of the Lorde) so shall ye say: thus say-  
eth the Lorde God of Israel, as touchynge the  
wordes whych ye haue heard: Because thyn-  
berte did melt: & because thou hast humbled thy  
selfe before me the lord, wher thou herdest what  
I spake agaynst thys place, & agaynst the inha-  
biters of the same: howe theyr shuld be destroyed  
& accursed: and hast rent thy clothes, and wept  
before me: of that also haue I herd, sayeth the  
Lorde: Beholde, therefore I wyl receyue the vn-  
to thy fathers, and I wyl be put into thy grave  
in peace, and thyn eyes shal not see all the euill,  
whych I wyl brynge vpon thys place. And they  
brought the kyng wordes agayne.

#### ¶ The xxiii. Chapter.

*¶ Jolia readech Deuteronomy before the people. He putted  
downe the booke, after he had hyld the people thereof. He  
depreth the tenet. He was hyld in magdo, and his sonne  
Jehozabaz raygned in thys reade. After he was taken, his  
sonne Jehozabab was made kyng.*

**A**d then the kyng sent, and there  
gathered vnto hym all the elders of  
Iuda & of Ierusalem. And the kyng  
went vp into the house of the Lorde,  
with all the men of Iuda and all the  
inhabitours of Ierusalem, with the prestes and  
prophetes, and all the people both smal & great.  
And he red in the eares of them: all the wordes  
of the booke of the covenant: whych was found  
in the house of the Lorde. And the kyng stoode  
by a pyller, & made a couenaunt before the  
Lorde, & theyr shuld walke after the Lorde, and  
kepe his commandmentes, his wytnesses, & his  
statutes, wyth all theyr herte, and all their soule,  
and make good the wordes of the sayd appoynt-  
ment: & were wyrtten in the forsayd booke. And  
all the people consented to the appoyntment.

**5** And the kyng commaunded helkia the hye priest  
and the inferior hye prestes, and the keepers of  
the ornamente, to brynge out of the temple of  
the Lorde, all the vessels that were made for  
Baal, for the groues, and for all the hooste of  
heauen. And he burnt them withoute Ierusa-  
lem in the felde of Cedion, & carped the ashes  
of them into Bethel. And he put downe the mini-  
sters of Baal, whos the kynges of Iuda had for-  
sed to burne incense in the hyllaulters & cyties

of Iuda, that were rounde about Ierusalem: &  
also them that burnt incense vnto Baal, to stone  
the ymagines, to burne incense, & to all the hoost  
of heauen. And he brought out the groue frst the  
Lorde withoute Ierusalem vnto  
the hyll of Cedion, & burnt it there at the brooke  
Cedion, & stampit it to powder, and cast the dust  
thereof vpon the graues of the chylidren of the peo-  
ple. And he brake downe the crilles of the males  
slues that were by the house of the Lorde, where  
the women wone hangynge for the groue.

And he broughte all the prestes out of the cy-  
ties of Iuda, and despyed the hyllaulters where  
the prestes had burnt incense: euen from Geba  
to Beerseba: and destroyed the alters of the ga-  
tes, that were in the enterynge in of the gate of  
Jolia the gouernoure of the cytie whych were  
(as a man goeth in) on the lefte hande of the gate  
of the cytie. Neuer thelesse the prestes of the dil-  
aulters came not vp to the altar of the Lorde  
in Ierusalem, save only theyr dydeat of the swete  
bread amonge theyr brethren.

And he despyed the Tophet: whych is in the  
valley of the chylidren of hymn: because no ma-  
n shuld offre his sonne or his doughter in fyre to  
Molech: he put downe the hoiles & the kinges  
of Iuda had gyuen to the sonne at the enterynge  
in of the house of the Lorde, by the chylidren of Ra-  
thamelech, the chambrelayne whych was cu-  
ler of the suburbs, & burnt the charrettes of the  
sunne wyth fyre. And the alters that were on  
the toppes of the parloure of Abaz (whych the kynges  
of Iuda had made) and the alters whych  
Hanaie had made in the two courtes of the house  
of the Lorde did the kyng brake downe & ranne  
thence: & cast the dust of the in the brooke of Cedion.

And the hyllaulters that were before Ierusa-  
lem on the ryght hande of the mount Olmete,  
& whych Salomon the kyng of Israel hadde  
buiold for Ashtaroth the Idoll of the syons,  
and for Chamos the Idoll of the Moabites, &  
for Milcom the abhominable Idoll of the chil-  
dren of Ammon: those the kyng despyed: and  
brake the ymagines, and cut downe the groues &  
fylled theyr places wyth the bones of men.

**W**hereafter the altar that was at Bethel,  
the hyllaulter made by Jeroboam, son of Na-  
bat (whych made Israel synne) both the altar  
& also the hyll, he brake downe and burnt the  
hyllaulter and stampit it to powder, and burnt the  
groue. And as Jolia turned hym selfe, he spied  
the graues, that were in the mount, and sent &  
fet the bones out of the graues, and burnt them  
vpon the altar to polute it, accordynge to the  
woorde of the Lorde that the man of God pro-  
claymed: whych tolde the same wordes.

**T**hen he sayde what graue stone is ponde-  
r that I see: And the men of the cytie tolde hym, it  
is the sepulchre of the man of God, whych came  
from Iuda, and tolde the selfe same thynges that  
thou hast done to the altar of Bethel. And he  
sayd let hym be: se that no man moue his bones.  
And so his bones were saued with the bones of  
a prophecie that came out of Samaria.

And all the houses of the hyllaulters in the  
cytie



cities of Samaria which schames of Israel had made to engre. *(the Lorde)* withhall: those Jolia put out of the way, & dyd to them accordyng to all the actes & he had done in Bethel. And he sacrificed all the ydell of the bylaunters & were there, ruin upon the altres, and burnt mens bones upon them, and returned to Jerusalem.

**E** And the kyng commanded all the people, saying: \* kepe the feaste of passeouer unto the Lorde your God, as it is written in the booke of this covenante. \* There was no passeouer holden lyke that from the dayes of the Judges that iudged Israel, and in all the dayes of the kynges of Israel, and of the kynges of Juda. In the xviii. yere of kyng Jolia was this passeouer holden to the Lorde in Jerusalem.

And ther to workers with spytted and loth-sapens, ymages, ydols, & all the abominacions that were espyed in the lande of Juda and Jerusalem, those dyd Jolia put out of the way, to perfourme the wordes of & lawe whiche were written in the booke & helkia the prest founde in the house of the Lorde: lyke unto hym was there no kyng before hym, that turned to the Lorde with all his hert, with a'l his soule, and al his might accordyng to all the lawe of Moyses, neyther after hym arose there any such as he.

Not withstanding, the Lorde toumed not fro & fearcenesse of his great wrath (wher with he was angry agaynst Juda) bycause of al the prouocations that Manasse had prouoked him withall. And the Lorde sayd: \* I wyl put Juda also out of my syght, as I haue done a wyse Israel: and wylle caste of this cytie Jerusalem: whiche I haue chosen, and the house of which I sayd: my name shalbe there.

**E** The rest of the wordes that concerne Jolia, and all that he dyd: are they not wyrtten in the booke of the Chronicles of the kynges of Juda?

\* In his dayes Pharaos Necho kyng of Egypt went vp agaynst the kyng of Assyria to the ryuer Euphrates. And king Jolia went agaynst hym, and was slayne of hym at Magiddo, wher he had sene him. And his seruantes caried him deed from Magiddo, and brought hym to Jerusalem, and buried hym in his owne sepulchre. And the people of the lande, toke Jehoahaz, the sonne of Jolia, and annointed hym, & made hym kyng in his fathers steede.

**E** Jehoahaz was. xxiij. yere olde wher he began to raygne, and raygned thre monethes in Jerusalem. His mothers name also was Hamiel the daughter of Jeremia of Libna. And he did euill in syght of the Lorde, accordyng to al thinges as his fathers had doone. And Pharaos Necho put hym in bondes at Ribla in the lande of Hamath, & he shoulde not raygne in Jerusalem, and put the land to a tribute of an hundred talents of syluer, and a talent of gold. And Pharaos Necho made Eliahim the sonne of Jolia kyng in & roume of Jolia his father: and turned his name to Jehoakim, and toke Jehoahaz away, which when he came to Egypt, dyd there.

And Jehoakim gaue the syluer and the gold to Pharaos, and tared the lande, to geue the mo-

ney accordyng to the request of Pharaos requyryng of euery man (accordyng to theyr abilitie) syluer and golde: euen of the people of the lande to geue vnto Pharaos Necho. Jehoakim was xxiij. yere olde wher he began to raygne, & he raygned. xi. yere in Jerusalem. Hys mothers name also was Jebuda the daughter of Prechia of Rama. And he dyd that whiche was euill in the syght of the Lorde, accordyng to all thinges, as his fathers had done.

### The xxiij. Chapter.

*Jehoakim dyeth. Jerusalem is deliuered of the Chaldeans. Jehoakim pethers hym selfe to the kyng of Babylon. And in his coume came Shophan wher was called Jechiah.*

**E** In his dayes came Nabuchodonosor, kyng of Babylon vp, and Jehoakim became his seruant the yere, and the turned, and rebelled agaynst him. And the Lorde sent vpon hym men of warre from amonge the Caldees from amonge the Assyrians out of the Moabites, and from the chyldren of Ammon, and sente them agaynst Juda, to destroye it, accordyng to the sayeng of the Lorde whiche he spake by his seruantes the prophetes. Onely at the byddynge of the Lorde happened it so to Juda, to put them out of his syght, for the synnes of Manasse, accordyng to all that he dyd, and for the innocent blood that he shed, and fylled Jerusalem with innocent blood: and the Lorde wolde not be reconcyled.

The rest of the wordes that concerne Jehoakim and all that he dyd, are they not wyrtten in the boke of Chronicles of the kynges of Juda? And so Jehoakim slepte with his fathers: and Jehoachin his sonne raygned in his steede. And the kyng of Egypt came nomore oute of his lande: for the kyng of Babylon had taken fro the ryuer of Egypt, vnto the ryuer Euphrates, all that pertayned to the kyng of Egypt. Jehoachin was eyghtene yere olde, and raygned in Jerusalem thre monethes. Hys mothers name also was Nechusta, the daughter of Elnathan of Jerusalem. And he did that which was euill in the syght of the Lorde, accordyng to all as his father had done. \* In & tyme came the seruantes of Nabuchodonosor kyng of Babylon vp agaynst Jerusalem, and the cite was besieged. And Nabuchodonosor kyng of Babilon came agaynst the cite, and his seruantes dyd besiege it. \* And Jehoachin the kyng of Juda came out to the kyng of Babylon, he and his mother, his seruantes, his lordes, and his chambelaynes. And the kyng of Babylon toke hym in the xvj. yere of his raygne.

\* And he caried out thence all the treasures of the house of the Lorde, and the treasures of the kynges house: and brake all the vessels of golde whiche Salomon kyng of Israel had made in the temple of the Lorde, as the Lorde had sayd. And he caried away all Jerusalem, and al the lordes, and all the stronge men of warre, euen ten thousande into captiuitie: and all craftsmen and hepers, none remeyning save the poore common people of the lande.

\* And he carped a waie Jehoaichim to Babylon, and the kynges mother, and the kynges wyues, hys chaberlaynes, and them that were myghtye in the lande: those carped he a waie in to captiuite from Ierusalem to Babylon. And all the actiue men of warre, euen. vii. thousand and craftes mē & porters a. All y were strong and apt for war, dyd y kyng of Babylon bringe to Babylon captiue. And the kyng of Babylon made Marthanias hys fathers brother, king in his steade: & chaunged his name to zedekia.

\* zedekia was. xxi. yere olde when he began to rapgne, and he rapgned eleuen yere in Ierusalem. Hys mothers name also was hamitall the daughter of Jeremia of Libna. And he dyd euell in the syght of the Lorde, accordyng to al as Jehoachim had done. For y wrath of y Lorde was moued agaynst Ierusalem and Iuda vntill he cast them out of his syghte. And zedekia rebelled agaynst the kyng of Babylon.

The. xxv. Chapter.

Ierusalem is besieged of Nabuchodonosor, otherwyse called Nabuchadnezer, and it & the temple are both burnt. The sonnes of zedekia are slayne before hys eyes, and after are hys owne eyes put out. Iuda is brought to Babylon, & after is Jehoachim exalted.

**A**d it fortuneth, \* that in the nynthe yere of hys rapgne, the tenth daye of the tenth moneth: Nabuchadnezer kyng of Babylon came, he and all his hoste agaynst Ierusalem & pitched agayn it: and made engyns agaynst it on euery syde. And the ctyte was besieged vnto the eleuenth yere of kyng zedekia. And the nynthe daye of the moneth, there was so greute hunger in the ctyte: that there was no bread for the people of the lande.

And the ctyte was broken by: and all the men of armes fledde by nyght, by a waye thorow a gate, whiche is betwene two walles by the kynges gardeyne: the Chaldees spenge aboute the ctyte.

And the kyng wente the waie towarde the playne. And the souldyers of the Chaldees folowed after the kyng, and toke hym in the playne of Jericho, and all his armye were scatterd a waie from hym, & (and lette hym.) So they toke the kyng, and brought hym to Nabuchadnezer the kyng of Babylon to Babil, where they reasoned wth hym. And they slewe the sonnes of zedekia before hys eyes: and he put oute the eyes of zedekia, & fettered hym wth two chaynes and carped hym to Babylon.

And the. vii. daye of the. v. moneth whiche is the. xii. yere of kyng Nabuchadnezer kyng of Babylon, came Nabuzaradan a seruante of the kyng of Babylon, and chefe captayne of y men of warre, vnto Ierusalem: and burnte the house of the Lorde, and the kynges house and al the houses of Ierusalem, and all greute houses burnte wth fyre. And all the souldyers of the Chaldees that were wth the chefe captayne of the men of warre broke downe the walles of Ierusalem round about. But the rest of the people that were left in the cty, & them that were fled to the kyng of Babylon, & the remnant of the

comon people, dyd Nabuzaradan the chefe captayne of the men of warre carpe a way: but the captayns of y souldyers left of the poore of the lande to dwelle the vyues, and to tyll the lande.

\* And the pylers of brasle that were in the house of the Lorde, and the sockets, and the basen lauatorye y was in the house of the Lorde did the Chaldees breake, and caried all the brasle of them to Babylon. And the porters, howels, dyel syng hynes, spones, & al the vessels of y brasle that they mynstred in, toke they a waie. And y fyre pannes, & basens, & suche thynges as were of golde, and of syluer, them toke the chefe Captayne a waie: euen two pylers, one lauatorye, & the sockets whiche Salomon had made for the house of y Lorde. The brasle of all these vessels was without wayghte. The height of the one pyller was. xviij. cubytes, and the brasle thereon was brasle, and the cubytes by y vpon y head was there a wyrtel wyrtel and pomegranates rounde about all the brasle. And of the same las wyon was the second pyller, & a wyrtel wyrtel

And the chefe captayne of the men of warre, toke Sarais the chefe Dyctre, & zephonias the byest pycke saue one, and the thre keepers of the polt thynges. And out of the cite he toke a chaberlayne, that had the ouersyght of the men of warre, and. v. men of them that were cuer in the kynges presence, whiche were founde in y cite: and hym that was scrybe to the captayne of the host, whiche brought out the people of the land to warre, and the scole men of the people of the lande, that were founde in the cite. And Nabuzaradan the chefe captayne of the men of warre toke these, & brought them to the kyng of Babylon to Babil. And y kyng of Babylon smote them, & slue them at Babil in y hand of Banach. And so Iuda was caried away out of the lande.

Howbeit, there remayned people in y lande of Iuda, whome Nabuchadnezer kyng of Babylon left, and made Gedalia the sonne of Ahikam the son of Baphan ruler ouer them. And all the captayns of the souldyers and other men harde, that the kyng of Babylon had made Gedalia gouernour: & there cam to Gedalia at Mizpah: Ismael the sonne of Netanias, Johana the sonne of Kareah, Sarais the sonne of Chananieth the Netophathite, And Jazania the sonne of Maachati, and they men. And Gedalia swore to them, and to the men whome they had wth them, and sayde vnto them: feare not ye because ye are the seruauntes of the Chaldees, dwell in the lande, and serue the kyng of Babylon, and ye shall be well.

But it chaunced in the seventh moneth, that Ismael the sonne of Netanias the sonne of Eliama, of the kynges bloode, came, and ten men wth hym, and smote Gedalia, that he died: and so dyd he the Jewes, and y Chaldees that were wth hym at Mizpa.

And all the people both small and greute, & the captayns of warre arose, & came to Egypt for they were afrayde of y Chaldees. Notwith standyng yet in the leuen and thyrty yere after Jehoachim kyng of Iuda was caried away the

¶ In Regum  
viii. c.  
¶ Jer. li. c.  
¶ Lxxiii. b



the seven and thentye daye of the teneenth mo-  
neth. Enlmerodach king of Babilon the same  
yere that he beganne to raygne, bydlyft by the  
beade of Jehoachim kynge of Juda oute of the  
pylson: and spake kindly to hym, and sette by  
seate aboute the seate of the kinges that were  
wryt hym in Babilon: and chaunged his  
pylson garmetes. And he byd eate eat  
bread befoze hym, all 7 dayes of his  
lyfe. his porcyon was a conty-  
nual porcyon that was al-  
sygned hym of 7 kyng  
every daye a cer-  
tayn as long  
as he ly-  
ued.

¶ The ende of the fourth booke of  
the kynges.

## The fyrste booke of the

Chronyckes called in Latyn, *Verba dictum*: or  
after the Grekes, *Paralipomenon*: which  
the hebrewes calle *Divri Hasamim*  
and recken bothe the bookes,  
but for one.

¶ The fyrste chapter.

¶ This booke rehercall of all the genealogie of Adam, and so  
forth unto the sonnes of Esau and Jacob.

¶ Gen. 1. 1.

¶ Gen. 1. 2.



Dam: Seth, Enos, Kenan:  
Machalebel, Jared, Henoch  
Metulalah, Lamech, Noah  
Sem, Ham & Japheth. The  
sons of Japheth. Gomer,  
Magog, Madai, Javan, &  
Chubal, Gesech, and Thir-  
as The sonnes of Gomer, Af-  
chinaz, Dipbarth and Thogarima. And the son-  
nes of Javan, Elisa and Tharista, Citim, and  
Dodanin. The sonne of Ham, Chus and Mi-  
raim, Phut and Chanaan. The sonnes of Chus,  
Siba & Haulla, Sabbertha, & Rahma, & Sab-  
thecha. And the sonnes of Rahma, Seba & De-  
dan. And Chus begate Nimrod: & he began to  
be myghty upon the earth. Miraim begat Lu-  
din & Anamin, Lababin & Rappethaim. Pha-  
trusim and Callum of which came 7 philisty-  
nes and the Capthorites. Canaan begat yid-  
bis eldest sonne, and herth: Jebusi also & Amo-  
ri, and Gergash, heui, Araki and Simi and Ir-  
nadi, zamari and Hemathi.

The sonnes of Sem, Elam & Assur, Arphac-  
lad, Lud & Aram and Uz, hul & Gether & Wa-  
serch. Arphaclad begat Selah, & Selah begate  
Eber. And unto Eber were bozne two sonnes:  
the name of the one was Peleg, because that in  
his dayes the lande was deuyded. And his by-  
others name was Joktan. Joktan begat Almo-  
dad and Saleph, hazermonech and Jerah, ha-  
boz also and Usal & Mula, Ebal and Abima-  
cland Seba and Dylir: Hamla and Jobab.

¶ Gen. 1. 3.

All these were the sonnes of Joktan, & Sem

Arphaclad, Selah: Eber, Peleg, Jethu, Berug  
Radoz, Therah, Abz, otherwyle called Aba-  
ham. The sonnes of Abraham, Isaac & Imael.  
And these are they: generacions: & eldest son  
of Imael was Radaioth, then Medar, Abdeel,  
and Giblan, Wisma and Dumah, Waska ha-  
dad and Thema, Jetur, Kappis and Kedma.

These are the sonnes of Imael. The chy-  
dren of Heturah Abrahams concubynne: the bare-  
zumram, Joklan, Weda, Gibian, Isboke and  
Quah. The chyldren of Joklan, Seba, & Ded-  
as The chyldren of Dedan, Assurim and Kacchim and Kacchim.  
The chyldren of Gibdian, Eppha, and Epbar,  
henoch, Abyda, and Eldaa. \* All these are the  
chyldren of Heturah.

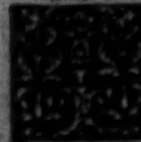
And so Abraham begat Isahac: the sonnes of  
Isahac, Esau and Israel. The sonnes of Esau,  
\* Eliphar, Rehucl, Jethu, Isclan, and Nozad.  
The chyldren of Eliphar, Theman, Omer, ze-  
phi and Gathā, Kenas, Thimna, and Amalech.  
The chyldren of Rehucl, Rahath, zerah, Sam-  
ma and Wiza. \* The sonnes of Seir, Lotan,  
Sobal, yibeon, and Ana, Dilon, Ezer and Di-  
lan. The chyldren of Lotan, Hozu, and Homan,  
and Thimna was Lotans sylster. The chyldren  
of Sobal: Ailan, Wanaath, Ebai, Sephi, and  
Onan. The sonnes of yibeon, Aia and Ana.  
And the sonnes of Ana, Dilon. The sonnes of  
Dilon, hanran, Esban, Jethran, and Cheran.  
The sonnes of Ezer, Silhan, Jacuan and zaha.  
The sonnes of Dilon, Uz and Aran.

\* These are the kynges that raygned in the  
lande of Edom, befoze any kyng raygned ouer  
the chyldren of Israel. Bela the sonne of Beoz  
and the name of his cite was Dinhaba. And  
Bela dyed, and Jobab 7 sonne of zerah of So-  
ra raygned in his steade. And when Jobab also  
was deade, husam of the lande of the Thoma-  
nites raygned in his steade. And when husam  
was deade, hadad the sonne of Bedad whych  
smote Midian in the felde of Moab, raygned in  
his steade, and 7 name of his cite was Aith.  
So hadad dyed, and Samla of Waresca ray-  
ned in his steade. And Samla dyed, and Saul  
of Rehoboth by the ryuer syde, raygned in his  
steade. And when Saul was dead, Baalhanan  
the sonne of Achboz raygned in his steade. And  
Baalhanan died, & hadad raygned in his stead  
and the name of his cite was Babi, and his wi-  
ues name Getherabel the daughter of Warrd  
the daughter of Meladab.

hadad dyed also, and there were dukes, in  
Edom, Duke Thimna, Duke Alish, and Duke  
Jether: Duke Appolibama, Duke Ela, Duke  
Dinon, Duke Reuz, Duke Themam, Duke  
Wizar, Duke Wagdiel, and Duke Jram.  
These are the dukes of Edom.

¶ The ii. Chapter

¶ The genealogie of Jacob unto his father of Isaac.



These are the sons of Israel, Ruben &  
Simeon, Levi, Juda, Isachar, and  
Zabulon, Dan, Joseph, Ben Jamin  
Rephidai, Gad and Aser. \* The  
sons of Juda, Er, Onad, & Seia.

These chy were bozne to hym of Bath, Saa  
the

the Cananiteſſe. And Er the eldeſt ſonne of Juda was euil in the ſighte of the Lorde, and he ſue hym. \* And Thamar his daughter in law bare hym Pharez, and Zarah: and ſo all the ſonnes of Juda were ſyue.

\* The ſonnes of Pharez, Hezron and Hamul. The ſonnes of Zarah: Jirmi, Etha, Hema, Chelchol and Zarah: which were ſyue in all.

And the ſonnes of Charmi, \* Achah that troubled Iſrael, tranſgreſſynge in the thynge ſhe was dampned. The ſonnes of Erhan, Zaria. The ſonnes alſo of Hezron that were bozne vnto hym: Jerahmeel, Ram & Chelubai. \* And Ram begat Aminadab: and Aminadab begat Raſſon a lorde of the chyldren of Juda. And Raſſon begat Salma: & Salma begat Boas: Boas begat Obed: and Obed begat Iſai. \* And Iſai begat his eldeſt ſon Eliab, & Aminadab ſeconde and Daama the thyrde, Nathanael the fourth, and Rabai the fyfth, Ozem the ſyxt, and Dauid the ſeueth. Whoſe ſiſters were Zeruia & Abigail. The ſonnes of Zeruia, Abiſai, Joab & Azabai the. And Abigail bare Amaza: \* the father of which Amaza was Iether an Iſraelite.

And Caleb the ſonne of Hezron begat Aſuba of his wyfe Aſuba, and Jerihoth, whoſe ſonnes are theſe: Jeſer, Sobab, and Ardon. And when Aſuba was deed, Caleb toke Ephrata, wher he bare him hur. \* And hur begat Uzai, and Uzai begat Bezaleel.

Afterward came Hezron to the daughter of Machir the father of Gilead, and toke her whē he was threſcore yere old. And he bare him Segub: and Segub begat Jaiſ, which had xxii. cyties in the lande of Gilead. And he ouercame Seſſur and Iram, and toke the townes of Jaiſ from them which dwelt in them: & Ikenat and the townes there of: euen threſcore townes. All theſe were the ſonnes of Machir, the father of Gilead. And after that Hezron was deed at Caleb in Ephrata, Abia Elrons wyfe, bare hym \* Hur the father of Thekoa.

And the ſonnes of Jerahmeel the eldeſt ſonne of Hezron were, Ram the eldeſt, Bina, Ozem, Ozem & Abia. And Jerahmeel had yet an other wyfe named Athara, which was the mother of Onam. And the ſonnes of Ram the eldeſt ſonne of Jerahmeel were Maai, Jami and Ehar.

The ſonnes of Onam were Samai and Jada. The ſonnes of Samai: Adab and Abiſur. And the wyfe of Abiſur was called Abigail, & he bare hym Abban & Holid. The ſonnes of Adab: Seled and Appaim. And Seled died with out chyldren. The ſonne of Appaim, Jeſei. And the ſonne of Jeſei: Beſan. And the ſonnes of Beſan, Abiſai. And the ſonnes of Jada the brother of Samai: Iether and Jonathan. And Iether dyed without chyldren. The ſonnes of Jonathan Beſeth and Giza. Theſe were the ſonnes of Jerahmeel. Beſan had no ſonnes, but daughters.

And Beſan had a ſeruaunte that was an Egyptian named Jerba: to who he gave hys daughter to wyfe: and he bare him Athai. And Athai begat Nathan: and Nathan begat zabab. And zabab begat Appai: and Appai begat Obed.

Obed begat Jehu: and Jehu begat Zaria: Zaria begat Jeſay: and Jeſay begat Alaſa. Alaſa begat Maſſai: and Maſſai begat Salum. Salum begat Ieremia: Ieremia begat Eliſama.

The ſonnes of Caleb, the brother of Jerahmeel: Oſea his eldeſt ſonne, which was the father of \* Jiph: & the ſonnes of Zaria the father of Hezron. The ſonnes of Hezron, Cozab & Tapuag, Rechem & Sama. Sama begat Raſam the father of Jerkoam. And Rechem begat Samai. The ſonne of Samai was Maon. And Maon was the father of Berthur.

And Epſa a concubynne of Caleb bare Haran and Moſa, and Gazez. Haran begat Gazez. The ſonnes of Jabbai were Regem, Joſha, Seſan, Pellet, Epſa, and Saaph. And Maacha was Caleb's concubynne, of whom he begat Se-mer and Thirhama. And he bare alſo Saaph, the father of Hadmanna, and Seua the father of Nachbena: & the father of Sibeia. \* And Achſa was Caleb's daughter. Theſe were the ſonnes of Caleb the ſonne of hur the eldeſt ſonne of Ephrata: Sobal the father of Apyrath Jeſarim. Salma the father of Bethlechem, and Hareph the father of Beth Gader. And Sobal the father of Apyrath Jeſarim had ſonnes, and he ſawe the halfe of the countrey of the manſions.

The kynredes of Apyrath Jeſarim are theſe: the Jiduites, the Hupputhites, & Haſſumathites and the haſſumathites. And of them came the zarathites, & the Eſthaulites. The ſon of Salma, the Bethlechemites, and Aſtophathites the glorie of the houſe of Joa, & halfe the countrey of the manſions gat the zarathites. The kynredes of the wyrters dwelt at Jabez, the Thra-tythes, the Symeathytes, the Suchathytes, \* which are the Iamites. that came of Iemath the father of the houſe of Bechab.

### Chr. iii. Chapter.

The genealogie of Dauid, in Hebron, and in Jeruſalem.

theſe were the ſonnes of Dauid which were bozne vnto hym in Hebron.

\* The eldeſt Amnon of Abinoam, the Iſraeliteſſe. The ſecond Daniel of Abigail the Carmeliteſſe. The thyrde Iſſalomon the ſonne of Maacha daughter of Chalmat kynge of Seſur. The fourth Adonia ſon of Hagith. The fyfth Sephatia of Abital. The ſyxt Jerahmeel by Eglia his wyfe. Theſe ſyre were bozne vnto hym in Hebron: and there he raygned ſeuene yere and ſyre monethes. And in Jeruſalem he raygned. xxiii. yere.

\* And theſe were bozne vnto him in Jeruſalem: Simeia, Soſab, Natha and Salomon. iii. of Barſua ſ daughter of Ammiel. Jibar alſo, & Eliſama, Eliſaſet, Aoga, Aeppeg, & Japhia, Eliſama, Eliada & Eliſaſet, nyne in number. Theſe are al ſ ſonnes of Dauid, beſydes ſ ſonnes of concubynnes, and Thamar was the ſyxt.

Salomons ſonne was Rehoboam, whoſe was Abia: & Aba was his ſonne, & Jedolaphat his ſonne: whoſe ſonne was Joſa: and his ſonne was Athia: and Joas was his ſonne. Amazia his ſonne, Azaria hys ſonne, and Joſtham hys ſonne. Azas was hys ſonne, Jeſhiah his ſonne,



Manasse his sonne. And Amos was his sonne, and Josia was his sonne. And the sonnes of Josiab were, the eldest sonne Johanan, the seconde Jehoahim, the thyrde Jechia, and the fourth, Shallum. The sonnes of Jehoahim were, Jecooniab his sonne, and Jechiah his sonne.

**C** The sonne of Jecoonia: Jisur and Jechalel his sonne. Valchiram also and Jhedaja. Senazer, Jecania, Jofama, and Jechabab. The sonnes of Jhedaja were Jozobabel, and Semei: the sonnes of Jozobabel, Jeshlam, Jhanania, & Jelumith thes; syster, and Jhalubab, Obel, Jerechia, Jhazabab, and Juchabbed, syue in nobre.

**S** The sonnes of Jhanania, Jdelathia, & Jelsai: whose sonne was Jephnaab, and hys sonne Jernan, and his sonne was Jvadia, and his sonne Jechania. The sonne of Jechania was Jemalah. And the sonnes of Jemalah were Jatus Jgeal, Jorah, Jhaariab, Japhat & Jela. vi. And the sonnes of Jhaariab were Elionai, Jerezia, and Jritam, thre. And the sonnes of Elionai were Jhodaiab, Eliafib, Jheleia, Jhuh, Jophanan, Jcalata and Jnani: seven.

**E** The. iiii. Chapter.

**E** The genealogie of the sonnes of Juda and Symeon.

**J** The sonnes of Juda: \* Jharez, Jhezon, Carmi, Jhur and Jhobal. And Raia the son of Jhobal begat Jhabath. And Jhabath begat Jhumai and Lahad: and these are the hundredes of the Jozobabites. And of these cam the father of Etha: Jisrael, Jisma and Jubbas: and the name of thes; syster was Jhaleipent. Jenuel was the father of Sedoz. And Eler f father of Jhula. And these are the sonnes of Jhur the eldest sonne of Ephraim the father of Berthehem. And Jhur the father of Jhehoab had two wyves: Jheleah, and Jhara. And Jhara bare hym Jhulan, Jhepher, Jhemni and Jhaastari. These were the sonnes of Jharaab. And the sonnes of Jheleah were Jareth, Jezoar and Echnam. And Coz begat Jnub, and Jobia, and the hundred of Jhabath the sonne of Jhabum.

**S** And Jabez was more honourable then hys brethren. And his mother called hys name Jabez, sayinge: because I bare hym with sorrowe. And Jabez called on the God of Israel, saying: Jf thou wylt blesse me in dede, and enlarge my coastes, and halt let thyn hande be with me, & wylt kepe me from euill, that it hurte me not. And God graunted hym hys desyre.

**C** Jhelub the brother of Jhuab begat Jechir, which was the father of Ethon. And Ethon begat Jethrapha, and Jaleba, & Jhehenna the father of the cytie of Jhabas: these are the me of Jechab. The sonnes of Jhenas: Jethiel and Jharaia. And the sonnes of Jethiel were Jhabate.

**C** And Jheonath begat Jophan. And Jheraia begat Joab the father of the valleye of craftesmen (so called) because they were craftsmen. And the sonnes of Jaleb the sonne of Jephune, were Jru, Eia, and Jhaan. And the sonne of Eia was Jhenas. And the sonnes of Jhabate were Jyph and Jyphab, Jheria and Jhael. And f son-

nes of Ezra were Jethir and Jered, Epher, Jalon, Jhabar, and Jiriam, and Jhammat, and Jhabab the father of Jethmona. And his wyfe Jhabab bare Jared f father of Sedoz, and Jheber the father of Jochu, and Jethiel f father of Janoab. And these are the sonnes of Jichai the daughter of Jharaa whiche Jered toke. The sonnes of the wyfe of Jhobia, the syster of Jathan the father of Jethab were Jarmi, and Jethmona the Jhaachabite. The sonnes of Symeon were Jmmon and Jmina. Jhenan and Jhilon. And the sonnes of Jusi were, Joberth, and Jbenoberth.

**\*** The sonnes of Jela the sonne of Juda, were Er the father of Lecha, and Laaba the father of Jereela, and the hundredes of the householdes of them that wrought hymen in f house of Jleba. And Jolim and the men of Jhelebab and Joas, & Jharaph, whiche had the dominion in Joad, and Jalsib, Jledem. These also are wordes of olde. These were potters, and dwelte there amonge trees & hedgys, nye vnto f kynge because of hys worke.

**E** The sonnes of Symeon were Jemuel, Jamin, Jarib, Jzrah and Jaul: whose sonne was Jallu & the son of hym was Jislam, & his sonne Jisma. And the sonne of Jisma was Jhamuel, and hys sonne was Jachur, and the sonne of hym was Semei. Semei had. xvi. sonnes, &. vi. daughters. But his brethren had not many children, neither was all the hundred of them lyke to the chyldren of Juda in multitude. And they dwelt at Jerefeba, Jolada, and at Jhazar Jual, at Jilba, at Jzem, and Jholab, at Jethuel, at Jhorma, and at Jilug, at Jethmarcaboth, Jhazar, Jhulim, at Jethbirei, and at Jhaaram.

These were thes; cyties vnto the raygne of Jdauid. And thes; vyllages were Eran, & Jm, Jrimmon, Jocher, and Jlan, syue townes, and al thes; vyllages that were rounde aboute the same cyties vnto Baal, this is the habitation of them, and thes; genealogie.

**J** Jolobab and Jamielch, and Jolia f sonne of Jmalaa: and Joel & Jedu the sonne of Jolia, the sonne of Jharaba, the sonne of Jsiel, and Jlionael, & Jhaacaba, Jhobaba, and Jhaiah, Jhuil Jhimiel and Jenaia, and Jiza f son of Jschibbe, the sonne of Jllon, the son of Jjoasia, the son of Jmuel, the son of Jemela. These are famous capytaynes in thes; hundredes, settinge vp grea-lye the house of thes; fathers.

**E** And they went to the entreynge in of Sedoz: even vnto the east syde of the valley, to seke pasture for thes; shepe. And they found fat pasture and good, and a wide lande, quiete and fruteful for thes; of Jham had dwelte there before. And these nowe afoze wyrtten by name, came in the dayes of Jhezekia kynge of Juda, and smote the tentes of them, & the habitacions f were founde there, and destroyed them utterly vnto this day and dwelt in thes; townes: because there was pasture there for thes; shepe.

And some of the chyldren of Symeon went to mozt Jheir, even. v. hundred men haupnge for thes; capytaynes, Jhelathia, Jheria, Jhaphaia, and

and Eliel the sonnes of Jsi: and more the rest of the Amalekites that were escaped, and they dwell there unto this daye.

### ¶ The .v. Chapter

¶ The genealogie of Ruben and Gad, and of the halfe tribe of Manasse.



**R**uben the eldest sonne of Israel: for as moche as he was the eldest, and had despised his fathers bed by his right was given vnto the sonnes of Joseph the sonne of Israel. Howbeit, the genealogie is not renewed after his byright. For Juda, he presapied aboue his brethren, and of this tribe came the chiefe, and the byright was given to Joseph. The sonnes of Ruben the eldest sonne of Israel were Henoeh Phalu, Herson and Charmi. The sonnes of Joel Samaiab his sonne, Sog his sonne, and Sembi his sonne, Micah his sonne, Reata his sonne, and Baai his sonne. Beera his son: whom Thiglath Pilneser kynge of Assiria carped away: for he was a grate loyde amonge the Rubenites. And when his brethren in theyr kynredes, reckened the genealogie of theyr generacions: Jeiel and zachariab were the chiefe.

**S** And Baal the sonne of Azan, the son of Sem the sonne of Joel dwelle in Aroer: and so forth vnto Beba and Baalmeon. And eastwarde, he inhabited vnto fentrengie in of the wyldernes from the ryuer Euphrates, for they had moche cattell in the lande of Silead.

And in the dayes of Saul they warred with the Hagarites, whiche were overthrowen into theyr hande. And they dwell in theyr tentes thorowout all the east lande of Silgal.

And the chyldre of Gad dwelle ouer agaynst them in the lande of Basan: euen vnto Balcha. And in Basan Joel was the chiefe, and Sapham the nexte, then Janai and Saphat. And theyr brethren of the household of theyr fathers were Michael, Mesusa, Serba, Jojai, Jachasia, Eder, seuē. These are the chyldren of Abihail: the son of Huri, the sonne of Jeroab, the son of Silead, the sonne of Michael, the sonne of Jeisai, the sonne of Jabbu, the sonne of Wuz. Jsi (the sonne of Abihail) the sonne of Sumi, was a captayne of the household of theyr fathers. And they dwell in Silead in Basan, and in her townes, and in all the suburbs of Aaron, and in theyr borders.

**A**ll these were reckened by kynredes in the dayes of Jorham kynge of Juda, & in the dayes of Jeroboam kynge of Israel. The sonnes of Ruben and of Gad, & the halfe tribe of Manasse were fyghtynge men and able to beare shylde, & swerde, and to fote with bowe, excerples in warre, euen foure and fourtye thousande, seuē hundred and thye scoze, & went out to the warre. And they fought with the Hagarites, with Ietur, Rephis and Rodab. And they were helped of the Lozde agaynst them, and the Hagarites were deliuered into theyr hande, and so were all that were with them. For they cryed to God in the battaile, and he heard them, because they put theyr trust in hym.

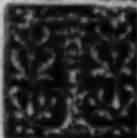
And they took of theyr cattell, and of theyr camels fyfte thousand and two hundred, and fyfte thousand shepe, and two thousand asses, and of the soules of men an hundred thousande, and there fell many wounded, because swarre was of God. And they dwell in theyr stedys vntill the tyme that they were carped awaye.

And the chyldren of the halfe tribe of Manasse dwell in the lade from Basan vnto Bialhermon, and Semir, & vnto mounte Hermon: for they were growen to a great multitude. And these were the heedes of the householdes of theyr fathers: Ephraim and Jeli, Eliel and Jziel, Jeremia and Hobauia, and Jophiel, strong men and valeant famous men, and heedes of the householdes of theyr fathers.

And they transgressed agaynst the God of theyr fathers, and wente awoyng: after the goddes of the people of the lande, whome God destroyed before them: and God spured by the spyrte of Phul kynge of Assiria. And the spyrte of Thiglath Pilneser kynge of Assiria, and carped them awaye: euen the Rubenites, the Gadites, and the halfe tribe of Manasse, & brought them vnto halah haboz, Hara: and to the riuer Golan, vnto this daye.

### ¶ The .vi. Chapter.

¶ The genealogie of the sonnes of Leui.



**L** The sonnes of Leui: Gerson, Cabath, & Merari. The sonnes of Cabath: Amram, Izahar, Hebrad and Eliel. The chyldren of Amram: Aaron, Moses & Miri. The sonnes also of Aaron, Nadab, Abihu, Eleazar: & Jehamar. Eleazar begat Phineches. Phineches begat Abisua. Abisua begat Boki. Boki begat Eli. Eli begat Zarahia. Zarahia begate Maraioth. Maraioth begate Amaria, & Amaria begate Abitob. Abitob begate Jador: and Jador begate Abimaaz. Abimaaz begate Azaria, and Azaria begate Johana. Johanan begate Azaria, whiche ministered in the temple that Salomon buyle in Ierusalem.

\* Azaria begate Amaria, Amaria begate Abitob. Abitob begate Jador, and Jador begate Salum. Salum begate Helbia, and Helbia begate Azaria. Azaria begate Sarata, and Sarata begate Jehozeredech. And Jehozeredech departed whē the Lozde carped awaye Juda and Ierusalem, by the hande of Nabuchodonozor.

\* The sonnes of Leui: Gerson, Cabath and Merari. And these be the names of the sonnes of Gerson: Libni, and Simbi. And the sonnes of Cabath were Amra, Izahar: Hebrad and Eliel. The sonnes of Merari: Phalti & Ousi, & these are the kynredes of Leui concerning their fathers.

The sonne of Gerson was Libni, whose son was Jathath, and his sonne Jemima, & his sonne Joah, and his sonne Jodo, & his sonne Jerah, & his sonne Jeathath. The sonnes of Cabath: Ammadab, and his sonne Mozah, and his sonne Afliz, and his sonne Eleana, and his sonne Ebiaph, and his sonne Afoz, and Cabath was his sonne: and Eliel his sonne, and Elia his sonne: and Saul was his sonne.

The sonnes of Eleana: Amasai: and Abi. I.ii. moth



moth & Elcana. The sonnes of Elcana, Iophai, whose sonne was Haheth, & hys sonne Eliah, and Jeroham hys sonne, and Elcana hys sonne, and Haniel the sonne of hym. And the sonnes of Haniel: the eldest Halmi and Abia.

The sonnes of Werari: Wabli, & hys sonne Libni, and hys sonne Simbi, & hys sonne Uza, and hys sonne Simba, and hys sonne Hagia, and hys sonne Aha.

And these be they whome Dauid set for to synge in the house of the Lorde, after the arke had rest. And they ministered before the dwelling place, and the tabernacle of witness with synnging, vntyl Salomon had buyt the house of the Lorde in Ierusalem. And then they waited on theyr offices, accordyng to the ordre of them. These are they that waited with theyr chyldren, of the sonnes of Cabath: Hemi a synnger, whych was the sonne of Joel, the sonne of Semuel, the sonne of Elcana, the sonne of Jeroham, the sonne of Eliel, the sonne of Choah, the sonne of zuph, & sonne of Elcana, the sonne of Wehath, the sonne of Amasai, the son of Elcana, the sonne of Joel, the sonne of Azaria, the sonne of zephania, the son of Chabath, the son of Ahy, the sonne of Ebiasaph, the sonne of Hoah, the sonne of Hahar, the son of Cabath, the sonne of Leui, the sonnes of Israel.

And his brother Alaph stode on hys ryght hande, and Alaph was the sonne of Barachia, the sonne of Dunba, the sonne of Michael, the sonne of Baasata, the sonne of Weichia, & sonne of Adam, the sonne of zarah, the sonne of Adia, the sonne of Ephan, the sonne of yma, the son of Simbi, the sonne of Jahath, the son of Serom, the sonne of Leui.

And their brethren the sonnes of Werari stode on the lefte hande: euen Ethan the sonne of Kisi the sonne of Abdi, the sonne of Waluch, the son of Hahabia, the sonne of Amaria, the sonne of Helkia, the sonne of Amzi, the sonne of Bani, & sonne of Samer, the sonne of Wabli, the sonne of Wusi, the sonne of Werari, the sonne of Leui.

They brethren also & Leuites were appoynted vnto al maner of seruyce of the Tabernacle of the house of God. But Iacobi and hys sonnes burnt incense vpon the altare of burnt offering, & on the altare of incense (& were appoynted) for all that was to do in the place most holy, and to make an attonement for the of Israel, accordyng to al the wordes & seruante of God had comaunded.

These are the sonnes of Aaron: Eleazar whose sonne was Phineches, and hys sonne Abisua, & hys sonne Boht whose sonne was Tizi: and hys sonne zephia: and the sonne of hym Weratoh, and hys sonne Amaria: and the son of hym Abitob, and zadoc hys sonne, & Abimaaz hys sonne.

And these are the dwelling places of them (thowout theyr townes and coostes) euen of the sonnes of Aaron thowout the kynrede of the Caathites, for so the lotte fell for them. And they gaue vnto them \* Hebzon in the lande of Iuda and the suburbes therof rounde aboute it. But the felde of the cyrie, and the villages pryncypall thereto, they gaue to Caleb the sonne

of Iephune. And to the sonnes of Iacobi they gaue the cities of refuge: euen Hebzon in Libna, with theyr suburbes, Jathie and Esthemoa, with theyr suburbes: And Hilen with her suburbes, and Wabie with her suburbes: Alan and her suburbes, Bethlames and her suburbes. And oute of the trybe of Ben Jamin, Geba and her suburbes, Almeth and her suburbes, Anathoth and her suburbes, all theyr cyries thowout theyr kynredes were thytene.

And vnto the sonnes of Cabath the remnant of the kynne of the trybe, were cyries giuen out of the halfe trybe of Manasse by lotte: euen ten cyries. And the sonnes of Serom thowout theyr kynredes, had out of the trybe of Iachar, out of the tribe of Aser & out of the tribe of Repehall: & out of the trybe of Manasse in Galilee, thytene cyries. And vnto the sonnes of Werari were giuen by lot thowout theyr kynredes out of the trybe of Ruben, & out of the trybe of Gad, & out of the trybe of Zabulon, twelue cyries.

And the chyldren of Israel gaue the Leuites cyries with theyr suburbes, & that by lot, out of the trybe of the chyldren of Iuda, and out of the trybe of the chyldren of Simeon, and out of the trybe of the chyldren of Ben Jamin, these cities whych they called by theyr names.

And they that were of the kynredes of the sonnes of Cabath, had cities and theyr coostes out of the trybe of Ephraim. \* And they gaue vnto them cities of refuge: Sichem in mount Ephraim and her suburbes, Gaser & her suburbes, Jorameam and her suburbes, Bethboz and her suburbes, Alalon and her suburbes, Seth Rimmon and her suburbes. And out of the halfe trybe of Manasse, Iner and her suburbes, and Bileam and her suburbes for the kynred of the remnant of the sonnes of Cabath.

And vnto the sonnes of Serom were giuen out of the kynred of the halfe trybe of Manasse Solon in Salan, and her suburbes, and Aschoroth and her suburbes. Out of the trybe of Iachar, Herdes and her suburbes, Wabzath and her suburbes, Ramoth also & her suburbes, Anem and her suburbes. And out of Aser, Wafal and her suburbes, Abdon and her suburbes, Hukoh and her suburbes, Rehob & her suburbes. Oute of the tribe of Repehall, Herdes in Galilee and her suburbes, Hammon and her suburbes, Hiriachiam and her suburbes.

And vnto the rest of the chyldren of Werari were giuen out of the trybe of Zabulon, Rimmon and her suburbes, Chaboz and her suburbes. And on the other syde Iordan by Jericho, euen, on the east syde of Iordai, were giuen them oute of the trybe of Ruben: Bezer in the wyldernes with her suburbes: Jabbad with her suburbes, Heremoth with her suburbes, Wehath with her suburbes. Out of the trybe of Gad, Ramoth in Gilead with her suburbes, Wabanaim with her suburbes, Helebon with her suburbes, and Jezer with her suburbes.

### ¶ The vii. Chapter.

¶ The genealogie of Iachar, Ben Jamin, Repehall, Manasse, Ephraim, and Aser.

**T**he sonnes of Nachar, Thola, Uziel, Jafub, Simeas, four. And the sonnes of Thola: Uziel, Rephaila, Jeriel, Jamai, Jeban, and Schimuel, which were herdes in the householdes of they fathers of Thola, men of myght in they kyneeddes, whose nombre was in the dayes of Dauid, two and twenty thousand, and syxe hundred. The sonnes of Uziel: Izrahia. The sonnes of Izrahia, Michael, Abadia, Joel and Jellah, syxe men all captaynes. And wyth them in they generacions after the householdes of they fathers were syxe and thyrty thousand souldyers and valyaunt men of warre: for they had many wyues and sonnes. And their byeth amonge all the kyneeddes of Nachar were valyaunt men of warre, reckened in all foure scoze and seven thousande.

**T**he sonnes of Ben Jamin: Bela, Becher, and Jediel: thre. The sonnes of Bela: Ezbon, Uziel, Jerimoth and Iri, syxe herdes of householdes of they fathers, men of myght, and were rekened by genealogies. xxii. thousand and thyrtye and foure.

**T**he sonnes of Becher: semia, Joas, Eliezer, Elonai, Omri Jerimoth, Abia, Anathoth, & Alama. And all these are the chyldren of Becher, and the nombre of them after they genealogie & generacions, and captaynes of the householdes of they fathers, men of myght, twenty thousande and two hundred. The sonnes of Jediel: Bilhan. The sonnes of Bilhan: Jeus, Ben Jamin, Ehub, and Canaana, zerha, Charles, & Abilabar. All these are the sonnes of Jediel, auncient herdes & men of warre. xvii. M. and two hundred that went out harnessed to battayle. And Suppin and Hupim were the chyldren of Je. And the husites were the chyldren of Aber.

**T**he sonnes of Rephaila: Jaziel, Suni, Jerer and Salam. The chyldren of Spilha. The sonnes of Manasse: Azriel whome (hys wyfe) bare vnto him: but Ramiah his concubyne bare Nachir the father of Gilead. And Nachir toke wyues for: Hupim and Supim. And the name of his sister was Maaca. And yname of an other sonne was zelaphabad. And zelaphabad had doughters. And Maacha the wyfe of Nachir bare a sone, and called his name Dether, and the name of hys brother was zerz: and hys sonnes were Ellam and Rehen.

**T**he sonnes of Ulla, Beda: These are sonnes of Gilead sonne of Nachir, sonne of Manasse. And his sister Holecath bare Jethud: Abieser and Gabelah. And sonnes of Semida were Abiam, Sechem, Likhi and Aniam.

**T**he sonnes of Ephraim: Huthalah: whose sonne was Bered: and Thahath his sonne: and his sonne Eladah: & Thahath his sonne, & Sabad hys sonne: & Huthalah his sonne: and Efer and Elead. And the men of Gath were bozne in that lande, sike them, because that they were come downe to take awaye they cattell. And Ephraim they father mourned many a daye, & hys byethen came to comfort hym.

And when he went in into his wyfe the cōcy

ued, & bare hym a sonne: and he called the name of it, Beria, because it went euill with his household. And his doughter was Seera, whiche buyt Berthoz the nether, & also the upper, and Azan Seera. And Raphah was his son: whose sonne was Beceph, and Thelah, whose sonne was Thaham: and hys sonne Laban: and hys sonne Amihud, and hys sonne Ellam, and hys sonne Nun, and hys sonne Jehosua.

**T**hey posselions and habitation was in Bethel, & the townes that longed therto, and vnto the east of Aazim, & on the west syde of Gazer wyth the townes therof, Sechem & the townes therof, Abata & the townes therof, & also by borders of the chyld of Manasse, Bethlean & her townes, Thaanach & her townes, Migiddo & her townes, & Doz & her townes. In those dwelt the chyld of Joseph the sonne of Israel.

**T**he sonnes of Aler, Imma, Jesua, Ihuai, and Beria, & Seerah they sister. The sonnes of Beria, Jeber, and Delchiel, which is the father of Birlath. And Hephher begat Jephlet: Somer hotham, & Hua was they sister. The sonnes of Japhlet, Dalaph, Bimbal & Anah. These are the chyldren of Japhlet. The sonnes of Semer, Abi, Robga, Ichub & Ira. And sonnes of hys brother: Helemzophah, Imma, Seles & Amal. The sonnes of Jophah, Suah, Harnepher, Suah, Beri, Ilea, Bezer: Ad, Sama, Silla, Jetha and Seera. The sonnes of Jerber, Jephune, Bisha & Iro. The sonnes of Sela, Hared, Daniel, and Rezia. All these were the chyldren of Aler, and herdes of they fathers houses, noble men: and myghty deed captaynes. The nombre thozowout the genealogie of them that were apt to the warre and batayle was. xxvi. thousande men.

**Chapter.**

**The sonnes of Ben Jamin.**

**B**en Jamin begate Bela hys eldest sonne, Abiel the seconde: and Abathath the thyrde: Roah the fourth: and Raybeh the fyfth. And the sonnes of Bela were Aber, Sera, Abihud, Abisua, Raaman and Aboba, Sera, Sephuphan, and Huran: And these are the sonnes of Ehub: and these are auncient herdes among the inhabytters of Seba: & they carped them to Manabath, Raaman, Abia and Sera, whiche Sera carped them awaye: and begat Uza and Abihud. And he begat Sabaraim in the field of Moab, after he had sent them away. Hanim also & Saarah were his wyues. And he begat of Hodes hys wyfe, Jobab and zibe, Wela, and Walcham, Jeuz and Sachia & Miema. These were his sonnes and auncient fathers.

**A**nd of husim he begat Abitob and Elpaal. The sonnes of Elpaal were Eber, Hisham & Samed whiche buyt Ono, Lod, & the townes therof: Berin & Sema were auncient fathers among the inhabytters of Israel: & they dyane away the inhabytters of Geth. And Iio Salac and Seimoth, Sebadia, Ired, and Aber: Michael & Ilpa, and Joda: sonnes of Beria: zebadia, Wefullam: Bezechi, & Jeber, Almerai also and Jellah: & Jobab the sonnes of Elpaal.

J.iii. Jadin



**C** Jahim and ichi and Sahad, Elimei, Althai, and Eliei, Abia and Beraja, & amongst the sonnes of Simi, Ispan, Obai and Elai, Abdon, and ichi and Hanai, Hanania, Elcan & Anchothia, Jephria and Phenuel the sonnes of Safac. And Samicrai, Geharia & Achaliah, Jerriah Elia and ichi sonnes of Jerohi. These were ancient fathers & captaynes in theyr kynreds, and these dwelte in Jerusalem. And at Gibeon, dwelt Abi Gibed, whose wyfe was called Waachab. And his eldest sonne was Jadd: thajur, Cis, Baal and Rabab, Gedoz, Abio and Jacher. And Whioth begate Samra: And these also dwelt with theyr brethren in Jerusalem ouer agaynst them. Her begat Cis, and \* Cis begate Saul, & Saul begat Jehonathan, Malchilua, Abinadab & Elbaal. And son of Jehonathan was Veribbaal, and Veribbaal begat Micah. And the sonnes of Micah were Pitho, Elech, Tharra and Abay. And Abay begat Jehoiada. And Jehoiada begat Jemeth, Jimaueh, and Jimeri: Jimeri begat Moza. Moza begate Sinea, whose sonne was Rappa, and his sonne was Elafa, and his sonne Jyel. And Jyel had syre sonnes, whose names are these: Elricam, Bochari, Jimacl, Scaria, Obadia and Hanan. All these were the sonnes of Jyel. And the sonnes of Elehe his brother were: Ullam his eldest, Jehu the seconde, and Eliphelet the thyrde. And the sonnes of Ullam were myghty men, and stronge archers and bowmen, and had manye sonnes and sonnes sonnes, an hundred and syfetye. All these are the sonnes of Ben Jamin.

### ¶ The .ix. Chapter.

Of the priestes, Leuites, and of theyr offices.



**A**nd so all Israel nobyd by kynredes, behold, they are written in the booke of synnges of Israel & of Judas: were caried a way to Babilo, for their transgressio. Euen the old inhabitours & dwelt in theyr owne possessions & cities, & Israelites, & priestes, Leuites, & brethren: And in Jerusale dwelt of schilde of Juda, of schilde of Ben Jamin, & of schilde of Ephraim and Manasse. Elthai the sonne of Amihud, the sonne of Omri, the sonne of Jmri, the sonne of Semi: & of children of Pharez, the sonne of Juda. And of Siloni, Asia the eldeste, & his sonnes. And of the sonnes of Zerab, Jehuel, and theyr brethren syre hundred and nyntye.

**B** And of the sonnes of Ben Jamin, Salu, the son of Uelliam, the sonne of Jhodania, the son of Senna and Jibnia the sonne of Jeroham. And Elam the sonne of Tizi, the sonne of Michi: And Uellia son of Sepharbia, the sonne of Rehuel, the sonne of Jibnia. And theyr brethren accordyng to theyr kynreds nyne hundred, syfetye and syre. All these were principall men and ancient in the householdes of theyr fathers.

**C** And of the priestes: Jedai, Jehoiarib, and Jachia, Jaria the sonne of helia: the sonne of Uellia, the son of Jador, the son of Waratoth the son of Abitob the chiefe in house of God. And Abiahu the sonne of Jeroham the sonne of Phasur, the sonne of Uelchia. And Waali

thoden of Abi, the sonne of Jerab, the sonne of Uelliam, the sonne of Uellimith, the son of Jmmy. And their brethren which were heeded of synnges householdes of theyr fathers a thousand, euen hundred and thre score actyue men, for the worthe of the seruice of the house of God.

And of the Leuites, Demria the sonne of Naub, the sonne of Africam, the son of Halabata, of sonnes of Merari. And Saabaker and Heres and Salal. And Warbania the sonne of Warab the sonne of ichi, the sonne of Asaph. And Obedia the sonne of Demaia, the sonne of Salal, the sonne of Jbuthi. And Serchia the sonne of Ala, the sonne of Elcana that dwelt in the byllages of the Arthopaites.

\* The porters were Salu, Achub, Talmo, Abimon, and theyr brother, Salum was the chiefe. For they watched bythero, eue unto the hynges gate eastwarde, thowout the tentes of the child of Leui. And Salu the son of Corah the son of Abiasaph the sonne of Corah, and his brethren the Cozathites (of the house of their father) had theyr busynesse & office to kepe the portes of the tabernacle, and theyr fathers the host of the Lord, kept the enterpyng. And Pheneben the son of Eleazar was theyr foregyde, & the Lord was with him. And zacharia the sonne of Uelelema kept the watche before the doore of the tabernacle of wisnesse. All these were chosen men to kepe the threholdes, euen two hundred and twelue, and thowout al the genealogye were they nombred in theyr byllages. And them dyd David & Samuel the sear institute, because of theyr fidelite. So they & theyr children had the ouersyght of the gates of the house of the Loide, euen of the tabernacle to keper the.

\* In foure quarters dyd they kepe the watche toward the east, west, north & south. And theyr brethren remayned in the country, and came after seven dayes from tyme to tyme with them. For the Leuites (which had the ouersyght of synnges and treasures of house of God) were vnder the custodie of foure notable porters, and they laye rounde aboute the house of God: because the keeping ther of pertayned to them, and they had the keyes to ope euery moynyng. And certayne of them had the rule of the mynistryng vessels, and brought them in and out by tale. Some of them were appoynted to ouerle synnges and al the ornamentes of the sanctuarie and of the house, wyne, oyle, skalesence, and sweete odours. And certayne of the sonnes of the priestes made oynmentes of sweete odours.

And Warthia one of the Leuites which was eldest son of Salum: the Cozathite, had the ouersyght of the synnges & were made in the syngyng. And other of theyr brethren the sonne of Cabah had the ouersyght of the wyrd which they prepared euery labboth. These are the synnges, euen ancient fathers of the Leuites, which dwelte in separate chambres, & were fre: for they had to do (in the tyle) both day and nyght. These were ancient fathers of the Leuites in theyr generacions: & dwelt at Jerusale.

And Gibeon dwelt at Abi Gibeon, and Jehiel

Saul, whose wyfe was called Michal his eldest sonne was Abdon, then Jir, Cis, Baal, Aker, & Rabab, Sedoz, Abio, zacharia & Micholoth. And Micholoth begat Simra. And they also dwelt in their brethren at Jerusalem: euen hard by the. And Aker begat Cis, & Cis begat Saul. And Saul begat Jehonathan, Malchisua, Abinadab and Elmaal. And the sonne of Jehonathan was Meribbaal. And Meribbaal begate Michal, & the sonnes of Michal were Pitho, Melech and Thabzea. And Abia begate Jasia: Jasia begat Almaneth, Almaneth simel: simel begat Hoza: Hoza begate Sinea, whose sonne was Rephaim, & his sonne was Elasa, and his sonne Aziel. And Aziel had fyve sonnes, whose names are these: Jzricam, Sochyu, Jlmuel, Dearia, Obadia & Hanan: These are the sonnes of Aziel.

The .x. Chapter.

The battayle of Saul agaynst the philistines, in which he dyed and his sonnes also.



**A**nd the philistines fought agaynst Israel. \* And the me of Israel fled before the philistines, and were ouertaken & wounded in mounte Gilboa. And the philistines folowed, and were scarce after Saul & his sonnes, and the philistines smote Jehonathan, & Abinadab, and Malchisua the sonnes of Saul: And the battayle was lost agaynst Saul, and the archers founde hym, and he was wounded of shoters. Then sayd Saul to his weaponbearer drawe thy swerde, and thrust me thorow therewith, that these vncircumcised come not and do me shame, but his weaponbearer wolde not, for he feared exceedingly. So Saul caught a swerd & fel vpon it. And when his harnessebearer sawe Saul was deed, he fell on a swerde also, & dyed.

And thus Saul and his thre sonnes, and all they of his house dyed together. And when all the men of Israel that were in the valley, sawe how they fled, & that Saul and his sonnes were deed, they forsoke theyr cyries, and ran awaye, and the philistines came, and dwelt in them.

\* And it fortuned, that on the morowe when the philistines came (to strep the deed bodies) they founde Saul and his sonnes ouerthrowen in mounte Gilboa. And when they had strepte hym, they toke his heed and his harnesse, & sent them into the lande of the philistines round aboute to shewe them vnto theyr ydols, & to the people. And they put his harnesse in the house of their God, & set vp his heed in the temple of Dagō.

And when all they of Iabes in Gilead hearde all that the philistines had done to Saul, they

arose (all the strongest of them) and set a waye for body of Saul, and the bodies of his sonnes, and broughte the to Iabes, and buried the bones of the vnder an oke in Iabes: & fasted seuen dayes.

So Dauid dyed for his trespass, that he trespass agaynst the Lorde, in that he kepte not the worde of the Lorde, and in that he soughte, and asked counsaile of a woman that wrought with a spyrite, and asked not of the Lorde. And therfore he lue hym, and turned the kyngdome vnto Dauid the sonne of Ilat.

The .xi. Chapter.

After the death of Saul is Dauid anointed in Hebron. The philistines rebel agaynst Dauid, from whiche he rescued the citie of Gyon. His men are nombred.

**A**fter all Israel gathered them selues to Dauid vnto Hebron, & saying: behold we be thy bones and thy fleshe. And moreover, in tyme past, euen when Saul was kyng I leddest Israel out & in: And thy Lorde thy God sayde vnto the: thou shalt rule my people Israel, and thou shalt be captayne ouer my people Israel. Therfore came all the elders of Israel to the kyng to Hebron, and Dauid made a couenaunt with them in Hebron before the Lorde. And they annointed Dauid kyng ouer Israel, & accordyng to the worde of Lorde by the hande of Samucl.

And Dauid and all Israel wente to Jerusalem, which is Jebus: where as were the Jebusites, the inhabitours of the lande. And the inhabitours of Jebus sayde to Dauid: thou comest not here. Answereth he, Dauid wanne the castell of Gyon, which is called the cytie of Dauid. And \* Dauid sayde: whosoener smyteth the Jebusites fyre, shall be the principall captayne, and a lord. So Ioab the sonne of Zeruia went fyre vp, and was made chiefe captayne. And Dauid dwelte in the castell of Gyon, and therfore they called it the citie of Dauid. And he buyt the cytie on euery syde, euen from Willo round about. And Ioab repayred the rest of the cytie. And Dauid prospered, and waxed greate. And the Lorde of hostes was with hym.

\* These are the principal men of power who Dauid had, and he claue to hym in his kyngdom with all Israel, to make hym kyng: accordyng to the worde of the Lorde vnto Israel. And this is the nombre of the myghty men whome Dauid had: Josobeam the sonne of Nachmoni, & chiefe amonge threty: he lyfte vp his speare agaynst the hundred, and wounded them at one tyme.

After him was Eleazar his vncles son an E-hothite, which was one of the myghtyest. He was w Dauid at Pasdamin, & there the philistines were gathered together to battayle. And there was there a parcel of ground full of barly, & people fled before the philistines. And they (as aforesayd) strept forth into the myddes of the felde, and saved it from burninge, and slue the philistines. And the Lord gave a great victorie.

And the thre of the threty chiefe captaynes went to a roche to Dauid, into the cane Abullā. And the hooste of the philistines abode in the valley of Rephaim. And when Dauid was in the holde, the philistines warthe was at Beth-lehem.



lehem the same tyme. And David longed and  
 14. **Capde.** \* **Ch.** that one mighte gettome hurle of  
 the water of the well that is at the gate of Beth  
 lehem. And the thre brake thropes the doore of  
 the Philistines, and bare water oute of the well  
 that was by the gate of Bethlehem, and toke it  
 and brought it to David. And he refused it,  
 and wolde not drynke of it, but rather offered it to  
 the Lord, and sayde: my God forbyd it me, that  
 I shoulde do this thyng. Shall I drynke the  
 blood of these men, that have put theyr lyues  
 in jeopardy? (For wyth the jeopardy of theyr  
 lyues they brought it.) Therfore he wolde not  
 drynke it, and this dyd these thre myghtyest.

**E** And Abisai the brother of Joab, he also was  
 captayne amonge thre: for he lyft up his speare  
 agaynst iii. C. and wounded them, & had a name  
 amonge thre. Pea, amonge thre he was moze ho  
 nourable than two, for he was thre captayne.  
 Howbeit he attayned not vnto the thre.

**E** Banaia the sonne of Jehoiada (the sonne of  
 a very strong man) dyd greater actes then Cab  
 ziel: for he slue two lyons of Moab, and wente  
 downe, and slue a lyon in a ppe in tyme of snow.  
 And he slue an Egyptian, whose stature was  
 euen fyue cubytes longe, and in the Egyptians  
 hande was a speare lyke a wevers beame. And  
 the other went downe to hym with a waister, &  
 plucked the speare out of the Egyptians hande,  
 and slue hym with his owne speare. Such thin  
 ges dyd Banaia the sonne of Jehoiada, and had  
 the name amonge the thre myghtyest, and was  
 honourable amonge thre, but attayned not  
 vnto the fyfte thre. And David made hym of  
 his counsaile.

**E** The other men of armes were these: Asahel  
 the brother of Joab, Elhanan his uncles sonne  
 of Bethlehem. Sammoth the Harodite: Belez  
 the Pelonite: Ira the sonnes of Jechi the Che  
 bonite: Abieser the Anathothite: Silvacai the  
 Harite: Hui the Thote: Abaharai the Aethio  
 piane: Heled the son of Baana the Aethio  
 piane, Jehai the son of Ribai of Gibeon that per  
 taineth to the chyld of Ben Jamin. Benaia the  
 Epherathite: Hurai of the spuers of Gaas: A  
 buiel the Aethio: Azmabeth the Baharumite  
 Elhabai the Naalbonite. The sonnes of Hazei  
 the Gersonite: Jehonathan the sonne of Hage  
 an Harite: Abiam the son of Sagar the Harite  
 Eliphal the sonne of Ai: Hepher the Wechera  
 thite: Abia the Pelonite: Hezer the Carmelite  
 Sauri the sonne of Eshai: Joel the brother of  
 Raathan: Dibbar the sonne of Huri: Jelegam  
 the Ammonite: Abaharai a Berothite, the bea  
 rer of the harness of Joab, the sonne of Jerua:  
 Ira the Jetherite: and Sared a Gethite, Azia  
 the Jetherite: and Zabab the sonne of Abia, Ad  
 na the sonne of Siza a Rubenite, a captayne of  
 the Rubenites, and thre wyth hym. Hanan  
 the sonne of Maacha, and Jolaphat a Githa  
 nite: Azia an Aethiopianite, Sama and Jediel  
 the sonnes of Hothan an Arochite: Jediel the son  
 of simri, and Joda his brother an Hathizite: E  
 liel a Gahanite: Jeribai and Josai the sonnes  
 of Elnaam, and Jithma a Moabite. Eliel and

and Jethai a Githaite.

### The xii. Chapter.

What they were that went with David  
 when he fled from Saul.

**E** These are they that came to David  
 to shilleg, whyle he yet kepte hym  
 selfe close, because of Saul the son  
 of Cis: and they were very stronge  
 helpers in battayl: They were we  
 poned wyth bowes, and coule hurle stones w  
 the ryght hande and with the left: and shot a  
 rowes out of a bowe, and were of Sauls bie  
 thren, euen of Ben Jamin. The chiefe were A  
 bieser and Joas the sonnes of Simaa a Gibe  
 onite: and Jeziel and Belet the sonnes of Asa  
 neth: Seracha and Jehu of Anathoth. And Si  
 maa a Gibeonite a myghty man amonge thre  
 tyte, and moze then the thre tyte. Jeremia, Je  
 haziel, Johanan and Jolabad of Gedai, Eleu  
 sai, Jerimoth, Scalia, Semaria, and Sepha  
 tia the Haraphites, Elcana, Jesia, Azrael, Jo  
 ezer, Jolebeam, Hahozim, Joela and Jabadiah,  
 the sonnes of Jeroam of Gedai.

And of the Gadites there separated them sel  
 ues, some vnto David into the holde of the wyl  
 dernesse, men of myght, and men apt for warre  
 and that coule handle wynde and speare, whose  
 faces were lyke the faces of lyons, & they were  
 as swyfte as the roes in the mountaynes: Ezer  
 the fyrst, Obadia the second, and Eliah the thir  
 d, Asmana the fourthe, Jeremia the fyfth, A  
 thai the syxth, Eliel the seventh, Johanan the  
 eyght, Elisabath the nynt, Jeremia the tenth,  
 Wacheani the eleuent. These were the sonnes  
 of Gad, & were captaynes ouer the men of war,  
 the small pursued an hundred, and the greates  
 a thousande. These are they that went ouer Jo  
 dan in the first moneth when he had fylled ouer  
 all his bankes. And they put to flyght all them  
 of the valley, both towarde the east and weste.

And there came of the chyld of Ben Jamin,  
 and Juda to the holde vnto David. And David  
 went out to mete them, and answered and sayd  
 vnto them: Wyse be come peaceably vnto me, to  
 helpe me, myne heart shal be knyt vnto you. But  
 and yf you come to betray me to myne aduersa  
 ries (for there is no wickednesse in myne han  
 des) the God of our fathers loke thereon, and re  
 buke it. And the spyrite came vpon Amasai,  
 whiche was the chiefe amonge thre, and he  
 sayd: thyne are we David, and on thy syde thou  
 sonne of Isai. \* Peace, peace be vnto the, and  
 peace be vnto thyne helpers, for thy God is thy  
 helpe. Then David receyued them, and made  
 them heedes of companies of the men of warre.

And there fell some of Manasse to David,  
 when he came to the Philistines agaynst Saul  
 to battayl, & but they helped them not. For the  
 lordes of the Philistines toke aduersment, and  
 sent hym a waie agayne, saying: he wyll fall to  
 his master Saul to the jeopardy of our heedes.  
 As he went to shilleg, there fell to hym of Ma  
 nasse: Adna, Jolabad, Jediel, Michael, Jola  
 bad, Elu and Jithai, heedes of the thousandes  
 that

that were of Manasse. And they holpe David against the routs. For they were all myghty men of warre, and captaynes in the hoste. For at that tyme there came one or other to David day by day to helpe him: vntyl it was a great host, lyke the hoste of God.

And this is the numbze of the chiefe captaynes that were prepared to battayle, and came to David to Hebron to tourne the kingdome of Saul to hym, accordyng to the word of the Lorde.

The chyldren of Juda that bare shilde and speare were syxe thousande and eght hundred readye prepared to the warre. Of the chyldren of Simeon men of myght to warre, seuen thousande and one hundred. Of the chyldren of Leui foure thousande and syxe hundred. And Jehosada was the chefe of them of Aaron: and wryth hym thre thousande and seuen hundred. And Jakob a yonge man stronge and valpant, and of hys fathers housholde. xxi. capitaynes. And of the chyldren of Ben Jamin the brythre of Saul thre thousande. And a great parte of them (byd vnto that tyme) folowe the house of Saul.

And the chyldren of Ephraim: xx. thousande and eght hundred myghty men of warre, and famous men in the housholde of theyr fathers.

And of the halfe tribbe of Manasse. xviij. thousande, which were appoynted by name to come and make David kyng. And of the chyldren of Issachar whiche were men that had vnderstandyng in the ryght tyme, to knowe what Israel ought to do. The herdes of them were two hundred, and all theyr brythren were at theyr wyll. And of Zabulon that went out to battayle, and proceded forth to the war: wryth all maner instrumentes of warre, fyfthe thousande that were prepared to the war wryth out any doublenesse of herte. And of Reubeha a thousande captaynes, and wryth them wryth and speare. xxxvii. thousande. And of Dan prepared to battayle. xxviii. thousande and syxe hundred. And of Aser that went out to warre and kepte the fore fronte of the battayle, fourthe thousande. And of the other syde of Jordan of the Rubenytes and Gaddeytes, and of the halfe tribbe of Manasse wryth all maner of instrumentes of war, a hundred and twenty thousande.

All these were men of warre, heppuge the fore fronte of battayle wryth perfect herte, & came to Hebron to make David kyng ouer all Israel. And all y rest of Israel was of one accord, to make David kyng. And there they were w David. iij. dayes eating & drynkynge, for theyr brythre had prepared for the. Moreouer they were wryth the vntyl Isaac, Zabulon and Reubeha brought bread on asses, camels, mules, & oxen and meat, flour, fyngers, reysynges, wyne and oyle, ote & shepe abundantly. For ther was ioy in Israel.

#### ¶ The. xliiij. Chapter.

The arche is brought agayne from Kirjath Jearim to Jerusalem. Uza (whiche was called Uza) dyed.



And David counsayled with the captaynes of thousandes and hundredes, and wryth all the lordes, and sayd vnto all the congregation of Israel: If

it seme you good, and to be of f Lyke oure God we will take and sende vnto oure brythren, that are left in all the lande of Israel: and wryth them also, to the pperites and Leuytes whiche are in theyr cyties and suburbs, to gather them togyther vnto vs. And we will bypunge agayne the arche of the Lorde to vs, for we regarded it not in the dayes of Saul. And all the congregation was content that he shoulde do so, for the thing seemed good in the eyes of all the people.

So David gathered all Israel togyther fro Sidon in Egypt, vnto the entreyng of Hemath, to bypunge the arche of the Lorde from Kirjath Jearim. And David went by and all Israel to an hye place towardes Kirjath Jearim, that was in Juda, to set thence the arche of the Lorde God that dwelleth betwene the cherubes wher his name is called on. And they carped the arche of God in a newe carte out of the house of Abinadab. And Uza and his brother gubbed y cart. And David and all Israel played before y arche of God w all theyr myght, wryth synnyng and harpes, psalteryes, and tymbrels and trompettes. And when they came vnto the chesibynge floore of Chidon, Uza put forth his had to hold the arche, for the oxen (whiche were synnyng) stabled. And the Lorde was wryth wryth Uza, & smote hym, because he put his hande to the arche. And there he dyed before God. And David was out of quyet, because the Lorde had rent a rente in Uza, and he called the name of that place the chesynge of Uza vnto this daye. And David was afrayed of God that daye, sayng: howe shal I bypunge the arche of God home to me? And so David brought not the arche home to hym to the cytye of David: but carped it into the house of Obed Edom a Gethite. And the arche of God remained wryth Obed Edom, euen in hys house thre monethes. And the Lorde blessed the house of Obed Edom, and all that he had.

#### ¶ The. xliiij. Chapter.

Uziam smote wood and workmen to David, whiche were the best vntaynes of the Philistines.

Uziam the kyng of Tyre sent messengers to David, and tymbze of Cedre reses, wryth masons and carpenters to buyde hym an house. And David perceyued that the Lorde had confirmed hym kyng vpon Israel, and that his kyngdom was lye vpon hye, because of his people Israel. And David toke yet mo wyues at Jerusalem, and begat mo sonnes and daughters. These are the names of his chyldren whiche were borne vnto him at Jerusalem: Samma, Sobab, Rath, and Salomon: Jibhar, Elisua & Eliphalet, Hoga, Repheg & Japhia, Elisama, Biliada, and Eliphalet. And when the Philistines heard that David was annoynted kyng vpon Israel: all the Philistines went vnto seeke David. And David herde of it, and went out agaynst them. And the Philistines came in, and prauced in vnto the vale of Rephaim. And David asked counsaile at God, sayng: Shall I go agaynst the Philistines, and wryth thou deliuer them in to myne hande? And the Lorde sayd vnto hym: I. y. go by



go up, for I will deliver them into thine hand. And to they came up to Baal Perazim and David smote them there. And David sayde: God hath deuyded myne enemies with myne hand, as a man would deuyde water. And therefore they called the name of that place: Baal Perazim. And when they had left they goddes there David gaue a commaundement, and they were burned with fyre.

**D** And the Philistines came together agayne, & rushed into the valleye. And David alked agayne at God. And God sayd to hym: go not up after them, but turne away fro them, that thou mayest come vpon them ouer agaynst the pectrees. And when thou hearest a sounde, goe in the toppes of the pectrees, then go out to bat taye: for God is gone forth befoze the, to smite the host of the Philistines. David therefore dyd as God commaunded hym: and they smote the host of the Philistines from Gibeon to Gazer. And the fame of David went out into all landes and the Lozde made all nacions feare hym.

### The .xv. Chapter.

*The Levites bring the ark agayne. David buildeth the temple. He is despised of his wife Achisai.*

**A** And David made him houses in the cite of David, & prepared a place for the arke of God, & pitched for it a tent. Then David sayd: the arke of god ought not to be caried, but of the Levites: for they hath the Lozde chosen, to beare the arke of the Lozde, and to minister vnto hym for euer. And David gathered all Israel together to Jerusalem to fetch the arke of the Lozde vnto his place whiche he had ordeyned for it.

And David brought together the chyldren of Aaron and the Levites. Of the sonnes of Caath was Uziel the chyefe, and of his brethren there were an hundred and twenty. Of the chyldren of Merari, Asai the chyefe, and of his brethren two hundred and twenty. Of the sonnes of Gerson, Joel the chyefe: and of his brethren an hundred and thyrty. Of the chyldren of Elisaphan, Semai the chyefe: and of his brethren two hundred. Of the sonnes of Hebion, Eliel the chyefe, and of his brethren lxxx. Of the sonnes of Uziel: Aminadab the chyefe: and of his brethren an hundred and twelue.

And David called Zadock and Abiathar the pyles and the Levites, Uziel, Asai, Joel, Semai, Eliel, and Aminadab: and sayde vnto they that are the principal fathers of the Levites: that ye be holie with youre brethren, that ye maye bring in the arke of the Lozde God of Israel, vnto the place that I have prepared for it. For because ye were not there at the first, the Lozde our God made a rent amonge vs, for that we sought hym not, as the fashion ought to be. So the pyles & the Levites sanctified them selves to set the arke of the Lozde God of Israel. And the chyldren of the Levites bare the arke of God vpon their shoulders w<sup>th</sup> staves theron, as Moses commaunded: accordyng to the worde of the Lozde.

**E** And David spake to the cheefe heades of the

Levites: that they shoulde appoynt certayne of they brethren to synge with instrumentes of musyke, psalteries, harpes and cymbales: that they myght make a sounde, and to synge on the lyth to pynesse: And the Levites appoynted heman the sonne of Joel: and (of his brethren) Asaph the sonne of Serachia: and of the sonnes of Merari and of they brethren: Erhan & sonne of Chusaiah. And with them they brethren of the seconde degree: zachariahu, Ben Jaaziel, Semiramoth, Jediel, Anni, Eliab, Benaiahu, Masias, Matthaihu, Eliphalehu, Wythiahu, Obed, Edom, and Isaiel porters. So heman Asaph and Erhan the lyngers made a sounde w<sup>th</sup> cymbales of brass: And zachariahu, Jediel, Semiramoth, Jediel, Anni, Eliab, Masias, & Benaiahu played with psalteries on an Alamoth. Matthaihu, Eliphalehu, Wythiahu, Obed Edom, Jediel and Isaiiah, played vpon harpes an eyght above with courage. And Chenaniahu the chefe of the Levites, was master of the song, for he taughte other to synge, because he was a man of vnderstandynge.

Berechia and Elhana kepte the doze of the arke. And Merarihu, Jehosaphat, Serachiel, Amasai, zachariahu, Benaiahu, and Elizer, the pyles dyd blowe with trompettes befoze the arke of God. And Obed Edom and Isai, were the keepers of the doze of the arke.

\* And David and the elders of Israel and the capytaynes ouer thousandes, went to set the arke of the appoyntment of the Lozde out of the house of Obed Edom with gladnesse. And when god helped the Levites that bare the arke of the appoyntment of the Lozde, they offered seven oxen and seven ramminges. And David had on hym a linnen garment, lyke as had also all the Levites that bare the arke, and so had the syngers & Chenania the ruler of the song with the syngers. And David had vpon hym an Ephod of linnen. And all they of Israel brought the arke of the Lozdes couenant with shouting and blowing of the shawme and trompettes making a noyse with cymbales, psalteries and harpes.

And as the arke of the appoyntment of the Lozde came into the cite of David, Michol the daughter of Saul looke oute at a wyndowe sawe synge David dauncyng and playng, & she despyed hym in her herte.

### The .xvi. Chapter.

*David ordereth Asaph and his brethren to minister befoze the Lozde. He hym selfe playeth the lyth God of Israel.*

**S** Other brought in the arke of God, & set it in the myddes of the tente, that David pitched for it, and they offered burnt sacrificies and peace offeringes befoze God. And when David hadde made an ende of offryng the burnt offrynges and peace-offrynges, he blessed the people in the name of the Lozde. And he deale to all Israel (both man and woman) a craknel of bread, & a good pyere of fleshe, and a flack of wyne.

And he appoynted certayn of the Levites to minister befoze the Lozde, and to repeate and to thanke and prayse the Lozde God of Israel.

And

And Asaph was the chefe, and nexte to hym Zacharia, Jehiel, Semiramoth, Jehiel, Matthan, Eliab, Benai, \* Obed EDOM, and Jehiel to the psalteries and harpes. But Asaph made a sound with cymbales. Banaian and Jadaziel preestes, blew with trompettes continually before the arke of the couenaunt of God.



And that same tyme David byd appoynte the hym to thanke the Lord by Asaph and his brethren. \* O gyue thanks vnto the Lord, call vnto his name, make his actes knowen among people. Synge vnto hym, and playe vnto hym: talke of all his wondrous dedes. Retopse in his holy name: let the hartes of them that seke the Lord be glad. Seke the Lord and his strength: seke his presence alwaye.

Remembre his maruayles whiche he byd, and his wonders, and the iudgements of his mouth. The seed of Israel are his seruantes the chyldren of Jacob are his chosen. He is the Lord our God, in all landes are his iudgements. Thynke on his appoyntment for euer: (and on the worde which he commaunded to a thousand generations) whiche he made with Abraham, and of his oyle to Isaac: which he set before Jacob for a decree, and to Israel for an euerlasting couenaunt, saying: to the wyl I gyue the lande of Chanaan, to be the porcion of your enheritaunce. When ye were fewe, and small in nomber, and sojourners therein. And they walked from nation to nation, and from one kyngdom to an other people. He suffered none to do them wronge: but rebuked euery kynge for theyr sake. Touch not myne annoynted, and do my prophets no harme.

\* Synge vnto the Lord all the earth, and shewe from dape to dape his saluation.

Tell of his gloire amonge the hepten: his wondrous dedes amonge all nations.

For great is the Lord, and worthy to be praysted exceedingly, he is to be feared aboue all gods.

For all the goddes of the people are of no value. But the Lord made heauen.

Prayse and honour are in his presence, strength, and gladnesse are in his place.

Ascribe vnto the Lord ye hundreds of people: Ascribe to the Lord, gloire and dominion.

Ascribe vnto the Lord the gloire due vnto his name: by synge sacrifices and come before hym, and worshippe the Lord with holy honour.

Let all the earth feare hym, although the chaffe of the earth be stablished that it can not be moued: let the heauens reioyse, and lette

the earth be glad, and let men tel amonge the nations, that the Lord is kyng.

Let the see reioyse, and the fulnesse thereof: let the feldest reioyse and all that is therein.

Then shall the trees of the wood reioyse at the presence of the Lord, because he cometh to iudge the earth: O gyue thanks vnto the Lord for he is good, for his mercy endureth for euer: and save ye: save vs (O God) of our saluation, gather vs togyther, & deliuer vs from amonge the hepten, & we may giue thanks to thy holy name, & triumph in the prayse of the. Blessed be the Lord God of Israel for euer and euer: and let all people saye: Amen: and prayse the Lord.

And so he sette there before the arke of the Lordes couenaunt Asaph & his brethren, to minister before the arke continually, in suche thynges as were to be done dape by dape: (and that) by theyr courses. And Obed EDOM & his brethren thre score and eght: and Obed EDOM the sonne of Jeduthun, and hola, were appoynted to be porters. And Zadok the preest and his brethren the preestes, were before the Tabernacle of the Lord, in the hye place that was at Gibeon, to offer burnt offrynges vnto the Lord, vpon the burnt offryng alter perpetually, in the mornynge and euenynge: accordyng vnto all that which is wyrtten in the lawe of the Lord, which he commaunded Israel. And with them were heman, and Jeduthun, & other that were chosen (whose names were exprest) to gyue thanks to the Lord, that his mercy laste for euer. And with them byd heman and Jeduthun synge with the trompettes and cymbales, making a swete melody with instrumentes of musike and goodlye songes. And the sonnes of Jeduthun were porters. And all the people departed, euery man to his house: & David returned to blesse his house.

### The. xvi. Chapter.

David is forbidden to buye an house vnto the Lord. Chute is promysed vnder the tygure of Salomon.



As it fortuneth, that when David dwelt in his house, he sayd to Nathan the prophete: lo, I dwell in an house of Cedar tre, but the arke of the Lordes couenaunt remaineth vnder curtaynes: And Nathan sayde to David: do all that is in thyne hert for God is with the.

And the same tyme it fortuneth, that the word of God came to Nathan, saying: So, and tell David my seruant, thus sayth the Lord: thou shalt not buyde me an house to dwell in. For I haue dwelt in no house, syns I daye I brought oute the chyldren of Israel vnto this dape: but haue gone from tent to tent, and from one habitation to an other. And wher soeuer I haue walked with all Israel, spake I mer one worde to any of the iudges of Israel (whom I commaunded to be my people) saying: why haue ye not buyt me an house of Cedar tre? Now therefore thus shalt thou saye vnto my seruant David: thus sayth the Lord of hostes: I take the oute of the pastures when thou wentest after shepe, that thou



that thou shouldest be capitaine ouer my people Israel. And I haue bene wyth the wyth the loeuer thou hast walked, and haue weeded out all thyne enemyes out of thy spede, and haue made the a name, lyke the name <sup>(of me)</sup> of the greatest men that are in the earth. And I haue ordeyned a place for my people Israel, & made it fast, so that now they maye dwel in theyr place, and moue nomore: Kether that the chyldren of wickednesse were them any more, as at the begynnynges. And thus the tyme that I commaunded iudges to be ouer my people Israel: I haue subdued all thyne enemyes, and I told the, that the Lorde woulde buyde the an house.

**C** This also shal come to passe: when thy dayes be crypted, that thou must go vnto thy fathers. I wyl raise vp thy seed after the, wyth whalbe of thy sonnes, and wyl prepare for hym the kynngdome: he shal buyde me an house, and I wyl stablish his seate for euer: I wyl be his father and he shalbe my sonne: and I wyl not take my mercy awaye from hym, as I toke it from him that was before the. But I will let him in mine house, and in my kynngdome for euer, and his seate shalbe sure for euermore.

Accoording to all these wordes, & accoording to all this visid, did Batha tel king David. And David the kynge came and sat before the Lorde and sayd: what am I (O Lorde God) and what is myne household, that thou hast promysed me thus farre? And yet this seemed lyke in thine eyes, O God, But thou hast also spoken of thy seruantes house, for a great while to come: and hast looked vpon me as vpon a man of hye degre. (O Lorde God.) What shall David desyre more of the for the honoure of thy seruant? O Lorde for thy seruantes sake, I ent accoording to thyne owne verte, hast thou done all this magnificence to thewe all great thinges, Lorde, there is none lyke the: neyther is there any god save thou: accoording to all that we haue herde with oure eares. Woouer, what nation on the earth is lyke thy people Israel, to whom God hath vouchsafed to come and redeme the to be his owne people, and to make thy name of an excellencie and terribleness, with castyng out nations from before thy people, to whom thou hast deliuered out of Egypt.

**D** Thy people Israel dyddest thou make thyne owne people for euer, and thou becomest theyr God. Therefore now Lorde, let the thyng that thou hast spoken concernyng thy seruant and his house, be true for euer, that thou do as thou hast sayd: let it come to passe, that thy name maye be magnified for euer, that it maye be said the Lorde of hostes is God of Israel: euen the God of Israel: and the house of David thy seruant endureth stable before the. For thou (O my God) hast told thy seruant, that thou wilt buyde hym an house. And therefore thy seruant hath founde in his heart to pray before the. And now Lorde thou art God, and hast promysed this goodnesse vnto thy seruant. Nowe therefore, let it be thy pleasure, to blesse the house of thy seruante, that it maye continue before the

for euer. For whom thou blessest (O Lorde) the same is blessed for euer.

### **C. The. xviii. Chapter.**

*The battayle of David agayn the philistynes.*

**A**fter this it fortuneth, that David smote the philistynes, and subdued them, and toke Geth, and the towncs that longed thereto, oute of the hand of the philistynes. And he smote Moab, and the Moabites became Davids seruantes, and payed hym trespoute. And David smote Hadarezer kyng of zoba vnto hanath, as he went to stablish his dominion by the ryuer Euphrates. And David toke from hym a thousand charettes, and seuen thousand horsemen, and twenty thousand foemen: and lamed all the charet horses, and reserued of them and hundred charettes. And when the Syrians of Damasco came to helpe Hadarezer kyng of zoba: David slue of the Syrians. xxi. thousand and David subdued Siria Damasco. And the Syrians became Davids seruantes: & brought hym trespoute. And the Lorde preferred David in all that he went to:

And David toke the chyldes of golde that were on the seruantes of Hadarezer, & brought them to Ierusalem. And from Gebath, and from Chun (cities of Hadarezer) brought David exceedinge moche byasse. Wherewith Salomon made the brasen lauatozie: the pylers and the vessels of byasse.

And when Thou kynge of hemath herd how David had beaten all the strength of Hadarezer kyng of zoba, he sente Haduran his sonne to kynge David, to make peace wyth hym, and to blesse hym, because he had fought agaynst Hadarezer, and beaten hym (for Thou had warre with Hadarezer) and David brought al maner iewels of golde, spiner and byasse wyth hym. And kynge David dedicated them vnto the Lorde, with the spiner and golde that he brought from all nations: from Edom, from Moab, from the chyldren of Ammon, from the philistynes, and from Amaleche. And Abisai the sone of Neria slue of the Edomytes in the salte valleie. xvi. thousande, and put souldyers in Edom, and all the Edomytes became Davids seruantes. Thus the Lorde kept David in all that he toke in hande.

And David ragyned ouer Israel, and executed iudgements and coryptuousnesse amonge all his people. And Joab the sonne of Neriah was ouer the host. And Jedosaphat the sonne of Achub recorder: and Zadoch the sonne of Abitob, and Abimelech the sonne of Abiathar were the pierces, and Bauesla was scribe; and Banai the sonne of Jedosada was ouer the Cherubites and Shelethites, and the eldest sones of David were next vnto the kynge.

### **C. The. xix. Chapter.**

*Howe kynge of the sonnes of Ammon both gnat marries to the seruantes of David.*

**A**fter this it chaunced, that a Rader the kynge of the chyldren of Ammon dyed, & his sonne ragyned in his orde. And David sayd

and sayde: I will thewe kyndnesse unto Hanon the son of Nabal: because his father hath bene wylde wylde. And David sente messen-geers to comforte hym over the death of his father.

And the seruantes of David came into the lande of the chyldren of Ammon to Hanon, to comforte hym. But the lordes of the chyldren of Ammon sayde to Hanon: thyneest thou that David doth honour thy father in thy sight, that he hath sente comforters vnto the? Are not his seruantes come to search, to loke & spy out the land?

Wherefore Hanon toke Davids seruantes (and yelde them) and shamed them, & cut of theyr clothes harde by theyr buttockes, and sent them away. And there wente certayne and tolde David: howe the men were serued. And the kynge sent to mete them (for the men were exceedingly ashamed) and the kynge sayd: tary at Jericho vntill your beards be growen: & then returne.

And when the chyldren of Ammon sawe that they stank in the synne of David, Hanon and the chyldren of Ammon sent a thousande talentes of siluer, to buye them charettes and horsme out of Mesopotamia and out of Siria, Maacha, and out of Zoba. And they buyed xxiiij. thousande charettes, and the kynge of Maacha and his people, which came and pitched before Zoba. And the chyldren of Ammon gathered the selues together fro the cyties, and came to batayle. And when David herde of it, he sent Joab and all the host of stronge men. And the chyldren of Ammon came out, and put them selues in a rase to battayle before the gate of the cite. And the kynge that were com, kept them by them selues backe in the felde.

When Joab also sawe that the fronte of the battayle was agaynst him before and behynde he chole out all the chosen men of Israel, and put them in a rase agaynst the Sirians. And first of the people he deliuered vnto the hand of Abisai his brother, & they put them selues in a rase agaynst the chyldren of Ammon. And he sayde: If the Sirians be to stronge for me, thou shalt succour me: and if the chyldren of Ammon preuaile agaynst the, I will helpe the: blunche vp thine hert, and let vs play the men: for our peoples sake and for the cyties of our God, and the Lorde shall do that which is good in his owne sight. So Joab and the people that were with hym: due nye before the Sirians vnto the battayle, and they fledde before hym. And whil the chyldren of Ammon sawe that the Sirians were fled, they ranne awaye lyke wynde before Abisai his brother, and gate them into the cite. And Joab came to Jerusalem.

And when the Sirians sawe that they were put to the worse before Israel, they sent messen-geers and set out the Sirians that were beyond the ryuer, and Soppach the captaigne of the hoste of Hadarezer wente before them. And it was tolde David: and he gathered all Israel, & went together ouer Jordan, and came & set vpon them. And when David had put hym selfe in a rase agaynst the Sirians, they foughte with hym.

But the Sirians fled before Israel. And Da-

uid destroyed of the Sirians sent thousand charettes, and xl. thousande footemen, & kylled Soppach the captaigne of the hoste. And when the seruantes of Hadarezer, sawe that they were put to the worse before them of Israel: they made peace with David, and became his seruantes. Neither wolde the Sirians helpe the chyldren of Ammon any moze.

### The xx. Chapter.

The thir most vntowynous battayles of David.



And it came to passe after the yere was expired (\* about the yere that the kynge go out a warre:) Joab caried out the army of the host, & destroyed the countrie of the chyldren of Ammon, and came and besieged Rabba and destroyed it. But David tarped at Jerusalem whyle Joab smote Rabba and destroyed it. \* And David toke the crowne of theyr kynge, from of his heed, & founde that it had the wryght of a talent of golde, and there were precious stones in it: and it was ordeyned for Davids head.

And he broughte also exceedingly moche spolie out of the cytie. And he broughte out the people that were in it: & toymented them with sawes, and harowes of yron, and with other sharpe instruments, and so dealt David with all the cyties of the chyldren of Ammon. And David and all the people came agayne to Jerusalem. \* After this it fortuned, that there arose warre at Gazer with the Philistines. It whyle the yere Sookai the husathite slue Shippai, that was of the chyldren of the Rephaim: they were subdued.

And there was battayle agayne with the Philistines: and Elhanan the sonne of Jaie slue Labemi, the brother of Goliath the Gethyite, whose speare was lyke a weavers beame. And there chaunced yet agayne warre at Geth, where as was a man of a great stature, with xxiiij. fingers and toes. vi. on every hand and vi. on every foote: and was the sonne of Raphah. But when he defyed Israel, Jehonathan the sonne of Dauid his brother slue hym. These were bozne vnto Raphah at Geth, & were overthowen in the hande of David: and in the hande of his seruantes.

### The xxi. Chapter.

David caused the people to be nombred, and there were lxx. thousande men of the peblisme.



And Nathan rode vp agaynst Israel & prouoked David to nombze Israel. And David said to Joab: & to the rulers of the people: go ye and nombze Israel fro Beerseba to Dan, and bring it to me: I may know the nombze of them. And Joab answered: the Lorde make his people an hundred tymes so many as they be. But my lord, what thing are they not all my lordes seruantes? why shal doth my lord requyre this thynge? why wylle my lord be a cause of trespass to Israel.

Reuerse the kynge wolde preuaile agaynst Joab. And Joab departed and toaketh thowse out all them of Israel, and came to Jerusalem agayne, & gaue the nombze of the count of the people vnto David. And all they of Israel

were



were a thousande, and an hundred thousande  
men that dyewe swordes: and I haue sent  
xxx thousande men that dyewe swordes. Was the  
Leuites and Ben Jamin counted he not among  
them. For the kynges wyorde was abominable  
to Joab. And the Lord was displeased with  
this thyng: and smote Israel. And Dauid sayd  
vnto God: I haue sinned exceedinglye in do  
yng this thyng. And nowe (I beseeche the) do a  
waye the wickednesse of thy seruaunte, for I  
haue done very foolyshly.

25 And the Lorde spake vnto Gad Dauides se-  
er, sayenge: go and tell Dauid, sayenge: Thus  
sayeth the Lorde: I gyue the, the choyle of the  
thynges: chose the one of them, that I maye do  
vnto the. And Gad came to Dauid, and said vn  
to him. Thus sayth the Lorde: Chose the eyther  
the yrates sampliment, or the monethes to be  
destroyed before thyne aduersaries, and the  
swardes of thyne enemyes maye ouertake the  
or els the swardes of the Lorde and pestilence in  
the lande thar dayes: and the aungel of the Lord  
destroying thowownt all the coostes of Israel  
And now aduise thy selfe, what wooyde I shal  
brynge agayne to hym that sente me. And Da-  
uid sayd vnto Gad: I am in an exceeding strait.  
Let me nowe falle into the hande of the Lorde,  
for passyngre great are hys mercies, but let me  
not fall into the hande of men.

So the Lord sent pestilence vpon Israel and there were ouerthrowe of Israel. lxx. thousand men. And God sent the aungell into Ierusalem to destroy in it. And as he was about to destroy the Lord behelde, and had compassion on Ierusalem and sayd to the aungell I destroyed: it is ynough let now thy hande ceasse. And the aungell of the Lord stode by the thierthynge floore of Dymen the Ierulsite. And Dauid lyft vp his eyes, and sawe the angell of the Lord stand betwene the earth and heauen, haupnge a bryden swerde in hys hande, stretched out towards Ierusalem. Then Dauid and the elders of Israel, whiche were clothed in sacke, fel vpon theyr faces. And Dauid sayd vnto God: Is it not I that commaunded the people to be nombred? If I if that haue synned and done euyl in bede, what haue these shepe done? Let thynge hande (O my God) be on me and my fathers house, but not on thy people that they shoulde be punysed.

And the angrill of the Lord remained Gad to saye to Dauid, that Dauid shulde go vp, and set vp an alter vnto the Lord in the threshingynge flooze of Oyan the Jebusite. And Dauid went vp accordynge to the saying of Gad, whiche he spake in the name of the Lord. And Oyan turned about, and sawe the angrill, & his fourte sonnes were with hym, and byd them selues: But Oyan was threshing wheat. And as Dauid came to Oyan, Oyan looked and sawe Dauid and went out of the threshing flooze, & bowed hym selfe to Dauid with his face to the ground.

**D** of the thershyngs tooke, that I maye buyde  
an altar therin unto the Lorde. Thou shalt  
gyue it me for as moche monney as it is woorth.

And so Dauid gaue to Dymon for that place  
sicles of golde. vi. hundred by wayght. And Da  
uid buyle there an altare vnto the Lozde, and  
offred burntoffrynges and peacoffrynges, and  
called vpon the Lozde, and he herde him fro hea  
uen in tyme vpon the altare of burntoffryng.  
And when the Lozde had spoken to the angel,  
he put vp his swerde agayne into the shethe of  
it. At that tyme when Dauid sawe that y Lozde  
had hearde hym in the thershyng floure of O  
nan the Jebusite, he used to offre there: For the  
Tabernacle of the Lozde wyche Moyses made  
in the wyldernes, and the altare of burntoffe  
ryng were at that season in the hill at Gibeon  
And Dauid coude not go befoze it to aske coun  
saile at God, for he was afrayed of the swerd  
of the Iungell of the Lozde.

© The. III. Chapter.

Crane wyllith bys lanne Salomon to buythe the  
 temple of the Lorde, whiche thyng he byn selfe  
 was fastyden to do.

**A**nd Dauid sayde: this is the house of the  
Lorde god, and this is the altar for the  
burntofferinge of Israel: And Dauid co-  
mmanded to gather together the strangers that  
were in the land of Israel, and he set masons to  
hew free stone for the building of the house of  
God. And Dauid prepared plenty of yron for  
nagles, and doores of the gates, & to layne with  
al and aboundance of brasse without wayght  
and cedre trees without nombre. For the zidon  
and they of Tyre broughte moche Cedar wood  
to Dauid. And Dauid sayde: Salomons my sonne  
is younge and tender, and the house that is to be  
built for the Lord, must excede in greatnesse  
that it maye be spoken of, & prayed in all lades,  
I will therefore make ordinance for it. And so  
Dauid prepared many thinges before his deeth.

And he called Salomon his sonne, and charged hym to buyde an house for the Lorde God of Israel. And David sayde to Salomon: my sonne, I thoughte (as it was in myne herte) to buyde an house vnto the name of the Lord my God. But I wolde of the Lorde came to me saying: thou hast shed much blood, and hast made great battayles: thou shalt therfore not buyde an house vnto my name: for I haue shed moche blood vpon the earth in my lyght. Beholde, a sonne is bozne to the, and he shall be a ma of rest, for I will geue hym rest from all hye enemyes rounde about. For his name is Salomon: and I will send rest & peace vpo Israel in hye dayes. He shall buyde an house for my name, and he shall be my sonne, and I wyll be his father, and will prepare the frate of his hyngdome vpon Israel for euer. Nowe therfore my sonne, the

Loide be with the, and prosper the, and I shall build the house to the name of the Lord, thy God: as he hath said of the. And the Lord shall give the wisdom and understanding, and shall give the commandments for Israel, that he may keep the law of the Lord thy God. For then thou shalt prosper: even when thou takest heed, and fulfillst the statutes and laws which the Lord charged Moses with for Israel. Blush up thine heart therefore, and be strong, beade not, nor be discouraged. Beholde, in myne advertisement I also prepared for the house of the Lord, an hundred thousand talents of golde, and a thousand thousand talents of silver, and as for brass and iron it can not be numbred, for it is verie moche. And I have prepared tymber and stone, and thou mayst proude more therto. Moreouer, thou hast workmen with the ynough, and masons, and carpenters to worke in stone and tymber, and many men that be active for every worke. And of golde, silver, brass, and iron, there is no numbre. Up therefore, and be doinge, and the Lord shall be with the.

And David commanded all the lordes of Israel to helpe Salomon his sone sapenge: Is not the Lord your God with you? hath he not given you rest on every side: for he hath given the inhabitours of the land into my hand, and the land is subdued before the Lord and before his people. Nowe therefore let your hartes and soules to like the Lord your God. Up, and build ye the temple of the Lord God to bring the arke of the covenant of the Lord and the holy vessels of God into the house so built for the name of the Lord.

The xxiii. Chapter.

David beinge olde, ordeyned Salomon kynge. He caused the Levites to be numbred, and assigned them to their offices.

When David was olde and fulle of dayes, he made Salomon his sonne kynge over Israel. And then he gathered together all the lordes of Israel with the prestes and Levites. And the Levites were numbred from the age of xxx. yere and above, and the nombre and summe of them was xxx. and viii thousand and xl. Of which xxiii thousand were set to further the worke of the house of the Lord. And xii thousand were officers and iudges. Four thousand were porters, and four thousand praysed the Lord with such instrumentes as was made to prayse withall.

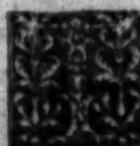
And so David put an ordre amonge them deuyng them in partes. Of the chyldren of Levi, Serion, Cabath, and Merari: Of the Serionites was Laada and Semei. The sonnes of Laada the chiefe was Jehiel, yethan and Joel thre. The sonnes of Semei: Selomith, Haziel and Harai thre. These were the auncient fathers of Laada. And the sonnes of Semei were Japhath, Zina, Jeus, and Beria: these four were the sonnes of Semei. And Japhath was the chiefe, Zina the seconde. But Jeus and Beria had not many sonnes, therefore they were in one rekenyng accordyng to their fathers householde, reckned for one auncient household. The sonnes of Cabath, Amas, Japhar, Hebron and Uzziel four. The sonnes of Merari: A-

ron and Moses. And Iach was separated to haue the rule of the holy thynges in the place moost holy he and his sonnes for ever, and to burne incense before the Lord, and to minister vnto hym, and to blesse in his name for ever. Moses also the man of God, and his chyldren, were named with the tribe of Levi. The sonnes of Moses, Serion, and Eliezer. Of the sonnes of Serion: Schuel was the chiefe. The sonnes of Eliezer Rehabia the chiefe. And Eliezer had none other sonnes: But the sonnes of Rehabia were very many. The sonnes of Japhar, Salomith the chiefe: The sonnes of Hebron: Jeriah the first, Amaria the seconde, Jachziel the thirde, and Jecaniam the fourth.

The sonnes of Uzziel: Michai the first, and Issa the seconde. The sonnes of Merari: Mahli and Gusi. The sonnes of Mahli, Eleazar and Cis. And Eleazar dyed, and had no sonnes, but doughters, and they brethren the sonnes of Cis toke the. The sonnes of Gusi: Mahli, Eder and Jerinorh, thre. These are the chyldren of Levi after the householde of their fathers, and the auncient of the fathers accordyng to their offices, and after the nombre and summe of the names of them that dyd the worke in the seruyce of the house of the Lord from the age of twentye yeres and above. And David said: the Lord God of Israel hath given rest vnto his people, that they may dwell in Ierusalem for ever. That the Levites also shoulde now nomore beare the tabernacle, and all the vessels for the seruyce thereof: for accordyng to the last wordes of David: the Levites were numbred from twentye yere, and above, and their office was vnder the handes of the sonnes of Iach, for the seruyce of the house of the Lord, in the courtes and celles, and in purifying of all holy thynges, and in the worke of the seruyce of the house of God. In the wewe bread, in the fyne flour, in the meat offeringe, in the wafers of swete bread, in the syping panne, in the gredyon, and in all maner of measures and cyle, and to stande euery daye in the morninge, to thanke and prayse the Lord, and so to the wyle at euen. And to offre al burnt sacrifices vnto the Lord, in the Sabbothes, in the newe moones, and on the feast full dayes by nombre and custome continually: as they were commanded before the Lord. And that they shoulde waite on the tabernacle of wytnesse, and on the holpe place, and on the sonnes of Aaron their brethren in the seruyce of the house of the Lord.

The xxiii. Chapter.

David assigned officers vnto the sonnes of Aaron.



These are the deuisions of the sonnes of Aaron. The sonnes of Aaron: Nadab, Abihu, Eleazar, and Ithamar. Nadab also and Abihu, dyed before their father, and had no chyldren: But Eleazar and Ithamar executed the prestes office. And David ordeined them on this maner: Zadock of the sonnes of Eleazar, and Abimelech of the sonnes of Ithamar were accordyng to their offices in their ministracion. And there were no auncient men folde amonge the sonnes of Eleazar, then the sonnes of Ithamar. And thus were they ordeined together.

Rem. xlii. a.



there: Amonge the sonnes of Eleazar there were thre: Amos, the sonne of Eleazar, and the sonne of Amos, and the sonne of Amos. And thus were they put in order by lot the one sorte from the other, and so were there rulers in the Sanctuary and lodges before God as wel of the sonnes of Eleazar as of the sonnes of Eleazar. And Semei the sonne of Nathan the scribe, of the hundred of Levites wrote them before the kynge & the lordes, and before Zadock the priest, and Ahimelech the sonne of Abiathar, & before the ancient fathers, before the elders and Levites, one principal household being reserved for Eleazar & one for Jethamar.

And the first lot fell to Jehoiarib, and the seconde to Jedai. The thirde to Harim, and the fourth to Seboim. The fyfth to Melchiam, and the sixte to Otham. The seventh to Hachan, and the eyght to Abia. The nynt to Jesua, and the tenth to Secaniam. The eleventh to Eliahyb, and the twelwth to Jakim. The thirteenth to Jhupa, & fourteenth to Jesebeab. The fyfteenth to Bilga, & the sixteenth to Immer. The seventeenth to Hezir, and the eyghteenth to Hapiez. The nynteenth to Barabai, and the twentieth to Jechiel. The xxi. to Jachin, and the xxii. to Samul. The xxiii. to Delaihu, and the xxiiii. to Waastahu.

These are the ordynances of them in theyr offices, wher they cam into the house of the Lord according to theyr maner under Aaron theyr father as the Lord God of Israel had commaunded hym.

The rest of the sonnes of Levi are these: of the sonnes of Amram, Subael, of the sonnes of Subael, Jechiabu. Of the sonnes of Reubia: the first Jelia. Of the Jezababites, Selomoth. Of the sonnes of Selomoth, Jechab. His sonnes Jechiabu the first, Amariabu the seconde. Jachiel the thirde, and Jekameam the fourth. Of the sonnes of Eliel, Wicha. Of the sonnes of Wicha, Samir. The brother of Wicha was Jilia. Of the sonnes also of Jilia, zechariabu. The sonnes of Wera were Wabli and Wusi. The sonnes of Jachiahu, Beno. The sonnes of Wera: Jachiahu, Beno, Sobel, zacur and Jbi. Of Weli came Eleazar, and he had no sonnes. Of his: the sonnes of his, Jerahmeel. The sonnes of Wusi: Wabli, Eder and Jerimoth.

These are the chyldren of the Levites after the household of theyr fathers. And these cast lottes next to theyr brethren the sonnes of Aaron, in the presence of David the kynge, of Zadock and Ahimelech & the ancient fathers, priests, and Levites: even the principall fathers before theyr younger brethren: (the lot made equall apportionment among them all)

#### The xv. Chapter.

The synagogs are appointed, with theyr places and offices.



And so David and the captaines of the host appointed out to do service: the sonnes of Asaph, Heman, and Jeduthun when they dyd prophesie, with harpes, psalteries, & cymbales. And there was a multitude of the me

that were appointed to the service and mynistration. Of the sonnes of Asaph: zacur, Joseph Raethania, and Merca that waited on Asaph which prophesied by the kynge.

Of Jeduthun: the sonnes of Jeduthun, Gedelabu, zeri, Jesaiabu, Asabiabu, and Athabathabu, fyve: under the bandes of theyr father Jeduthun, which prophesied with an harpe, for to give thanks and praise unto the Lord. Of Heman: the sonnes of Heman: Wabliabu, Wabathabu, Wziel, zebuel, Jerimoth, Hanania, Hanani, Eliatha, Gedaldi, Romathi, Ezer, Josbekasa, Walochi, Hothir & Wabaziorh. All these were the sonnes of Heman which was the kynge's ear in the wordes of God to lift up the hoine of the regall dignitie. And God gave to Heman xlii. sonnes, and thye daughters. All these also were at the hand of theyr father synnyng in the house of the Lord with cymbales, psalteries & harpes, when Asaph, Jeduthun and Heman executed the service in the house of God at the kynge's hande. And the multitude of the which theyr brethren that were instructed in the songes of the Lord, even all that were conynge, were two hundred foure score and eyght. And they caste lottes among them selues how they shuld waite as wel for the smal as for the great, for the scholar as well as for the scholemaster.

And the first lotte in Asaph, fell to Joseph, the seconde to Gedelabu (with his brethren, and sonnes) which men were twelue. The third fell to zacur with his sonnes and brethren, being twelue personnes. The fourth to Jbi with his sonnes and brethren, twelue personnes.

The fyfth to Raethaniahu with his sonnes and brethren, twelue personnes. The sixth to Wabliabu with his sonnes and brethren, twelue personnes. The seventh to Jesarela with his sonnes and brethren, twelue personnes.

The eyght to Jesaiabu with his sonnes & brethren, twelue personnes. The nynt to Wabathabu with his sonnes & brethren, twelue personnes. The tenth to Semei with his sonnes and brethren, twelue personnes. The eleventh to Azarai with his sonnes and brethren, twelue personnes. The xii. to Asabiabu with his sonnes and brethren, twelue personnes. The thirteenth to Subael with his sonnes and brethren, twelue personnes. The fourteenth to Athabathabu with his sonnes and brethren, twelue personnes. The fyfteenth to Jerimoth, with his sonnes & brethren, twelue personnes. The sixteenth to Hananiahu with his sonnes and brethren, twelue personnes. The seventeenth to Josbekasa with his sonnes and brethren, twelue personnes. The eyghteenth to Hanani with his sonnes and brethren, twelue personnes. The xix. to Walochi, with his sonnes and brethren, twelue personnes. The xx. to Eliathab with his sonnes and brethren, twelue personnes. The xxi. to Hothir with his sonnes and brethren, twelue personnes. The xxii. to Gedaldi with his sonnes and brethren, twelue personnes. The xxiii. to Wabaziorh with his sonnes and brethren, twelue personnes. The xxiiii. to Romathi, with his sonnes and brethren, twelue personnes.

The

The posters of the temple are ordered, every man to the gate which he should hope.

The fourth captayne for the fourth moneth was Asael the brother of Joab, and sabadiah his son after hym. And hys course were. xxiij. thousand. The fyfth captayne for the fyfth moneth, was Sambut the Jezrabite: and in hys course were. xxiij. thousande. The syxth captayne for the syxth moneth was Ica the sonne of Ichesa the cheknyte: and in hys course were. xxiiij. thousand. The seventh captayne for the seventh moneth was Helez the Pelonite, of the chyldren of Ephraim: and in his course were. xxiiij. thousand



The eighth captain for the eighth month was Shimeai an Ishachite of the kindred of Zari: and in his course were. xlii. thousand. The ninth captain for the ninth month was Abiezer an Anathothite of the sonnes of Beniamin: and in his course were. xlii. thousand. The tenth captain for the tenth month, was Adonai, the Netophathite of the Zarahites: and in his course were twenty and four thousand. The eleventh for the eleventh month was Banaia the Pirathite of the children of Ephraim: and in his course were. xlii. thousand. The twelfth captain for the twelfth month was Helai the Netophathite, with Othoniel: & in his course were. xlii. thousand. And the rulers over the tribes of Israel were these. Amonge the Rubenites was Eliezer the sonne of Jechei. Amonge the Simeonites also was Saphathiah & sonne of Maacha. Amonge the Leuites: Basabab the sonne of Lemuel. Amonge the Iudaites: Zabod. Amonge them of Iuda: Elihu of the brethren of David. Amonge them of Issachar: Omri the sonne of Michael. Amonge them of Zabulon: Jesaiabab the son of Obadiabab. Amonge them of Asephthal: Jerimoth the sonne of Azriel. Amonge the children of Ephraim: Hesea the sonne of Azariabab. In the halfe tribe also of Manasse: Joel the sonne of Phediabab. Of the halfe tribe of Manasse in Gilead, Jido the sonne of Zachariabab. Amonge them of Beniamin: Jaasiel the son of Abier. Amonge them of Dan: Azarel the sonne of Jerodan. These are the lordes of the tribes of Israel.

But David toke not the nombre of them vnder. xx. yere: because the Lord sayd he wolde encrease Israel like vnto the floures of the shepe. And \* Joab the sonne of Zaria beg an to nōbe: but he finished it not, because & there fell warre for it agaynst Israel, neyther was the nombre put into the Chronicles of kynge David.

**D** Over the kynges treasures was Amasai the sonne of Abiel. And over the treasures of the felde in the cyties & villages & castels was Jehonathan the sonne of Azabab. And over the workemen in the felde that tilled the ground was Eri the sonne of Chelub. And the oversight of the vineyardes had Semiel the Ramathite. Over the encrease also of the vineyardes and over the wyne sellers, was Sabdi the Haliphunite: and over the olyuetrees and mulberry trees that were in the valleyes, was Baal Hanan the Gederite. And over the treasure of oyle was Joab: Over the oxen that fedde in Sharon, was Betari the Maronite. And over the oxen that were in the valleyes, was Saphat the sonne of Adai. Over the camels, Obai the Ismaelite. And over the asses, was Jobadiabab the Geronothite. Over the shepe, was Jazis the Hagerite. All these were the rulers of the substance of kyng David. And Jehonathan Dauides vncle a man of counsaile and of vnderstanding, was a scribe, and Jehiel the sonne of Bachmoni was with the kynges sonnes: instructyng them. And Abitophel was of the kynges counsaile. And Hui the Arachite was the kynges com-

panyon. And next to Abitophel was Jehoiada the sonne of Banaia and Abiathar. And captain of the kynges warre was Joab.

### THE xxviii. Chapter.

Because David was forbidden to buy the temple, he exhorted Salomon and the people to performe it.

**A**nd David gathered together all the lordes of Israel: the lordes of the tribes, & lordes of the companies that ministered to the kyng by course, the captains over thousandes and over hundredes, and the lordes that had the oversight over all the substance, and possession of David, his sonnes, with the chamberlaynes: all the myghty and valyaunt, and all actyue men vnto Ierusalem. And kynge David stode vp vpon his fete, and sayde.

Hear my brethren and my people: \* I had in my herte to buyde an house of rest for the arke of the couenaunte of the Lord, and for the foorstole of our God, and had made redy for & buydyng. But God sayd vnto me: \* thou shalt not buyde an house for my name, because thou hast ben a man of warre, and hast shed blood. \* Whereover, the Lord God of Israel \* chose me before all the house of my father, to be kynge over Israel for ever, for in Iuda wolde he chose a captain, and of the householde of Iuda is the house of my father, and amonge the sonnes of my father he had a luste to me to make me kynge over all Israel. And of all my sonnes (for the Lord hath gyfte me many sonnes) he hath chosen Salomon my sonne to sit vpon the seate of & kingdom of the Lord in Israel. And he sayde vnto me: \* Salomon, thy sonne, he shal buyde me an house & courtes I haue chosen hym to be my son, and I wil be his father. I wil stablish his kingdom for ever: & he wil be stronge to do my commandementes & my lawes, as it goeth this day. Now therefore in the syght of all Israel the congregation of the Lord, & in the audience of our God: hepe and seke for all the comaundementes of & Lord your God, that ye may enioy a good lande, and leaue inheritaunce for your children after you for ever. And thou Salomon my son, knowe thou the God of thy father, & serue hym with a pure herte, and with a sweete courage. \* For the Lord searcheth all hertes, and vnderstandeth all the ymaginacions of thoughtes. And yf thou seke hym, he wyll be founde of thee. But yf thou forsake hym, he wyll cast thee off for ever. Take hede now, for the Lord hath chosen thee, to buyde hym an house of a sanctuary: & be stronge therfore, and playe the man.

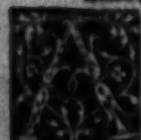
And David gaue Salomon his sonne the pattern of & porch (of the temple also) and of the houses that lodged thereto. of the store houses, upper chambers, inner parlours, & of the house of mercyseate: and the example of all that he had in his mynde, for the courtes of the house of the Lord, and for all the celles rounde about, for the treasures of the house of God, & for the treasures of the dedycate thynges, & for the dryunges of the priestes and Leuites that waited by course, and for all the workemen whiche shoulde serue for the house of the Lord, and for all the vessels that

shulbe serue in the hous: of the Lorde. For gold and for the wayght of golde, for all vessels of sondre ministracions: for all maner of vessels of silver in wayght, and for all vessels wharsoeuer purpose they serued vnto. The wayght of golde for the candlestyches, and the golde for the lampes, wch the wayght for euery candlestych, & for the lampes therof. And for the candlestyches of silver by wayght, both for the candlestych and also for her lampes, accordyng to the diuersitie of the vse of euery candlestych. And by wayght: <sup>(the same)</sup> golde for the tables of shewbread, euen for euery table: and the wyse silver for the tables of silver. And golde for the shokes cuppes, and dynyng pottes. And pure gold in wayght for basen: eue for euery basen. And like wyse silver by wayght for euery basen of silver. And for the alter of incense pure gold by wayght. And golde for the paterne of the charret of the cherubs that stretched out theyr wynges, and covered the arke of the couenaunte of the Lorde. All (sayde he) was gyuen by wytyng of the hande of the Lorde, which made me vnderstande al the workmanthyp of the patrene.

And Dauid sayde to Salomon his sonne: be stronge, and do manlye, feare not, nor be fayne hearted: for the Lord God, euen my God, is with the, and he shal not fayle the nor forsake the. Vntyll thou hast finished all the worke that must serue for the house of the Lorde. Beholde, the priestes and Leuites are deuyded in companies for all maner of seruyce that pertayneth to the house of God: they are wyth the for all maner of workmanthyp, and so are all that excel in wisdom for any maner of seruyce. Thou hast also lordes and all the people for euery thyng that thou hast nede of.

### ¶ The xxix. Chapter.

*The offering of Dauid and of the princes for the building of the temple. Dauid dyed, and Salomon his sonne reigned in his steade.*



And Dauid the kyng sayde vnto all the congregacion: \* God hath specially chosen Salomon my son which is yet yong & tender, and the worke is grete: for the house shall not be for man, but for the Lorde God. Moreover, I haue prepared withal my might for the house of God, golde for vessels of golde, silver for them of silver, brasse for thynges of brasse, yron for thynges of yron, and wood for thynges of wood and ony stones: and stones to be set, gyftrynge stones and of diuers colour, and al maner of precious stones, and marble stones in great aboundance. And because I haue lust to the house of my God: I haue of myne owne propre good, golde and silver which I haue seuerally gyuen to the house of my God, besyde all that I haue prepared for the holy house, euen the thousand talentes of golde of Ophir, and seven thousand talentes of tryed silver to ouerlape the walles of the house wythall, the golde for thynges of golde, silver for them of silver, and for all maner of worke by the handes of artificers. And whosoever is wyllyng may this day consecrate his hande vnto the Lorde.

And so the auncient fathers & the lordes of the tribes of Israel, the captaynes of thousandes & hundredes, with the lordes that were rulers ouer the kynges worke, were wyllyng, and gaue for the seruyce of the house of God, fyue thousande talentes of golde, and ten thousand peces of golde, and ten thousande talentes of silver, and xviij. thousande talentes of brasse, and one hundred thousande talentes of yron. And they with whome precious stones were founde, gaue them to the treasure of the house of the Lorde, by the hande of Jehiel the Serfionyte.

And the people reioysed when they were so wyllyng to gyue theyr goodes, and with a perfect herte they offered vnto the Lorde. And Dauid the kyng reioysed with great gladnesse. And Dauid blessed the Lorde before all the congregacion, and sayd: Blessed be thou Lord God of Israel our father for euer & for euer. Thyne (O Lorde) is greatnesse and power, glorie, victory and prayse: for all that is in heauen and in earth is thyne, and thyne is the kyngedome (O Lorde) and thou excellest aboue all, euen as the heed of all. And rychesse and honour come of the, and thou raynest ouer all, and in thyne hande is power and strength, and in thyne hande it is to make great, and to gyue strength vnto all.

And nowe our God, we thanke the, & prayse thy glorious name. But who am I and what is my people, that we shulde enforce oure selues to gyue these thynges so wyllyngly? But all thynges come of the: and of that which we receyued at thyne hande, we haue gyuen the. \* For we be but straungers before the, and sojourners, as were all our forefathers. Our dayes on the earth also are but as a \* shadowe, and there is none abyding. O Lorde our God, at this stuffe that we haue prepared to buyde the an house for thyne holy name, cometh of thyne hande, and is a thyne. (I wrote also my God) & thou tryest the dectes, and hast pleasure in vnfaynednesse. And in the vnfaynednesse of myne herte, I haue wyllyngly offered all these thynges. And nowe haue I sent thy people which are founde here, to offer vnto the wyllyngly and wyth gladnesse. O Lord God of Abraham, Isaac and of Israel our fathers kepe this for euer as the begynning of the thoughtes of the herte of thy people, and prepare theyr hertes vnto the. And gyue vnto Salomon my sonne a perfecte herte to kepe thy commaundementes, thy testimonyes, and thy statutes, and to doo all, and to buyde the house for the which I haue made prouision.

And Dauid sayde to all the congregacion: Nowe blesse the Lord you: God. And al the congregacion blessed the Lord God of theyr fathers, & bowed downe theyr bredest, and worshipped the Lorde and the kyng. And they offered offerings vnto the Lorde. And on the morowe after the sayde daye, they offered burnt offerings vnto the Lorde, euen a thousande ponge of oyle, a thousande rammes, and a thousande sheepe, with theyr dynke offerings. Many sacrefices offered they for all Israel, & yd eate and dynke before the Lorde the same daye with grete gladnesse.

¶ And



And they made Salomon the sonne of Dauid kynge the seconde tyme, & anointed hym prince befoze the Lozde, and Zadoc to be the hie priest. *ii. reg. i. 11.* And Salomon sat on the seate of the Lozde, and was dyng in seide of Dauid his father, and prospered: & all they of Israel obeyed hym. And all the lozdes & men of power, and all the sonnes of kynge Dauid submittet them selues: and wer vnder kynge Salomon. And the Lozde magnified Salomon in dignitie, in the syght of al the of Israel, & gaue hym so glorious a kyngdome, as no kynge had befoze hym in Israel. *ii. reg. i. 12.*

¶ And so Dauid the sonne of Isay ragued ouer all Israel. And so space that he ragued ouer Israel was xl. yere: leui. yere ragued he in hebr. and. xxxiii. yere ragued he in Ierusalem: & he dyed in a good age: full of dayes, riches and honour. And Salomons son ragued in his seide. The actes of Dauid the kynge fyrst and last: behold, they are writen in the boke of Samu. & Iear, & in the boke of Nathan p. prophet, & in the boke of Gad the sear, with al his kyngdom & power, and tymes that went ouer hym, & ouer al Israel and ouer all the kyngdomes of the earth.

¶ The ende of the fyrst boke of the Chronycles: otherwyle called the fyrst boke of Paralipomenon.

## The seconde booke of the Chronycles: whych in the hebreue is one with the fyrst.

### The fyrst Chapter.

¶ The offering of Salomon in the bylanter at Sibeon, where he receyued an answer of God, what wysdome shoulde be graun hym with the nombre of his charrettes and hoyses.



¶ And Salomon the son of Dauid waxed strong in his kyngdome: & the Lozde his God was w. hym, and magnified him in the dignitie. And Salomon spake vnto all Israel, to f. captaynes ouer thousand, to f. captaynes ouer hundred, to f. iudges, & to euery officer in al Israel, and to the ancient fathers. And so Salomons, & all the congregacion with him: went to the hie place that was at Sibeon: for there was the tabernacle of f. witness of God: which Moses the seruaunt of the Lozde made in f. wyldernes. But the arke of God: had Dauid brought fro hy. at Ierim. into f. place whiche Dauid had prepared therfoze. For he had pitched a tent for it at Ierusalem. Where ouer, the byasen aulter: that

Bezalet the sonne of Uri, the sonne of Hur had made, was there befoze f. tabernacle of f. Lozde. And Salomon & the congregacion went to byasen. And Salomons gat up there befoze f. Lozde to f. byasen aulter that was befoze f. tabernacle of witness, & offered a thousand burnt sacrifices vpon it. And the same nyght dyd God appare vnto Salomon, & sayd vnto hym: aske what I shall graue the. And Salomon sayd vnto God: thou hast shewed great mercye vnto Dauid my father, and hast made me to ragne in his seide. Now therfoze, O Lozde God, let thy promise whych thou madest vnto Dauid my father, be true. For thou hast made me kynge ouer a people which is lyke the dust of the earth in multitude: wherfoze graue me now wysdome & knowledge, that I maye be able to go in and out befoze this people: for who is able to iudge this people that be so great? And God sayde to Salomon: because this was in thyne herte, & because thou hast not asked treasure, riches, & honour, and thynges of thyne enemyes, neyther yet longe lyfe: but hast asked wysdome & knowledge for thy selfe to iudge my people, ouer which I haue made f. kynge: wysdome & knowledge is graited vnto the, and I wyll graue the treasure & riches and gloze: so that amonge the kynges that haue ben befoze the: or after f. none was or shalbe lyke the. And so Salomon came from the bylanter (that was at Sibeon) to Ierusalem, from the tabernacle of witness, & ragued ouer Israel: And Salomon gathered the charrettes & hoysmen: and he had a thousand & foure hundred charrettes, and xli. hoysmen, whom he bestowed in the charrettes, & with the kynge at Ierusalem. And the kynge made syluer and golde at Ierusalem, as plenteous as stoncs: and cedre trees made he as plente as the mulberpe trees that growe in the valeys: & the hoyses whiche Salomon had, were brought hym out of Egypt by the kynges marchantes that were togyther, whych beinge of one compaign, toke them out at a pryce. They came also and brought out of Egypt a charret for syxe hundred peces of syluer: euen an hoise for an hundred and fiftye. And so brought they hoyses for all the kynges of the hebreues, and for the kynges of Assyria by thei. owne hande.

### The ii. Chapter

¶ Salomon leaueh to Hiram the kynge of Tyre for wood and workmen.

¶ And Salomons determined to build an house for f. name of the Lozde, and an house for his kyngdom: and Salomons told out therfoze x. thousand me to beare burthens, & foure scoze thousand men to beue stoncs in the mountayne: and thye thousand and syxe hundred to ouerle them. And Salomon sent to Hiram the kynge of Tyre, saying: As thou dydest deale with Dauid my father, & dydest sende hym cedre wood to bylde hym an house to dwel in, euen so deale with me. For I am about to byld an house for the name of the Lozde my God, to offe vnto hym holy thynges, and to burne sweete incense, and to let the wynd befoze him continually: to offe

offer burnt sacrifices for the morning and evening: on the Sabbath dayes, in the first day of every new moone, and in the solempne feastes of the Lorde our God: for it is an ordinance to be continually kepte of Israel. And the house whych I buyde shalbe grate, for great is our God above al goddes. But who is able to build hym an house: when that heauen, and heauen above all heauens is not able to receiue hym?

What am I that I shuld buyde hym an house? nay, but euen to burne sacrifice before hym, shal this buydyng be: sende me now therfore a conynge man that can worke in golde & syluer, in brasse and yron, in purple, crymosen and pelowe sylke, & that can shap to graue & the conynge me that are with me in Iuda and Ierusalem, whom Dauid my father dyd prepare. Sende me also Cedre trees, Syne trees & Almuge trees out of Libanon. For I wot that thy seruantes can shap to hewe tymber in Libanon. And beholde, my men shalbe wyth hym, that they maye prepare me tymber ynough. For the house whych I am determyned to buyde shalbe wonderful grate. And beholde, for the vse of thy seruantes senters and the beders of tymber I haue gyft. xx. thousand quarters of beaten wheate, and .xx. thousand quarters of barley, and .xx. thousand bates of wyne, & .xx. thousand bates of oyle. And Hiram kynge of Tyre answered in wyrtynge which he sent to Salomon: Because the Lorde hath loued his people, therfore he hath made the kynge ouer them. And Hiram said mozeouer: blessed be the Lorde God of Israel which made heauen and earth, and that hath gyuen Dauid the kynge a wyse sonne, & one that hath discretion, prudence and vnderstandynge to buyld an house for the Lorde, & a palace for hym selfe. And now I haue sent a wyseman, and a man of vnderstandynge (whome my father Hiram dyd use) & the son of a woman of the daughters of Dan, & his father was a man of Tyre, & he can shap to worke in golde and syluer, in brasse and yron, in stone, and tymber, in purple and pelowe sylke, in syne whyte and crymosen: and can graue sondry maner of graunpes, and fynde out dyuers maner of subtyl worke that shall be sette before hym, with thy conynge men, and with the conynge

men of my lorde Dauid thy father. Nowe therfore the wheat and barley, oyle and wyne, which my lorde hath spoken of, let hym sende vnto his seruantes. And we wyl cut wood in Libanon as moche as thou shalt nede, and wyl byynge it to the in wyppes by the see to Iapho, fro wher thou mayest cary them to Ierusalem. And Salomon nombred all the straungers that were in the lande of Israel, after the nombre of them whom his father Dauid had nombred. And they were founde an hundred and .liii. thousande, and syxe hundred. And he sette .lxx. thousande of them to beare burthens, and .lxx. thousand to hewe stones in the mountayne: and thye thousande and syxe hundred officers to see the people a worke.

### ¶ The .iii. Chapter.

¶ The temple of the Lorde, and of the porch and hyphos, with other thynges thereto belonging.



And Salomon began to buyld his house of the Lorde at Ierusalem, in mount Moriah: where the Lorde appeared vnto Dauid his father, euen in the place that Dauid prepared in the threshyng floore of Oman the Jebusite. And he began to buyld in the seconde daye of the seconde moneth: & the fourth yere of his reygne. And these are the paterne wherby Salomon was instruct to buyld the house of God. The length was threescore cubytes after the olde measure, and the bredth .xx. cubytes. The porch, & was in bredth as large as the temple, had .xx. cubytes: & the heygth was an hundred and .xx. cubytes. And he overlaid it on the inner syde with pure golde.

And the greater house he syled with syretr which he overlaid with the best gold, and graued thereto palmetrees & chaynes. And he overlaid the house wyth pteuous stone beautifull. And the golde was golde of Parauaim. The house (I saye) the beames, pooles, walles, and doores therof overlaid he with golde, & made grauen worke vpon the walles.

And he made the house mooste holpe, whose length was .xx. cubytes lyke the bredth of the house, and the bredth therof was also .xx. cubytes. And he overlaid it with good golde, eue to syre hundred talentes. And the weygth of the naples of golde was fyfte species. And he overlaid the vpper chambres with golde.

And in the house mooste holpe he made two Cherubins of ymage worke lyke chyldren, and overlaid them wyth golde. And the winges of the Cherubs were .xx. cubytes longe. The one wyng was .v. cubytes reachyng to the wall of the house, & the other wyng was lyke wyse fyue cubytes, reachyng to the wyng of the other Cherub. And euen so the one wyng of the other Cherub was .v. cubytes, reachyng to the wall of the house, & the other wyng was .v. cubytes also, & reached to the wyng of the other Cherub. So that the winges of the sayd Cherubs were stretched out .xx. cubytes, and they stode on their feet and looked inwarde. And he made a foze hanginge of pelowe sylke, purple, crymosen, and synewhyte, and caused the pictures of Cherubes to be bydded thereon. And he made before the house two pylers of .xxv. cubytes hie. And the heed that was about on the top of euery one of them was .v. cubytes, and he made chaynes of wyerden worke for the quere, & put them on the heedes of the pylers, & made an hundred pomegranates, and put them on the chaynes. And he reared vp the pylers before the temple: one on the right hand, and the other on the left, and called the ryght Iachin, and the left Boaz.

### ¶ The .iiii. Chapter.

¶ The altare of brasse, the laver, the vessels to burne incense, the candlestickes, &c.



And he made an altare of brasse .xx. cubytes longe, and .xx. cubytes byde, and ten cubytes hie. And he cast a brasse lande of ten cubites from bym to bym, rounde in compass, and fyue cubytes hie: and a syne of thye cubytes dyd compass it rounde aboute.



And vnder it was the fashion of oren which byd compass it rounde about: with ten cubites byd they compass the lauatory rounde about, & there were two rowes of oyl which were cast of lyke moile woike. And it stode also vpon twelve oyl, the lower towards the north, the toward the west, the toward the south, & the toward the east and the lauatory was set vpon them, & al they backes were toward the lauatory. And the thir best of it was an hand biede, and the bym lyke the bym of a cup, with floures of lilies. And it receyued, and helde the thousande bates.

**B** sleep. vllc

And he made ten lauers, and put fyue on the ryght hande, and fyue on the lefte, to washe and clynse in them suche thynges as they offred for a burnt offrig. But the great lauatory was for the priestes to wash in. And he made ten candlestyches of golde (accordyng to the paterne that was gauen of them) and put them in the temple fyue on the right hand, and fyue on the left. And he made also ten tables, and put them in the temple fyue on the ryght syde, and fyue on the lefte. And he made an hundred basens of golde. And he made the court of the priestes, and the greates court and doores to it: and overlaped the doores of them with brasse. And he set the greates lauatory on the right side of the east ende ouer agaynst the south. And Hiram made pottes, shouels and basens, and finished the woike that he was appointed to make for kynge Salomon in the house of God. The two pylers, the court pynges of two heedes on the toppes of the pylers, and the two wycthes to couer the two scalpes of heedes that were on the toppes of the pylers: and foure hundred pomegranates on the two wycthes, two rowes of pomgranates on one wycthe to couer the two toppes of heedes, that were on the pylers. And he made two botomes: and lauers made he vpon the botomes: the greates lauatory, and twelve oyl vnder it. Pottes also and shouels, shethokes, and all these vessels byd Hiram (his father) make to kynge Salomon for the house of the Lorde of bright brasse. In the playne of Jordan byd the kynge caste them, euen in the claye grounde that is betwene Moab and Jarebatha. And Salomon made all these vessels in great aboundance, for the wayght of brasse couide not be reckened.

And Salomon made all these vessels that were for the house of God: the golden altar also and the tables to set shewbryd vpon. Moreover, the candlestyches, with they lampes (to burne after the maner before the quere) and that of precious golde: and the shouers and the lampes, and the incensers made he of golde, and that perfect golde, and the bysmyng knyues, basens, spoures, and censers of pure gold. And he made the doore of the temple, and the inner doores with in the place mooste holy, and the inner doores of the temple were gylded. And so was all the woike that Salomon made for the house of the Lorde synished.

### The. v. Chapter.

The order to be kept in the temple, saying in which way the people of the Lorde.



Also all the woike that Salomon made in the house of the Lorde was synished, and Salomon brought in all the thynges that Dauid his father had dedicated with the syluer and golde, and all the iewels, and put them amonge the treasures of the house of God.

Then Salomon gathered the elders of Israel together, and all the heedes of the tribes & ancient fathers of the byld of Israel vnto Jerusalem to bring the ark of the couenant of the Lorde out of the cite of Dauid, which is iion. (Wherefore al the men of Israel resorted vnto the king in the feast, eue in the vii. moneth. And al the elders of Israel came, & the Leuites toke vp the ark, and the priestes, and the Leuites brought a way the ark & the tabernacle of wyctnesse, and all the holy vessels that were in the tabernacle, and they bare them. And kynge Salomon and all the congregation of Israel were asssembled vnto hym before the ark, offered shepe & oren, so many, that they couide not be tolde nor nombred for multitude.

And the priestes brought the ark of the appointment of the Lorde vnto his place, euen in to the quere of the temple, within the place mooste holy, and set it vnder the wynges of Cherubs that the Cherubs stretched out they wynges ouer the place of the ark, and the Cherubs couered bothe the ark and her barres aboue on hye. And the barres of the ark were so long, that the heedes of the barres were sene without the ark in the quere, but not without. And there the ark remayned vnto this dape. But there was nothing in the ark save the two tables which Moyses put therein at Horeb, when the Lorde made a couenant with the chyld of Israel, after they were come out of Egypt. And it fortuneth, that whē the priestes were come out of the holy place (the Sanctuarye was fylled with smoke) for al the priestes that were present were sanctified and dyd not then wayte by course, that bothe the Leuites and the syngers vnder Asaph, Heman and Jeduthun were appointed to sonde offryces, with they chyldren and bycthen, and were arrayed in fyne whyte, haungyng cymbales, plateries and harpes, and stode at the east ende of the altar, and by them an hundred & twenty priestes blowyng with trompettes. And the trompet blowers, and the syngers so agreed, that it seemed but one voyce, in prayyng and thankyng the Lorde. And when they lyft up they voyce with trompettes, cymbales, and ocher instruments of musyke: and when they prayed the Lorde, on (and sayd) how that he is good, and his mercy lasteth euer: the house of God was fylled with a cloude, so that the priestes could not endure to ministrate by the reason of the cloude. For the multitude of the Lorde had fylled the house of God.

### The. vi. Chapter.

The wordes of Salomon to the people, and the praye that he made vnto God.



Salomon sayd: The Lorde hath spoken, howe that he wyll dwell in the cloude. And I haue buylt an habitation for the, and a place for thy dwelling.

for ever. And the kyng turned his face, & blessed the hole congregation of Israel, & al the congregation of Israel stode. And he sayde: blessed be <sup>the</sup> Loide God of Israel, whych hath w his handes fulfilled it, & he spake w his mouth to my father Dauid, saying: thus the day that I brought my people out of the land of Egypt, I chose no cite among al the trybes of Israel to buyld an house in, that my name myght be there, neyther chose I anye man to be a ruler ouer my people Israel: sayunge <sup>that</sup> I haue chosen Ierusalem, & my name myght be there, & haue chosen Dauid to be ouer my people Israel. \* And whē it was in <sup>the</sup> heart of Dauid my father to buyld an house for <sup>the</sup> name of the Loide God of Israel, the Loide sayd to Dauid my father: for asmoche as it was in thy heart to buyld an house for my name: I dyddest well that thou so thoughtest in thy heart. For with this dyng, thou shalt not buyld <sup>an</sup> house, but thy son whiche is pceded out of thy loynes, he shall buyld an house for my name. The Loide therfoze hath made good his saying that he hath spoken: & I am risen vp in the roume of Dauid my father, & am set on the seate of Israel, as <sup>the</sup> Loide promysed, and haue buyld an house for the name of the Loide God of Israel. And in it haue I put the arke wherein is <sup>the</sup> couenaunt of <sup>the</sup> Loide, that he made w the chyldre of Israel. And the kyng stode before the altare of the Loide, in <sup>the</sup> pcesence of all the congregation of Israel, and stretched out his handes. For now Salomon had made a brasen pulpyr of fyue cubites longe, and fyue cubytes wyde, & thre of heyghte, & had set it in the myddes of the great court, and vpon it he stode, and kneeled downe vpon his knees before all the congregation of Israel, and stretched out his handes toward heauē, and sayd: \* O Loide God of Israel, there is no god lyke the in heauen and earth, which kepest couenaunt, and shewest mercy vnto thy seruantes, that walke before the with all theyr hertes. Thou whiche haste kepte with thy seruant Dauid my father, the thynges that thou promysedest him, thou saydest it with thy mouth, and haste fulfilled it with thy handes, as it is to se this daye.

And now Loide God of Israel, kepe with thy seruant Dauid my father, & thynges that thou promysedest hym, & sayinge: thou shalt in my lycht not be without a man that shall spt vpon the seate of Israel: so that thy chyldre take hede to theyr wayes, to walke in my lawe, as thou hast walked before me. And now Loide God of Israel, let thy saying be true whiche thou spakest vnto thy seruant Dauid. And wyl God in verye dede dwell wpeh men on earth? Beholde, \* heauen, and heauen aboue all heauens do not contayne the: how moche lesse the house whiche I haue buylded? Let it be thy pleasure therfoze to turne to the prayer of thy seruant, and to his supplication (O Loide my God) to hearken vnto the voyce & prayer whych thy seruant prayeth before the, and let thine eyes be open towardes this house daye & nyght ouer this place, wherein thou hast sayd: that thou woldest put thy name, to hearken vnto the prayer whiche thy seruant

prayeth in this place: hearken vnto the prayers of thy seruant, and of thy people Israel which they praye in this place: heare thou (I saye) out of thy dwelling place, euen out of heauen, heare and be mercifull. \* If a man synne agaynst his neyghboure, and take not an othe agaynst hym, and make hym to sweare, and they bothe come before thine altare in this house, then heare thou from heauen, and worke, and iudge thy seruantes, that thou rewarde the vngodly and recompence hym his waye vpon his heed, and iustifye the ryghteous, and gyue hym accordyng to his ryghteousnesse.

And if thy people Israel be put to the worst before the enemye, bycause they haue synned agaynst the. Yet if they turne & gyue thankes vnto thy name, & make intercession & praye before the in this house, then heare thou from heauen, & be mercifull vnto the synne of thy people Israel and byngne them agayne vnto the lande which thou gauest to them and to thy fathers.

\* When heauen is shutte vp, and there be no rayne, bycause they haue synned agaynst the: yet if they praye in this place, & confesse thy name, & repente for theyr synne, for the whiche thou chastenest them, then heare thou in heauen, and be mercifull vnto the synne of thy seruantes, and of thy people Israel, and gyde thou them into the good waye to walke in, & sende rayne vpon thy lande, which thou hast gyuen vnto thy people for an enherytaunce.

And if there be dearth in the lande of pestilence, corruption, or blaspmyng of corne, grethoppers, or caterpillers, or that theyr enemyes besiege them in the cyties of theyr lande, or whatsoeuer plage or synneth it be. Then what supplications & prayers soeuer shall be made of any man, and of al thy people Israel which shall know euery man his owne soze, and his owne greife, & shall stretch out their handes toward this house, thou shalt heare fro heauen, euen from thy dwelling place, and shalt be mercifull, and gyue euery man accordyng vnto all his wayes, euen as I doo know euery mannes herte: for thou onely knowest the hertes of the chyldren of me: that they may feare the, & walke in thy wayes as longe as they lyue in the lande whych thou gauest vnto theyr fathers.

\* Moreover, the straunger which is not of thy people Israel, if he come from a fere lande for thy great names sake, & thy mighty hand, & thy stretched out arme. If they come (I saye) & pray in this house: thou shalt heare from heauen, euen from thy dwelling place, & shalt do accordyng to all that the straunger calleth to the for: that all people of the earthe maye knowe thy name, and feare the as doeth thy people Israel, & that they may know, how that in this house whych I haue buyld, thy name is called vpon.

If thy people go out to warre agaynst theyr enemyes, by the way that thou shalt send them, and they praye to the, in the way towardes this cite whiche thou hast chosen, euen towardes the house whiche I haue buyld for thy name: then heare thou from heauen theyr supplication and prayer



prayer, and helpe them in theyr ryght.

**S** \* If they syn agaynst the: as there is no milt but he doth sinne, and thou be angry with them and deliuer them ouer before their enemies, and they take them and lede them away vnto a land farre of: yet if they repent in theyr herte in the lande where they be in captiuitie, and turne and pray vnto the in the lande of theyr captiuitie, saying: we haue synned, we haue done euill and wychedly: and turne agayne to the with al theyr herte, and all theyr soule, in the lande of theyr captiuitie, where they hepe them in bondage, and so praye towarde theyr lande whych thou gauest vnto theyr fathers, euen towarde the cytie whych thou hast chosen, & towarde the house whych I haue buylte for thy name. Then heare thou from heauen, euen fro thy dwellyng place theyr supplicacion and theyr prayer, and iudge theyr cause, and be merciful vnto thy people which haue synned agaynst the.

**N**owe my God, let thyn eyes be open, & thyn eares attente vnto the prayer that is made in this place. Nowe vp, O Lorde God into thy resting place, thou and the arke of thy strength. O Lorde God, let thy prestes be clothed with dealeth: and let thy sayntes reioyse in goodness. O Lorde God turne not away the face of thyn annoynted. Remembre the mercyes whiche thou hast promysed to Dauid thy seruaunt.

### ¶ The vii. Chapter

**¶** The fyre consumed the sacrifice. The Lorde appeared vnto Salomon the second tyme.

**A**d \* When Salomon had made an ende of praying, there came downe fyre from heauen, and consumed the burnt offeringe and the sacrifices. And the house was fylled with the glorye of the Lorde, and the prestes coulde not go into the house of the Lorde, because the glorye of the Lorde had fylled the Lordes house. And when al the children of Israel saw how the fire and the glorye of the Lorde came downe vpon the house, they fell downe flat vpon theyr faces to the earth, vpon the pauement, and worshipped and cosselled vnto the Lorde, that he is gracious, and that his mercy lasteth euer.

**A**nd the kynge and al the people offered sacrifices before the Lorde. And kynge Salomon offered a sacrifice of .xxii. thousande oxen, and an hundred and twenty thousande shepe. And so the kynge and all the people dedicated the house of God. And the prestes wayped on theyr offerynges, and the Levites had the instrumentes of musyke of the Lorde, whiche kynge Dauid had made to confesse vnto the Lorde, that his mercy lasteth euer: playinge a Psalme of Dauid with theyr banke. And the prestes blew with trumpettes before them: and all they of Israel stode.

**A**nd Salomon halowed the myddle of the court that was before the Lorde, for there he offered burnt offerings, and the fat of the peace offerynges, because the brasen altar whiche Salomon had made, was not able to receiue burnt offerynges, and the meate offerynges, and the fat. So at the same tyme Salomon kept a feast

of seven dayes, and all they of Israel with hym an exceeding great congregacion, euen from the entering in of Hamath: vnto the ryuer of Egypt. And in the eighth daye they made a gathering: for they kept the dedication of the altar .seuen dayes, and the feast .seuen dayes. And the .xxii. daye of the seventh moneth he let the people departe into theyr tentes: glad and mery in herte: for the goodnesse that the Lorde had shewed to Dauid & to Salomon, and to Israel his people.

**A**nd Salomon finished the house of the Lorde, and the kynges house, & al that came in his herte to make in the house of the Lorde, & in his owne house, went prosperously forwarde.

**A**nd the Lorde appeared to Salomon by nyght and sayd to hym: I haue herde thy petition, and I haue chosen this place for my selfe, to be an house of sacrifice. ¶ I put vp heauen that there be no rayne: or if I commaunde the locustes to deuoure the lande: or if I sende pestilence amonge my people: and if they that are of my people, among whom my name is called vpon, do humble them selues, and make intercession, and seeke my presence, and turne from theyr wyched wayes: then wyl I heare from heauen, and be mercifull to theyr synne, and wyl heale theyr lande.

**A**nd from henceforth myne eyes shal be open, and myne eares attente vnto the prayer that is made in this place. And therefore nowe I haue chosen and sanctified this house, that my name be there for euer: and myne eyes and myne herte shal be there perpetually.

**A**nd if thou wylt walke before me, as Dauid thy father walked, to do al that I haue commaunded the, and shalt obserue my statutes and my lawes, then wyl I stablysh the seate of thy kyngdome, accordyng as I made the couenaunt with Dauid thy father, saying: thou shalt not be without a man to be ruler in Israel. But and if thou turne away, and forsake my statutes, and commaundmentes whiche I haue set before you, and shalt go and serue other goddes, & worshyppe them: then wyl I plucke them vp by the rootes, out of my lande whiche I haue gyven them, and this house whiche I haue sacrificed for my name wyl I cast out of my syght, and wyl make it to be a prouerbe and a iest amonge all nacyns.

**A**nd every one that passeth by shal be astonied at this house whiche belonged to the moost hye God, and shall saye: why hath the Lorde delt on this fashon with this lande, and with this house? And they shall aunswere: because they forsake the Lorde God of theyr father, whiche brought them oute of the lande of Egypt, and caught holde on other goddes, and worshipped them, and serued them: euen therefore hath he brought all this euill vpon them.

### ¶ The viii. Chapter.

**¶** The cyties that Salomon buylde after that the house of God was finished.

**A**d \* it is fortunyd, that after .xx. yere wyl Salomon hadde buylte the house of the Lorde, and his owne house: he buylte the cyties that Hiram gaue hym, & put of the children of Israel in the. And Salomon went to Hamath

mach zoba, & streghed it. And he buylt Thad-  
mos in þe wyldernesse, and repayred of þe stee-  
ties which were in Hamath. And he built Beth  
bozon the upper, & Bethbozon the nether, strong  
cittes, haupnge walles, gates and barres. And  
Baalab, and all the stee cities that Salomon  
had, and all the charett cittes. And the cittes of  
the horsemen, & every pleasaunt place that Sal-  
omon had lust to buyde in Jerusalem, & Liba-  
non, & thowout al the lande of his dominion.

**B** And all the people that were leste of the he-  
thites, Amozites, Pherezites, Heuites, and Je-  
busites, whiche were not of the chyldren of Is-  
rael: but were the chyldren of them whych were  
leste after them in the lande, and were not con-  
sumed of the chyldren of Israel, them dyd Sal-  
omon make to paye tribute vntyll this daye.

But of the chyldren of Israel dyd Salomon  
make no bondmen for his worke: but they wer  
m of warre, and rulers, and great lordes wylh  
hym, and captaynes ouer his charettes & horse-  
men. And kynge Salomon offycers that ouer  
sawe, and ruled the people, were two hundred  
and fiftie. And Salomon brought þe daughter  
of Pharaos oute of the cite of Dauid, into the  
house that he had buylded for her. For he sayde:  
my wyfe shall not dwelle in the house of Dauid  
kyng of Israel, for it is holy: because that the  
Arke of the Loyde is come vnto it.

**C** Then Salomon offred burnt offerynges vn-  
to the Loyde, on the analtare of the Loyde, which  
he had buylt before the porche, doyng euerie  
thyng in his due tyme, and offeryng accordyng  
to the commaundement of Moyses, in the Sab-  
bodes, newe Moones, and solemne feastes,  
\* the tymes in the yere, that is to saye: in the  
feast of swete bread, in the feast of weekes, and  
in the feast of Tabernacles.

And Salomon set the sortes of prestes to  
theyr offycers, as Dauid his father had ordred  
them, and the Leuites in theyr watches, for to  
praye & minster before the prestes day by day  
and the porters by course, at euery gate.

**D** \* For so had Dauid the man of God comaun-  
ded. And they ompted not the comaundement  
of the kyng vnto the prestes and the Leuites,  
concernyng any maner of thyng, and concer-  
nyng the treasures. For Salomon made pro-  
misy on for the charges, from the fyrste day that  
the foundacyon of the house of the Loyde was  
laid, tyl it was fynished, that the house of the  
Loyde was perfyete. Then went kyng Salo-  
mon to Eylon Gaber, and to Elath to the  
serfyde in the lande of Edom. And hiram sent  
hym by the handes of his seruantes, myppers,  
and seruantes þe had knowlege of the see: & they  
came to the seruantes of Salomon to Ophir,  
and carped thence four hundred and fiftie talen-  
tes of golde, & brought it to kyng Salomon.

#### **C** The ix. Chapter.

**C** The communication of Salomon with the queene of Saba  
and the gyftes that she oone gaue the other. The heauie of  
Salomon, after whome successeth his sonne.

**A**d \* When the queene of Saba hearde of  
the fame of Salomon, she came to proue  
hym in harde questyons at Jerusalem,

with a verie great company, with camels that  
bare spyes and plenty of golde, and precious  
stones. And when she was come to Salomon,  
she commaunded wylh hym of all that she had in  
her herte. And Salomon soled her all her que-  
styons, and there was not one woide byd frome  
Salomon, whiche he tolde her not.

And when the Queene of Saba had sene the  
wysdome of Salomon, and the house that he  
had buylt, & the meate of his table, the fyttyng  
of his seruantes, and the standyng of his way-  
ters, theyr apparell, his buttelers, theyr appa-  
rell, his goynge by, by the whiche he went into  
the house of the Loyd, there was no moze spere  
in her. And she sayde to the kyng: the saying  
which I heard in myne owne lande, of thyne ac-  
tes, and of thy wysdome, is true. I beleued  
not the wordes of them, vntyll I came, & myne  
eyes had sene it. And behold the one halfe of thy  
wysdome was not tolde me: for thou erredest  
the same that I herde. Happy are thy men, and  
happye are the lethe seruantes whiche stande  
before þe alway, and heare thy wysdom. Blessed  
be the Loyde thy God, which had lust to the, to  
set the kyng on his seate, that thou myghtest be  
kyng, ordeined by the Loyd thy God. Because  
thy God loueth Israel, and hath helye: & to make  
them contynue euer: therfore made he the kyng  
ouer them: to do ryght and equyte.

And she gaue the kyng an hundred and xx.  
talentes of golde, & of spyes exceadynge great  
aboundaunce and precious stones, neyther was  
there any moze such spye, as the Queene of Sa-  
ba gaue kyng Salomon. And the seruantes  
of hiram, & the seruantes of Salomon which  
brought golde fro Ophir, brought also Almuge  
wood and precious stones. And the kyng made  
of the Almuge wood, steyres in the house of the  
Loyd, and in the kynges palace, and harpes and  
psalteryes for syngers. And there was no such  
wood sene before in the land of Iuda. And kyng  
Salomon gaue to the Queene of Saba euerye  
pleasaunte thyng she asked, but not so muche  
as she brought vnto the kyng. And so she turned  
& went away to her owne lade with her seruantes.

**D** The weyght of golde that came to Salomon  
in one yere, was fyve hundred. lxxvi. talentes of  
golde, besydes that which chapmen & marchan-  
tes brought: and all the kynges of Arabia & ru-  
lers of that countree, brought golde and syluer to  
Salomon. And kyng Salomon made two hu-  
dred bucklers of beaten golde, and fyve hundred  
scales of beaten golde were spent vpon one buc-  
ler, and the hundred scales made be of beaten  
golde, and one scale cost the hundred peces of  
golde, and the kyng put them in the house that  
was in the forrest of Libanon.

And the kyng made a great seate of Iuoy  
& ouerlaid it with pure golde. And there were  
fyve steyres to the seate, with a fotebole of golde  
fastened to the seate: and pommels on eche syde  
of the fyttyng place, and two Lyons standyng  
by the pommels. And the Lyons stode on þe one  
syde and on the other vpon the fyve steyres, so  
there was no such work made in any kingdom  
h. v. And



**E** And all the dynnyng vessels of kyng Salomon were of golde, and all the vessels of the house that was in the temple of Salomon were of precious golde: for syluer was counted nothing worth, in the dayes of Salomon. For the kynges shippes went to Tharsis with the seruantes of Ihyam: euerie three yere onecame the shippes to Tharsis, and brought golde, syluer, Iuoy, and apes, and peacockes.

**II. CH. 2. 10.** \* And kyng Salomon passed all the kynges of the earthe in rycheesse and wysdome. And all the kynges of the earthe sought the presence of Salomon, to heare his wysdome that God had put in his bert. And they brought euerie man his present, vessels of syluer, & vessels of golde, rayment, harness, spyes, horses, and mules, & what so euer myght be gotten yere by yere.

**II. CH. 2. 15.** \* And Salomon had foure thousand stables for horses, and charettes, and twelue thousand horsemen, whome he bestowed in the charettes cytyes, and some were with the kyng at Ierusalem. And he raygned ouer all the kynges that were from Euphrates vnto the lande of Philistynes: and to the border of Egypte.

**II. CH. 2. 18.** \* And the kyng made syluer in Ierusalem, as plenteous as stones. And Cedar trees as pleceous as the moultrepe trees that growe in the valleyes. And they brought vnto Salomon horses out of Egypte, and out of all landes.

**II. CH. 2. 19.** \* The rest of the actes of kyng Salomon first and last, are they not wyrtten in the saynges of Ieremias the prophete, and in the prophete of Ihuah the Silonite, and in the visions of Ido the sear of visyons agaynst Ieroboam & sonne of Abat: And Salomon raygned in Ierusalem vpon all Israel fourty yeres. And Salomon slepte with his fathers, & they buried hym in the cite of Dauid his father: and Rehoboam his sonne raygned in his steade.

**II. CH. 2. 20.** **C The .x. Chapter.**

**C** The faulte of Ieroboam, and the bewaile of his reame.

**II. CH. 2. 21.** **A**d Rehoboam wente to Sichem: for to Sichem were all Israel come together, to make hym kyng. And when Ieroboam the sonne of Abat (which was fled into Egypte from the presence of Salomon the kyng) hearde it, he returned out of Egypt. And they sent and called hym. And so Ieroboam and all they of Israel, came and shunned with Rehoboam, sayenge: Thy father sayd a greuous yoke vpon vs now therfore remyt thou somwhat of the greuous seruyce of thy father, and of his heuy poche that he put vpon vs: and we wyl serue the. And he said to them: come agayne vnto me after thre dayes. And the people departed.

**II. CH. 2. 22.** And kyng Rehoboam counsailed with the elders that had sanded before Salomon his father, whyle he yet lyued, and he sayde: What counsaile gynneth me, to answer this people agayne? And they tolde hym, sayeng: If thou be kynde to this people, and thoue thy self lowly to them, and speake lowngre wordes to them: they wyl be thy seruantes for euer. But he left

the counsaile whiche the elders gaue hym, and toke counsaile with the ponge men that were growen vp with him, and that stode in his presence. And he sayd vnto them: what aduise gynneth me, that we maye answer this people, whiche haue shunned me, sayeng: abate somwhat of the poche whiche thy father vnd put vpon vs.

**II. CH. 2. 23.** And the ponge men that were growen vp with hym, spake vnto hym, sayeng: Thus shalt thou answer the people that spake to the, sayeng: Thy father made oure poche heuy: but make it somwhat lighter for vs. Thus shalt thou say vnto them, my lytle synger shall be heuyer then my fathers loynes. \* For wher my father put a heuy poche vpon you, I wyl put more to your poche. my father chastyled you with whippes but I wyl chastise you with scorpions.

And so Ieroboam and all the people came to Rehoboam the thryde day, as the kyng had sayeng: come agayne to me the thryde daye. And the kyng answered them cruelly: & kyng Rehoboam left the counsell of the aged men, & answered them after the aduise of the ponge men sayeng: My father made your poche greuous, and I wyl adde thereto: my father chastised you with whippes, but I wyl chastise you with scorpions. And so the kyng berkened not vnto the people, but the occasion came of God that the Loide myght make good his sayeng, \* whiche he spake, by the hande of Ahia the Silonite to Ieroboam & sonne of Rebat. And when all they of Israel sawe the kyng wolde not agre vnto them: the people answered the kyng, sayeng, what part haue we w Dauid, or enheritaunce w the sonne of Ihuah? let euery man of Israel go to his tent. \* And now Dauid, se to thyn owne house. And so all Israel gat them to thre tentes, so that Rehoboam raygned ouer no mo of the children of Israel, the dwelt in the cities of Iuda. The kyng Rehoboam also sent Hadurā & was ruler ouer the tribute, & the chyldren of Israel stoned hym with stones & he dyed. But kyng Rehoboam made spede to get hym vnto his charet, to fye to Ierusalem. And they of Israel rebelled agaynst the house of Dauid vnto this daye.

**C The .xi. Chapter.**

**C** Ieroboam is shewen to fygge agaynst Rehoboam. He hath .xiii. wyues, and .lx. concubynes, and by them .xiii. sonnes, and .lx. daughters.

**II. CH. 2. 24.** **A**d when Rehoboam was come to Ierusalem, & he gathered of the house of Iuda and Ben Iamin, nine scope. & chosen men of warre to fygge agaynst Israel, and to byng the kyngdome agayne to Rehoboam. And the woorde of the Loide came to Achetab the man of God, sayeng: speake vnto Rehoboam, the sonne of Salomon kyng of Iuda, & to all them of Israel that are in Iuda, and Ben Iamin, and saye: thus sayeth the Loide. Ye shall not go wpon Ihuah: for ye haue despised my wordes: returne euery man to his house for this thing is done of me. And they obeyed the wordes of the Loide, and returned to go agaynst Ieroboam.

And Rehoboam dwelt in Ierusalem, & built stronge cities in Iuda he builded vp Bethel, and

and Erham, and Theho: Berhur, Socho, and Adullam: Gath, and Marsha: and Jiph Abrahim, Lachis and Aseba: zorea, Aialon and Hebron, which is in Juda and Ben Jamin, strong cities. And he repayed the stronge holdes and put captaynes in them, and store of vntaple, and wyne, and oyle. And in all cities he put shylbes and speares, and made them exceeding strong haupnge Juda and Ben Jamin on hys syde.

And the prestes & the Levites that were in all Israel, resorted vnto hym out of all theyr costes. For the Levites left theyr suburbs & theyr possessiō, and came to Juda and Ierusalem: \* for Jeroboam & his sonnes had cast them out from minystrunge vnto the Lorde. \* And he ordeyned hym prestes for the hyllaulers, for shewels and for the calues whiche he had made. And after the Levites there went of all the trybes of Israel, suche as submytted theyr hertes to seke the Lorde God of Israel, and came to Ierusalem to offer vnto the Lorde God of theyr fathers. And so they strengthened hys kyngdome of Juda, & made Rehoboam the sonne of Salomon myghtye, this yere long, for this yere they walked in hys waye of David and Salomon.

And Rehoboam tooke hym Babelath the daughter of Jerimoth the sonne of David to wyfe, & Abihail the daughter of Eliab the sonne of Isai, which bare hym chyldren Ieus. Samaria, and Japha. And after her he tooke \* Maacha hys daughter of Absalon whiche bare hym Abia, Attai, Jiza, and Selomith. And Rehoboam loved Maacah the daughter of Absalon above all hys wyues and concubines, for he toke cyghtyne wyues, and thye scoze concubynes, and begate xxviii. sonnes, and thye scoze daughters. And Rehoboam made Abiah the sonne of Maacah the chiefe ruler among his bethzen, and to haue the ouersyght of the kyngdome. And he playde wyfely, and scattered all hys chyldren thorowout all the countreys of Juda and Ben Jamin vnto euery stronge cite. And he gaue them abundance of vitaple, and obtayned many wyues.

#### ¶ The xlii. Chapter.

¶ Shesac kynge of Egypte tooke the temple of the Lord. Rehoboam dyeth, and Abia hys sonne succedeth hym.



¶ And it came to passe, & when Rehoboam had stablished the kyngdome and became myghtye, he forsoke the lawe of the lorde, and all Israel with him. \* And it fortuned hys sonne in the xviij. yere of kyng Rehoboam, Shesac the kynge of Egypte came vpon agaynst Ierusalem, because they

had transgressed agaynst hys Lord. xlii. Chapter. ¶ And the people were without nombr, & came vnto hym out of Egypte Lubim, Suchim, & the blacke moyses. And they toke strong cities in Juda, & came to Ierusalem.

¶ Then came Semela the prophet to Rehoboam & to the lordes of Juda, that were gathered together within Ierusalem for Shesac, and said vnto them: thus sayeth the Lorde, ye haue left me, and therfore haue I also left you in the handes of Shesac. Alther vpon the lordes of Israel, & the kyng humbled them selues, and sayde: the Lorde is cyghteous. And when the Lorde sawe that they submytted them selues, the word of hys Lorde came to Semela, sayeng: They submit them selues, therfore I wyll not destroye them. But I wyll deliuer them some what, and my wyathe shall not burne vpon Ierusalem by the hand of Shesac. Nevertheless, they shall be his seruauntes, to knowe what difference is betwene my scrupce, and the scrupce of the kyngedomes of the world. And so Shesac kynge of Egypte came to Ierusalem, and toke awaye the treasures of the house of the Lorde, and the treasures of the kynges house: he toke euen all. And he carped awaye the shylbes of golde, & which Salomon made. In steade of whiche, kyng Rehoboam made shylbes of byasse, and comytted them to the handes of the captaynes: whiche had the ouersyght of the four men, and that kept the entrance of hys kynges house. And it came to passe that when the kyng entred into the house of the Lorde the garde came and fet them and brought them agayne vnto the garde chabber. And when he humbled hym selfe, the wyathe of hys Lorde turned from hym, that he wolde not destroye altogether. And in Juda all was well.

¶ And so kyng Rehoboam waxed myghtye, & raygned in Ierusalem. And Rehoboam was xlii. yere olde, when he began to raygne, & raygned xlii. yeres in Ierusalem, the cytye whiche the Lorde had chosen out of all the trybes of Israel to put his name there. And hys mothers name was Raama an Ammonites. \* And he dyd euell because he prepared not hys hert to seke hys Lord.

¶ The actes also of Rehoboam, fyrst and laste, are they not wyrtten in the sayenges of Semela the prophete, and of Iddo the sear, whiche noted the genealogie: and there was warre alway betwene Rehoboam and Jeroboam. And Rehoboam slepe with hys fathers, and was buryed in the cytye of David, and Abia hys sonne raygned in hys steade.

#### ¶ The xliii. Chapter.

¶ The victory of Abia agaynst Jeroboam.



¶ In the xliii. yere of kyng Jeroboam began Abia to raygne ouer Juda and he raygned thye yere in Ierusalem. His mothers name also was Michaiab the daughter of Elriel of Gibeon. And there was warre betwene Abia & Jeroboam. And Abia made prouision for the warre, hauing valiant & experie men of warre en. lxxx. chosyn m. And Jeroboam set him self in aray to fyght agaynst hym. xliii. Chapter.

¶ yete



ppete men whych were stronge & men of armys.

And Abia stode vp vpon yemera: in an hyll, whiche is in mount Ephraim, & sayde: heare me thou Jeroboam & al Israel. Do not you knowe howe that the Lord God of Israel gaue þing dome ouer them of Israel, to Dauid for euer, euen to hym and to hys sonnes wch a salued covenant: And Jeroboam the sonne of Nebat þe seruant of Salomon the sonne of Dauid is risen vp, and hath rebelled against his Lord. And there gathered to him leude men the chyldren of Belial, & pryncypled agaynst Rehobad the sone of Salomon, wch Rehobad was ponge and tender hearted, & coude not stande before them.

And nowe þe saye, þe be able to prynciple a gaynst the kyngdome of the Lorde, whych is in the handes of þe sonnes of Dauid, & þe be a great myrtynde, & haue the golden calves & whiche Jeroboam made pou for goddes. \* And haue þe not caste out the prestes of the Lorde the sonnes of Aaron, and the Leuites, and haue made pou prestes after the maner of the nacjons of other landes: so þe whosouer cometh & consecrateth hys hand wth a ponge oxe & vii. rams, & same may be a prest of them that are no goddes.

But we belonge vnto þe Lorde our god whome we haue not forsaken, & the prestes are þe sonnes of Aaron whych minystrer vnto the Lorde, and the Leuites waite vpon the office. They burne vnto the Lorde euery moynynge and eueryngne burnt sacrificies & swete incense, & we we breade set the in order vpon a pure table: & prepare the candlestyeke of golde wch the lampes of the same to burne euer at euen. And truelve we hepe the watche of the Lorde our God: but þe haue forsaken hym. And behold, God hym selfe is our cap tapne, and hys prestes blowe wynd the \* trompettes, and crye alarum agaynst pou. Ope chyldren of Israel, fyghe not agaynst the Lord god of your fathers, for it wyl not prosper to pou.

But for all that, Jeroboam conueyed me presently aboute, to come behynde them: and so they were before Juda, and the lyers in waite were behynde them. And when they of Juda looked aboute, beholde the battayle was before and behynde, and they cryed vnto the Lorde, and þe prestes blew wynd the trompettes, and the men of Juda gaue a shout. And as the men of Juda shoured, it came to passe, that God smote Jeroboam and Israel before Abia & Juda. And the chyldren of Israel fled before Juda, and God de lyured them into the hande. And Abia & hys people slue a greete slaughter of them: there fell downe wounded of Israel. & c. w. chosen men. And in the chyldren of Israel were broughte vnder at that tyme: & the chyldren of Juda pryncypled: because they leaned vnto the Lorde God of they fathers. And Abia folowed after Jeroboam, and toke cities from hym, Bethel, with the towne belygging therto Iesana & the towne that lyged therto, & Ephraim & her townes. And Jeroboam recovered no city agayn in þe dayes of Abia. And the Lorde plagued hym, & he dyed.

But Abia wared myghtie, & married. xiiii. wyues, & begat. xxii. sonnes & xvi. daughters.

The rest of the actes of Abia, his customs & hys sayenges ar wyte in þe booke of þe prophet Ido.

¶ The xiii. Chapter.  
Cot the booke of Ido.

**S** Abia slepte with hys fathers, and they buried hym in the cite of Dauid and \* Abia hys sonne raygned in hys stede: In whose dayes the lande was in quyetnesse ten yere.

And \* Abia dyd that was good and ryght in the eyes of the Lorde his God: for he toke away strange alters & the bilyalters, & brake downe the ymages, and cut downe the groues, and commanded Juda to seke the Lorde God of they fathers, and to do accordyng to the lawe & commandement: And he put away out of al cityes of Juda the bilyalters and the ymages, and the kyngdome was quiet before hym. And he buylt stronge Cities in Juda: because the lande was in rest, and he had no warre in those yeres. For the Lorde had gyuen hym reste.

¶ Therfore he layd to Juda: let vs buyld these Cities and make aboue them walles, towres, gates, and barres, for the lande is yet in rest before vs, because we haue sought the Lorde our God: we haue sought hym, and he hath geue vs rest on every syde: and so they buylte and it prospered wyth them. And Abia had an army of me that bare spydes and speares oute of Juda the hundred thousande: and out of Ben Jamin that bare spydes and dyne bowes, two hundred and foure scoze thousand, al these were valiant men.

And there came out agaynst them zarah, the blacke Mozyan \* with an hoste of ten hundred thousand and the hundred charettes, and came as farre as Marefa. And Abia went oute before hym, and they ioynd the battayle in the valley of zephata belyde Marefa. And Abia cryed vnto the Lorde hys God, and sayde Lorde: \* it is no harde thyng wyth the to helpe eþer many, or them that haue no power: helpe vs therfore, O Lorde our God, for we trust to the, & in thy name we go agaynst this multitude. Thou arte the Lorde our God, and no man shall prynciple agaynst the. So the Lorde smote þe blacke mozes before Abia and Juda, and the blacke mozes fled. And Abia and the people that was wyth hym followed after them vnto Serer. And the blacke mozes hoste was overthrowen, that there was none of them lefte, but were destroyed before þe Lorde and before his hoste. And they caried away a myghtye greete praye. And they smote al the cityes rounde about Serer. For the feare of the Lorde came vpon them. And they spoyled all the cityes, and there was exceedyng muche spoyles in them, they smote also the traires of cat tell, and caried awaye plenty of shepe and camels, and returned to Ierusalem.

¶ The xiv. Chapter.

¶ Chyrge Abia by the monnyon of the prophete Asaia carryd out to the Lorde. He begyneth hys monnyon from the monnyon.

**A**nd the spete of God came vpon Asaia: the sonne of Obed. And he wente oute to mete Abia, and sayde vnto hym: heare me Abia, and all Juda, and Ben Jamin. The Lorde

As thyth you, whyle ye be wyth hym, and when ye leue hym, he wyll be founde of you, & agayne when ye forsake hym, he also wyll forsake you. And truly for a longe season in Israel no man sought the true God, no man regarded the priest that taught them, no man cared for the lawe. And whē any man in his trouble dyd turne vnto the Lorde God of Israel, and sought hym, he was found of them. And in that tyme ther was no peace to hym, that dyd go out & in: but great sedicion was there amonge all the inhabytens of the earth. And nacion was destroyed of nacion, and cite of cite: for God dyd moue all aduersite amonge them. Plase ye therfore f men and let not your handes slacke, for your worke shall be rewarded.

And when Asa heard those wordes, and the prophesye of Azaria: the sonne of Obed the pphete, he toke courage, and put a waye the abhominable ydols oute of all the lande of Juda and Ben Jamin, & out of the ctyes which he wanne in mount Ephraim, and renued the Altare of the Lorde, that was befoze the porch of f Lord. And he gathered al Juda & Ben Jamin, and the straungers wyth them oute of Ephraim. Manasse and Simeon. For there fell many to hym out of Israel, when they saw that the Lorde his God was wyth hym. So they assembled to Jerusalem the thyrde moneth, the fyfteenth yere of the reygne of Asa. And they offered vnto f Lord f same tyme of f spoyle which they had broughte vii. hundred oxen, and vii. thousand shepe.

And they made a couenaunt to seke f Lorde God of they fathers, wyth all they herte, and all they soule. And who so euer wolde not seke the Lorde God of Israel, shulde dye for it: whe ther he were small or great, man or womā. And they sware vnto the Lorde wyth a loude voyce shouting and blowing wyth trompettes and shawmes. And all they in Juda reioyced at the othe, for they had sworne vnto the Lorde wyth all they herte, and soughte hym wyth all they lust, and he was founde of them. And the Lorde gaue them rest rounde about on euery syde.

And kyng Asa put Maacha his mother out of auctoryte, because she had made an abhominable ydoll: (as wharpos) in a groue: & Asa brake downe der ydoll, & stamped it, & burnte it at the byoke Cedron. But all the hyllanters were not taken awaye out of Israel: though the hert of Asa was perfyte all his dayes. And he brought into the house of God the thynges that his father had dedycate, & that he hym selfe had dedycate: euen syluer, and golde, and Jewelles. And there was no moze warre vnto the .xxxv. yere of the reygne of Asa.

#### The .xvi. Chapter.

Asa the sonne of Baasa kyng of Israel, maketh a couenaunt wyth Benhadad kyng of Syria.



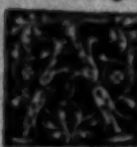
In the .xxxvi. yere of f reygne of Asa came Baasa kyng of Israel vpon agaynst Juda, & buyt Rama to then tent f he wolde let none passe oute of it: so Asa kyng of Juda. And Asa let out golde and syluer, oute of the treasu-

res of the house of f Lord, & of the hyngers house & sent to Benhadad kyng of Syria f dwelle at Hama, & sayde: There is a confederacion betwene me & the, betwene my father & thyne. Beholde, I haue sent the syluer & gold, that f wyle come & breake thine appoyntment wyth Baasa kyng of Israel f he maye departe fro me. And Benhadad graunted vnto kyng Asa, & sent to the captaynes of his army to the ctyes of Israel. And they smote Iion, Don, & Abelmain, and the strong ctyes of Rephehal. And whē Baasa heard this, he lefte buyldynge of Rama, and let his worke cease. And then Asa f kyng toke all Juda, & carped away the stones & tymber of Rama wher wyth Baasa was a buylding and he buylt therwyth Seba and Mizpa.

At that same tyme Hanani the sear came to Asa kyng of Juda: & sayd vnto hym: because f hast trusted in the kyng of Syria, & not rather put thy trust in the Lorde thy God, therfore is f holte of the kyng of Syria escaped out of thine hāde. \* had not the blacke Voyes, & Lubim an exradynge greute holte wyth many charettes and horsemē: And yet because f trustedest in the Lorde, he deliuered them into thyn hande. For the eyes of the Lorde beholde all f earth to strength them f are of perfyte herte toward him. \* herin thou hast done foolishlye, & therfore shouldest thou shalt haue warre. And Asa was wroth wyth f sear, & put hym into a pryso house for he was dyspleased w hym, because of thys thyng. And Asa destroyed certayn of f people the same reason. And behold, these dedes of Asa first and last, are wyrtten in the boke of the hynges of Juda and Israel. And Asa in the .xxxix. yere of his reygne fell syche in his fete, and that bysease conyned verpe longe. And in thys sykness, he soughte not the Lorde, but physicions. And Asa slept wyth his fathers, and died in f .xli. yere of his reygne. And they buried him in his owne sepulchre, whiche he had made for hym selfe in the Cite of Dauid, and lapde hym in the bed which he had fylled wyth dyuers kindes of spices & swete odoures, made by f cratte of the potecaryes. And they burnte verp moche spycer aboute hym.

#### The .xvii. Chapter.

Jeholaphat causeth the feare of the Lorde to be knowne amonge the people.



As Jeholaphat his sonne reygned in his stead, and preuailed agaynst Israel. And he put souldiers in al f strong ctyes of Juda, and set rulers in the lande of Juda & in f ctyes of Ephraim, which Asa his father had wonne. And f Lord was wyth Jeholaphat, because he walked in the olde wayes of his father Dauid, and soughte not Baalim. But soughte f Lorde God of his father, and walked in his commandmentes, and not after the doinges of Israel. And the Lorde stablyshed the kyngdome in his hande, & all they that were in Juda, broughte hym presents, so that he had aboundaunce of ryche and honoure. And he lyft vp his hert vnto f wayes of the Lorde, & he put downe yet moze of the hyllanters.



ambassadors and groined oute of Iuda.

In the thirde yere of his reygne he sent to his lordes, euen to Benhai, Obadiah, zacharia, Achabiel, and to Michaahu, that they shoulde teache in the cities of Iuda, and wryth them he sent Leuites: euen Semetiah, Achabiah, zabadihu, Ithiel, Semiramoth, Jedonathan, Adoniah, Tobiah, & Tubadonia, and wryth them Elisamah and Jehozababed. And they taught in Iuda, and had the booke of the lawe of God with them, and went about thowout al the cities of Iuda, and taught the people.

And the feare of the Lorde fell vpon all the kyngdomes of the landes that were rounde aboute Iuda, & they fought not agaynst Jeholaphat, & some of the Philistines brought Jeholaphat gyftes & tribute silver. And thereto the Arabians brought hym camel: euen. vii. C. & vii. C. rams & vii. C. & vii. C. hegores. And so Jeholaphat prospered & grew vpon an hye. And he dwelt in Iuda, castles & stronge cities, & he had grate substaunce in the cities of Iuda, but the men of armes and strongest souldyers were in Ierusalem.

And these are the officers of the in the houses of they fathers, the captayns ouer thousandes in Iuda. Adna the captayne, and wryth hym of syghing men. iii. C. & vii. C. And nexte to his hande was Jehobananah a captayne, & wryth hym. ii. C. & lxxx. & vii. C. And next hym was Amasia son of ichi, which of his owne good wyl offered hym selfe vnto the Lorde & wryth hym. ii. C. & vii. C. myghty men of warre. And of the chyldren of Ben-Jamin, Eliada a man of myght, and had wryth hym armed men wryth bowe & spyde. ii. C. & vii. C. And nexte hym was Jeholabad, & wryth him an C. lxxx. & vii. C. & were prepared for the war. These wayted on the kyng, besydes those which the kyng put in strong cities thowout al Iuda.

The xviii. Chapter.

Chap. xviii. Ahab had a chylde called Abimelech, which was a chylde of an adulter.

**A**nd Jeholaphat had aboundaunce of ryches and honoure, & turned as synne with Ahab. And after certayne yeres he wote downe to Ahab to Samaria. And Ahab slue many there & oren for him, and for the people that he had wryth hym, and entreated him to go vpon him vnto Ramoth in Gilead. And Ahab kyng of Israel sayd to Jeholaphat kyng of Iuda: wylt thou go wryth me to Ramoth in Gilead? And he answered hym: I wyl be as thou & my people shall be as thyne, and we wyl go wryth the to the warre.

And Jeholaphat sayde vnto the kyng of Israel: as the counsell I pray the at the word of the Lorde the same daye. Therefore the kynges of Israel gathered together of prophetes. iii. C. men, & sayd vnto them, Shall we go to Ramoth in Gilead to fight, or shalbe Ierusalem? And they sayd go vpon, & God shall deliuer it into the handes of whome he wyl. But Jeholaphat sayde, is there yet here neuer a prophete more of the Lorde that we myghte aske of hym? And the kyng of Israel sayd vnto Jeholaphat: there is yet one man, by whom we maye aske the Lorde. But I hate him

for he neuer wordedeth me good, but alwaye euell, & the same is Micah the sonne of Jimia, and Jeholaphat sayde: let not the kyng saye so.

And the kyng of Israel called one of his chylde berlayus, & sayde fetch he thither quickly Micah the sonne of Jimia. And the kynges of Israel, & Jeholaphat kynges of Iuda sate cyther of them on hye seats in theyr apparell, in a thershyng house besyde the gate of Samaria, and all the prophetes propheted before them. And one Jechia the sonne of Chanana had made hym a bowe of yron, and sayde: thus sayeth the Lorde, whiche shalt thou ouerthrowe Syria, vntyl they be brought to nought. And all the prophetes propheted euen so, sayenge: Go vpon Ramoth in Gilead, and it shall prosper wryth the: for the Lorde shall deliuer it into the handes of the kyng.

And a messenger went to cal Micah spake to hym, sayenge: behold, the wordes of the prophetes speake good to the kynges wryth one assent let the wordes therfore be lyne one of theyr, & thou speake that which is pleasaunt. And Micah sayde: as truly as the Lorde lyeth, cut what my God faith I wyl I speake. And wher he was come to the kynges, the kynges sayde vnto hym: Micah, shall we go to Ramoth in Gilead to fight, or leaue of? And he sayde: go vpon, & al shall be well: and they shall be deliuered into your handes. And the kynges sayde to hym: So and so many tymes do I charge the, that thou say nothing but the truth to me: in the name of the Lorde.

Then he sayde: I byd all them of Israel scattered in the mountayns, as theye have no shepheard. And the Lorde sayd: these haue no matter let them retorne euery man therfore to his house in peace. And the kyng of Israel sayde to Jeholaphat: byd I not tell the, & he wold not prophete good vnto me: but euell. But he sayd agayne therfore heare ye the wordes of the Lorde. & I saw the Lorde sate vpon hye seat, & al the company of heauen stode on hye seate hande & on hye left. And the Lorde sayde: who shall decaue Ahab kyng of Israel: & he maye go vpon & be ouerthrowen at Ramoth in Gilead. And he said: one sayeth the, another sayeth. And here came out a spytte & stode before the Lorde, & sayd: I wil decaue him. And the Lorde sayde vnto hym: Wherfore? And he sayde: I wyl go out, and be a lyeng spytte in the mouth of all his prophetes. And the Lorde sayde: thou shalt decaue hym: & shalt prynciple go out and do euen so. And now therfore behold, & the Lorde hath put a lyenge spytte in the mouthes of all these thy prophetes, & the Lorde hath spoken euell agaynst the. And Jechia the sonne of Chanana went to, & smote Micah vpon the cheke: & sayd, by what way wentest thou of the Lorde to me, to speake thus? And Micah said: I wyl se the daye when I shall go in from chylde to chylde, for I fynde the lyse. And the kynges of Israel sayd: take ye Micah, & byng hym to Amos the gouernour of the cite & to Joas & bynges him and ye shall saye, thus sayeth the Lorde, put this felowe in the prison house, & feede hym wryth bread of affliction & water of trouble vntyl I come & gaue in peace. And Micah sayd: & I come & gaue in

gaine in pence, then hath not the Lorde spoken to me. And he sayd berke to pe people eury one of you. And so the kynge of Israel and Jehosaphat the kynge of Juda went up to Ramoth in Gilead. And the kynge of Israel sayde vnto Jehosaphat: I must change me, when I go to the batayle: but se that thou haue thine owne apparell vpon the. And the kynge of Israel chaunged hym selfe, and they came to batayl. But the king of Siria had commaunded the captaynes of the charretts to were with him, sayinge: se ye syght not agaynst small or great, saue agaynst the kynge of Israel onely. And when the captaynes of the charretts sawe Jehosaphat, they sayde: it is the kynge of Israel, & therefore they copassed about hym to syght. But Jehosaphat cryed out, & the Lorde helped him, & God chased them away fro hym. For it came to passe when the captaynes of the charretts perceyued that it was not the kynge of Israel, they turned backe agayne from hym. And a certayne man dyde a bowe with al his myght, & smote the kynge of Israel betwene the shoulteres, & he sayd to his charretman, turne thine hande, that thou mayest carrye me out of the fild, for I am wounded. And the batayle ceased that daye. Howbeit the kynge of Israel caused the charretts to stande still agaynst the Syrians vntyll euen. And about the tyme of the sunne goyng downe, he dyed.

**The. xix. Chapter.**

After Jehosaphat was rebuked by the prophet Jehu, he called againe the people to the house of the Lorde.

**A**nd Jehosaphat the king of Juda came home agayne in pence to Ierusalem. And Jehu the son of Hanani the sear went out to mete him, & sayd to king Jehosaphat: Woldest thou helpe the vngodly, & lone them that hate the Lorde: & therefore is wrath come vpon the from before the Lorde. Neuer theles, there are some good actes found in the, in that thou hast bene downe & groues out of the lande and hast prepared thine heart to seeke god. And so Jehosaphat dwelt at Ierusalem: and turned and went out to the people from Beerseba to mount Ephraim, and brought them agayne vnto the Lorde God of the fathers. And he set Judges in the land thowout al the strong cities of Juda, citie by citie: & sayde to the Judges: take hede what ye do, for ye execute not the iudgements of man, but of God, whiche is with you in the iudgement. Wherfore now, let the feare of the Lorde be vpon you and take hede, and be doynge the thing that pleaseth hym: for there is no vngodly counsel with the Lorde our God: that he should haue any respecte of persones, or take rewardes.

Whereouer in Ierusalem dyd Jehosaphat set of the Leuites, & of the prestes & of the auncient fathers ouer Israel, in the iudgement & cause of the Lorde. And they returned agayne to Ierusalem. And he charged them sayinge: Thus shal ye do in the feare of the Lorde, in the truth and in pure herte: What cause so euer come to you of your brethren that dwell in the cities, betwene blood & blood, betwene lawe & commaundment, betwene statutes & ordinaunces, ye shal warn

them that they trespasse not agaynst the Lorde, & so wrath come vpon you & on your brethren. Thus do ye shall not offende. And behold, Amarias the prest is amonge you in al matters of the Lorde. & Jechabias the son of Ithiel, a ruler of the house of Juda, he is ouer such busynesses as concerne the kynge: there be officers of the Leuites also before you. Take courage to you therefore, & be doynge manfully: & the Lorde shalbe with such as be good.

**The. xx. Chapter.**

The mercurious victory that the Lorde gaue Jehosaphat kynge of Juda agaynst the Ammonites, and the chyliden of Ammon, and them of Seir.

**A**fter this also, it fortuned that the chyliden of Moab & the chyliden of Ammon and with them other of the Ammonites came agaynst Jehosaphat to battayle. And there came some that tolde Jehosaphat sayinge: there cometh a great multitude agaynst the from the other syde of the sea, & out of Siria. And behold they be in the passon Thamar, which is engadi. And Jehosaphat feared: and set hym selfe to seeke the Lorde and proclaimed fastynge thowout all Juda. And they that were in Juda, gathered the selfes together to aske counsell of the Lorde. And they came out of al the cities of Juda to make intercession to the Lorde. And Jehosaphat stode betwene the congregacion of Juda and Ierusalem in the house of the Lorde before the new court. & sayd. O Lorde God of our fathers, art not thou God in heauyn, & rapnest not thou on al the kynngdomes of the earth: And in thine hande is power & myghte, & there is no man that is able to withstande the. Art not thou our God, which dydest cast out the inhabitants of this lande before thy people Israel, & gauest it to the sede of Abrahams thy louer for euer: And they dwelt therein, & haue dwelt in a temple therein for thy name, sayinge: \* If euill come vpon vs, as if swerde of iudgement, or pestilence, or hunger, the if we stand before this house in thy presence, for thy name is in this house, & cry vnto the in our tribulacion, heare thou and helpe.

And now beholde, the chyliden of Ammon & Moab, & mount Seir, by whom I woldest not let them of Israel go, wher they came out of the lande of Egypt: but they departed from them, & destroyed them not. Se, how they rewarde vs, to come for to cast vs out of thy possessiō, which thou hast geuen vs to inheret. O our God wilt thou not iudge them: for we haue no myghte agaynst this great company that cometh agaynst vs. Neither woe we what to do: but our eyes be vnto the. And al Juda stode before the Lorde with theyr yonger ones, theyr wyues, & theyr chyliden: and there was Jehasiel the sonne of Zacharia the sonne of Banaias the sonne of Jehiel the sonne of Gathania, a Leuite of the sones of Asaph, and vpon hym came the sperte of the Lorde, euen in the myddes of the congregacion. And he sayd berken al Juda, & ye inhabitants of Ierusalem, and thou kynge Jehosaphat: Thus sayeth the Lorde vnto you: be not afrayde, nor saynte herted by reason of this great multitude: for the battayle is not yours, but Goddes. To morowe go ye downe agaynst them for they come vpon at this tyme.



pe shall fynde them at the ende of þe broke before the wyldernesse of Ieruel. þe shall not nere to fynde in this battayle: but they forsook and stand and beholde the helpe of the Lord which is with you: feare not. nor let your heartes faile you. O pe of Iuda and of Ierusalem. To morowe goo out agaynst them. for þe Lord wilbe with you. And Jehosaphat bowed his face to the earth: and al Iuda and the inhabitants of Ierusalem fel be fore the Lord. worshyping the Lord. And the Lewites of the chyldren of the Capathites & of the chyldren of the Corathites stode vp, to prayse the Lord God of Israel: with a loude voyce on hye. And when they arose early in the mornynge, they gat them out vnto the wyldernesse of Thekoa. And as they went oute, Jehosaphat stode & sayd: heare me, O Iuda, & ye inhabitants of Ierusalem. Put your trust in þe Lord your God, that ye maye be founde sayth full. Geue credence to his prophetes, and so shall ye prospere. And he gaue the people councel, and let some to synge vnto the Lord, & to prayse hym in the bewyche of holynes, and to go out before þe armie, as they went, and to saye, prayse þe Lord for his mercye lasteth euer. And what tyme as they began to laude and prayse, then the Lord stered vp certayne of the chyldren of Ammon & Moab, whych layde wayte for them that were of mount Seir: which were come agaynst Iuda. And they were ouerthrowen with strokes among them selues. For the chyldren of Ammon and Moab rose agaynst the inhabitants of mount Seir. And they slewe and destroyed them: And when they had made an ende of the inhabitants of Seir, euerye one helped to destroye an other amonge them selues.

And when Iuda came to the edge of the wyldernesse, they looked vnto the multitude. And behold, they were dead carcases fallen to þe earth, and none escaped, and wher Jehosaphat and his people came to take awaye the spoyles of them: they found amonge them aboundance of goodes, rayment & pleasant Jewels, whych they toke for themselves, more then they coulde carry awaye: so that they were thre dayes in gatheringe of the spoyles, it was so moche. And the fourth daye they assembled in the valley of blesynge, for there they blessed the Lord. And therfore they called the name of the same place, the valley of blesynge vnto this daye. And so all the men of Iuda and Ierusalem returned with Jehosaphat they heeb, for to go agayne to Ierusalem with gladnesse, for the Lord had made them to reioyce ouer they enemyes. And they came to Ierusalem with psalteries, and harpes and shawmes, euen vnto the house of the Lord. And the feare of God fel in the kyngdoms of all landes, when they hadde heard that the Lord fought agaynst the enemyes of Israel. And so the realm of Jehosaphat was in tranquyltye: and his God gaue hym rest on euery syde.

And Jehosaphat raygned vpon Iuda, and was, xxxv. yere olde when he began to raygne and raygned, xxv. yere in Ierusalem, and his mothers name was Absa the daughter of Sil

hi. And he walked in the wayes of Asa his father, & bowed not ther from, doynge that whych was right in the syght of the Lord. Howbeit the bylanters were not taken awaye, for þe people had not yet prepared theyr bettes vnto the God of theyr fathers. The rest of factes of Jehosaphat first & last beholde they are wyrtte amonge the sayenges of Iehu þe sonne of Hanani which noted the in þe booke of þe kynges of Israel.

After this dyd Jehosaphat kyng of Iuda ioyne hym selfe with Ahaziah kyng of Israel whose mynde was to do wychedly. he coupled hym selfe with hym, to make shippes to go to Charis. And they made the shippes in Ezion Gaber. And Eliezer the sonne of Dodanah of Marcia prophesied agaynst Jehosaphat, sayenge: because thou haste ioynd thy selfe with Ahaziah, the Lord hath broken thy workes. And the shippes were broken, that they were not able to go to Charis.

## The. xxi. Chapter.

Jehosaphat dyeth, and Jehoram succedeth hym, whiche killeth his brethren, and is oppressed of the Iudhees, and heeth of the Tyres.

Jehosaphat also slepte wth his fathers and was buryed with his fathers in þe cite of David, and Jehoram his sone raygned in his steade, & he had byrth whiche were þe sones of Jehosaphat, Azaria, Jehiel, zacharia, Alaria, Michael, & Serphatiabu. All these were the sones of Jehosaphat kyng of Iuda. And theyr father gaue them many great gystes of gold & syluer & other special subtilties with stronge cyties in Iuda: but the kyngdom gaue he to Jehoram, for he was the eldest. And Jehoram rose vp agaynst the kyngdome of his father, and preyed, and due all his byrth wth the swearde, & dynerle of the Lordes of Israel. Jehoram was, xxxii. yere olde when he began to raygne, & he raygned, viii. yere in Ierusalem. And he walked in the wayes of þe kynges of Israel, lyke as dyd the house of Ahab, for he had þe daughter of Ahab to wyfe, & he wrought euil in the eyes of the Lord. Howbeit, þe Lord wolde not destroye the house of David, because of the couenaunte that he had made with David, as he promysed to geue a lyght to hym, and to his sones for euer. In his dayes þe Edomites rebelled wher they were vnder þe dominion of Iuda, & made them selues a kyng. And Jehoram went forth wth his Lordes, & all his charets were with hym: & he rose vp by nyght, & smote þe Edomites, whiche chasled him in, & the captayns of the charets. But Edom rebelled styll, for they wolde not be vnder þe hande of Iuda vnto this daye. That same tyme also dyd Libna departe fro beyng vnder his hande because Jehoram had forsaken þe Lord God of his fathers. Wherefore he made bylanters in þe cities of Iuda, & caused þe inhabitants of Ierusalem to chynge fornicatio, & prouoked Iuda to Idolatre. And there came a wyrtynge to hym from Elia þe prophete sayeng Thus saith þe Lord god of David thy father because þe hast not walked in þe wayes of Jehosaphat thy father, & in þe wayes of Asa hig of Iuda, but walkedst in þe wayes of þe kynges of Israel, & hast

made Iuda and the dwellers of Ierusalem to go a whoring, lyke to the whoredome of the house of Ihab, and hast slayne the byetymen, even the fathers house, whiche were better then thou: behold, with a great plague wyll the Lozde smyte the folke, the chylde, the wyues, & the goodes. And thou shalt suffre great payne: cut a disease of thy bowels vntyl thy guttes fall out by reason of thy synfull daye by daye.

And so the Lozde stered vpagaynst Jehozab the wyf of the whilistines, and the Arabians: were despyde the blake mores. And they came vpon Iuda, and wasted it, and caried awaye all the substance that was founde in the kynges house, and his sonnes, & his wyues: so that there was neuer a sonne left hym save Jehohab, whiche was the yongest amonge his sonnes. And after all these thynges, the Lozde smote hym in his bowels with an incurable disease. And it came to passe, that in processe of tyme, cut after the ende of two yeres, his guttes fell out in his synnes: & so he dyed of very cruell diseases. And they made no burning for him lyke the burninge of his fathers. When he beganne to raygne, he was xxii. yere olde, and raygned in Ierusalem viii. yere, and lyued wretchedly, howbeit, they buried hym in the sepulchre of Dauid, but not amonge the sepulchres of the kynges.

The xxii. Chapter.

Abaziah raygneth in the house of Iehozab. Jehu kyng of Israel killeth Abaziah. Athalia purrers to deathe all the kynges lynges: Iudas escapeth.



And the inhabytens of Ierusalem made Abaziah his yongest son king in his stede. For the men of warre that came w the host of the Arabians, had slaine al his eldest sonnes. And so Abaziah the sonne of Jehozab kyng of Iuda was made kyng. Two and fouertye yere olde was he when he beganne to raygne, and he raygned one yere in Ierusalem. His mothers name was Athalia the daughter of Amri. And he walked also in the wayes of the house of Ihab, for his mother, by her counsel, entyled hym to do wickedly. Wherefore he dyd the which was cruell in the syght of the Lozde, as dyd they that were of the house of Ihab: for they were his counsellers after the deathe of his father, to his destruction.

And he walked after theyr counsel, and went with Jehozab the sonne of Ihab kyng of Israel to fight agaynst Hazabel kyng of Siria at Ramoth in Gilead: and the Siria smote Ioram. And he returned to be healed in Jezrael, of the woundes which were gyuen him at Rama, when he fought wyth Hazabel kyng of Siria. And Abaziah the sonne of Jehozab kyng of Iuda wente downe to se Jehozab the sonne of Ihab at Jezrael, because he was diseased. And it cam of God, that Abaziah shuld be despyed for his commynge to Jehozab: for when he was come, he went out wyth Jehozab agaynst Jehu the sonne of Ami, whom the Lozde had anoynted to destroye the house of Ihab.

And so he came to passe that when Jehu was executing iustice vpon the house of Ihab & had slaine the lozdes of Iuda and the sonnes of the

byetymen of Abaziah & wayted on Abaziah, he slue them. And he sought Abaziah, & they caught hym where he was hyd in Samaria, & brought hym to Jehu. And wher they had slayne him, they buried hym: because sayde they, he is the son of Jeholaphat, whiche sought the Lozde wyth all hys herte. And the house of Abaziah had no power to hepe vntill the kyngdome.

But when Athalia the mother of Abaziah sawe that her sonne was deed, she arose & destroyed all the kynges seed in the kyntes of the house of Iuda. And Jeholabeth the daughter of the kyng toke Joas the sonne of Abaziah, and stole him from amonge the kynges sonnes that were slayne, and put him and his nurse in a pappes chambze. And so Jeholabeth the daughter of king Jehozab the wyf of Jehoiada the prest and the syster of Abaziah hyd him from Athalia that he was not slayne. And so he was w them hydde in the house of God syx yere. And Athalia raygned ouer the lande.

The xxiii. Chapter.

Joas the sonne of Abaziah is made kyng. Athalia is put to deathe.



And in the seventh yere, Jehoiada the bringer holde, toke the captaynes of hundredes, Abaziah the sonne of Jehozab, and Ismael the sonne of Jehobanan, Azariah the sonne of Obed, Maathab the sonne of Abaziah, & Elizaphat the sonne of Ichai, and made a bonde w them. And they went about in Iuda, and gathered the Levites out of al the cyties of Iuda, and the auncient fathers of Israel: and they came to Ierusalem. And all the congregacion made a bonde wyth the kyng in the house of God. And he sayde vnto them: behold, the kynges sonne muste raygne: as the Lozde hath sayde of the chyliden of Dauid.

This is it therefore that ye shal do. The thirde parte of you shal (on the Sabboth) come to the prestes, Levites, and keepers of the porches. And an other thirde parte shalbe in the kynges house, and an other thirde parte shalbe at the gate of the foundation, and all the people shal be in the court of the house of the Lozde. But there shal none come into the house of the Lozde, save the prestes, and they that mynistre vnto the Levites. They shal go in, for they are holy: but all the people shal kepe the watch of the Lozde. And the Levites shal compass the kyng rounde about, and euery man shal haue his weapon in hys hande, and what other man so euer doeth come into the house of the Lozde, he shalbe slayne, and let them be wyth the kyng, when he cometh in, and when he goeth out.

And the Levites and al Iuda dyd accordyng to al thinges that Jehoiada the prest had commaunded, and toke euery man his men that came on the Sabboth, wyth them that went oute on the Sabboth daye, neyther dyde Jehoiada the prest let the companyes departe. And Jehoiada the prest delyuered to the captaynes of hundredes, speeres, shyldes, and bucklers that had pertayned to kyngs Dauid, & were in the house



of God. And he set all the people every man ha-  
ving his weapon in his hand, to the left side of the temple,  
to the left side of the temple alonge  
by the altar & the temple rounde about the kynge.  
And they brought out the kynge's son, and put  
upon him the crowne, and the testimonye,  
and made him kynge. And Jehoiada & his son-  
nes anointed him, & sayd: God save the kynge.

non. ch. 11.

11

(and they gave him in his hand, the latter that was to be kept)

When Athaliah heard the noise of people  
running and praying the kynge, she came to  
the people into the house of the Lorde. And she  
looked, and behold, the kynge stood in his place at  
the entering in, and the lordes and the trepettes  
were by the kynge, & all the people of the lande  
reioyced, blowing with trepettes, & dyd playe  
with instruments of musyke, & taught to synge  
and prayse. But Athaliah rente her clothes, &  
sayd: treason, treason. And Jehoiada the priest  
went out to the captaynes of hundreds that  
were gouveneres of the host, & sayd vnto them:  
haue her out withoute the doore of the temple: and  
whoso foloweth her, let him be slayne with the  
swerde. For the priest sayd that they shoulde not  
slay her in the house of the Lorde. And they  
laid handes on her, til she was come to the en-  
tering of the house gate, besyde the kynge's house  
and there they slue her.

iii. reg. 11. 1

1. par. ch. 11.

non. reg. 11. 1

\* And Jehoiada made a bonde betwene him  
and all the people, and the kynge, that they shoulde  
be the Lorde's people. And all the people went to  
the house of Baal, and destroyed it, & brake his  
alters and his ymages, and slue Mathan the  
priest of Baal, before the alters. And Jehoiada  
put the officers for the house of the Lorde, under  
the handes of the priestes and Leuites, \* as Da-  
uid had distributed them in the house of the Lorde,  
to offere burnt offrynges vnto the Lorde, \* as it  
is wyrtten in the lawe of Moyses, with reioy-  
syng and synnyng, as it was ordeyned by Da-  
uid. And he set potters by the gates of the house  
of the Lorde, that none which was vncleane in  
any thyng, shoulde entre in.

And he toke the captaynes of hundreds, and  
all the nobles, and the gouernours of the people  
& all the folke of the lande, and caused the kynge  
to come downe out of the house of the Lorde, and  
they came thowte the hys gate into the kynge's  
house, & set the kynge vpon the seate of the kynge-  
dome. And all the people of the lande reioyced, &  
the cyte was in tranquillite, after that they had  
slayne Athaliah with the swerde.

### THE xxiii. Chapter.

Thus buryng the lyfe of Jehoiada hereth the latter, but  
after his death he ordeyneth it not. He helieth zacharia  
the prophet. Joas is killed at his owne request:  
after him reygnyth Amaziah.

iii. reg. 11. 1



Joas was seven yere olde when he  
began to reygne, & he reygned four  
tye yere in Ierusalem. His mothers  
name also was Ioba of Beer Seba.  
And Joas did that which was right  
in the sight of the Lorde, all the dayes of Jehoia-  
da the priest. And Jehoiada toke hym two wy-  
ues, and he begat sonnes and daughters.

And it chaunced after this, that Joas was

imposed to reigne in the house of the Lorde, and he  
gathered togethe the priestes and the Leuites  
and sayd to them: go out vnto the cyties of Ju-  
da, and gather of all Israel money to repayre the  
house of your God, from yere to yere, & let that  
be halfe the thyng: howbeit the Leuites were  
slacke. And the kynge called Jehoiada, & was  
the chiefe, and sayde vnto him: why requyrest  
thou not of the Leuites to byng in out of Juda  
& Ierusalem, the collection of monye, accordyng  
to the commaundment of Moyses the seruant of  
the Lorde: and the congregacion of Israel shoulde  
offre it for the tabernacle of wytnesse, for wy-  
ked Athaliah and her chyldren brake vp the  
house of God, and all the thynges that were de-  
dicate for the house of the Lorde, dydde they be-  
stowe for Baalim.

And at the kynge's commaundment \* they  
made a chest, & set it withoute at the gate of the  
house of the Lorde: & made proclamation thowte  
Juda and Ierusalem, to byng into the Lorde  
the taxacion of money, that Moyses the seruant  
of God set vpon Israel in the wyldernes. And  
the lordes and all the people reioyced, & brought  
in, & cast into the chest, vntill it was full. And it  
fortuned, that at the same tyme they brought in  
the chest vnto them which were in the kynge's bu-  
synes, by the hande of the Leuites. And whē they  
sawe that there was moche money, the kynge's  
scribes & one appoynted by the hys priest, came  
and emptyed the chest, and toke it, and caried it  
to his place agayne: thus they dyd day by day,  
and gathered moche moneye.

And the kynge and Jehoiada gaue it to such  
as dyd the labour and worke in the house of the  
Lorde, and byed masons and carpenters to re-  
payre the house of the Lorde, and so dyd the ar-  
tisyces in yron and bras, to amende the house  
of the Lorde. And so the workemen wrought,  
and the worke amended thowte they handes:  
and they made the house of God as it ought to  
be, and strenghted it. And when they had synp-  
led it, they brought the rest of the moneye before  
the kynge and Jehoiada, and there wyth were  
made vesselles for the house of the Lorde: euen  
vesselles to mynister withall, & to serue for burnt  
offrynges, chargers & spones, vesselles of golde,  
and syluer. And they offered burnt offrynges in  
the house of the Lorde continually all the dayes  
of Jehoiada: But Jehoiada wated olde, & dyed  
full of dayes. For an hundred and thirtie yere  
olde was he whē he dyed. And they buryed hym  
in the cytie of Dauid amonge the kynge's, be-  
cause he dealt well with Israel, and wyth God  
and with his house. And after the death of Jeho-  
iada, came the lordes of Juda, and made obey-  
saunce to the kynge. And the kynge dearkened  
vnto them. And so they left the house of the Lorde  
God of their fathers, and serued groues and y-  
dolles. And then came the wrath of God vpon  
Juda and Ierusalem, for this they trespassed  
lake. And he sent prophetes to them, to byng  
them agayne vnto the Lorde. And they testified  
vnto them: But they wolde not heare.

And the spyrite of God came vpon zacharia

ria the sonne of Jehoiada the prest, which stode by the people, and sayd vnto them. Thus sayeth God: why transgresse ye the commandmentes of the Lorde, that ye can not prospere? For because ye haue forsake the Lorde, he also hath forsaken you. \* And they conspyred agaynst him and stoned him with stones at the commaundement of the kyng: euen in the court of the house of the Lorde. And so Joas the kyng remembred not the kynnesse whiche Jehoiada hys father had done to hym, but slue hys sonne.

6 And when he dyed, he sayde: the Lorde loke vpon it, and requyre it. And when the pere was out, it fortuned that the host of Siria came vpon agaynst him, and they came agaynst Juda and Jerusalem, and destroyed all the lordes of the people from amonge the people, and sent all the people from vnto the kyng of Damasco, for the Sirians came with a smal company of me. and the Lorde deliuered a very great host into thei hande, because they had forsaken the Lorde God of thei fathers. And moreover, they serued Joas accordyng to hys dedes.

And when they were departed fro hym, they left hym in grete diseases, and \* his owne seruantes conspyred agaynst hym for the bloode of the chyldren of Jehoiada the prest, & slue hym on his bed, & he dyed, and they buried him in the citty of Dauid: but not in the sepulchres of the kynges. And these are they that conspyred agaynst him: sebad the sonne of Simeathan Ammonite and Jehosabad the sonne of Simrich, a Moabite, and his sonnes. And the summe of the race that was rayed in his tyme, and there rayyng of the house of God: behold, they are wyrtten in the booke of the boke of the kynges. And Amaziah hys sonne raygned in his stede.

The xxv. Chapter.

Amaziah ouercometh the Edomites. And Joas kyng of Israel ouercometh Amaziah.

3 **A**maziah was xxv. yere olde, when he began to raygne, and he raygned xxv. yere in Jerusalem. His mothers name was Jehoadan of Jerusalem. And he dyd that which is right in the syght of the Lorde, but not with a party bert. And as sone as he was satled in the kyngdome, he slue his seruantes, that had kyled the kyng his father. But he slue not thei chyldren because it is wyrtten thus in the lawe and booke of Moses, where the Lorde comaunded, sayinge: the fathers shall not dye for thei chyldren, neyther shall thei chyldren dye for thei fathers, but every man shall dye for hys owne synne.

4 And Amaziah gathered Juda together, and made them capaynes ouer thousandes, & ouer hundredes, accordyng to the houses of thei fathers, thowout all Juda and Ben Jamin. And he nombred them from twenty yere olde & aboue, and founde amonge them, the hundred thousand chosen men, able to go to battayle, and that coulde handle speare and shylde. He byed also an hundred thousande syght pence stronge men out of Israel, for an hundred talentes of syluer. And there came a man of God to hym, and

sayd: O hyngre let not the armye of Israel come with the: for the Lorde is not w Israel, neyther with all the house of Ephraim. But if thou wilt nedes be saythlesse, come on, & take the battayle in hande, and God shall make the fail before the enemye. For God hath power to helpe, and to cast downe. And Amaziah sayde to the man of God: what shall we do then for the hundred talentes whiche I haue gyuen for the host of Israel. The man of God answered: the Lorde is able to gyue the moche more then they be.

And Amaziah leuured them to farmy that was come to hym out of Ephraim, to go home agayne. Wherefore they were extordyng with Juda, and returned home in grete anger. And Amaziah toke bert, & carped out his people, and went to the salt valley, and smote of the chyldren of Seir: ten thousande. And other ten thousand dyd the chyldren of Juda take aloue, and carped them vnto the toppe of a rocke, and cast them downe from the top of the rocke, that they all to burst: but the souldyers of the armye whiche Amaziah sent awaye, that they shoulde not go with his people to battayle, fel vpon the ctyes of Juda from Samaria vnto Berchoz and smot. iii. of them: and toke moch spoye.

And it chaunced, after that Amaziah was come from the slaughter of the Edomites, he brought the goddes of the chyldren of Seir, and set them vnto be his goddes, & bowed himself before them: and burned incense vnto them. Wherefore the Lorde was wroth with Amaziah, and sent vnto hym a prophete, wyche sayde vnto him: why hast thou sought for goddes of the people, whiche were not able to deliuer thei owne people out of thy hande? And it chaunced that as the prophete talked with hym, the kyng sayde vnto hym: haue men made the of the kynges counsaile/ cease, why wilt thou be beaten? And the prophete ceased, and sayde: I am sure the Lorde is mynded to destroy the, because thou hast done this, and agreest not vnto my counsaile.

5 Then Amaziah kyng of Juda toke aduys, and sent to Joas sonne of Jehoabam the sonne of Jehu kyng of Israel, and sayde: come that we maye se eyther other. And Joas kyng of Israel sent to Amaziah kyng of Juda, sayinge: a thyfste that is in Liban sent to a Cedar tree of Libanon, sayinge: \* gyue thy daughter to my sonne to wyfe. And there came a wilde beaste of Libanon, and trode downe the thyfste.

6 Thou sayest that thou hast beaten the Edomites, and thynest that thou hast made the proude to glory thy selfe. Now therefore byde at home: wpy doest thou prouoke vnto euyl, that thou mayest perishe, both thou and Juda with the.

7 But Amaziah wolde not hearken to hym: for it came of God, euen to deliuer them into the hande of their enemyes, because they sought counsaile at the goddes of Edom. And so Joas the kyng of Israel came by: and they sawe eyther other, both he and Amaziah kyng of Juda at Bersames, whiche is in Juda. And Juda was put to the worse before Israel, & they fled euery man to his tent. And Joas the kyng of Israel



toke Amaziabū kyng of Juda son of Joas the son of Joasbas of Berthamed: & brought hym to Jerusalem, and tate the wall of Jerusalem from the gate of Ephraim vnto the gate that was ouer against it foure hundred cubites. And he toke awaye also all the golde and syluer, and all the iewelies that were founde in the house of God with Obed Edom, and the treasures of the kynges house, and the ponge wardes, and returned to Samaria. And Amaziabū the sonne of Joas kyng of Juda dyed after the death of Joas sonne of Jehoaham kyng of Israel syxtene yere. The rest of the actes of Amaziabū kyng last, are they not wyrtten in the booke of the kynges of Juda & Israel. And after the tyme that Amaziabū dyd coune awaye from the Lorde, & they conspyred treason agaynst hym in Jerusalem: and whē he was fled to Lachis, they sent to Lachis after hym, and slue hym there: and brought hym vpon wyth hoxles, and buried hym wyth hys fathers in the cytie of Juda.

### The xxvi. Chapter

After the death of Amaziabū sayneth Uthahu (others wyll call it Uthah) whiche is sayn: heu wyth the lepre, & Jotham sayneth in his counte.

**W**hen all the people of Juda toke Uzia which was a syxtene yere olde, and made hym kyng in the roume of his father Amaziabū. And he buylt a loth, & broughte it agayne to Juda after that the kyng was layde to slepe wyth his fathers. Syxtene yere olde was Uzia, when he began to raygne, and he raygned lxxi. yere in Jerusalem. His mothers name also was Jecholiah of Jerusalem. And he dyd that which was ryght in the syghte of the Lorde, accordyng to all, as dyd his father Amaziabū. And it came to passe that he soughte God in the dayes of Zachariabū (whiche maynteyned the feare of God) as longe as he soughte the Lorde: God made hym to prosper.

And he went to battayle agaynst the Philistynes and brake downe the wall of Geth, and the wall of Jabne, and the wall of Alood and bulle cyties aboute Alood, and amonge the Philistynes. And God holpe hym agaynst the Philistynes, and agaynst the Arabians that dwelt in Gurbaal and Hammehunith. And the Ammonytes gaue tribute to Uzia, & hys name spreade a brode, euen to the entreyne in of Egypte, for he playde the ma' exceedyngly. Moreover, Uzia buylt towres in Jerusalem by the corner gate, and by the valley gate, and at the turning of the wall: and made them stronge. And he buylt towres in the wyldernesse, and dygged many welles. For he had much cattel in the valleys & playnes, plowmen, and vynesellers in the mountaynes, and in Charnel: for he loued husbandrye.

And Uzia had an host of sygging men that went out to warre in the armye, accordyng to the nombre of theyr office vnder the hāde of Jechiel the scribe, and Maaziabū the ruler, and vnder the hande of Hananiabū, whiche was one of the kynges lordes. And the whole nombre of the queneient fathers, and of the me of myght, were two. M. and lxxi. hundred: and vnder the hande

of them was the army of the men of warre, eue the hundred and seven thousande, and syue hundred that made warre w the powder of an army, helppinge the kyng agaynst the enemyes. And Uzia prouyded them thowowt all the booke, sheldes, speares, helmettes, habergyns, bowes and synghes for to cast stones. And he made subtyll engyns in Jerusalem, whiche he inuented & layed on the towres & corners, so thote aro wes and great stones wythball. And hys name spreade farre a brode, because he was helpd so excellent lyre, so that he became very myghty.

But in his strenght his herte arose to hys destruction. For he trasgressed agaynst the Lorde his God, and went into the temple of the Lorde to burne incense vpon the altare of incense. And Azariabū the prest went in after hym, & wyth him foure scoze prestes of the Lorde, that were valiaunt men. And they stode by Uzia the kyng and sayde vnto hym: \* it pertayneth not to the Uzia to burne incense vnto the Lorde, but to the prestes the childre of Aaron, that are consecrated for to offer incense: Come therfore out of the Sanctuary for thou hast trespassed, and it is no wythp to the befoze the Lorde God.

And Uzia was wroth, and had insence in his hande to burne it: and so whyle he had indignacion agaynst the prestes, & the leprose sprang in his forehead befoze the prestes in the house of the Lorde, euen besyde the incense altare. And Azariabū the chiefe prest, wyth all the other prestes looked vpon hym, and beholde, he was become a lepre in hys forehead, and they vered him thence. And he was sayne to go out, because the Lorde had synneth hym. And Uzia the kyng continued a lepre vnto the daye of his death, and dwelt seuerall, in an house beinge a lepre, & went out of the house of the Lorde. And Jotham hys son had the gouernaunce of the kynges house, and iudged the people of the lande. The rest of the actes of Uzia kyng and last, dyd Ilay the prophet the son of Amos wyte. And so Uzia slept wyth his fathers, & they buried him wyth his fathers, in the felde of the buriall which was besyde the sepulchres of the kynges. For they sayd: he is a lepre. And Jotham hys son raygned in his stede.

### The xxvii. Chapter.

Jotham sayneth, and ouercometh the Ammonites. When his sonne raygneth in his stede.

**J**otham was syue and twenty yere olde, when he began to raygne, and raygned syxtene yere in Jerusalem. Hys mothers name was also Jerusa the daughter of Zadoc. And he dyd that which was ryght in the syghte of the Lorde in all poyntes as dyd his father Uzia, saue that he came not into the temple of the Lorde, and the people dyd yet wychevlye. He buylt the bre gate of the temple of the Lorde, and on the wal (where the house of adonias was) he buylt moche. Moreover, he bulle cyties in the mountaynes of Juda, and in the wood countreys he buylt castles and towres.

He fought with the kyng of the chyldren of Ammon, and preuayled agaynst them. And the chyldren of Ammon gaue hym the same yere an hundred

hundred talentes of syluer: and ten thousande quarters of wheate, and ten thousande of barley. So moche dyd the chyldren of Ammon geue hym the second yere and the thyrde also. So Joatham became myghty, because he directed hys waye before the Lorde hys God.

The rest of the actes of Joatham, and all hys warres and his conuersacion, lo, they are wyrtten in the booke of the kynges of Israel, and Iuda. He was .xxv. yere olde when he beganne to raigne, and raigned sytene yere in Jerusalem. And Joatham slepte with hys fathers: and they buryed him in the cytie of Dauid. And Ahaz his sonne raigned in his stede.

¶ The .xxviii. Chapter.

The byrthenesse of Ahaz kyng of Iuda. After hym raigneth Jerckia.



Ahaz was .xx. yere olde when he began to raigne, and raigned sytene yere in Jerusalem: and he dyd not whiche is ryghte in the syghte of the Lorde, as dyd his father Dauid. For he walked in the wayes of the kynges of Israel, and made molten ymages for Baalim. He offered incense in the valley of the sonnes of hinno, and burnt hys chyldren in fyre, after the abhominacions of the hepyen, whom the Lorde cast out before the chyldren of Israel. He offered also and burnt incense in bylaunters, and on mountaynes, and vnder every grene tree.

Wherfore the Lorde his God deliuered hym into the hande of the kyng of Assyens: which bet hym, and carped awaye a greate multitude of hys captiue, and brought them to Damasco. And he was deliuered into the hand of the kyng of Israel, which smote him with a great slaughter. For Decah the sonne of Remahahu, slue in Iuda an hundred and twenty thousande in one daye, which were al fyghtyng men, and that because they had forsaken the Lorde God of theyr fathers. And Zichu a myghty man of Ephraim slue Maaslahu the kynges sonne: And Africa gouernour of the house, and Eleana that was nexte to the kyng. And the chyldren of Israel toke prysones of theyr brethren, two hundred thousande women, sonnes and daughters, and carped awaye moche spople of them, & brought the spople to Samaria.

But there was a prophete of the Lordes, (whose name was Obed) and he went out before the hoost that came to Samaria, and sayde vnto them: Beholde, because the Lorde God of your fathers is wrauth wth Iuda, he hath deliuered them into your hande. And ye haue slayne them wth cruelnesse, that reacheth vp to heauen. And now ye purpose to kepe vnder the chyldren of Iuda and Jerusalem, and to make them bondmen and bondwomen. And do ye not lade your selues with synne in the syght of the Lorde your God? Now heare me therefore, and deliuer the captiues agayne, whiche ye haue taken of your brethren, for els shall the greate wrauth of God be vpon you.

Wherfore certayne of the heedes of the chyldren of Ephraim, as Azaria the sonne of Jeho-

hanan, Berechiah the sonne of Mesilemoth, and Jeheshiah the sonne of Shallum, and Amasa the sonne of Hadlay, stode vp agaynst them that came from the warre, and sayd vnto them: byngre not in the captiues hyther. For where as we haue offended towarde God alreadye, we entende to adde moze to our synnes & trespasse. For our trespasse is great alreadye, and there is a searce wrauth agaynst Israel. And vpon that, the men of armes left the captiues & the spople, before the lordes and all the congregation.

And the men that were nowe rebearshd by C name, rose vp and toke the prysones, and wroth the spople clothed all that were naked amonge them, and arayed them, and shoed them, & gaue them to eate and drynke, and annoynted them, and carped all that were feble of them vpon asses, and brought them to Jericho (the cytie of Paulmetters) to theyr brethren: and then they returned to Samaria agayne.

At that same tyme dyd kyng Ahaz sende vnto the kynges of Assur, to haue helpe of them. And the Edomites cam agayne, & slue the sonnes of Iuda, and carped awaye captiues. And the Philistines inuaded the cyties in the lowe country, and toward the South of Iuda, and toke Bethsames and Aialon. And Gederoth & Soccho, wth the townes longyng therto, & Chimna, wth the townes of the same: Gumsa, and the townes therof, and dwelt there. For the Lorde brought Iuda lowe, because of Ahaz kyng of Iuda, whiche made Iuda naked, & transgressed soe agaynst the Lorde. And Tiglath Pilneser kyng of the Assyrians came vpo hym and troubled him rather then strenghted him: For Ahaz toke awaye a porcion out of the house of the Lorde and out of the kynges house, and out of the lordes houses, and gaue vnto the kyng of the Assyrians, and yet it helped hym not. And in the very tyme of hys tribulation dyd kyng Ahaz trespasse yet moze agaynst the Lorde.

For he offered vnto the goddes of them of Damasco, whiche bette hym, and he sayd: because the goddes of the kynges of Syria helpe them, therefore wil I offre to them, that they may helpe me also. But they were hys destruction, and destruction of all Israel. And Ahaz gathered together the vesselles of the house of God, & brake them, and putte vpo the doores of the house of the Lorde, and made hym \*aulters in euery corner of Jerusalem. And in all the cyties of Iuda, he made bylaunters, to burne incense vnto other goddes, and angered the Lorde God of hys fathers. The rest of hys actes, and hys workes fyrste and last: beholde, they are wyrtten in the booke of the kynges of Iuda, and Israel. And Ahaz slepte wth hys fathers, and they buryed hym in the cytie of Jerusalem: but brought him not vnto the sepulchres of the kynges of Israel. And Jerckia his sonne raigned in hys stede.

¶ The .xxix. Chapter.

Jerckia: wherby he called Jerckia (as Jerckiahu) rethorned vnto the temple of the Lorde all the byrges that had not ben regarded of his predecessors.

L.iii. Jerckia



II. CHRONICLES.

II. CHRONICLES.



**E**zekia began to raigne, when he was thre and twenty yeres olde, and reigned nyne and twenty yere in Ierusalem. And his mothers name was Abia the daughter of zachariahu. And he did that whiche was ryght in the syght of the Lorde, in al poyntes as dyd Dauid his father, he opened the doores of the house of the Lorde (in the fyrste yere and fyrste moneth of his raigne,) and repayed them. And he brought in the priestes & the Leuites, and gathered them together into the east strete, and sayde vnto them: heare me ye Leuytes, and now be sanctified and halowe the house of the Lorde God of youre fathers, byngge sythynesse oute of the holpe place. For our fathers haue trespassed, and done euyll in the eyes of the Lorde our God, and haue forsaken hym, and turned away theyr faces from the habitation of the Lorde, and turned theyr backs on it. And be ye that, they haue put vp the doores of the porch, and quenched the lampes, and haue neither burntincense, nor offered burnt offerings in the holy place vnto the God of Israel.

Wherfore the wrath of the Lorde fell on Iuda and Ierusalem: and he hath brought them to trouble, to be wounded on, and to be hyllid at, euen as we se with our eyes. For so, our fathers were ouerthrowen wth the swerde, and our sonnes, our daughters and our wyues were carried away captiue for the same cause. And now it is in mine hert, to make a couenaunt with the Lorde God of Israel: that he may turne away his deuy indignation from vs. Nowe therfore my sonnes, be not negligent: for the Lorde hath chosen you to stand before hym, and for to minister and serue hym, and to burne incense.

**E**then the Leuytes arose: Mahath the sonne of Amasai, and Joel the sonne of Saraiahu of the Gabaithites. And of the sonnes of Merari, his the sonne of Abdi, and Saraiahu the sonne of Jehalciei. And of the sonnes of the Gerfonites, Iobab the sonne of Simma, & Eden the sonne of Joab. And of the sonnes of Elizaphan, Sumri, and Jehiel. And of the sonnes of Asaph, zachariahu, and Wataniahu. And of the sonnes of heman, Jehiel, and Semel. And of the sonnes of Jeduthun, Semai and Uzziel. And they gathered theyr brethren, and purgfyed them selues, and came accorpyng to the commaundement of the kyng, and the wordes of the Lorde for to cleanse the house of the Lorde. And the priestes went into the inner partes of the house of the Lorde, to cleanse it, & brought ouer all the vncleynesse that they founde in the temple of the Lorde, into the court of the house of the Lorde.

**A**nd the Leuites toke it, to cary it out into the broke Cedion. They beganne the fyrst daye of the fyrst moneth to purify, and the epyght day of the moneth came they to the portch of the Lorde: and poured the house of the Lorde in epyght dayes: and in the fyrste daye of the fyrst moneth they made an ende. And they went in to Hezekia the kyng, and sayd: we haue cleansed al the house of the Lorde, the altare of burnt offeringe, wth all his vessels, and the shewbryd cable, wth al

his apparell: and all the vessels whiche kyng Abaz dyd cast asyde wherin he ragged, & transgressed, them we haue prepared and sanctified: and beholde, they are before the alter of the Lorde. And Hezekia the kyng rose early, and gathered the lordes of the cytie, and went vp to the house of the Lorde. And they brought leuen oxen, seuen rammes, seuen shepe, and seuen begootes, to be a synoffryng for the kyngdome, for the sanctuary, and for Iuda. And he commaunded the priestes the sonnes of Aaron, to offer them on the altare of the Lorde.

**A**nd they slue the oxen, and the priestes receyued the blood, & spynkled it vpon the altare: lyke wyse, when they had slayne the rammes they spynkled the blood vpon the altare: they slue also the shepe, and they spynkled the blood vpon the altare. And then they brought forth the begootes for the synoffryng before the kyng & the congregacyon, and put theyr handes vpon them. And the priestes slue them, and w the bloode of them they clensed the altare to make satisfaction for al Israel, for the kyng commaunded that the burnt offeringe and the synoffryng shoulde be made for al Israel.

**A**nd set the Leuites in the house of the Lorde wth cymbales, psalteries, and harpes, & accorpyng to the commaundement of Dauid, & Gad the kynges sear, and Nathan the prophete. For so was the commaundement of the Lorde, thow the hande of his prophetes. And the Leuites stode haung the instrumentes of Dauid, & the priestes helde the trompettes. And Hezekia commaunded to offer the burnt offering vpon the altare. And when the burnt offering began, the songe of the Lorde beganne also, and the trompettes, wth the instrumentes that were ordeined by the hande of Dauid kyng of Israel. And all the congregation worshipped, syngyng a songe & blowyng wth the trompets, & al this continued, vntill the burnt offering was synpyed.

**A**nd when they had made an ende of offering the kyng and all that were present wth hym bowed them selues, and worshipped. And Hezekia the kyng and the lordes spake to the Leuites to praye the Lorde wth the wordes of Dauid, and of Asaph the sear. And the Leuites sang prayes wth gladnes, & the other bowed them selues, and worshipped.

**A**nd Hezekia answered, and sayde: now ye haue consecrate your handes to the Lorde: go to therfore, and byngge in the sacrifices & thank offrynges into the house of the Lorde. And the congregacion brought in the sacrifices, and thank offrynges and burnt offrynges, as many as were of free lyberal hert. And the nombre of the burnt offrynges which the congregacion brought was. lxx. oxen, an hundred rammes, & two hundred shepe: which were al for the burnt offering of the Lorde. And there were dedicated syre hundred oxen, and thre thousand shepe. And the priestes were to sewe to slape all the burnt offrynges: but they brethren the Leuites dyd helpe them, till they had ended the worke: and vntill the priestes were sanctified. For the Leuites were purer hereto





the child of Israel returned every man to his possessions, and to their own cities. And Hezekia appointed sundry companies of priests and Levites after the behest of the king: every man according to his office, both priests and Levites, for the burnt offering and peace offerings, to minister, & to give thanks, and praise in the gates of the house of the Lord. And the king's portion of his substance that he gave, were daily burnt offerings in the morning and evening, and burnt offerings for the Sabbath days, new moons, and solempne feastes, according as it is written in the lawe of the Lord. And he had the people that dwelt in Jerusalem give the parts to the priests, and Levites, that they might substantially apply them selves to the lawe of the Lord.

And alsoone as the kinges commandment came abroad, the children of Israel brought abundance of first frutes, of coine, wine, oyle, honie, and al manner of frutes of the felde, & the types of all manner of thynges, brought they in plentifully. And the children of Israel & Juda & dwelt in the cities of Juda, they also brought in the types of oren and figes, & other holpe thynges which were consecrate unto the Lord: the God they dyd offre, & brought them all by heapes. In the thirde moneth they beganne to laye the heapes (in manner of a foundation) and finished them in the seventh moneth. And when Hezekia and the lordes came, and sawe the heapes they blessed the Lord & his people Israel. And Hezekia questioned with the priests and the Levites, concerning the heapes. And Azaria the chiefe priest of the house of Zadok answered him and said: syns the people beganne to bring the bevestofferings unto the house of the Lord: we also have had ynough to eat, there remayned so moche: for the Lord hath blessed his people and this heape is left. And Hezekia had prepare the chambres in the house of the Lord. And they dyd prepare them, and carped in the first frutes, the types, and the dedicate thynges faithfully.

Over whiche Conaiahu the Leuite had the rule, and Semei his brother nexte to hym. And Ichiel, Azariahu, Barzab, Asael, Jerimoth, Josabab, Eliel, Jesmachabiu, Wabath, & Banaiahu were overseers ordeyned by Bonaniahu, & Semei his brother was an officer of Hezekia the kynge, and Azaria was the ruler of the house of God. And Choze the sonne of Jimna the Leuite & porter of the east doore: had the oversight of the thynges that were offered of a fre will unto God: and were gyven in manner severally unto the Lord: and over the thynges most holy. And under his hand were Eden, Wamamin, Jehu, Semei, Amaciahu, and Sechaniahu, in the cities of the priests appointed of their fidelitie to give to the brethren their portions: as well to the small as to the great. Except that to the males there were rehewed from thence: and above (among all that went into the house of the Lord): they shoulde give hape by doye, for mynistracion, and for the kinges graving attendaunce, and for the kinges ducerie

waptynges by course. And to the priests & Levites throughout the household of the king's fathers from twenty yere and above, to waite when courses came.

And to the families of all the babes, wyves, sonnes and daughters thow we all the congregation. For upon the fidelitie of them were the holy thynges bestowed. And to the children of Aaron, the priests which were in the felde and suburbs of the cities, cytie by cytie, the men (whose names were expellid afore) shoulde give portions, even to al the males amonge the priests, and to all the Levites, according to their nombre. And of this manner dyd Hezekia throughout al Juda, & wrought it that is good, and ryght and true, before the Lord his God. And in all the wyches that he beganne for the fruite of the house of God, for the lawe and for the commandementes, he sought his God and that dyd he with all his herte, and prospered.

The xxii. Chapter.

Sennacherib (or Sancherib) besieginge Jerusalem in the thirde yere of Hezekia the kynge, after whom succeeded Manasse.



After that these dedes were faithfully done: Sennacherib kynge of Assur came and entred into Juda, and compassed the stronge cities, and thought to wynn them for hym selfe. And so when Hezekia sawe that Sennacherib was come, and that he was purposed to fight agaynst Jerusalem, he toke counsaile with his lordes and me of myght, to stoppe the water of the fountaynes without the cytie: and they dyd helpe hym. For there gathered many of the people together, and stoppe all the welles, and the broke that ran thorow the myddes of the lande sayinge: why shall the kynge of Assur come, & fynde moche water? And Hezekia wente to Iustrip, and buylt by all the wall where it was broken, and made ordinaunce upon the towres and to the other wall without, and repayred Billo in the cytie of Dauid, and made manye daries & sheldes. And he set captaynes of warre over the people, and gathered them together to him in the large strete of the gate of the cytie, and spake gently to them, sayinge: Bluche vpon your hertes, & be stronge. Be not afrayed nor discouraged, for the kynge of Assur, & for all the multitude that he hath wth hym: for there be mo wth vs then with hym. With hym is an arme of flesh. But with vs is the Lord our God, for to helpe vs, & to fight our battayles. And the people toke a courage thow so the wordes of Hezekia king of Juda

After

\* After this dyd Sennacherib king of Assur sende of his seruantes to Jerusalem (but he him selfe remayned besyde Lachis: hauinge all hys power with him) vnto Hezekia king of Iuda: vnto all Iuda that were at Jerusalem, sayinge: Thus sayeth Sennacherib the kyng of Assur: wherein do ye truste, O ye that dwell in Ierusalem which is besieged: Doth not Hezekia entyce you to gyue ouer your selues vnto death, hūgre and thyrst, sayinge: the Lorde our God shall ryd vs out of the hande of the kyng of Assur: hath not the same Hezekia put downe his hye places and hys alters, and commaunded Iuda & Ierusalem, sayinge: Ye shall worshyp before one aulter and burne incense vpon the same.

Knowe ye not what I and my fathers haue done vnto the people of all landes? Were the gods of þe people of other landes able or mighty to saue theyr landes out of my hande: whych of al the goddes of those nations (that my fathers destroyed) coule deliuer his people oute of myne hande: And shal your God be able to deliuer you out of myne hande: Wherefore now, let not Hezekia deceyue you, nor perswade you of thys falsshyp, nor perbelue hym.

For as no god amonge all nacjons & kyngdomes was able to rid his people out of my had and out of the hande of my father. Howe moch lesse shal your goddes be able to kepe you out of my hande: And yet mo thynges dyd his seruantes speake agaynst the Lorde God, and agaynst his seruante Hezekia. And (Sennacherib) also wrote a letter, to raple on the Lorde God of Israel & spake agaynst him, sayinge: as the gods of the nations of other landes haue not ben able to deliuer their people out of my hand. Eue so shal not the god of Hezekia deliuer his people out of myne hande. And they cryed w a loude voyce in the Iewes speache vnto the people of Ierusalem that were on the wal to feare them and to make them saynt herred, and that they myght so take the cite. And they spake agaynst the God of Ierusalem as agaynst þe goddes of the nations of the earth, which were þe workes of þe handes of men.

But Hezekia the kyng, and the prophet Iai the son of Amos prayed agaynst þe blasphemie and cryed vp to heauen. And the Lorde sente an aungel which destroyed all the men of war, and the lordes and captaynes of þe hoost of thyrkyng of Assur, that he turned his face agayn w shame towards hys owne lande. \* And when he was come into the house of his God, they that came of his owne body slue hym ther with the sword. And so the Lorde saued Hezekia and the inhabitants of Jerusalem out of the hand of Sennacherib kyng of Assur, and from the hande of al oþer, and mayntayned them on euery syde. And many brought offrynges vnto the Lorde to Jerusalem, and presentes to Hezekia kyng of Iuda. so that he was magnified in the syght of all nacjons from thence forth.

\* In those dayes Hezekia was syche vnto the death, and prayed vnto the Lorde, which answered him: and shewed him a wondreful myracle. But Hezekia dyd not agayne vnto God accor-

ding to it þe had shewed him for his bett arose and there came wrath vpon hym, and vpon Iuda and Jerusalem. Notwithstandyng Hezekia submytted hym selfe: after that his bett was risen vp) he, and the inhabitants of Jerusalem: and the wrath of the Lorde came not vpon them in the dayes of Hezekia.

And Hezekia had exceeding moch ryches and honour. And he gat him treasures of siluer, and golde, pccious stones and spyrres, wyldes, and of all maner of pccasaur ierwels: and made store houses for þe frutes of cojne, for wyne and ople: and stalles for all maner of beastes, and foldes for shepe. And he made him cities, & had of shep and oxen great aboundaunce. For God had gyuen hym substance exceeding moch. This same Hezekia stopped the vpper water springes of Syon, and brought the downe to the west side of the cite of Dauid. And Hezekia prospered in al his workes. And when the prynces of Babylon sent vnto hym embassadors, to enquire of the wondze that chaunced in the land, God left hym: to trye hym, and that all that was in hys bette myght be knowen.

The rest of the dedes of Hezekia, and his goodnes, beholde, they are wyrtten in the vyssion of Iai the prophet the sonne of Amos in the booke of the kinges of Iuda and Israel. And Hezekia slept with his fathers, and they buried hym in the moost worthy place of the sepulchres of the sonnes of Dauid: and al Iuda & the inhabitants of Jerusalem dyd hym worshyppe at his death. And manasse hys sonne raygned in hys stede.

The xxxiii. Chapter.

Manasse is taken prisoner, and after that he cometh out, he destroyeth the phols. He dyeth: and after hym succeedeth Amos, which is spyled of hys stout people, & Josias hys sonne raygned in hys stede.



Manasse was xii. yere olde \* when he beganne to raygne, and he raygned syue and fyfte yere in Jerusalem: but dyd euill in the syght of þe Lorde lyke vnto the abhominacions of the heythen, whome the Lorde caste out before the chyldzen of Israel. For he went to, and buylte the hylaulter: which Hezekia his father had bryd downe. And he reared vp aulteres for Baali, and made grones, and worshypped al the hoste of heauen, and serued them.

And he buylte aulteres in the house of þe Lorde where as the Lorde yet had sayd: \* in Jerusalem shall my name be for euer. And he buylded aulteres for all the hoost of heauen in the two courtres of the house of the Lorde. And he burnt hys chyldzen in fyre in the valley of þe sonnes of hin non. he was a forcerer: he regarded the trynges of wydes, vied in chauntmentes, and mayntayned workes with spyrtes, & sears of fortunes: and wrought moch euill in the syght of þe Lorde so angre hym wythall.

And he put the hcrued ymage and ydol which he had made in þe house of God. Of which house God had sayde to Dauid and to Salomon hys sonne: in this house and in Jerusalem, whych I

l. v. pane

Dea. vii. a.

ii. cc. xlii.

iii. cc. xlii.

q. ii. cc. xlii.  
q. par. vi. a.  
q. b. l. c.



CLIFF WALK  
CLIFF WALK  
CLIFF WALK  
CLIFF

hane chosen a foſe all the trybes of Iſrael. I wyl  
I put my name for euer, and wyl no more bring  
the ſeate of Iſrael from the lande which I haue  
ordained for y<sup>r</sup> fathers. So be that they wil  
be diligēt, and do all that I haue commaunded  
them in al the lawe and ſtatutes, and ordinaun  
ces by the bande of Moſes. And ſo Manaſſe  
made Iuda and the inhabitants of Ieruſalem to  
etce, and to do worſe then the heychen whome  
the Lord deſtroyed before the chyldren of Iſrael.  
And the Lord ſpake to Manaſſe and to his peo  
ple, but they wolde not regarde.

**C** Wherefore, the Lorde brought vpon them the  
captaynes of the hoste of the kynge of the Assy-  
rians, which toke Manasse in holdre, and bound  
hym with chaynes, and caried hym to Babilon.  
And when he was in tribulacion, he besought  
the Lorde his God, and humbled hym selfe ex-  
ceedingly before the God of his fathers, and made  
intercession to hym: and God was entreated of  
hym, and herde his prayer, and brought hym a-  
gayne to Ierusalem into his kyngdome. And the  
Manasse knewe that the Lorde was God.

SI.PA.CIVIL-2  
S-CIVIL-2

After this he builde a wall without the citie  
of David, on the west side of Sion, in the valey  
as they come to the syth gate, and so and about  
Ophel, & brought it vp of a very great height,  
and put captaines of warre in all the strong cy-  
ties of Iuda. And he toke awaye straunge god-  
des and pimages out of the house of God, and  
all the altiers that he had builde in the mount  
of the house of God, & Ierusalem, and cast them  
out of the citie. And he prepared the alter of the  
Lorde, and sacrificed thereon peaceoffrynges, &  
thankoffrynges, and charged Iuda to serue y  
Lord God of Israel. Neuerthelesse, the people  
dyd offer styll in the hyaulters, howbeit, vnto  
the Lorde they God onely.

**D** The rest of the actes of Manasse his praper  
vnto his God, and the wordes of the sears, and  
of them that spake to him in the name of  $\text{f}$  Lord  
God of Israel, beholde, they are wyrtten in the  
sayinges of  $\text{f}$  kynge of Israel. And his praper  
and how that he was herde, and all his synnes,  
and his trespasses, and the places where he made  
hylaunters, and set vp groues and ymages (be-  
fore he was meakened) beholde, they are wyrt-  
ten amonge the sayinges of the sears. And Ma-  
nasse slepte wryth his fathers, and they buried  
hym in his owne house: And Amon his son ray-  
gned in his rounge. Amon was two and twen-  
ty yere olde when he began to raygne, and ray-  
gned two yere in Ierusalem. But he dyd euyl  
in the syght of the Lord, lyke as dyd Manasse  
his father. for Amon sacrificed to al the heuened  
ymages, whiche Manasse his father had made  
and serued them, and submytted not hym selfe  
before the Lord: as Manasse his father hadde  
meakened him selfe. But Amon trespassed great-  
ly. And his owne seruantes cōspyrred agaynst  
hym, and slew hym in his owne house. But the  
people of the lande slue all them that had cōspyr-  
red agaynst kyng Amon. And  $\text{f}$  same people of  
the land made Iosia his son king in his rounge.

Chapter.

He shall deliver the foolish, and restore the temple  
in which is founded the house of the living. He sendeth  
us forth the prophets for example.

**I**sa was cyght yere olde when he began to raygne, and he reigned in Jerusalem. xxi. yere. And he dyd þe which was ryght in the sight of the Lozde, and walked in the wayes of Dauid his father, and bowed neyther to the ryght hande nor the lefte. In the cyght yere of his raygne (when he was yet a chyld) he began to seke after the God of Dauid his father. And in the tweluech yere he began to pource Iuda, and Ierusalem from hyaulsters, groues, kered ymages, and ymages of metall: and they bzahe downe the autlers of Baalun, euen in his ptesence: and other ymages, that were in greater honour then they, he caused to be destroyed. And þe groues, kered ymages, and ymages of metall, he bzahe and made dust of them, and strowed it vpon the graues of them that had sfered vnto them. And he burnte the bones of the preastes vpon the autlers of them, and cleansed Iuda and Ierusalem. And euen so dyd he in the ctytes of Danasse, Ephraim, Symeon, vnto Repehali. And in the wyldernesles of them, rounde aboute, he plucked a sondre the autlers and the groues, and did beate them and stampe them to pouldre, and beate downe all the ymages thorowoute all the lande of Israel: and he turned to Ierusalem agayne.

In the xviii. yere of his reigne when he had  
poured the lande and the temple, \* he sent Sa  
pban the sonne of Amaziabu, and Manfiah the  
gouvernour of the cytye, and Joab the sonne of  
Joabaz the recorder, to repaie the house of the  
Lorde bys God. And when they came to Ier  
liab the hye priest, they deliuered them the mo  
neye that was boughte into the house of God,  
whiche the Leuites that kepte the enteryes, had  
gathered of the bande of Manasse, & Ephraim,  
and of al that yet remayned in Israel, and of al  
Juda and Ben Jamin, and of the inhabytants of  
Jerusalem. And they put it in the bandes of the  
workemen that had the ouerlyghte of the house  
of the Lorde: and they gaue it to the labourers  
that wrought in the house of the Lorde: to re  
paie and amende the house. Euen to masons &  
carpenters gaue they it, to get stone and timber  
for couples and for beames of the houses, which  
the kynge of Iuda had destroyed: And the me  
nyd the worke saythfully.

And the overseers of them to contrage them  
forwarde, were Jahath, Obadiahu Leuytes,  
of the children of Merari: and Secharia, & We-  
sullam, of the children of the Cahathuytes, and  
other of the Leuytes: whiche all coulde skilful of  
instruments of musike. And over the bearers of  
burthens, and over all that brought, in whatso  
ever workmandship it were, were these scribes,  
officers, and porters of the Leuytes.

And when they brought out the money that was brought in to the house of the Lord, Heliah the parit & founde the booke of the lawe of the Lord given by Moses. And Heliah answer-

red & sayd to Saphan the scribe: I have found the booke of the lawe in the house of the Lorde, and helkia gaue the booke to Saphan. And Saphan caried the booke to the kyng, and brought the kynges worde agayne, sayeng: all that was committed to thy seruantes, that do they. And they haue gathered together the monye & was founde in the house of the Lorde, and haue deliuered it into & hādes of & overleas of the worke and to the handes of the workemen. And then Saphan the scribe shewed the kyng, sayeng: helkia the prelat hath gyven me a booke, and Saphan red in it befoze the kyng.

And it fortuned, that when the kyng had herd the wordes of the lawe, he tare his clothes and the kynges commaund helkia and Ithiam the sonne of Saphan, and Abidon the sonne of Micah, and Saphan the scribe, and Isaia a seruant of the kinges, sayenge: go and enquire of the Lorde for me, and for them that are left in Israel and Juda, concerning the wordes of the booke that is founde. For great is the wrath of the Lorde that is fallen vpon vs, because our fathers haue not kept the worde of the Lorde, to do after all that is wyrtten in this booke.

And helkia and they that the kyng had appointed, went to hulda a prophetesse the wyfe of Salum, the sonne of Tobath, the sonne of Hasa keeper of the wardrobe (for she dwelte in Jerusalem within the seconde wall) and so they commaund with her. She answered them: thus sayeth the Lorde God of Israel: tel ye the man that sent you to me. Euen thus sayth the Lorde beholde, I wil byng euil vpon this place, and vpon the inhabitants thereof: euen all the curses, that are wyrtten in the booke which they haue red befoze the kyng of Juda) because they haue forsaken me, and offered vnto other goddes, to anger me with all manner workes of theyr handes: therefore is my wrath set on fyre agaynst this place: and shall not be quenched. And as for the kyng of Juda which sent you to enquire of the Lorde, so shall ye saye vnto hym: thus sayth the Lorde God of Israel, concerning the wordes which thou hast herde.

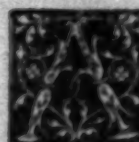
Because thyn hart was meate, and thou didest meke thy self befoze God wher thou herdest his wordes against this place and against the inhabitants thereof: and humbledst thy self befoze me and tarest thy clothes, and weperst befoze me that haue I herde also sayth the Lorde. Behold I wil take the to thy fathers, and thou shalt be put in thy graue in peace, and thyn eyes shall not se all the myschefe that I wil byng vpon this place, and vpon the inhabitants of the same. And they brought & king word agayne. \* Then the kyng sent and gathered together all the elders of Juda & Jerusalem. And the kyng went vnto the house of the Lorde, and all the men of Juda, and the inhabitants of Jerusalem, and the prestes and Leuites and all the people great and smal, and the king vnder read in theyr eares all the wordes of the booke of the couenant that was founde in the house of the Lorde. And the kyng stode at his standynge, and made a coue-

nant befoze the Lorde, to folowe the Lorde, and to kepe his commaundmentes. his wyrtnesses, and his statutes: with all his herte, and with all his soule, and to fulfyl the wordes of & appoyntment wyrtten in the same booke.

And he set in theyr coume all them that were founde in Jerusalem, and Ben Jamin, and the inhabitants of Jerusalem vnder accordynge to the couenant of the Lorde God of theyr fathers. And Jolia put away al maner of abhominacions out of all landes that pertayned to the chyldren of Israel, & brought in al that were founde in Israel to worshippe and to serue & Lorde theyr God. And they turned not asyde from after the Lorde God of theyr fathers as long as he lyued.

### The xxxv Chapter.

Jolia holdeth passeouer. He syngeth agaynst the kynges of Egypt, and dyeth. The people be marle hym.



And Jolia helde the \* feast of passeouer vnto the Lorde in Jerusalem, & they slue passeouer in the xiiii. daies of the fyfthe moneth. And he set the prestes in theyr offices, and ayded them in the seruice of the house of the lord. And he sayd vnto the Leuites (that taught al Israel and were sanctified vnto the Lorde) put the holy arke in the house which Salomon the sonne of Dauid kyng of Israel dyd buyde, there shall no other burthen be layed vpon your shulders: But now we serue the Lorde your God and his people Israel. And prepare your selues by your auncient householdes and compaynes, accordynge to the wyrtynge of Dauid kyng of Israel, and the wyrtynge of Salomon his sonne, and stande in the holy place accordynge to the deuision of the auncient householdes of your brethren the chyldren of the people, and after the deuision of the auncient householdes of the Leuites, kyll passeouer, and sanctify, & prepare your brethren that they may do accordynge to the word of the Lorde by the hande of Moyses.

And Jolia gaue to the people flockes of shepe and kyddes, all for passeouer, and for all & were present thyrty thousand by tale, & thre thousand oxen, & these were euen of the kynges substance. And his lordes gaue wyllynge both vnto the people and to the prestes, and vnto the Leuites helkia also, zatharia and Iehiel, rulers of the house of God, gaue vnto & prestes for passeouer offrynges, two thousand & fyve hundred shepe, and thre hundred oxen: Conania and Semeiah and Sethanel his brethren, and Isabiah and Jaiel, and Josobad, rulers of the Leuites gaue vnto the Leuites passeouer offrynges, eue thre thousand shepe, and fyve hundred oxen.

And so the scrupce was prepared, & the prestes stode in theyr places, & the Leuites in theyr distinct compaynes at the kynges commaundment. And they slue passeouer, and the prelat synghed the blood with theyr hande, & the Leuites pulled of the skynnes of the beastes. And they set away the burnt offrynges to gyue them vnto the people that were decayed by auncient houses, and that they shuld offre vnto the Lorde lyke as it is wyrtten in the booke of Moyses. And

iii. Regum  
xiii. c.  
in. c. l. a

B

End. lxxvii.



to dyd they with the oren also. And they wel-  
shed the Passouer with fyre, as the maner was.  
And the other dedycate beastes sod they in pot-  
tes, cauldernes, and pannes, and denyded them  
amonge all the people. And afterwarde they  
made redy for them seluers and for the preastes,  
for the chyldren of Aaron were busied in offer-  
ryng of burnt offrynges, & the fat butyl nyght,  
therfore the Levites prepared for them seluers, &  
for the preastes the sonnes of Aaron.

**C** And the spongers the chyldren of Asaph stode  
in theyr standyng: accordyng to the commaun-  
dement of Dauid, and Asaph, Heman, and Je-  
duthun the kynges sear: and f. postres wayted  
at eury gate, and myght not depart from theyr  
seruyce: for theyr brethren the levites prepared  
for them. And so all the seruice of the Lord was  
prepared the same daye, to offre Passouer, and  
to offre burnt offrynges vpon the aultare of the  
Lorde, accordyng to the commaundemente of  
kynge Josia.

And so the chyldren of Israel that were pre-  
sent offered Passouer the same tyme and kepte  
the feast of swete bread seven dayes, and there  
was no Passouer lyke to that kepte in Israel,  
from the dayes of Samucl the prophet: neither  
dyd al the kynges of Israel holde suche a Pass-  
ouer feast as dyd Josia & the preastes & Levites  
and all Juda, & Israel that were presente, & the  
inhabiters of Jerusalem. This Passouer was  
holden in the .xviii. yere of the ragnye of Josia.

**D** \* After this, when Josia had prepared the  
temple, Necho kynge of Egypt came vp to fight  
agaynst Carcasis besyde Euphrates, and Jo-  
sia went out agaynst hym: which sent messen-  
gers to hym, and sayd: what haue I to do with  
the thou kynge of Juda? Be not thou agaynst  
thy selfe this day: for my warre is agaynst an o-  
ther house, and God bad me make hast. Leue  
of therfore and medle not with God whiche is  
with me, lest he destrope the. Reuercheless, Jo-  
sia woulde not turne his face from hym, but ra-  
ther toke a duple to fyght with hym, & herkened  
not vnto the wordes of Necho out of the mouth  
of God, and came to fyght in the valley of Wa-  
gedo, and the shoters shot darteres at kynge Jo-  
sia. And the kynge sayd to his seruauntes: car-  
ry me away, for I am soze wounded. His seruaun-  
tes therfore had hym out of that charet, and put  
him in an other charet that they had.

And whē they had brought hym to Jerusalem  
he dyed, and was buried in the sepulchre of his  
fathers. \* And all Juda and Jerusalem mour-  
ned for Josia. And Jeremia lamented Josia, and  
all synnginge men and synnginge women mour-  
ned for Josia in theyr lamentacions to this daye  
and made the same lamentacions and ordinaunce  
in Israel, and beholde, they be wyrtten in the la-  
mentacions. The rest of the actes of Josia and  
his goodnes which he dyd in folowynge the wy-  
tyng of the lawe of the Lorde, and his saynges  
fyrst and last: beholde, they are wyrtten in the  
booke of the kynges of Israel and Juda.

**C** The .xxvi. Chapter.

*After Josia was dead, Necho, after Jehoahaz, Jehoahaz  
after Jehoahaz, Jehoahaz, after Jehoahaz, Jehoahaz. In  
these years all the people were carryed away to Babylon  
and were brought agayne the fourthe yere after by king  
Cyrus, otherwys called Cyrus.*



And the people of the land toke Je-  
hoahaz the sonne of Josia, & made  
him kynge in his fathers stede in Je-  
rusalem. And Jehoahaz was .xxiii.  
yere olde when he began to ragnye  
and he ragned thre monethes in Jerusalem.

And the kynge of Egypt put hym downe at  
Jerusalem, & merced the lande in an hundred tal-  
tes of syluer, and a talent of gold. And f. kynge  
of Egypt made Eliakim his brother kynge vpo  
Juda and Jerusalem, and turned his name vn-  
to Jehoahaz: and Necho toke Jehoahaz his bro-  
ther, and carryed hym to Egypt. Jehoahaz was  
xxv. yere olde when he began to ragnye, and he  
ragned .xi. yere in Jerusalem: and vndeuill in  
the syght of the Lorde his God.

Agaynst hym then came vp Nabuchodonosor  
kynge of Babylon, and bounde hym with two  
chaynes to carrie hym to Babylon. The kynge  
\* Nabuchodonosor also caried of the vessels of  
the house of the Lord to Babylon and put them  
in his temple at Babylon. The rest of the actes  
of Jehoahaz, and his abominacions which he  
dyd, and carued ymages that were layed to his  
charge, beholde, they are wyrtten in the booke  
of the kynges of Israel & Juda. And Jehoacin his  
sonne ragned in his stede. Jehoacin was .xviii.  
yere olde when he began to ragnye, & he ragned  
thre monethes and ten dayes in Jerusalem: and  
dyd euill in the syght of the Lorde. And when the  
yere was out, kynge Nabuchodonosor sent, and  
fet hym to Babylon with the goodly vessels of  
the house of f. Lorde, & made zedekia (his fathers  
brother) kynge ouer Juda and Jerusalem.

\* zedekia was .xxi. yere olde, when he began  
to ragnye, and ragned .xi. yere in Jerusalem.  
And he dyd euill in the syghte of the Lorde his  
God, and humbled not hym self before Jeremia  
the prophet at the mouth of the Lorde. And he  
rebelled agaynst Nabuchodonosor, which had  
receyued an othe of hym by God. But he was  
syfneched, and to hard herted to turne vnto the  
Lorde God of Israel. Wherefore, all the rulers  
the preastes and the people trespassed moze, syn-  
nyng after all maner of abominacions of the  
heythen, & polluted the house of the lord which  
he had halowed in Jerusalem.

\* And the Lorde God of theyr fathers sent to  
them, by his messengers, cōsynge up by tymes  
and sendyng, for he had compassion on his peo-  
ple, and on his dwellynge place. But they mo-  
ked the messengers of God, & despyled his wo-  
des, and mysused his pyhetes, vntyl the wrath  
of the Lorde arose agaynst his people, and eyll  
there was no remedy. And so \* he brought vpo  
them the kynge of the Caldees, which sue the  
yong men with the swerde in theyr holy temple  
and spard neyther younge man, mayden, olde  
man, nor hym that stouped for age. He gaue  
them all into his hande.

And al the vessels of the house of God (bothe  
great

great and small) and the treasures of the house of the Lord, and the treasures of the kynge, and of his lordes: all these carried he to Babilon. And they burnt the house of God, and brake downe the wall of Jerusalem, and burnt all the places thereof with fyre, and destroyed all the goodly Jewelles therof. And the rest that had escaped sword were carried he to Babilon, where they were bounde to hym and his chyldren, vntill y<sup>e</sup> tyme that Persia had the Empire. To fulfill y<sup>e</sup> word of the Lorde: by y<sup>e</sup> mouth of Jeremia, vntill the land had her pleasure of her Sabbothes: for as longe as the laye desolate, she kept Sabboth, vntill seuentye yeres were fulfilled.

\* And the fyrst yere of Cyrus kyng of Persia (when the woorde of the Lorde spoken by the mouth of Jeremia was fulfilled) the Lord stirred up the spirit of Cyrus kyng of Persia, that he made a proclamation thorowout all his kyngdom, and that by writing, saying: Thus sayeth Cyrus kyng of Persia: all the kyngdomes of the earth hath the Lord God of heauen gyuen me, and hath charged me to buyld him an house in Jerusalem that is in Iuda. Wherefore whosoever is amonge you of all his people, the Lorde his God be with him, and let hym go vp.

The ende of the seconde booke of the Chronycles.

## The fyrste booke of Esdras.

The fyrste Chapter.

Cyrus Emperour agayne the people that was in captiuitie, and returned them their holy vessels, and commaunded them to buyld agayne the temple.



In the first yere of Cyrus king of Persia (that the woorde of the Lorde spoken by the mouth of Jeremia might be fulfilled) the Lorde stirred up the spirit of Cyrus kyng of Persia, that he caused to be proclaimed thorowout all his empire, and to be written, saying: Thus saith Cyrus the kyng of Persia: The Lord God of heauen hath gyuen me all the kyngdomes of the earth, and hath commaunded me to buyld hym an house at Jerusalem, wherch is in Iuda.

Whosoever nowe amonge you is of his people the Lorde his God be with him, and let him

go vp to Jerusalem in Iuda, and buyld y<sup>e</sup> house of the Lorde God of Israel. he is the God that is at Ierusalem. And whosoever remaineth yet in any maner of place (where he is a stranger) let the men of y<sup>e</sup> place helpe hym with siluer and golde, with good and cattel, besyde that wherch they wyllyngly offre, for the house of God that is at Ierusalem.

Then gat vp the principall fathers of Iuda and Ben Jamin, and the prestes and Leuites, and all they whose spirit God had rapted to go vp, to buyld the house of y<sup>e</sup> Lord which is at Ierusalem. And all they that were about the strengthed their hande, with vessels of syluer and golde with good and cattel, and iewels: in so much that euery one shewed hym selfe lyberall. And kyng Cyrus brought forth the vessels of the house of the Lorde: which Nabuchodonosor had taken out of Ierusalem, and had put in y<sup>e</sup> house of his God. Those did Cyrus y<sup>e</sup> kyng of Persia bring forth by the hande of Mishadates the treasurer, and nobred them vnto Selsazar the prince of Iuda.

And this is the nombre of them. xxx. chargers of gold. vi. chargers of syluer. xxix. knyues. xxx. basens of golde: and of other siluer basens. lvi. and of other vessels. vi. All y<sup>e</sup> vessels of gold and siluer were. v. vi. and lvi. All these did Selsazar carry a way with the that came vp out of the captiuitie of Babilon vnto Ierusalem.

The ii. Chapter.

The nombre of them that returned from the captiuitie.

These are the chyldren of the lande that went vp out of the captiuitie (whom Nabuchodonosor kyng of Babilon had carried away vnto babilon) and came agayne vnto Ierusalem, and into Iuda, euery one vnto his cite. They that came with shabababel are these: Jesua, \* Nehemiah, Saraisa, Barlaia, Wardochai, Bilsan, Wispar, Bignai, Rehum Baana. This is the nombre of the men of y<sup>e</sup> people of Israel. The chyldren of Phares, two thousand, an hundred seuentye and two: the chyldren of Serphatia, thre hundred seuentye and two: the chyldren of Atrath, seuen hundred, and fyue and seuentye: the chyldren of the captayne of Wabab, among the chyldren of Jesua and Joab, two thousande, eyght hundred and twelue: the chyldren of Elam, a thousande, two hundred, and foure and fyfty: the chyldren of Zachu, nyne hundred, and fyue and fouerty, the chyldren of Zaccari seuen hundred, and thre score: the chyldren of Bani, fyre hundred, and two and fouerty: the chyldren of Sebai, fyre hundred, and thre and twenty the chyldren of Agad a thousand, two hundred, and two and twenty: the chyldren of Adoniam, fyre hundred, and fyre and fyfty. the chyldren of Beguai, two thousand, and fyre and fyfty: the chyldren of Adin, foure hundred and foure and fyfty: the chyldren of Ater of Hezekia, eyght and nyntye: the chyldren of Bezai thre hundred, and thre and twenty: the chyldren of Joza, an hundred, and twelue: the chyldren of Hasum, two hundred and thre and twenty: the chyldren of Sebat, fyue and nyntye: the chyldren of Bechlehem, an hundred and thre and twenty



# The buyldynge

**i. Emdas**

of the temple

twenty: the men of Beeroth, fyve and fyfte: the  
men of Baorthoth, an hundred and eght and twen-  
ty: the chyldren of Binauerth, two and fourtye  
the chyldren of Kiriath Jarim, euen the chyldren  
of Ceppera, and Beeroth, seven hundred and thre  
and fourtye: the chyldren of Harama and Geba  
fyve hundred, and one and twentye: the men of  
Beychmas, an hundred, and two and twentye.  
the men of Bechelani hay, two hundred, and  
thre and twentye, the chyldren of Bebo, two and  
fyfte: the chyldren of Hagbis, an hundred and  
fyve and fyfte: the chyldren of the other Elam,  
a thousand, and two hundred, and four and fyf-  
tye: the chyldren of Harin, thre hundred and twen-  
tye: the chyldren of Lodhadid, and Ono, seven  
hundred and fyve and twentye: the chyldren of  
Jericho, thre hundred and fyve and fourtye: the  
chyldren of Benaa, thre thousande, fyve hundred  
and thrytye.

The peralties of the chyldren of Iudaia of the  
house of Iefua, nune hundred and thye and feut-  
tye: the chyldren of Zimmar, a thoufande, a two  
and fyfty: the chyldren of Phafhur, a thoufande  
two hundred and feuen and fourty: the chyldren  
of Iarun, a thoufande and feuentene

The Levites: The children of Iſſachar, 5 Cad-  
muel of the children of Hodanah, ſouze & ſeuentye.  
The ſingers, the children of Aſaph, an hun-  
dred and eighty and twentye. The children of ſe-  
doze heper. The children of Balli: the children  
of Aſer, the children of Talmon, the children of  
Aſub, the children of Baſſira, the child of Do-  
hai: all together an hundred and xxxij.

The Reipimims, the chyldren of siba, the chyldren of Zalupha, the chyldren of Tabaoth, the chyldren of Ceros, the chyldre of Dicpa, the chyldren of Padon, the chyldren of Lebanaa, the chyldren of Hagaba, the chyldren of Ahub, the chyldren of Hagab, the chyldren of Samlat, the chyldren of Hanan, the chyldren of Syddel, the chyldren of Sabar, the chyldren of Reata, the chyldren of Razin, the chyldren of Recoba, & chyldre of Salam, the chyldren of Asa, the chyldren of Passah, the chyldren of Passai, the chyldren of Asua, the chyldren of Ghebunim, the chyldren of Sephasim, the chyldren of Baebuc, the chyldren of Hacuba, the chyldre of Barbur, the chyldren of Bazluch, the chyldren of Mehira, the chyldre of Haria, the chyldren of Barcon, the chyldren of Asysara, the chyldre of Thamab, the chyldren of Reziab, the chyldren of Harippha.

The children of Salomons servants: the children of Sotai, the children of Sophereth, the children of Peruda, the children of Jaala, the children of Darcion, the children of Giddel, the children of Shephatiah: the children of Hattai, the children of Hochezereth, Hozbaim, the children of Ami. All the Berthunims, and the children of Salomons servants were all together three hundred ninety and two.

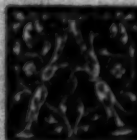
And these went up from Thelmelech, & from  
Thelbaria, Cherub, Addon, and Immer. But  
they could not discern their fathers house and  
they said: whether they were of Israel. The chil-  
dren of Delalah, the Chydizen of Tobia: The

the chyldeyn of Accoba, fyve hundred and two and  
fyfye. And of the chyldeyn of the preastes. The  
chyldeyn of Hebata: the chyldeyn of Haroz, the  
chyldeyn of Berzelai: which toke on of f dought  
ters of \* Berzelai the Giliadite to wyte: and  
was called after theys name: these sought their  
evidencc amonge them that had the regyfter of  
byrd, and were not found therein, therefore were  
they put from the preasthode. And hathuratha  
sayd vnto them, that they shulde not eate of the  
moost holy, for there rose vp a \*preast to weare  
Azim and Thumim.

The whole congregation together was. xlii. thousande, thre hundred and thre scoze: besyde theyr seruantes and maydens: of whome there were seuen thousande, thre hundred and seuen. thysye. And there were among them two hundred synginge men and women. Theyr bozles were seuen hundred, and fyve and thysye. These mules, two hundred and fyue and fourty: and theyr camels, foure hundred and fyue & thysye. Theyr asses, fyve thousande, seuen hundred and twenty. And certayn of the chiefe fathers: when they came bycause of the house of the Lorde, at Ierusalem, they offered them selues willing for the house of God, to set in his place: & gaue gold after theyr habilitie, vnto the treasure of s<sup>t</sup> wozk enen. lxi. thousande peces, and fyue thousand pounce of syluer: and an hundred yracles garments. So the prestes & the leuites, and a certayne of the people, and the syngers, and the porters, and the Bethinims dwelt in theyr cyties, and all Israel in theyr cyties.

### Chapter III.

After the foundation of the temple ones remain,  
they sacrifice unto the Lord.



**A**d when \*f seventh moneth came  
and the chylde of Israel were now  
in their cities: the people came togy  
ther (euen as one man) vnto Jeru-  
salem. And there stode vp Iesua \*f  
sonne of Iosheer: and his biezhen the pzeastes,  
and iozobabel the sonne of Salathiel, and hys  
biezhen, and builde the aultare of the God of  
Israel, to offre burnt offrynges thereon, as it is  
wytten in the lawe of Moyses the man of God,  
and the aultare set they vpon his sockettes (for  
there was a fearfullnesse amog them, bycause of  
the nations \*f landes) therfore they offered burnt  
offrynges thereon vnto the Lord \*f in \*f mornynge  
and at euen. And they heid the feast of tabernacles  
\*f as it is wytten: and offered burnt sacrificy-  
es \*f dailie, accozdyng to the nombze and custom  
daye by daye. Afterwarde they offered daylye  
burnt offrynges also, and in the newe monethes  
and in all the feast dayes that wer consecrate vn-  
to the Lord, \*f for all them which dyd (of they  
owne free wyll) offre vnto the Lorde.

From the fyfte daye of the seventh moneth  
began they to offer burnt sacrifices vnto the  
Lorde: euen when the foundacion of the temple  
of the Lord was not yet layed. They gaue mo-  
ney also vnto the masons, & carpenters, & meat  
and drynke: and oyle vnto them of ybidon and of  
Tyre, to buyng the Cedre tymber from Liba-  
nus.

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and by see vnto Joppa, according to the graue  
that they had of Cyrus the kynge of Persia.

**C**In the second yere of theyr comyng vnto the  
place of the house of God at Jerusalem in the se-  
cond moneth began zojobabel the sonne of Sa-  
lathiel, and Jesua the sonne of Josedec, and the  
remnant of theyr brethren the prestes and Le-  
uites, & all they that were come out of the capti-  
uetye vnto Jerusalem, & appoynted the leuites  
from twenty yere olde and aboue, to se that the  
worke of the house of the Lorde went forwarde.  
And Jesua stode with his sonnes and brethren:  
and Cadmiel with his sonnes, and the chyldren  
of Juda, to further the workmen of the house of  
God, euen the chyldren of Henadab, with theyr  
brethren, and theyr brethren the Leuites.

And when the buylders layed the foundati-  
on of the temple of the Lorde, the prestes stode in  
theyr array with trumpets. And the Leuites the  
chyldren of Asaph with cymbales: to prayse the  
Lorde: after the maner of Dauid kynge of Is-  
rael. And they sang together when they gaue  
praise & thankes vnto the Lorde, because he is  
gracious, & because his mercy endureth for euer  
vnto Israel. And all the people shouted loude,  
in prayse of the Lorde, because the foundation  
of the house of the Lorde was layed. Many also  
of the prestes & Leuites and auncient fathers  
whiche had sene the first house (when the foun-  
dation of this house was layd before their eyes)  
wept with a loude voyce. And many shouted with  
ioye: so that the noyse gaue a great sounde: in so  
muche that þe people coulde not discerne þe ioyful  
sounde & gladnes, from the noyse of the weeping  
among the people: for the people shouted with a  
loude crye: and the noyse was herde farre of.

The. liii. Chapter.

The buyldyng of the temple is hyndred and let.

**B**ut the aduersaries of Juda and Ben-  
Jamin heard, that the chyldren of the  
captiuitie buylded the temple vnto þe  
Lorde God of Israel. And they came to  
zojobabel, & to the principall fathers, and sayd  
vnto them: We will buylde with you: for we  
see the Lorde your God lyke as ye do. And we  
haue done sacrifice vnto hym syns the tyme of  
Asozbad the kynge of Assur: which brought  
vs up hyther. And zojobabel, and Jesua, and  
the other auncient fathers of Israel, sayde vnto  
them: it can not be, that you and we together,  
shoulde buylde the house vnto our God, for we  
our selues wyl buylde alone vnto the Lorde our  
God of Israel, as Cyrus the kynge of Persia  
hath commaunded vs.

And it came to passe, that the folke of the land  
hyndred the people of Juda, and troubled them  
as they were buyldyng, and byzed counsailers  
agaynst them, to hyndre theyr deuyce, as longe  
as Cyrus the kynge of Persia lyued, vntill the  
raygne of Darius kynge of Persia. And in the  
raygne of Darius (euen in the begynning of  
his raygne) wrote they vnto hym a complaynte  
agaynst the inhabytors of Juda and Jerusalem.

And in the dayes of Artaxerxes, wrote Bi-  
thaiab Tabael, & the other of his counsell vnto

Artaxerxes the kynge of Persia & sayde wordes  
And the scripture of the letter was wyrtten in  
the Syriack speche, and interpreted in the lan-  
guage of the Syrians. Rehum the recorder and  
Samas the scribe wrote a letter from Ierusalem  
to Artaxerxes the kynge: as it foloweth.

Then Rehum the recorder, and Samas the  
scribe, and other of theyr compaignes of Bena, of  
Arphasath, of Charpia, of Persia, of Arach, of  
Babylon, of Susa, of Deba, of Elan, & other  
of the people: whom the great and noble Acha-  
bar broughte ouer: and set in the cyties of Sa-  
maria, and other, that are now on this side the  
water. This is the coppe of the letter that they  
sent vnto kynge Artaxerxes.

The seruantes and the men that are now on  
this syde the water. Be it knowen vnto þe kynge  
that the Jewes whiche came vp from the eo-  
we, are come vnto Jerusalem (a cytie sedicious and  
frowarde) and buylte the same, and set vp the  
walles therof, and laye the foundations. Be it  
knownen now also vnto the kynge, that þe cytie  
is buildd, and the walles therof made vp a  
gayne, then shall not they geue tolle, tribute, &  
custome, and the kynges propyete shall incurre  
dāmage. And now in the meane season we haue  
destroyed the temple, and wolde no longer se þe  
kynges dishonoure. Therefore sent we oute also  
and certified the kynge: that it maye be soughe  
in the booke of the Chronicles of thy progeni-  
tours, and so shalt thou fynde in the booke of the  
Chronicles, and perceyue that this cytie is sedi-  
tious and noplome vnto kynges & landes, and  
that they cause other also among them to rebell  
of olde, and for the same cause was this cytie de-  
stroyed. Therefore do we certifie the kynge that  
þe cytie be buylded agayne, and the walles  
therof made vp: thou shalt hereafter haue no  
poison on this syde the water.

Then sent þe kynge an answer vnto Rehum  
the recorder, & Samas the scribe, & to the other of  
their compaignes that dwelt in Samaria, & vnto  
the other that were beyond þe water, in Elan &  
Chebeth. The letter whiche he sent vnto þe hath-  
den openly red before me, & I haue considered to  
make seache: & it is founde: þe cytie of olde,  
hath made insurrection agaynst kynges, & that  
rebellion & sedition hath bene committed therein.  
There haue ben myghty kynges also at Jeru-  
salem, whiche haue raygned ouer all countreys  
beyond the water: and tolle, tribute, & custome  
was gyven vnto them: & yue ye now therefore  
commaundement, that the same men be forbyddē  
and that the cytie be not buylded agayne, till I  
haue gyven an other commaundement. Take hede  
now that ye be not negligent to do this: for why  
shoulde the kynge haue harme therethrogh?

Nowe when the coppe of kynge Artaxerxes  
lette was red before Rehum and Samas the  
scribe, and theyr compaignes, they went vp in  
all the haste to Jerusalem, vnto the Jewes and  
forbadde them with violence and power. Then  
ceased the worke of the house of god at Jerusa-  
lem: and contynued so vnto the seconde yere of  
Darius kynge of Persia.

The



# The buyldynge

# i. Eldas

# of the temple

## The v. Chapter.

At the exhortation of Aggeus and zacharye to the temple buylded agayne.

**I**n the prophetes Aggeus and zacharye the sonne of Iddo prophesied vnto the Jewes that were in Iuda, and Jerusalem: in the name of the god of Israel.

**E**then gat vp zojobabel the sonne of Sala thiel, and Iesua the sonne of Joseder, and began to buyde the house of God at Jerusalem: and with the were the prophetes of God, which bel- ped them. At the same tyme came to them Eath- nat, whiche was captayne on this syde the wa- ter, and Starbazani, & theyr companions, and sayd thus vnto them: Who hath commaunded you to buyde this house, and to make vp these walles? Then tolde we them the names of the men that made this buyldynge. But the eye of the god was vpon the elders of the Jewes, that they coude not cause them to cease, tyl the matter was brought to Darius, and then they answered by letters ther vnto.

**T**his is the copy of the lettre, tha: Eathnai (whiche was captayne on this syde the water) and Starbazani, & the counsailers of Apha- sab, which were on this syde the water, sent vn to kyng Darius. And the matter that they sent vnto hym, was written thus within the lettre: Vnto Darius the kyng, al peace. Be it knowen vnto the kyng, that we went in to the lande of Jewe, to the house of the great God, which is builded with mighty great stones, and beames are layed in the walles, and the worke goth fast forth, & prospereth in theyr handes. Then ased we the elders, & sayd vnto them as it followeth: Who commaunded you to buyde this house: and to make vp the walles therof? We asked theyr names also, that we myght certifye the, & wryte the names of the men that were theyr rulers.

**B**ut they answered vs with these wordes, & sayd: We are the seruantes of hym that is God of heauen & earth, and buyld the house that was buylded many yeres ago, which a great kyng of Israel buylded, & set vp. But after our fa- thers had prouoked the God of heu vnto wrath, he gaue them ouer into the hand of Nabucho- donozor the kyng of Babilon, & of the Chaldees, whiche brake downe this house, and carped the people awaye captiue vnto Babilon.

**B**ut in the fyrst yere of Cyrus the kyng of Babilon, the same kyng Cyrus gaue commaun- dement concernynge this house of God, that it shuld be buylded agayne. And he velleys of golde and silver of the house of God, which Nabucho- donozor toke out of the temple that was at Je- rusalem, & brought them into the temple at Ba- bilon, those dyd Cyrus the kyng take out of the temple at Babilon, & and they were deliuered vnto one Hasbazar by name, whome he made captayne, & sayd vnto hym. Take these vessels and go the way, and set them in the temple that is at Ierusalem, and let the house of God be buylded in his place. Then came the same Hasbazar and layed the foundation of the house of God,

whiche is at Jerusalem. Duns that tyme also vntyl now hath it be in buyldynge, and yet is it not finished. If it please the kyng now we ther- fore let there be sette made in the kynges libza- ry wher is there at Babilon, whether it haue ben kyng Cyrus commaundement, that this temple of God at Jerusalem shuld be buylded, and let hym sende vs the kynges mynde concer- nyng the same matter.

## The vi. Chapter.

At the commaundement of Darius kyng of Persia, after the temple was buylded and dedicate, the chyliden of Israel hope the feast of vniuersed bread.

**E**then commaunded kyng Darius, and they made searche in the libzaire, euen in the place where they layed vp the treasure at Babilon. And there was founde in a coffer (in the place that is in the land of the medes) a volume, and therein was it thus wrytten, & such a memoiall: In the fyrst yere of kyng Cyrus, gaue the same kyng Cyrus com- maundement concernynge the house of God at Jerusalem, that the same house shuld be buylded in the place where they offere the sacrifices, and to loyne the walles togyther of thescore cub- ytes depgth, and thescore cubytes bredth. The rowes of rough stones, & one rowe of tymber, and the expences shall be gyuen of the kynges house. And let the gold and silver vessel of the house of God, (whiche Nabuchodonozor toke out of the temple at Jerusalem and brought vn to Babilon) be restored, and brought agayne vnto the temple at Jerusalem to theyr place in the house of God.

**S**et you far from them therfore, thou Eath- nai captayne beyonde the water, and Starba- zani, and your counsailers and Apher Sechel, which are beyonde the water, get ye away from them. Let the worke of the house of this God a lone, that the captayne of the Jewes and their elders maye buyde the house of God in his place. I haue comaunded what shall be done to the el- ders of Iuda for the buyldynge of the house of God, that there shall be diligent hede taken of the kynges goodes, euen of the rentes beyonde the water, and gyue vnto the men, that they be not hyndred. And if they haue neede of calves, rammes, & lambes for the burnt offryng of the God of heauen, wheate, salte, wyne, and oyle, after the custome of the prestres at Jerusalem, let the same be gyuen them daily without anye delay: that they maye offere swete sauours vnto the God of heauen, and pray for the kynges life and for his chyliden. And such a commaunde- ment haue I giuen: that what man soeuer he be that altereth this worde, there shall a beame be taken from his house, and set vp, and he shal be hanged thereon, and his house shall be made a donge hill, for the same thynge.

**A**nd the God that set his name there, destroy al kynges and people that put to theyr hand to alter, & to breake downe the house of God wher is at Jerusalem. I Darius haue commaunded, that this be done wryth speche.

**E**then Eathnai the captayne of the country beyonde the water, and Starbazani with their counsailers

counsaillers (to whom kynge Darius had sent) did they diligence. And the elders of the Jewes buylded, and they prospered thorow the prophesyinge of Aggeus the prophet, and zachary the sonne of Iddo: and they buylded and layed up the foundacyon, accordyng to the commaundement of the God of Israel, and after the commaundement of Cyrus and Darius, and Artaxerxes kinges of Persia. And the house was finished the thyrtye day of the moneth Idar, even in the fyrte pere of the raygne of kynge Darius.

\* And the chyldren of Israel, the preestes, the Leuites, & the other chyldren of captiuitie held the dedication of this house of God with ioye, and offered at the dedication of this house of God an hundred oxen, two hundred rāmes: foure hundred gootes, & for the reconcylyng of all Israel twelue hegootes: accordyng to the nombre of the tribes of Israel, and set the preestes in theyr sondry courses: and the Leuites in theyr dyuers offices to mynistrer vnto God at Jerusalem: as it is wyrtten in the boke of Moyses.

And the chyldren of the captiuitie helde passeouer vpon the fourteenth daye of the fyrst moneth, for the preestes and Leuites were purged, so that they were all cleane togyther, and kyled Pascheouer for all the chyldren of the captiuitie, & for their brethren the preestes, & for the selues. And the chyldren of Israel whych were come agayne out of captiuitie, and all such as had separated them selues vnto them, fro the fyrthynesse of the heptren of the land: to like the Lord God of Israel, dyd eate, and helde the feast of vnleuened bread seuen dayes with ioye: for the Lord had made them glad, & turned the berte of synge of Assur vnto them, to strengthen their bades in the worke of the house of God, eue the God of Israel.

#### ¶ The vii. Chapter.

¶ By the commaundement of Artaxerxes, Esdras taketh his companions the synners of Israel, and returneth to Jerusalem.



¶ After these actes, there was in the raygne of Artaxerxes kynge of Persia, one Esdras the sonne of Saria, the sonne of Alaria, the son of Helkiah, the sonne of Salum, the sonne of Iadoc, the sonne of Abitob, the sonne of Amaria, the sonne of Alaria, the sonne of Meraiorh, the sonne of Ierata, the sonne of Eli, the sonne of Buchi, the sonne of Abisua, the sonne of Phinehas, the sonne of Eleasar, the sonne of Iard the chiefe preest. This Esdras also went up fro Babylon, & was a perfect scribe in the lawe of Moyses, whych the Lord God of Israel dyd gyue. And the kynge gaue hym al that he requyred because the hande of the Lord his God was vpon hym. And there wente vpon certayne of the chyldren of Israel: of the preestes, Leuites, synners, porters, & of the Arthynims vnto Jerusalem, in the seuench pere of kynge Artaxerxes. And he came to Jerusalem in the fyrst moneth, even in the seuench pere of the kynge. For vpon the fyrste daye of the fyrst moneth, began he to go up fro Babylon, & on the fyrst day of the fyrst moneth came he to Jerusalem, because the good hade of God was vpon hym. For Esdras prepared hym

bert to like the lawe of the Lord, & to do it, and teache the precept and iudgement in Israel.

And this is the coppe of the letter that kynge Artaxerxes gaue vnto Esdras the preest and scribe, whych was a wyrtter of the wordes and commaundementes of the Lord, & of his statutes ouer Israel. Artaxerxes a kynge of kynges.

Vnto Esdras the preest & scribe of the lawe of the God of heauen, peace & salutation. I haue commaunded, that all they of the people of Israel, & of the preestes & Leuites in my realme (whych are mynded of their owne good will to go vnto Jerusalem) go wyth the: and therfore art thou sent of the kynge & of his seuen counsaillers, to visit Iuda & Jerusalem, accordyng to the lawe of the God, which is in thy hande. And that thou shouldest take with the syluer & golde, whych synge & his counsaillers offere of theyr owne good wyl vnto the God of Israel (whose habitation is at Jerusalem) & all the syluer & golde thou canst fynde in all the countrey of Babylon, wyth it that the people offere of theyr owne good wyl, and the preestes gyue for the house of their God whych is at Jerusalem.

Take thou the same, & bye diligently wyth the same money, oxen, rāmes, and lābes, with theyr meatoffrynges and drynkeoffrynges: and thou shalt offer them vpon the auter of the house of your God, which is at Ierusalem. And loke what it speth the & thy brethren to do with the remnant of the money, that do after the wyl of your God. And the vessels that are gyuen the for the ministracion in the house of the God, those deliuer thou before God at Jerusalem.

And whatsoever thyng moze shalbe nedefull for the house of thy God, which is necessary for to spende, thou shalt receyue the charges out of the kynge's treasure house, I kynge Artaxerxes haue comaunded al the treasurers beyonde the water, that loke whatsoever Esdras the preest and scribe, in the lawe of the God of heauen, requyeth of you that ye fulfill the same speedily, vntyll an hundred talentes of syluer, vntyll an hundred quarters of wheate, and tyll an hundred bannes of wyne, and tyll an hundred bannes of oyle, and salte wythoute measure. Whatsoeuer also belongeth to the lawe of the God of heauen, let the same be done without any delay for the house of the God of heauen, & he be not wroth agaynst the realme, & agaynst the kynge, & his chyldren.

And we certifie you: that ye haue no authoritie to requyre tarynge and custome, & yearly rentes vpon anye of the preestes, Leuites, synners, porters, Arthynims, and ministers in the house of the God. And thou Esdras (after the wysdome of the God, that is in thy hande) set iudges and arbiters by my authoritie, to iudge all the people that is beyonde the water, euen al suche as knowe the lawe of the God, and them that knowe it not: those se that ye teache. And whosoever wyl not fulfill the lawe of the God, and the kynge's lawe, lette hym haue his iudgement without delape, whether it be vnto death, or to be rooted out, or to be condemned in goodes, or to be put in pryson.



# I. E. 102. 15.

\* Blessed be the Lorde God of our fathers, which so hath inspired the kynge here, to gather up the house of the Lorde that is at Jerusalem, and hath enclined his mercy vnto me, in the presence of the kynge & his counsaillers: and before all the kynge's brether. And I was comforted (euen as the hande of the Lorde my God was vpon me) and so gathered I the heedes of Israel together, that they myght go by word me.

## The viii. Chapter

The nombre of them that returned to Jerusalem in the first.

102. 15.

**T**hese are the principall fathers of them, & this is theyr register that went up with me from Babylon, what tyme as kynge Artaxerxes ragned. Of the chyldren of Phinehes, Gersom: of the chyldren of Ithamar, Daniel: of the chyldren of Dauid, Hattus: of the chyldren of Zacharia: among the chyldren of Pharos, zachary: and whym were nombred an hundred and fyfthe men. Of the chyldren of the captayne of Moab, Elionai, the sonne of zerahia, and with hym two hundred men. Of the chyldren of zacharia the sonne of Johasiel, & with hym three hundred men. Of the chyldren of Adin, Abed the sonne of Jonathan, & with hym fyfthe men. Of the chyldren of Elam, Jlai the sonne of Athalia, and with hym seuentye men. Of the chyldren of Saphatia, zebadia the sonne of Michael, and with hym foure scoze men.

Of the chyldren of Joab, Obadia the sonne of Jebiel, and with hym two hundred and egyptene men. Of the chyldren of Melomith the sonne of Josephia, and with hym an hundred and thre scoze men.

Of the chyldren of Sebai, zachary the sonne of Sebai, and with hym egypte and twenty men. Of the chyldren of Algad, Johanan the sonne of Bahatan, and with hym an hundred and ten men. Of the chyldren of Idomicam, that were the last, whose names are these: Eliphelet, Jebiel & Samaiab, and with them thre scoze men. Of the chyldren of Bignai, Athai, & zabud, and with them seuentye men. And I gathered them together by the water that runneth toward Abana, and there abode we thre dayes. And I looked amonge the people & the prestes, and found there none of the chyldren of Levi. Then sent I to Eliezer, to Ariel, Demetia, Elnachan, Jarib, Elnachan, nathan, zachary, and to Melullam the rulers, and to Joiarib and Elnachan, which were men of vnderstandyng, and to those gaue I commaundemente: vnto Iddo the cheest at Calaphia, that they shoulde fetch the mynisters for the house of our God, and I tolde them what they shoulde saye vnto Iddo and to his brether the Reethims at Calaphia.

And (thow the good hande of our God vpon vs) they brought vs a wyse man from amonge the chyldren of Moab the sonne of Levi, the sonne of Israel: And Sarabia with his son and his brether, euen egyptene. And hababia, and with hym Jlai of the chyldren of Merari, with his brether, and theyr sonnes twentye.

And of the Reethims, whome Dauid and the princes gaue to mynister vnto the Lentes, to hundred and twentye of Reethims, which all were named by name.

And euen there at the water, besyde Abana, I proclaimed a fast, that we myght humble our selues before our God, and seke of hym a ryght waye for vs, and for our chyldren, and for al our substance. For I was ashamed to requyre of the kynge, souldiours and horsemen, to helpe vs agaynst the enemy in the waye: but we sayd vnto the kynge: The hande of our God is vpon all them that seke hym in goodnes, & he shal be vnto vs his violence and wrath is agaynst al them that forsake hym. So we fasted, and besought our God for this: and he herde vs.

And I toke out twelue of the cheste prestes: Sarabia, and hababia, and ten of their brether with them, & wayed them the syluer & gold, and vessels that were appoynted for the house of our God, which the kynge and his counsaillers, and his lordes, & all Israel that were there at hande had gyuen together. And I wayed vnto theyr hand fyve hundred and fyfthe talentes of syluer, and in syluer vessel an hundred talentes, and in golde, an hundred talentes: twentye basens of golde, of a thousand peeces, and two costly ornamentes of good brasie, as cleare as golde: and I sayd vnto them: ye are consecrate vnto the Lord, lyke as the vessels are holy also, and the golde & syluer are gyuen of a good wyll vnto the Lorde God of your fathers. Watche ye, and kepe it: for ye shall waye it downe before the cheste prestes and Leutes, & auncient fathers of Israel at Jerusalem in the treasures of the house of the Lord. Then toke the prestes and Leutes the wayed syluer and golde, and vessel to bynge it to Jerusalem, vnto the house of our God. And we brake vp from the water of Abana on the tweluth daye of the fyfthe moneth, to go vnto Jerusalem: and the hande of our God was vpon vs, and deliuered vs from the hande of the enemies and of such as layed wayte for vs by the waye. And we came to Jerusalem, and a boode there thre dayes. But on the fourth daye was the syluer & golde and vessel wayed in the house of our God by the hand of Meremoth the sonne of Azia the prest, & with him was Eleazar the sonne of Phinehes, & with them was Josabab the sonne of Jehua & Roobia the sonne of Benoi the Leutes. I coo byng to the nombre & weyght of every one, was the weyght all wyrtten vp at the same tyme.

And the chyldren of the captiuitie, which were come out of prison, offered burnt offrynges vnto the God of Israel, twelue bulloches, for all Israel, fyve and nyntye rammes, seuen and seuentye lammes, twelue degootes for a synoffryng, all to the burnt offryng of the Lorde. And they deliuered the kynges commissio vnto the kynges officers, and to the captaynes that were on this syde the water. And they promoted the people, and the house of God.

## The ix. Chapter.

Estheres consolacion on the people that had turne them from God, and manye sayes.

102. 15.

**W**hen these thinges were done, the rulers came to me, & sayd: The people of Israel, & the prestes and Leuites are not separated from the people of the landes (as touchinge theyr abhominacions,) namelye, of the Cananites, herutites, Pherezites, Jebusites, Ammonites, Moabites, Egyptians, and Amorites. \* Nor they haue taken the daughters of the same to them selues, & to their sonnes, and the holy seede is mixed with the nacyons in the lande, & the hande of the princes and rulers hath ben principal in the trespass.

\* And when I hearde this saying, I rent my clothes and my garment, and pluckt of the heere of my heed, and of my beerde, & sat mourning. And there resorted vnto me all such as feared the wordes of the Lord God of Israel, because of the transgression of the people of captiuitie. And I sat mourning vntill the euening sacrifice. And aboute the euening sacrifice, I arose vpon my benyenes, and set my clothes and my rayment and fel vpon my knees, and spreade out my handes vnto the Lord my God, and sayde:

25 **O** my God, I am ashamed, and dare not lyfte  
 my pynne eyes vnto my God: for oure wycked-  
 nesses are growen ouer our head, & our trespasse  
 is wared greate vnto the heauen. Whys y tyme  
 of our fathers, haue we bene in greate trespasse  
 vnto this day, & and bycause of our wyckednes-  
 ses haue we and our kynges bene deliuered into  
 the bande of the kynges of the nacjons, into the  
 swerde, into captiuitie, into shame, and into con-  
 fusion of face: as it is to sethys daie.

**A**nd now is there a lytle and todayne gracy-  
ousnesse come from the Lorde oure God, in cau-  
syng some of vs to escape, and that he may gyue  
vs a naye in hys holy place, and that oure God  
may lyght oure eyes, and gyue vs a lytle lyfe to  
saue breath in our bondage. for we are bonde-  
men, & oure God hath not forsaken vs in our bon-  
dage, and hath enclyned mercye vnto vs in the  
syght of the kynge of Persia, to gyue vs lyfe,  
to let vs the house of oure God, and to redresse  
the desolation thereof. And to gyue vs a wall in  
Juda and Ierusalem.


And nowe ourr God, what shall we saye af-  
ter this: For we haue forsaken thy commaunde-  
mentes which thou hast commaunded by thy se-  
ruantes the prophetes, saying: The lande vnto  
whiche ye go to possesse, it is an vncleane lāde  
because of the fylthyenesse of the people of y<sup>e</sup> lan-  
des, wherbye with theyr abhominacions haue  
made it ful of vncleannesse on euery syde. \* Ther-  
fore that ye not gyue your daughters vnto their  
sonnes, & theyr daughters shall ye not take vn-  
to your sonnes, nor selle the y<sup>e</sup> peace and wealth  
for euer, that ye maye be stronge and enioye the  
good in the lande, and that ye and your chyldren  
maye haue the inheritaunce of it for euermore.

**D** And after that all these things are come vpon vs, (because of our euill deeds, and great trespasses) thou our God hast thrust down our wickedness, and hast giuen vs a deliuerance, -

commandementes, and make contract w<sup>th</sup> the  
people of these abominacions, w<sup>rite</sup> thou not  
then be w<sup>ith</sup> the people? And not without cause) t<sup>ill</sup>  
we be utterly consumed, to þ<sup>at</sup> nothinge remaine,  
and t<sup>ill</sup> there be no deliuerance. O Lo:d God  
of Israel, thou arte eygheious, for we remaine  
persecyded, as it is to le this day. Beholde also,  
in thy presence are we in our trespasses, and by  
cause of it maye we not stande before the.

## The 11 Chapter.

**E** The people repent and turn, and put always their  
strange bowels.



**E**sdas prayed after this manner, & knowledged, wepte, & lay before the house of God, there rejoiced vnto hym oure of Israel a very greate congregation of men & women & chyldren: and the people wepte verrey soze. And Serchania s sonne of Iehiel one of the chyldren of Elam, answered: and sayd vnto Esdas: We haue trespassed against our God, and hau: taken straunge wyues of the people of the lande. Nowe there is hope yet in Israel concerning this thyng: for now we wpll make a cōnenaunte wyth our God, and put awaye all the wyues ( & such as are boine of them ) accordyng to the counsaile of the Lorde: & we wpl be in the feare of the cōmaūdemētes of our God, that we may do accordyng to s law. Ser the vp: for this matter belongeth vnto the: we also wpl be wyth the: be of good comforte therfore, and do it.

\* Then arose Eldas: & took an oth of p̄che-  
 priestes & Leuites, & of al Israel, that they shuld  
 doe accordyng to this worde: and they sware.  
 And Eldas stode vp fr̄ before p̄house of God  
 & went into the chylde of Iohannan the sonne of  
 Eluasib. And when he came thyrber, he dyd eate  
 no bierd, nor drinke water: for he mourned, be-  
 cause of the transgression of the people that had  
 ben in captiuitie. And they caused a proclamati-  
 on to go thorowout Iuda and Ierusalem, vnto  
 all the chylidzen whiche had ben in captiuitie,  
 that they shuld gather them selues togyther vn-  
 to Ierusalem. And that whosoener cam not with  
 in thre dayes accordyng to the decyle of the ru-  
 lers and elders, al hys substance shulde be for-  
 feyt, and he shulde be put forth from the congre-  
 gacion of the captiuitie.

Then all the men of Iuda and Ben Iamin gathered them selues together vnto Ierusalem within thre dayes, euen the twentye daye of the nynty moneth, and al the people sat in the strete befoze the house of God, and trembled bycause of thys matter, and for the rayne. And Eldoz the preeste stood: vp, and sayde vnto them: \* Ye haue transgressed, and haue taken strange wyues, to make trespass of Israel yet more: chaffe not thefore vnto the Lorde God of your fathers: & do his pleasure, & separate your selues fro the people of p lade, & fro the straunge wyues. And al the congregation answered, and sayd w a loude voyce: it shalbe so: & we wyl do as p hall sayde. But the people are many, & it is a raynye wyther, and the people are to saynte to tarpe without in the strete, neither is this a worke of

DEU. VII. 8.  
JUL. III. 8.

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The seconde booke of

Edoas: otherwyse called the boke  
of Achemia.

The fyfth Chapter.

Achemia buttles in hyngs Achazias  
prayers to God for the people.



one daye of the: say we haue offended very sore  
in this thyng. Let our fathers stande therefore in  
all synners, & let all them which haue sinned  
straunge wyues in our cyties, come at fyre ap-  
pointed, and let the elders of euery cytye & their  
iudges be wth them, til they haue turned & wroth  
of our God a way fed us concerning this matter.

Then were appoynted Jonathan the sonne of  
Abiel, & Jachalia the son of Chikua ouer this  
matter. And Huldai & Shabathai the Levites  
helped them. And schylde of the captiuitie dyd  
euen so. And Edoas the priest, & the auncient  
heredes thowd & house of they fathers all men  
of great fame, separated them selues, & sat them  
downe in the fyfthe daye of the tenth moneth, to  
examine the matter. And vntyl the fyfth daye of  
the fyfth moneth they were finishing & busyness  
with all men that had taken straunge wyues.

And amonge the chyldren of the priestes there  
were men foude that had taken straunge wyues,  
namely amonge the chyldren of Iesua, the sonne  
of Joseder and of his brethren, Whasiab, & Elie-  
zer, Jach & Gedalia, & they gaue they bandes  
therupon, that they wolde put away they wy-  
ues, & for they trespasses to geue a ryme  
for they trespass. And amonge the chyldren in  
Emet, Honany, and zabadia. Amonge the chy-  
ldren of Harim, Saasia, Elia, Semciab, Jebiel  
and Elia. Amonge the chyldren of Dabur. Eli  
ornai, Waasia, Ismael, Achthanel, Josabad and  
Elasa. Amonge the Levites, Josabad, Simecy  
Kelaia, (which same is Kalitab) Dathabiah,  
Juda & Eleazer. Amonge the syngers also Elia-  
sib. And amonge the porters, Sella, and Teli.

And vntyl. And of Israel. Amonge the chyldren of  
Pharhos, Remaia, Jeliab, Walchia, Wiamin  
Eleazar, Walchia & Saania. Amonge the chy-  
ldren of Elam, Warbania, zachary, Jebiel, Ab-  
di, Jerimoth and Elia. Amonge the chyldren of  
zathu, Eliornai, Eliafib, Warhani, Jerimoth,  
zabad, and Isha. Amonge the chyldren of Se-  
ba, Jehohanan, Anania, zabai, and Arpalai.  
Amonge the chyldren of Bent, Belulam, Wa-  
luc, Adaiab, Jasub, Saal & Jerimoth. Amonge  
the chyldren of the captayne Wob, Adna, Cho-  
lal, Senaia, Wasia, Warbania, Ezeiel, Be-  
nui and Wanaile. Amonge the chyldren of ha-  
stin: Eliezer, Jeli'a, Walchia, Semcia & Sime-  
on, Ben Jamin, Walluch & Samaria. Amonge  
the chyldren of Hasum, Warbanai, Warbathab  
zabad, Eliphelet, Jerimv, Wanaile, & Semci.  
Amonge the chyldren of Bani: Wadai, Amram,  
Huel, Bana, Chelubi, Badaiah, Waniab, Wa-  
remoth & Eliafib, Warbania, Warbanai, Jac-  
li, Bani, Bent & Semciab, Selemia, Athan,  
Adia, Wachrabbai, Salai, and Barai, Ma-  
rei, Selemiab, & Samariab, Hallum, Ama-  
ria, and Ioseph. Amonge the chyldren of Rebo,  
Jebiel, Warbathia, zabad, zabina, Jada, Joel  
and Banaia. All these had taken straunge wy-  
ues. And amonge the same, there were some that  
had chyldren by the wyues.

The ende of the fyfth booke of  
Edoas.

he wordes of Achemia the son  
of Jachalia. It fortuned in the  
moneth Chislen, in the twenty  
peare, that I was in the castell  
at Susan: and Hanani, one of  
my brethren came wth certayne  
men of Iuda, and I asked the  
how the Jewes dyd that were  
delynered and escaped from the captiuitie, and  
how it went at Jerusalem. And they sayd vnto  
me: The remnant of the captiuitie are there in  
the land in great misfortune and rebuke. \* The  
wall of Jerusalem also is broken downe: and  
the gates therof are bzent with fyre.

It fortuned, that when I herde these wordes  
I late me downe and wepte, and moued cer-  
taine dayes, and fasted and prayed befoze the  
God of heauen, and sayd: O Lorde God of hea-  
uen, thou grete and terribble God, \* thou that  
hepest couenaunt and mercy for them that loue  
the, and obseue thy commaundementes: let thyne  
eares hearken, I beseeche the, and let thyne eares  
be open, that thou mayest heare the prayer of thy  
seruauntes, which I praye now befoze the daye  
and nyght, for the chyldren of Israel thy serua-  
ntes, and knowledge the synnes of the chyldren of  
Israel, whych we haue synned agaynst the.

I and my fathers house haue synned: we  
haue ben vterlye dispersed from thy lawe, and  
haue not kepte thy commaundementes, statutes,  
and lawes, whiche thou commaundedest thy  
seruaunte Moses. I beseeche the, call to remem-  
braunce the worde that thou commaundedest  
thy seruaunt Moses, and saydest: Pe wyl trans-  
gress, and I \* wyl scatze you abrode amonge  
the nations. But pe retorne vnto me, and kepe  
my commaundementes, and do them: though pe  
were cast out vnto the uttermost part of beauen,  
yet wyl I gather you fro thence, & wyl bringe  
you vnto the place that I haue chosen, to let my  
name there. They are thy seruauntes and thy  
people, whome thou hast delynered thowow thy  
great power & in thy myghty hande. O Lorde,  
I beseeche the, let thyne eares hearken to the prayer  
of thy

of thy seruauit, and to the prayer of thy seruauit, whose desire is to feare thy name, & let thy seruauit prosper thy daye, and graunte hym mercye in the sight of thy man, for I was the hynges butteler.

### ¶ The. ii. Chapter.

*After Bethemia had obteyned letters of Artabaces, he came to Ierusalem, and buylded the walles.*

**I** fortun'd, that in the moneth & Alban in the twentyeth yere of kyng Artabaces, the wyne stode before him, & I toke vp the wine, and gaue it vnto kyng. And I was heuy in his presence. And the kyng sayd vnto me: why lokest thou so sadly, why art not speker, it is nothyng els, but that I arte heuie herted. And I was soze afraped, and sayd vnto the kyng, God saue the kynges lyfe for ever. Howe shulde I not loke sadly, why the cytie and place of my fathers buriall lyeth wast and the gates thereof are consumed wyth fyre. And the kyng sayde vnto me: what is then thy requeste? I made my prayer also to the God of heauen, & sayde vnto the kyng: yf it please the kyng: and yf thy seruauit haue founde sauoure in thy sight, sende me into Iuda vnto the cytye of my fathers buriall, that I maye buyde it.

And the kyng sayd vnto me (the queene hys wyfe sytynge by hym) how longe shal thy iourney continue, and when wilt thou come agayne? And it pleased the kyng to sende me, & I let him a tyme, and sayd vnto the kyng: yf it please the kyng, let hym gyue me letters to the captaynes which are beyonde the water, that they maye carry me ouer, tyll I come into Iuda: and letters vnto Alaph the lord of the kynges wood, that he maye gyue me symble to make beames for the gates of the palace (which is harde by the house) and for the walles of the cytie, and for the house that I shall entre into. And the kyng gaue me accordyng to the bande of my God, whych was good vpon me. And when I came to the captaynes beyonde the water, I gaue them the kynges letters. And the kyng sent captaynes and hostmen wyth me.

Sanabalat also the hozonpte, and Tobia a seruauit (the Ammonite) heard it, and it greued them soze, that there was come a ma which sought the wealth of the chyliden of Israel. And I came to Ierusalem, and was there thre dayes & I gat me vp in the night season, and a few me wyth me, neyther tolde I anye man, what God had gyue me in my hert to do at Ierusalem, and there was not one beast with me, save it that I rode vpon. And I departed in the nyght by the valley porte, before the draggon wel, and to the donge porte, and consyded the walles of Ierusalem howe they were broken downe, and the portes thereof consumed wyth the fyre. And I went ouer vnto the well porte, and to the kynges conduyte, and there was no roume for the beast that was vnder me to passe. Then wente I on in the nyght by the broke syde, and cōsyded the wall, and turned backe, and came home agayne by the valleye porte.

And the rulers knewe not whyther I wente

or what I dyd, neyther dyd I as yet tell it vnto the Jewes, to the prestes, to the noble me to the rulers, & to the other that laboured in the worke. Then sayd I vnto them: ye se the myserye that we are in, howe Ietysail lyeth waste, & howe the gates thereof are hient wyth fyre: come therfore that we maye buyde vp the wall of Ierusalem, & that we be nomore a rebuke. And I told them of the bande of my God, (that it was gracypous ouer me) & the kynges wordes that he had spoken vnto me. And they sayde: let vs get vp, and buyde: & they strenghted theyr bande to good.

But when Sanabalat the hozonpte, & Tobia the seruauit (an Ammonite), and Selim the Arabian herde it, they laughed vs to scoine and mocked vs, and sayd: what is this that ye do? Wyl ye fall a waye from the kyng? Then answered I them, and sayd: the God of heauen, he it is that hath graunted vs prosperite: and we be hys seruantes. Let vs get vp and buyde. As for you, ye haue no portion nor ryght, nor remembraunce in Ierusalem.

### ¶ The. iii. Chapter.

*The nombre of them that buylded the walles.*

**A**nd Eliaib the hye prest gat hym I vp wyth his brethren the prestes, & they buylded the shepegate. They repayred it, and set vp the doores of it: and vnto the towre Nea repayred they it, & vnto the towre of Hananeel. Next vnto him also buylded the men of Jericho. And besyde hym Sachur the sonne of Amri. But the fyfthe porte dyd the chyliden of Sanna buyld, which also layed the beames thereof, & set on the doores lockes, and barres of it. And nexte vnto him buylded Herimoth, the son of Uria, the son of Hakoz: and next vnto them buylded Hefail the sonne of Barachia the sonne of Welsabeel: and next vnto him buylded zadoc the son of Sanna. And nexte vnto him buylded they of Thekoa. But the greate men y were amonge them, put not their neckes to the worke of their Lord.

The olde gate buylded Icholada the sonne of Pasah, & Hefail the sonne of Besodia, they layed y beames thereof, & set on the doores lockes & barres of it. Next vnto the buylded Melatiah of Sibcon & Jadon of Merano, me of Sibeon, & of Wilsa, wher he that was captain on this syde the water had a mansion. Nexte vnto hym buylded Asiel the sonne of Harabiah the gold smyth. Next vnto hym also buylded Harnania the sonne of Harakim, & they repayred Ierusalem vnto the brode well. Nexte vnto them buylded Raphaiah the son of Har, the ruler of the halfe parte of Ierusalem. Next vnto hym buylded Jedaiia the sonne of Harumaph ouer agaynst hys house: & next vnto hym buylded Hatus the sonne of Halabnia. But Welschia the sonne of Hartin & Halub the son of the captayne of Moab buylded the other pece, and the towre besyde the fornaces. Next vnto hym buylded Sallum a syngers sonne, the ruler of the halfe parte of Ierusalem, he and his daughters.

The valley gate buylded Hanum, & the city of zonoa. They buylded it, & set on y doores.

¶ The. iii. lockes



lockes & barres thereof, and a Cubytes on the wal, vnto the donge pozt. But the donge pozt buylded Melchiah the sonne of Rechab: the ruler of the fourth parte of Bethcharam: he repayed it, and set on the dozes, lockes & barres thereof. But the well gate repayed Shallu the sonne of Choldosah the ruler of the fourth parte of Gyspa: he buylded it, and layed the beames, and set on the dozes, lockes and barres thereof, and the wal vnto the poole of Siloah by the hinges garde, and vnto the steeppes that go downe fro the cite of Dauid. After him buylded Redemiah the sonne of Abob: the ruler of the halfe parte of Bethzur, vntill the other syde our agaynst the sepulchres of Dauid, and to the poole that was repayed, and vnto the house of the myghtye.

After hym buylded the Lewytes, Reham the sonne of Santi, and next vnto hym buylded Hasabiah the ruler of the halfe parte of Arliab in hym quarter. After hym buylded their brethren: Banai the sonne of Benadab the ruler of the halfe parte of Arliab: and after him buylded Ezer the sonne of Jesua the ruler of Gyspa the other pece harde our agaynst the goinge vp to the house of the ordinaunce that was in the corner. Agayne, after him byabe forth Saruch the son of Zachai of indignacyn, & repayed the other pece fro the turnynge corner, vnto the dooze of the house of Eliasib the hye prest. And after him also buylded Meremoth the sonne of Uzia the son of Haros, the other pece fro the doze of the house of Eliasib, euen as longe as the house of Eliasib extended. After hym buylded the prestes, the men of the playne. After hym buylded Ben Jamin and Hasab our agaynst theyr house, and after him wrought Asaria the sonne of Masia, the sonne of Anania, next vnto his house. After hym also buylded Senui the sonne of Banadab the other pece, from the house of Asaria vnto the turning of the wall, and vnto the corner.

After hym buylded Bala the sonne of Alai, our agaynst the corner & the hygh towre which lyeth out ouer from the hinges house, that was besyde the court of the prison. After hym buylded Bala the sonne of Pharhos (as for the Arthimins they dwelt in the stronge holde vnto the watergate, toward the east, & to the towre that lyeth out.) After him buylded they of Tekua the other pece ouer agaynst the great towre, that lyeth outwarde, vnto the wall of the stronge holde.

But from aboue the hozlegate forth buylded the prestes, euery one ouer agaynst his house. And after them buylded Zadoh the sonne of Immer ouer agaynst his house. After hym buylded also Semecia the sonne of Sechania the keper of the eastgate. After hym buylded Hanania the son of Selemia, & Hanan the sonne of Zalah the other pece. And after hym buylded Mesullai the son of Serachia ouer agaynst his hozehonse. After hym buylded Malachia the goldsmithes sonne, vntill the house of the Arthimins, and of the marchantes ouer agaynst the gate Sephad, & to the parlour in the corner. And betwene the parlour of the corner vnto the thepegate buylded the goldsmithes and the marchantes.

The. iiii. Chapter

The buyldinge of Iherusalem is hyndred and lxx, but the Jewes buylded it, beinge readye to be destroyed, for theyr enemyes shoulde invade them.

**B**ut when Sanabalat hearde that we builded the wal, he was wroth in hym selfe, & toke great indignacion, & moched the Jewes, & sayde befoze his brethren and the souldyours of Samaria: what do these impotent Jewes? will the heathen suffer them? shall they offer? shall they persour me it in one daye? shall they make stones whole againe that are brought to dust & wyte? And Tobiah the Ammonite was besyde him, and sayde: Though they buyld, yet if a foxe go vp, he shall bryake downe theyr stony wall. Heare (O our God) for we are despyed: turne their shame vpo theyr owne heed, and gyue them ouer into despyssing in the lande of theyr captiuitie. Coner not theyr wyckednesse, and let not theyr syn be put out in thy presence: for they haue prouoked the buylders. And so buylded we the wal, & it was ioynd hole togyther, vnto the halfe beygh thereof. And the people were mynded to labour.

And it fortuneth, that when Sanabalat, and Tobiah, & the Arabians, Ammonites, & Asodites hearde that the walles of Iherusalem were made vp, & that the gappes began to be stopped they were very wroth, & conspyred al togither to come & fight agaynst Iherusalem, & to make the people an hyndraunce therein. Neuerthelesse we made our prayer vnto our God, & set watchmen by them, which buylded day and nyght ouer agaynst them. And Iuda sayde: the strength of the bearers is to feble: and there is yet moche more moztter, & we are not able to buyld on the wal. And our aduersaries sayd: they shall not knowe neyther se, tyll we come in the myddes amonge them & slay them, and hynde the worke. But it fortuneth that when the Jewes (which dwelt besyde them) came, they told vs as good as ten tymes: that in all places where ye go vnto, they are appoynted to fall vpon vs. Therefore set I the people after theyr kynredes with theyr swerdes, speares and bowes beneth in the lowe places be hynde the wal, and I loked, and gas me vp: and said vnto the chiefe men, to the rulers, and to the other people, be not ye afrayed of them: \* But thynke rather vpon your great Lord, which ought to be feared, and fyght for your brethren, your sonnes, your daughters, your wyues, and your houses, neuertheles, it chaunced that wher our enemyes herbe that we had gotten worde of it, God brought theyr counsell to nought: and we turned all agayne to the wal: euery one vnto hym labour. And fro that tyme forth it came to passe that the halfe parte of the yonge men byde the labour, and the other halfe parte of them held the speares, wyldes, bowes, & byestplates: and the rulers stode behynde all the house of Iuda, which buylded on the wal, & bare burthens from those that laded them. With one hande byd euery one worke: and with the other helde hym weapon. And euery one that buylded, had hym swerde byde by hym thygh, and so buylded they. And the trumpet blew besyde me.

And

**D** And I sayd vnto the principal me, to the rulers, and to the other people: the worke is great and large, and we are separated vpon the wall, one farr fro another. Loke in what place therfore ye heare the noyse of the trompet, resorte ye thither vnto vs, \*and our God shall fyght for vs: and we wyll be labouryng in the worke. And the halfe part of them helde the speares fro the moornyng vnto ynnge: till the starres came forth. And at the same time sayd I vnto the people: euery one abyde wyth his seruaunt at Jerusalem, that in the night season we may watch, and labour on the day tyme. As for me & my brethren, my seruantes and the men of the watch (which were behynde me) we put neuer of oure clothes, nomore then the other dyd they: harnesse, save onely because of the water.

### ¶ The v. Chapter.

*The people are vexed with hunger. He requyryth not the luyng of a captayne.*

**A**d there arose a greete complaynt of the people, and of they: wyues agaynst they: brethren the Iues. For there were some that layde: our sonnes and doughters and we are to manye therfore wyll we take coyne for them, that we maye eate and lyue. Some also there were that sayd: let vs let our landes: vnyepardes & houses to pledge & take by coyne in the dearth. But some there were & said: let vs bozowe money for the kynges tribute: and that vpon our landes and vnyepardes. Beholde, our bodies as the bodies of our brethren, & our chyldren as they: chyldren: els shuld we subdue our sonnes and doughters vnto bondage, and some of our doughters are subdued vnto bondage already and no strength is there in our handes, and other men haue our landes and vnyepardes.

**B** And when I harde they: complaynte & suche wordes, it displeased me soze, and I aduised so in my mynde, that I rebuked the counsellors, and rulers, & sayd vnto them. Euery one of you is to chargeable vnto his brother. And I brought a great congregation agaynst them, and sayde vnto them: we (after oure abillite) haue bought our brethren the Jewes, which were solde vnto the heathen. And wyll you sel your brethren agayne vnto the heathen, after that they haue ben solde vnto vs? Then helde they they: peace, and coulde fynde nothyng to answer.

**C** And Nehemia sayde: It is not good that ye do. Oughte ye not to walke in the feare of God, because of the rebuke of the heathen that are our enemies? I and my brethren, and my seruantes do lend them money and coyne: but as for vsurp let vs leaue it. Therfore, this same day I praye you that ye restore them they: landes agayne they: vnyepardes, oyle gardens, and their houses, and remyt the hundred parte of the mony of the coyne, wyne and oyle that ye haue towne of them. Then sayde they: we wyll restore them agayne, and wyll requyre nothyng of them: and wyll do as thou hast spoken. And I called f mylles, & toke an oth of them, that they shuld do so. And I chooke my lappe, & sayde. God make out every man after the same maner from his house

labour that mayntayneth not this worde: eue that he be shak out, & voyde. And al the cōgregaciō sayd: Amen, & prayed the Lord: And the people dyd so. And from the tyme forth that (the kyng) commytted vnto me to be a captayne of them that were in the land of Iuda eue fro p. xx. yere vnto the. xxii. yere of kyng Artaxerxes, (that is. xii. yere) I with my brethren liued not of such substance as was giuen to a captayne. For the olde captaynes & were before me, had bene chargeable vnto the people, & had taken of them breed and wyne, & xl. species of syluer: pea, & they: seruantes had oppressed & people. But so dyd not I, & that because of the feare of God. But I laboured also in the worke vpon the wal, & bought no lande. And all my seruantes came thither together vnto & worke. Moreover they were at my table an. c. and. l. of the Jewes & rulers, which came vnto me fro among the heathen that are about vs. And there was prepared for me dayly an oxe, & fyve chosen shepe, & bydes, & euery ones in. x. dayes a great summe of wyne. Peter requyred not I the luyng of a captayn, for the bondage was greuous vnto the people.

\* Thynke vpon me my God vnto the best, according to all that I haue done for this people.

### ¶ The vi. Chapter.

*The buydyng is per agayne begun and let.*

**A**d when Sanabalat, Tobiah, and Gersam the Arabian, & the other of oure enemies herde that I had buylded the wall, and & there wer no mo gappes therein (howbeit, at the same tyme had I not baged the dozes vpon the gates) Sanabalat & Gersam sent vnto me, saying: come that we may mete and take counsel together in the vylages & are in the plaine of the cytic Ono. Acuerthelesse, they thoughte to do me euill. And I sent messengers vnto the, saying: I haue a greete busynesse to do, & I can not come downe. The worke shuld stand styll, if I were negligent, & came down to you. howbeit it, they sent vnto me as good as foure tymes after the same maner. And I gaue the the same answer. Then sent Sanabalat his seruant agayne vnto me the fyfth tyme, with an open letter in his hande wherein was written: it is tolde the heathen & Gersam hath sayd it, that & and & Iues thynke to rebel, for the which cause & buylded the wall that & mayst be they: kyng in these matters, & hast ordeyned the prophetes to preache of the at Jerusalem, and to saye: he is kyng of Iuda.

And now shal this come to the kynges eares, & come now therfore, & let vs take our counsell together. And I sent vnto him, saying: there is no such thyng done as thou sayest: for thou sayest them out of thyne owne heart. For they were all mynded to make vs afraied, saying: they shall withdraue they: handes fro the worke, that it shall not be finished. howbeit, I strenghted my hande the more. And I came to the house of Semeta the sonne of Dalaiā the sonne of Mehatabeel, & he had with hym selfe wythin, & sayde: let vs come together into & house of God, eue vnto & symbles of & temple, & & dozes of & temple. for they wyll come to slay & pea, eue in & nyght wyll



## ii. Edozas.

they come to put the to death. And I sayd: Guld any such man as I saye: Who is that, being as I am, that will go into the temple, to save his selfe: I will not go in.

**C** And I perceyved, that God had not sent hym. For spake he wrothepre upon me, neuertheless, Tobiah and Sanabalar had byed hym for money. Therefore toke he the money, that through feare I shulde so do, and synne: that they myght haue an euill report of me, to blasphemie me. My God thynke thou upon Tobiah & Sanabalar accorpyng vnto these theyr wordes, and of the prophet Aodias, & of the other prophetes that wolde haue put me in feare.

**D** And the wall was synplyshed on the fyue and twenty day of the moneth Elul, in two & fiftye dayes. And when all our enemyes herde therof, al þe heathen that were about vs, were afrayed, and their courage fayled them. And they perceyued, that this worke came of our God. And at þe same tyme were there many of the chiefe of Iuda whose letters went vnto Tobiah & agayne from Tobiah vnto them: for there were many in Iuda, that were sworne vnto hym, for he was the sonne in laue of Sechania, the sonne of Irah, and his sonne Jehonathan had the daughter of Mesullam, the sonne of Sarachia, & they spake good of him before me: & tolde him my wordes: and Tobiah sent letters to put me in feare.

### ¶ The vii. Chapter.

*¶ After the wall once buylded, in the watche appoynted. They that returned from the captiuitie are nombred.*

**A** And when the wall was buylded: I hangd on the doores also, and the porters, syngers & Leuites were appoynted. And I commaunded my brother Hanani and Hanania the ruler of the castell at Ierusalem: for he was a faithful man, and feared God more then dyd many other. And I sayd vnto them: let not the gates of Ierusalem be opened, vntyl the sunne be whote. And while they were standyng in the watch, they shut the doores, and barred them. And we appoynted certayne cytyzens of Ierusalem, to be watchemen, eery one to kepe his watche, and euery one to be ouer agaynst his house. As for the cytie, it was large of roume and greate: but the people were fewe therein, and the houses were not buylded.

**B** And my God gaue me in my heart, that I gathered together the principal men, & the officers and the people, to nombze them: and I founde a register of the nombze of them: which came vp before out of the captiuitie: and founde wyrtten therein: these are the sonnes of Ilande that went vnto the captiuitie of carrying away (whom Nabuchodonosor the kynge of Babylon had brought away) and came agayne to Ierusalem & Iuda: euery one vnto his cytie. They whiche came wth Zorobabel are these. Iesua, Achemia, Alartah, Raamia, Rathamani, Warbocher, Belsai, Mespreath, Bignai, Sabai & Baanah.

**C** This is the nombze of the men of I people of Irael. The chyldzen of Pharos were. ii. An hundred and two & seuentie, the chyldzen of Shaphatiah, the hundred & two & seuentie: the chyldzen of Irah. vi. C. & liii. the chyldzen of the captayne of Moab amonge the chyldzen of Iesua, & Joab, two thousande, cyght hundred & cyghrene the chyldzen of Elam, a thousand, two hundred and four & fiftie, the chyldzen of Iathua, cyght hundred and fyue and fourty: the chyldzen of Iathai, seuen hundred and thye scoze, the chyldzen of Banai, fyue hundred and cyght and fourty: the chyldzen of Sebai, fyue hundred and cyght and twenty: the chyldzen of Aigad, two thousande, thye hundred and two and twenty: the chyldzen of Adoniam, fyue hundred thye scoze and seuen the chyldzen of Begai, two thousande thye scoze and seuen: the chyldzen of Adin, fyue hundred, and fyue and fyfety: the chyldzen of Ater of Ierichia, cyght and nyntye.

The chyldzen of Hasom. iii. C. and. xxviii. the chyldzen of Besai. iii. C. and. xxiii. the chyldzen of Hariph, an hundred and twelue: the chyldzen of Gibeon, nyntye and fyue: the men of Bethlehem and Artophah, an hundred fourscore and cyght: the men of Anathoth, an hundred & cyght and twenty: the men of Beth Aisaner, two and fourty: the men of Bariah Jarim, Cephera and Beeroth, seuen hundred & thye and fourty: the men of Ramah and Seba, fyue hundred and one and twenty, the men of Michmas, an hundred and two and twenty: the men of Bethel and Ai, an hundred and thye and twenty: the men of Bebo, an hundred and two and fifty the chyldzen of the other Elam, a thousand, two hundred and four & fiftie: the chyldzen of Harim, thye hundred and twenty: the chyldzen of Jericho, thye hundred and fyue and fourty: the chyldzen of Lodhabid and Ono, seuen hundred, and one and twenty: the chyldzen of Anania, thye thousande, nyne hundred and thye.

The prestes. The chyldzen of Iedaias of the house of Iesua, nyne hundred and thye & seuentie the chyldzen of Immer, a thousand and two and fiftie: the chyldzen of Shashur, a thousand, two hundred and seuen and fourty: the chyldzen of Harim, a thousande and seuentene. The Leuites. The chyldzen of Iesua of Cadmiel, and of the chyldzen of Hobuab, four & seuentie. The syngers: The chyldzen of Asaph, an hundred and cyght and fourty. The porters: The chyldzen of Shallum, the chyldzen of Ater, the chyldzen of Talmon, the chyldzen of Acub: the chyldzen of Harita, the chyldzen of Sobai, al together an hundred and cyght and thye.

The Rechinims. The chyldzen of Ziba, the chyldzen of Halupha: the chyldzen of Tebaroth, the chyldzen of Ezer: the chyldzen of Sia, the chyldzen of Shadon: the chyldzen of Lebanah: the chyldzen of Hagaba, the chyldzen of Salmai, the chyldzen of Hanan: the chyldzen of Sidai: the chyldzen of Gaber: the chyldzen of Benai, the chyldzen of Rezin: the chyldzen of Beoda: the chyldzen of Galam: the chyldzen of Usa: the chyldzen of Shashur, the chyldzen of Besai, the chyldzen of Beniamin, the chyldzen of Sephullim, the chyldzen of Bacbuc, the chyldzen of Bachupha, the chyldzen of Harbur, the chyldzen of Bazuth, the chyldzen of Wehida, the chyldzen of Baria, the chyldzen of Barcof.

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of Barcoi, the chyldren of Bithra: the chyldren of Chamah, the chyldren of Reziab, the chyldren of Hatipba.

The chyldren of Salomons seruantes, the chyldren of Sotai: the chyldren of Sophereth, the chyldren of Pherida, the chyldren of Jaala, the chyldren of Barcon, the chyldren of Siddel, the chyldren of Saphatiah, the chyldren of Hattyl, the chyldren of Dochereth of Zabaini, the chyldren of Amon. All these Reubenims, and the chyldren of Salomons seruantes, were thye hundred, nyntye and two.

And the se wēt vp also of Thel, Wela, Thel Harfa, Cherub, Adon, & Immer: but they could not fynde theyr fathers house, nor theyr sēde, & that they were of Israel. The chyldren of Dalaiah: the chyldren of Thooia, and the chyldren of Rechoda, fyre hundred and two and fourtye.

And of the prestes the chyldren of Babpiah: the chyldren of Hatos, the chyldren of Bersilat: which toke one of the daughters of Bersilat the Giliatite to wyfe, and was named after their name. These sought theyr wytyng in the register of their generaciō, but they were not founde, therefore they were put from the presthode. And Hathirsata sayd vnto them: that they shoulde not eate of the most holy, tyll there came vp a prest whiche shulde be Azim and Chamim.

And so the hole congregatyon togther was two and fourtye thousande, thre hundred & thre scoie, besydes theyr seruantes and maydens, of whom there were. vii. thousand, thre hundred and. xxxvii. And they had two hundred &. xlvii. synnginge men and women. Theyr horses, seuen hundred and fyre and thyrtye, and theyr mules two hundred and fyue and fourtye. The camels foure hundred and fyue and thyrtye: fyre thousande, seuen hundred and twentye asses.

And certayne of the auncient fathers gaue vnto the worke. Hathirsatha gaue to the treasure a thousande pieces of golde, fyfthe bassers, fyue hundred and thyrtye pceastes garmentes. And some of the chiefe fathers gaue vnto the treasure of the worke, twenty thousand peces of gold and two thousand and two hundred pounde of syluer. And the other people gaue twenty thousande peces of golde, and two thousand pounde of syluer, and thre scoie and seuen prestes garmentes. And the prestes and Leuites, the porters and the singers and the other of the people and the Reubenims & all Israel, dwelt in theyr Cityes. And the seuenth moneth came, and the chyldren of Israel were in theyr cityes.

### The viii. Chapter.

Esdras gathered togther the people, & readid to them the lawe. They kepte the feast of tabernacles as boches.

And al the people gathered the selues togther: as one man, in the strete that was before the watergate, and they sayde vnto Esdras the scribe, that he shuld sette the boke of the lawe of Moyses, whych the Lozde commaunded to Israel. And Esdras the preste brought the lawe before the congregacion both of men and women: and all that coude vnder-

stande vnderthen vnto it, vpon the fyrst day of the seuenth moneth, and he redde therein, in the strete that was before the watergate (from the moynynge vntyll the noone daye) before men & women that dyd harken to it: and the eares of all the people were inclyned vnto the booke of the lawe. And Esdras the scribe stode vpon an hye pulpyt of wood whych they had made for preachinge, and besyde hym stode Hatharbha, Sema, Anania, Arlah, Helkia, and Maaseta on his ryghte hande, and on his left hande stode Berdaia, Misael, Malchia, Hsulum, Halebada-na, Zachari, and Melulam.

And Esdras opened the boke before all the people, for he stode a bove all the people: And when he opened it, all the people stode vp. And Esdras prayled the Lozde the great God. And all the people answered: Amen, Amen, with theyr handes vp, and bowed them selues, and worshipped the Lozde fallynge downe vpon theyr faces to the grounde. And Iesua, Baam, Sotrabiah, Jamin, Acub, Sebatthai, Hadata, Maasla, Celita, Azaria, Jozabad, Hanan, Belata: & the Leuites caused the people to gyue hede vnto the lawe, and the people stode in theyr place. And they red in the boke of the lawe of God by synctiye and playnely, so that men vnderstode the thing that was red. And Nehemiah (whiche is Hathirsata) and Esdras the prest and scribe and the Leuites that caused the people to take hede, sayde vnto all the people: this daye is holy vnto the Lozde your God: be not you soyr, and wepe not. For al the people wepte, when they hearde the wordes of the lawe.

And he sayde vnto them: go youre way and eate of the fat, and drynke the wyte, and sende part vnto them also that haue not prepared the selues: for this daye is holy vnto our Lozde, be not ye soyr therefore: for the lope of the Lozde is your strength. And the Leuites stilled al the people, and sayde: holde your peace, for the daye is holy, be not ye your selues. And al the people went theyr waye to eate and drynke, and to sende parte vnto other, & to make great myghte because they had vnderstande the wordes that were declared vnto them.

And on the nexte daye were gathered togther the chiefe fathers amonge all the people and the prestes and Leuites, vnto Esdras the scribe that they myghte vnderstande the wordes of the lawe. And they founde wyrtten in the lawe, (whiche the Lozde had commaunded by Moyses) that the chyldren of Israel shoulde dwell in boches in the feast of the seuenth moneth, and they shoulde cause it to be declared and proclaymed in all theyr cityes and thowout Ierusalem, saying: go forth vnto the mount, and sette olyuebranches, pinebranches, myrtbranches, balmebranches, and branches of the che tre: to make boches, as it is wyrtten.

And so the people went forth, and set them & made them boches, euery one vpon the rofe of his house, and in theyr conctes, and in the courtes of the house of God, and in the strete by the watergate, and in the strete by porte Ephraim.

And



## ii. Exodus

And al the congregaciō of them that were come agayne out of captiuitie made booties, and late vnder the booties: for ſins the tyme of Iofua the ſonne of Aun vnto this daye, had not the chyldren of Iſrael done ſo, and there was very great gladneſſe. And every daye from the fyrſt day vnto the laſt, red Exodus in the booke of the law of God. And ſeuē dayes helde they the feaſt, & on the eighthe daye they gathered together, accorpyng vnto the maner.

### The ix Chapter.

*The people repented, and forſake they ſtraunge worshipes. And thus receyued the benedictiōs of God, and the ſignes of the people.*

**I**n the xxiij. day of this moneth came the chyldren of Iſrael together agayne with faſting ſackclothes, and earth vpon the head, and they that were of the ſede of Iſrael were ſeparated, from all the ſtraunge chyldren, & ſtoode and knowledged they ſynnes and the wyckedneſſes of theyr fathers, and ſtoode vpon the place and red in the booke of the lawe of the Lord their God foure tymes on the day, and they knowledged and worſhipped the Lord their God foure tymes on the day. And the Leuites ſtoode on hye namely Ieſua, Baſi, Cadmiel Sabanah, Eum, Sarchiab, Baſi and Canani, & cryed loude vnto the Lord their God. And the Leuites, Ieſua and Cadmiel, Baſi, and Baſabnia, Seſebia and Hodia, Sebania & Phathabia ſayde: ſtande vpon, and prayſe the Lord poure God for euer: and let thankes be geuen vnto the name of thy glozy, whiche excelleth all thankſguyng and prayſe Thou arte Lord alone. Thou haſt made heauen, and the heauen of all heauens, wth all theyr hoſte, the earth: and all thynges that are therein, the ſee and all that is therein, and thou preſerueſt them all, and the hoſte of heuen worſhipper the.

**Thou arte the Lord God, that haſt choſen Abrahā, and broughteſt him out of Chaldea: and calledeſt hym Abrahā, and foundeſt his hart faythfull befoze the: and madeſt a couenant wth hym, to geue vnto hym ſede the lande of the Cananites, heethites, Amoytes, Phereſites, Jebuſites and Gerſites, and haſte made good thy woordes: for thou arte cōpyngous. and haſte conſidered the miſery of our fathers in Egipte, and hearde theyr complainyng by the red ſee, and thewed tokens and wonders vpon Pharaos, and on al his ſeruauntes, and on al the people of thy lande: for thou kneweſt that they were preſumptuous and cruel agaynſt them, and ſo madeſt thou the a name, as it is this daye. And the red ſee dyddſt thou drye in ſondaye befoze them, ſo that they went thowowe the myddes of the ſea drye Godde: and their perſecuters theweſt thou in to the depe (as a ſtone) in the myghtye waters: and leddeſt them on the daye tyme wth a cloude pylle, and on the nyght ſeaſon in a pylle of fyre to ſhewe them the lyght in the waye that they wente.**

**Thou cameſt downe alſo vpon mount Sinai, and ſpakeſt vnto them from heauē, and gaueſt them right iudgements, true lawes, good commaundementes and ſtatutes, and declared**

deſt vnto them thy holy Sabbath, & commaundedeſt them preceptes, ordinaunces, and lawes, by the hande of Moſes thy ſeruaunt: and gaueſt them breade from heauen, when they were hungry, and broughteſt forth water for them out of the rocke, when they were thyrſte: and promyſedeſt them that they ſhulde go in, & take poſſeſſyon of the lande: ouer which thou haddeſt lyfte vpon thyne hande for to geue them.

But they and our fathers were proude and hardened: ſo that they folowed not thy commaundementes: and wolde not obeye, neyther were myndeſulle of the wonders that thou dyddeſt for them: but became obſtynat & heade, in ſome ch that they touned backe to theyr bondage for theyr diſobediēce. And thou my God forgaueſt, and waſt gracious, merciful, patient and of greaſe goodneſſe, and forſokeſt not them.

**And though they made a molten calfe (ſayd This is thy god) that broughte the oute of the lande of Egipte) and dyd greaſe blaſphemyes, yet forſokeſt thou them not in the wilderneſſe, accorpyng to thy great mercy. And the cloude pylle departed not from them on the day tyme to leade them the waye, neyther the pylle of fire in the nyght ſeaſon, to ſhewe them the lyght in the waye that they went.**

And thou gaueſt them the good ſpyrite to entourme them, & withheldeſt not thy Mana from theyr mouth, & gaueſt the water wher they were thyrſt. Fourtye yerres longe madeſt thou prouiſion for them in the wylderneſſe, ſo they lacked nothyng: theyr clothes waxed not olde, and theyr ſete ſwellid not. And thou gaueſt them kyngdomes and warryons, and parted deſt them accorpyng to theyr porcyons: ſo that they poſſeſſed the lande of Sehon kyng of Heſebon: and the lande of Og the kyng of Baſan. And theyr chyldren multiplyedeſt thou as the ſtarres of heauen, and broughteſt them into the lande: wherof thou haddeſt ſpoken vnto theyr fathers, that they ſhulde go into it, and haue it in poſſeſſyon.

And the chyldren went in, and poſſeſſed the lande, & thou ſubduedeſt befoze them the inhabiters of the lande, euen the Cananites: and gaueſt them into theyr handes, with theyr kynges and the people of the lande, that they might dowith them what they wolde. And they wone theyr ſtronger cityes and a fat lande, & toke poſſeſſyon of houſes, that were full of all maner of goodes: welles dygged out, vineyardes, oylegardens, and many fruteſul trees, and they dyd cate, and were fylled: and became fat, and lyued in welth thowowe thy great goodneſſe. Neuer the leſſe they were diſobedient, & rebelled agaynſt the, and caſt thy lawe behinde their backes and ſlue thy prophetes (which exhorted them earneſtly, that they myght byng them agayne vnto the) and dyd greaſe blaſphemyes. Therefore thou gaueſt them ouer into the hande of theyr enemyes that vexed them.

And in the tyme of theyr trouble when they cryed vnto the: thou herdeſt them from heauen: and thowowe thy great mercy thou gaueſt them

ſanyons

saupours whych helped them out of the hand of theyr enemyes. But whē they came to tell theyr turned backe agayne, to do euell before the: theyr foe leftest thou them in the hande of theyr enemyes, so that they had the dominion ouer them. And when they converted and cryed vnto the: thou herdest them from heauen, & many tymes hast thou deliuered the accordyng to thy great mercy, and testifyedst vnto the that thou mygd test bynge them agayne vnto thy lawe.

**E** For withstandinge, they were proude, and hearkened not vnto thy commaundementes, but spined in thy lawes (whych ysaia do be thal syue in them) and turned the quylde away, and were styfnecked, and wolde not heare. And many peres dyddest thou forbeare them, and testifyedst vnto them thowow thy spyrite, euen by þ hande of the prophetes: and yet wolde they not heare. Therefore gauest thou them into þ hande of the nations in the landes. And for thy greates mercyes sake, thou haste not vterly consumed them neither forsaken them: for thou art a gracious and mercifull God.

**E** Nowe therefore our God, thou great God, myghtye and terrible, thou þ hepest couenaunt and merce, regarde not a lytle all the frauaple that hath happened vnto vs, and our kynges, our princes, our prestes, our prophetes and our fathers, and all thy people syns the tyme of the kynges of Assur vnto this day. And truly thou art iust, in all that thou hast brought vpon vs: for þ hast done ryghte. As for vs, we haue bene vngodlye, and our kynges and our princes, our prestes and our fathers haue not done after thy law, nor regarded thy commaundementes and thy earnest exhortacions wherwith thou haste exhorted them, and they haue not serued the in theyr kyngdome, and in thy great goodes that thou gauest them, and in the large and pleceous lande which thou gauest before them, and haue not converted from theyr wycked workes. Beholde, we are in bondage this daye: and lois þ lande that thou gauest vnto our fathers, to enioye the frutes and goodes thereof, behold, there are we bondmen. And great is the increas of it vnto the kynges whome thou hast set ouer vs, because of our synnes: and they haue dominion ouer our bodies and cattell (euen as they wyll them selues) and we are in greates trouble. And in al this make we a sure couenaunt, & wyte it, and our princes, Leuites & prestes seale vnto it.

### ¶ The .x. Chapter.

**E** The names of them that sealed the couenaunt betwene God and the people.

**T**he sealers were Rehemiah (that is) hathirathia: the sonne of harhalia, and zebekia, Saraia, Asariah & Jeremy, Phasur, Amaria, Malchia, hatas, Sdbaniah, Malluch, harim, Merimoth, and Obadiah, Daniel, Jenthon, & Baruch, Melulam, Abia, and Miamin, Maasia, Belgai & Semria: these were prestes. The Leuites were Iesua the sonne of Azania, Benui, amonge the chyldren of Ihenedab and Cadmiel. And theyr brethren Sechania, Hodia, Celita, Delaia: ha-

nan, Wicha, Rehob, and Isabiah, Sachur, Berebia, Sabania, Hodia, Bani and Benina.

The headres of the people were, Phares, the capayne of Moab, Elam, Zathu, & Bani Bani Agad, Schai, Adonia, Begoi, Adin, Iter, hezekia, Asur Hodia, Hasum, Selai, Harip, Anathoth, and Rebat, Magphias, Melulam he sir, Orisclabel, zador, Zaddua, Phalatia, hanā Anania, hofea, hāania, hasub, hatobes, Phalea, Sobek, Rehum, hasbna, Maasia, Abia, Jonan and Anan, Malluch, harim, & Baana.

And the other people, the Dystes, Leuites, porters, syngers, Aethinims, and all theyr that had separated them selues frome the people in þ landes vnto the lawe of God, with theyr wyues, theyr sonnes and theyr daughters, and as many as could vnderstande, and theyr lordes þ had rule of them, receyued it for theyr brethren.

\* And they came to sweare and to bynde the selues w an oth to walke in Gods lawe, whych was geuen by Moses the seruaunt of God: and that they wolde obserue and do accordyng vnto all the commaundementes iudgements and statutes of the Loide our God: \* and that we wolde not geue oure daughters vnto the people in the lande, neither to take theyr daughters for our sonnes. \* And if the people of þ land brought warr on the Sabbath and al maner of vitauls to sell, that we wolde not take it of them on the Sabbath and on the holydayes: \* and that we wolde let the seuerth pere be free, concernyng all maner of charge.

And we decreed a statute vpon our selues to geue perceyve the theyrde parte of a shele to the ministracion in the house of our God, to the shew bread, to the dayly meatofferyng, to the dayly burnt offeryng of the Sabbathes, of the new moones and feast dayes and to the thinges that were sanctifyed, and to the offerynges of attonement, to reconcile Israel withall, and to all the busynesse in the house of our God.

And we cast the lotte amonge the prestes, Leuites and the people, for offeryng of the wood to be brought vnto the house of oure God to pere: after the houses of oure fathers: that it myght be byente at tymes appoynted, vpon the altar of the Loide God, as it is wyrtten in the lawe: and to byng the fyrstfrutes of our lande and the fyrstfrutes of oure frutes of all trees: pere by pere vnto the house of the Lord: and the fyrstfrutes of our sonnes, and of our cattell, as it is wyrtten in the lawe, and the fyrstfrutes of our oxe and of our shepe, which we shuld byng to the house of our God, vnto the prestes that minister in the house of oure God: and that we shulde byng the fyrstfrutes of our dough and our beuoffer ynge, and the frutes of all maner of trees, of wyne also and of ople, vnto the prestes, to the chertres of the house of our God. And the tythes of our lande vnto the Leuites, that þ Leuites myght haue the tythes in all the cyties of our ministracion. And the Preste the sonne of Aaron shall with the Leuites, haue also of the tythes of the Leuites, so that the Leuites shall bynge by the tythes of theyr tythes vnto the house




## ii. Efozas.

house of our god, to the store houses, and to the treasure houses. For the children of Israel, and the children of Levi that bring up the bene of sleeping of the corner, wine, and oyle, unto the store houses, there are the vessels of the sanctuary: and the priests that minister, and the porters and singers, þu we forsake not the house of our God.

¶ The 11. Chapter.

It was killed in Jerusalem after it was bought,  
and was in the care of Yuba.

 And the rulers of the people dwelte at Ierusalem. The other people also cast lottes, & among ten, one parte shulde go to Ierusalem into the holy citie to dwel, and nyne partes to be in the Cities: and the people thanked all the men that were willinge to dwel at Ierusalem.

These are the heades of the lande that dwelt  
in Ierusalem and in the Citie of Iuda, euer  
one in his possession, and in theyr citie: they of  
Israel, the priests, Levites, Aethiops, and  
chylidren of Salomons seruantes. And at Je-  
rusalem dwelt certayne of the chylidren of Iuda  
and Ben Iamin.

Of the children of Juda: Athaiab the sonne  
of Asia, the sonne of zachari, the sonne of Ama  
ria, the sonne of Sapharia, the sonne of Waha  
lari: the children of Phares. And Masia the  
sonne of Farnuch, the sonne of Chai Holo, s<sup>on</sup>ne  
of Halaia, the sonne of Abaia, the sonne of Joia  
rib, the sonne of zachary, the sonne of Siloni.  
All these were s<sup>on</sup> children of Phares that dwelt  
at Jerusalem, euen foure hundred threescore and  
eight valeaunt men.

**B** These are the children of Ben Jamin, Salu the sonne of Desullam, the sonne of Joed, & son of Bedaia, the sonne of Calasia, the sonne of Wania, the sonne of Jebiel, the sonne of Hui. And after hym Sabai, belai nine hundred and. xxviii. And Joel the sonne of Jichai had the oversight of them: and Juda the son of Senna was next over the citie.

1. Chron. 2. 3.  
\* Of the prestes: Jedaiab the sonne of Joia-  
rib, Jachin, Saraiab the sonne of Belchia: son  
of Melchiam, the sonne of Zadoc, the son of Me-  
raioth, the sonne of Abitob, was Prymer in the  
house of God: and bys brether that perfonned  
the worke in the temple. viii. hundred and xxi.  
And Adai the sonne of Jerobam, the sonne of  
Palatsei, the sonne of Amzi, the son of zachari-  
the sonne of Phasur, the sonne of Balchia: and  
his brether these among the fathers, two hun-  
dred and two and fourtye. And Amasai the son  
of Izrael, the sonne of Abasai, the sonne of No-  
selemoth, the sonne of Immer: and his brether  
were valaunt men: an hundred and eyght and  
fowntye. And they ouersear was zabdiel a son  
of one of the great men.

\* Of the Leuites, Demeria the ſonne of Ha-  
 ſab, the ſonne of Meriham, the ſonne of Haſabib,  
 the ſonne of Bunni, and Sabarhai, and Joſa-  
 bad of the chefe of ſ Leuites, had the ouerſight  
 of the outwarde bulprieſte of the houſe of God.  
 And Garſhanahu the ſonne of Qicha, the ſonne

of Jabbai, the sonne of Asaph, was the principal  
to begynne the thankesgiving and prayer. And  
Sabbukiah the seconde amonge his brethren, &  
Jibda, the sonne of Samuina, the sonne of Sa-  
lail, the sonne of Jedathan. All the Leuytes in  
the holy cite were two hundred foure score and  
foure. \* And the porters Acub and Talmo, and  
they brethren that kepte the portes, were an  
hundred and two and seuentye. As for the res-  
idue of Israhell, the Priestes and Leuytes, they  
were in all the ciities of Iuda, euerye one in his  
inheritaunce.

And the Artabanims dwelte in Opbel: and his  
son and Silpa was set ouer of Artabanims. The  
ouerseer of the Levites at Jerusalem was Eli.  
the sonne of Baani, the sonne of Asabi, of some  
of Nathania, the sonne of Micha.

Of the chyldren of Aſaph there were ſyngers  
about the buſyneſſe in the houſe of God, for it  
was the ſyngers commaundement concernynge  
them: that the ſyngers ſhoulde deale faythfull  
every daye as was accordeynge.

And Bathaia the sonne of Melababel of þe chyldezen of zerab the sone of Iuda next þe kyng in all matters concerning the people: and theþe byllages and landes. And some of the chyldezen of Iuda that were without the townes of there lande dwelt at Mariath Arbe. and in the byllages therof: at Didon, and in the byllages therof: and at Israhel, and in the byllages therof at Isna, Moladah, Bethphalet in þe towne of Sual, Berseba, and in theþe byllages: at Shiklag: Mochohah, and theþe byllages: and at Enremon, zarab, Jerimoth, zonoa, Obollam, and in theþe byllages: at Lachis and in þe felde therof: at Aska, and in the byllages therof: and theþe dwelt fro Berseba vnto þe valey of binyon.

The children also of Ben Jamin, of Seba, dwell at Nachman, Aia, Bethel, and in their byllages. And at Anathoth, Rob, Ananiab, Hazor, Ramah, Serhaim, Hadid, Jeboim, Abalahath, Lob and Ono, the carpenters vallepe. And the Levites had possession bothe in Juda, and in Ben Jamin.

**The .xii. Chapter.**

The priests and Levites whither came hither sheweth  
unto Jerusalem are numbered, and the wall is dedicated.

**T**hese are the prestes and Levites that  
went vp with zoiozababel the sonne of  
Salathiel, and with Iesua, Sararia  
Jeremy and Eloxas, Amaria, Wa-  
luch, hatas, Sechania, Rehum, Herimoth,  
Iddo, Genthoi, Abia, Giamin, Maaria, Sel-  
ga, Semeia, Joiarib, Joiada, Salu, Amocke,  
Helkia and Jabeia: These were the heades a-  
mong the prestes: and they: brethren in 8 dayes 15  
of Iesua. The Levites were these, Iesua, Ben-  
nui, Cadmuel, Sarabia, Iuda, and Nathania,  
which was over the offyce of thankelsguyng  
he and his brethren, Barchukia: and Hinni,  
they: brethren, were about them in 8 watches.

Jesus begat Joakim: Joakim also begate  
Eliab: and Eliab begat Joiada: Joiada be-  
gat Jonathan: and Jonathan begat Judas. In  
the

the dayes of Iohann were these chefe fathers amonge the prestes: vnder Baracia, Baracia, vnder Jeremy, Hanania, vnder Edoas, Melchisedech, vnder Amaria, Jehonadab: vnder Sallico, Jonathan: vnder Sebania, Joseph: vnder Harim, Hona: vnder Barasior, Helkia: vnder Iddo, zachari: vnder Senthon, Mesullam: vnder Ibia, sichi: vnder Miniamin, and Moabia, Piltai: vnder Belga, Samua: vnder Semcia, Jehonathai: vnder Jolarib, Nathanai: vnder Iadai, Asai: vnder Selai, Helai: vnder Imoh, Eder: vnder Ielchia, Ialabia: vnder Iadai, Rathanai. And in þe tyme of Eliasib, Jolada, Jothan and Iadua were the chefe fathers amonge the leuites and the prestes, wyrtten vnder the raygne of Darus the Persian. The chyldren of Levi, the principal fathers were wyrtten in the Chronicles vnto the tyme of Jonathan the son of Eliasib. And these were the chefe amonge the Leuytes: Ialabia, Seberia, and Iesua the son of Cadmiel, and they: brethren in they: prestee to geue prayse and thanks, accordyng as Dauid the man of God had ordeyned it, one watch ouer agaynst another, Barbania, Balbukia, Moabia, Mesullam, Talmon and Ithub were porters in the watche at the thyesholdes of the gates. These were in the dayes of Iohann the sonne of Iesua, the sonne of Jorider, and in the dayes of Achemia the captayne, and of þe prest Edoas the Scribe.

And in the dedication of the wall at Jerusalem: they sought the Leuites out of all they: places, that they myght be brought to Jerusalem to kepe the dedicacyon & gladnesse, with thanksgynges and synnyng with cymbales, psalteries and harpes. And the chyldren of þe synners gathered them selues together from euery syde out of the playne countrey about Jerusalem, and from the vyllages of Aetophathi, fro the house of Silgal, and out of the countreies of Seba, and Asmauerth, for the synners had buylded theym vyllages rounde about Jerusalem. And þe prestes and Leuites were purifyed, and censed the people: and the gates, and the wall.

And I brought the prynters of Iuda vp vpon the wall, and appoynted two grete queres of men to geue thanks, whiche went on the ryght hande of the wall towarde the donge gate, and after them went Holoia, and halfe of the prynters of Iuda, and Alaria, Edoas: and Mesullai Iuda, Ben Jamin, Semia & Jeremy: & certayn of the prestes chyldren wth trompettes, namely zachary the sonne of Jonathan, the sonne of Semcia, the son of Nathanai, the son of Michai the sonne of zachar, the son of Iaph and his brethren, Semcia, Asarai, Balalai, Silalai, Nathani, Rathanai, and Iuda & Hanani, wth symylcal instrumentes of Dauid the man of God.

And Edoas & scribe went befoze them and befoze the welgate, they went vpon agaynst them vpon the steepest of the cite of Dauid, at the goyng vpon of the wall beyonde the house of Dauid, vnto the water gate Eastwarde.

The other quere of them that gaue thanks went ouer agaynst them, and I after them, & the

halfe parte of the people vpon the wal, beyonde the fowre gate vnto the byode wall, & beyonde the porte of Ephraim, and beyonde the olde gate beyonde the sythegate, and the tower of Hanani, and the tower of Ora, vnto the sythegate. And they stode stil in the pylson gate, & so stode the two queres (of them that gaue thanks) in the house of god: and I and the balfe of the rulers with me, and the prestes, namely Eliasib, Maasia, Miniamin, Michai, Eliezer, zachary, and Hanania: wth trompettes, and Asaia, Temiab, Eleasar, Asai, J:ohanan, Melchiah, Elam, and Ser. And the synners sang loude, haung Iestabiah for they: ouerleas.

And the same daye they offred grete sacrifices and reioyced: for God hadde geuen them great gladnesse, so that both the wyues & chyldren were ioyfull: and the myrth of Jerusalem was heard farre of.

At the same tyme were there men appoynted ouer the treasure houses, wherin were the heu: offrynges, the sythynge, and the tythes: that they shulde gather them out of the felde about the cite, to destribute them vnto the prestes and Leuytes, accordyng to the lawe: for Iuda was glad of the prestes and Leuytes, that they stode and waityd vpon the offer of they: god which is a pure offyce. And the synners and porters stode after the commaundement of Dauid and of Salomon his sonne, & for in the tyme of Dauid and Asaph, were the chefe synners founde, and the songes of prayse & thanksgyng vnto God. In the tyme of Iosobabel, and Achemiah dyd all they of Israel, geue porcyons vnto the synners and porters, euery daye dysporcyon, and they gaue tythes vnto the Leuytes, and the Leuytes gaue tythes agayn vnto the chyldren of Aaron.

### ¶ The. xiii. Chapter.

¶ The lawe is set, and when they haue herde it they seperate from them all draungers.

And that daye dyd they reade in the booke of Moyses, and the people hardened therto, and there was founde wyrtte & þe Ammonites, & Moabites shulde neuer come into þe congregacyon of God, because they met not þe chyldren of Israel with breade & water: & but byed Balaam agaynst them, that he shulde curse the and our God turned the curse into a blessing. Now when they heard þe lawe, it was turned, that they seperated from Israel euery one that had wyrtte hym selfe therein. And befoze this had the prest Eliasib the ouer sight of the treasure of the house of oure God, and he was hy: sman to Tobia: and had made hym a great chambze & there had they afoze tyme layd the offrynges frankensense, vesselle, and the tythes of coine, wyne and oyle (accordyng to the commaundementes geuen to the Leuites, synners and porters) and the heu: offrynges of the prestes.

But in all this tyme was not I at Jerusalem: for in the. xxii. yere of Artaxerxes king of Babilon, came I vnto the kyng, and after certayne dayes obtayned I licence of the kyng to come



# Esther.

to Jerusalem. And I gat knowledge that Elia-  
shib dyd vnto Tobia, in that he had made hym a  
chambre in the court of the house of God, and it  
griued me soze, & I cast forth all the vessels of  
house of Tobia out of the chambre, and coman-  
ded them to cleanse the chambers. And thether  
brought I agayne the vessels of house of God  
with the meat offering and the incense.

And I perceyued that the porcyons of the le-  
uites were not geue them, & that euery one fled  
to his lande, euen the Leuites and syngers that  
executed the worke. The reynoued I the rulers  
and sayde: wher is the house of God forsaken?  
And I gathered them together, and set them in  
theyr place. Then brought all Iuda the tythes  
of corne and wyne, and oyle, vnto the treasurie.

And I made treasurers ouer the treasurie, euen  
Solemiad the prest, and Jadoe the scribe, and of  
the Leuites, Phadaia, and vnder theyr hande  
was Hanan the sone of Jachur the sone of Ma-  
thania, for they were counted faythfull, & theyr  
offyce was to distrybute the porcyons vnto theyr  
brethren. \* Thynke vpon me, O my God herein  
& wyte not out my mercede that I haue shewed  
on the house of my God, and on the offycers therof.

1. Esth. 2. 1.

At the same tyme saw I some trebpyng wyne  
pysses on the Sabbath, & byngyng in theyres,  
and asses laden with wine, grapes, pygges and  
byngyng all maner of burthens vnto Jerusa-  
lem vpo the Sabbath day. And I rebuked the  
earnestly the same daye that they solde the vti-  
tayles. There dwelte men of Tyre also therein  
which brought fsh and all maner of ware, and  
solde on the Sabbath vnto the chyldzen of Ju-  
da in Jerusalem. Then reynoued I the rulers in  
Iuda, and sayd vnto them: what euell thyng is  
this that ye do, and breake the Sabbath daye?  
Vpd not your fathers euen thus, and oure God  
brought all this plage vpon vs, and vpon this  
citty: And ye make the wrath moze yet vpo Is-  
raell, in that ye breake the Sabbath.

And it fortuned that when the portes of Je-  
rusalem began to be darke in the euenynge befoze  
the Sabbath, I comanded to shut the gates and  
charged, that they shuld not be opened til after  
the Sabbath: & some of my seruantes set Iar the  
gates, & there shuld no burthe be brought in on  
the Sabbath daye. Then remained the chapyn  
and marchauntes ones of tyme ouer nyght w-  
out Jerusalem with all maner of wares. Then  
reynoued I them soze, & sayde vnto the: why ca-  
re ye all nyght about the wall: If ye do it ones  
agayne, I wil laye handes vpon you. Fro that  
tyme forth came they nomoze on the Sabbath.  
And I sayd vnto the Leuites: & they shuld close  
the selues, & that they shulde come and hepe the  
gates, to halowe the Sabbath daye. Thynke  
vpon me (O my God) concernyng this also, &  
spare me accordynge to thy great mercede.

And at the same tyme saw I Jewes that mar-  
ried wyues of Alood, of Ammon, and of Moab  
and theyr chyldzen spake dialle in the speache of  
Alood, and coude not speake in the Jewes lan-  
guage, but by the tonge myght a man perceyue  
euery people. The I reynoued them, and cursed

them, and smote certayne men of them, & made  
them bare, and toke an oth of them by God: Ye  
shall not geue your daughters vnto theyr son-  
nes, neyther shall ye take theyr daughters vnto  
your sonnes, or for your selues. Wpd not Salo-  
mon the kyng of Israel synne for such: and yet  
amonge many be ythen was there no kyng lyke  
hym, whiche was deere vnto hys God, and God  
made hym kyng ouer Israel: and yet neuer the  
lesse, outlandyshe women caused hym to synne.  
Shall we then obeye vnto you, to do all this  
greate euyl, and to transgreesse agaynst our god  
and many straunge wyues?

And one of the chyldzen of Jehoiada the son  
of Eliaf the hys prest had made a contracte  
to Sanabalat the horonite: but I chased hym  
frome: (O my God) thynke thou vpon them &  
defyle the presthode & the couenaunt of the prest  
hode & of the Leuites. Thus clenfed I them fro  
all suche as were outlandyshe, and appoynted the  
courtes of the prestes and Leuites euery one in  
hys offyce, and to offer the wood at tymes ap-  
poynted, and the fyrr frutes: Thynke thou vpo  
me (O my God) for the best. Amen.

The ende of the seconde boke of Esdras other  
wyse called: the booke of Nehemia

## ✠ The boke of Esther.

The fyrst Chapter.

Thynke Ahasuerus maketh a copall feast, wherunto he cometh  
Machi wyll not come, for whych cause she is dyspleased.



Fortuned, in the dayes of Ahasue-  
rus, which raygned from India vnto  
Ethiopia (ouer an hundred and se-  
nen and twenty landes) euen in these  
dayes when the kyng Ahasuerus sat  
on hys seate royall, whiche was in Busan the  
chefe cite, in the thyrde yere of his raygne, he  
made a feast vnto all hys prynces and seruantes.  
And the myghtye men of Persia and Me-  
dia, the capytaynes also and rulers of hys coun-  
tyes were befoze hym, and he shewed the ryches  
and glozy of his kyngdome, & the glozious wo-  
shyppe of his greatnes many dayes longe: euen  
an hundred and lxxx. dayes.

And when these dayes were expyed, the kyng  
made a feast to all the people that were in Bu-  
san the chefe cite, bothe vnto greate and small  
seuen dayes longe in the court of the garden by  
the

the kynges palace: where there hanged wythe grene and yelow clothe, fastened with cordes of fyne sylke, and purple in siluer rynges, vpon pylers of marbre stone.

**C** The benches also were of golde and syluer made vpon a pavement of grene, wythe, yelow and blacke marbre. And they dyanke in vessels of golde. And chaunged vessel after vessel. And the kynges wyne was muche accordyng to the power of the kyng. And the drynke was so apoynted, that none shulde compel any man, for to the kyng had comaunded by the officers of his house, that euery one shulde do, as it lyked hym. And the quene Vasthi made a feast also for the women in the palace of Ahasuerus. And on the seventh daye when the kyng was mery: after the wyne, he comaunded Mithan, Biztha, Harbona, Bigtha, Abagthan, Zethar, and Charchas, the seven chamberlaynes (that dyd seruyce in the presence of kyng Ahasuerus) to fetch the Quene Vasthi with the crowne regall into the kynges presence, that he myghte shewe the people and princes her fayrenesse, for she was beautiful. But the quene Vasthi wolde not come at the kynges woide, by his chamberlaynes. Then was the kyng very wroth, and his indignacion kyndled in hym.

**D** And the kyng spake to the wyse men, that had vnderstandyng in the ordynances of the lande, for the kynges matters must be handled befoze all suche as haue knoweledge of the lawe and iudgement: and the <sup>(these and)</sup> sette vnto hym were Cariona, Zethar, Admata, Charis, Dares, Marcena and Damican f seven princes of Persia and Media, which sawe the kynges face, and sat about in the kyngdome. What lawe (sayth the kyng) shulde be executed vpon the Quene Vasthi, because she dyd not accordyng to the woide of the kyng Ahasuerus, whiche he comaunded by his chamberlaynes. And Demican answered befoze the kyng and the prynces: the Quene Vasthi had not onely done euill agaynst the kyng but also agaynst all the prynces, and agaynst all the people that are in all f landes of kyng Ahasuerus: for this dede of the quene shal come abzode vnto all women, so f they shal despyse theyr husblandes, befoze theyr eyes, and shal saye: the kyng Ahasuerus comaunded Vasthi the quene to be brought in befoze hym, but she wolde not come. And so shal the pryncesses in Persia and Media, saye lyke wyse vnto all f kynges & princes whē they here of this dede of the Quene: thus shal there aryse to moche despytfulnesse and wyathe. If it please the kyng therfoze: let there goo a commaundement from hym, and let it be wytten accordyng to the lawes of the Persians, and Medians (and not to be transgressed) that Vasthi come nomoze befoze kyng Ahasuerus: and let the kyng gyue her kyngdome vnto another that is better then she.

**E** And when this commaundement of the kyng (which shalbe made) is published throuout all the empyre (which is great) all women shal holde their husblandes in honour both among great &

small. This pleased the kyng and the prynces: and the kyng dyd accordyng to f woide of Demican. For he sent letters forth into all the kynges landes into euery land accordyng to f wytting therof, and to euery people after theyr language, that euery man shulde be lord in his owne house. And this caused he to be spoken after the language of his people.

**The ii. Chapter.**

After the quene is put away, certayn goodly yonge damels are leached out. Ahasa, otherwyse called Esther, pleasyng the kyng, & is made quene. Mardochus openeth vnto the kyng that she is his wyfe.



**A**fter these actes, when the dyspleasure of kyng Ahasuerus was now layd, he thought vpon Vasthi, and what she had don, and what was concluded agaynst her. Then sayd f kynges seruauntes that mynystred vnto hym: Let there be sayde yonge virgins sought for the kyng, and the kyng appoynted certaynemen in all the landes of his empyre, whome he charged that they shulde bringe together al f sayre yonge virgins vnto Susan the head cite, to f womens buyldyng, vnder the bande of Haggei the kynges chamberlayn, f kept the women, to geue them theyr apparell. <sup>(and other thynges neede)</sup> And that the damsel which pleased the kyng shoulde be quene in Vasthis stead. And this pleased the kyng: and he dyd so.

In the cite of Susan, there was a Jewe, whose name was Mardochus the son of Jair, the sonne of Semei, the son of Cis a man of Jerusalem, which was caried away from Jerusalem when Jehonias the kyng of Iuda was led away, (whome Nabuchodonosor the kyng of Babylon caried thence) & he nozrised Ahasa, that is Esther, his vncles daughter: for she had nether father nor mother, and she was a sayre and beautifull damsell: whome Mardochus (when her father and mother was dead) receyued for his owne daughter.

So it fortuneth, that when the kynges commaundement and commysion was published, and many damels were brought together in the cite of Susan, vnder the bande of Haggei: Esther was brought also vnto f kynges house vnder the hand of Haggei the keeper of f women and the damsell pleased hym, and she founde fauour in his syght. And he caused ornaments to be geuen her, and suche thynges as belonged to her, and appoynted her seven comely damelles out of the kynges house: and fauoured both her and her gentyl women yngheliche in the house of the women. But Esther shewed not her people & her kinned: For Mardochus had charged her, that she shulde not tel it. And Mardochus walked euery daye befoze the courte of the womens house, that he myght knowe how Esther dyd, and what shulde become of her.

And when the appoynted tyme of euery damsel came, that she shulde go into the kyng Ahasuerus, after that she had bene twelve monethes in the deckyng of the women: for theyr deckyng must haue so muche tyme, namelye, fyre monethes with balme and myrr, and fyre monethes



with good speeres: so were the women beautified: then went there one damsell vnto the kyng and what soeuer she required (as she thought) that must be geue her, to go with her out of the womens building vnto the kynges palace. In the euening she wente, and on the morowe agayne into the seconde house of the women abyding vnder the bande of Baalgas the kynges chamberlayne, which kept the concubines: and she came into the kynges nomore, except it pleased the kyng to haue her, and she called her by name.

Now when the tyme came of Esther the daughter of Abiam the vncle of Harboreus: which had receaued her as his owne daughter) that she shoulde come into the kynges, she desired no thinge, but what haue the kynges chamberlayne the keeper of the women sayde.

And Esther founde fauoure in the syght of all them that looked vpon her. And Esther was take vnto king Ahasuerus into his house royal in the tenth moneth, which is the moneth \* Tebeth, in the seuenth yere of hys reigne.

And the kyng loued Esther above all the women, and she founde grace & fauour in his sight before all the vyrgins: so that he set the crowne of the kyngdome vpon her heade, and made her Queene in the place of Vasthi. And the kyng made a great feast vnto all his princes & seruantes (whiche feast was because of Esther) & caused the landes to be in quietnesse, and gaue gyftes, as became the royaltie of a kyng.

And when the vyrgins were gathered together the seconde tyme, Harboreus was in the kynges gate. And as yet had not Esther becomen the kynged and people, accordyng as Harboreus had hydden her: for Esther dyd after the woide of Harboreus, like as he had bene pet vnder his gouernance. At the same tyme whyle Harboreus sat in the kynges gate, two of the kynges chamberlaynes, Bigthan and Teres, which kept the doore were wioth, and sought to lay their handes on the kyng Ahasuerus: wherof also Harboreus gat knowledge: and tolde it vnto Queene Esther, and Esther certified the kyng thereof in Harboreus name. And when inquisition was made, it was founde so. And they were both hanged on a tree: and it was written in the chronicles before the kyng.

The .iii. Chapter.

When the Machabean, after he was exalted, obtained of the kyng, that all the Jewes shoulde be put to death, because they had not done him worship as other had.

After these Actes dyd kyng Ahasuerus promote Haman the sone of Amadatha the Agagite, and sette hym on hye, and set his seate aboue all the princes that he had with him. And all the kynges seruantes that were in the kynges gate, bowed theyr knees, and worshipped Haman: for the kyng had so commaunded concerning hym. But Harboreus bowed not the knee, and worshipped hym not. Then the kynges seruantes which were in the kynges gate sayde vnto Harboreus: wherfore transgresseth thou the kynges commaundement? And when they spake this daye vnto hym, he folowed theym

not, and they tolde Haman: that they myghte be done Harboreus matters shoulde endure, for he had tolde them, that he was a Jewe. And when Haman sawe that Harboreus bowed not the knee vnto hym, nor worshipped hym, he was full of indignacion. And thought it to lyte to lay handes onely on Harboreus: for they had shewed hym the nacpon of Harboreus, wherfore he soughte to destroye all the Jewes, that were thowout the hole empyre of Ahasuerus and that were of the nacpon of Harboreus.

In the first moneth (which is the moneth Nisan) in the tweluth yere of king Ahasuerus: they cast Pur (that is a lot) before Haman from day to daye, and from moneth to moneth, to the tweluth moneth, that is the moneth Adar: and Haman sayd vnto kyng Ahasuerus: There is here a people scattered abrode, & dispersed among all people in all the landes of thyne empyre, & they haue theyr lawes contrary from all people, and do not after the kynges lawes, neyther is it the kynges ppyte to suffer them after this maner. If it please the kyng, let it be written that they maye be destroyed, and so wyl I wey doone. I thousande talentes of syluer by the handes of the workemen, to be brought into the kynges treasury. And the kyng toke hys rynge fro his hand and gaue it vnto Haman the sone of Amadatha the Agagite the Jewes enemye. And the kyng sayd vnto Haman: Let the syluer be thynne, and do with that people as it pleaseth the.

Then were the kynges scribes called on the thirtieth daye of the first moneth (which is the moneth Nisan) and there was written (accordyng as Haman commaunded) vnto all the kynges officers, and to the captaynes that were in all the landes, and to the rulers of every people in the countreyes on every syde, accordyng to the wyrtynge of every nacpon, and after theyr language: in the name of kyng Ahasuerus was it written, and sealed with the kynges rynge. And the wyrtynge were sent by postes into all the kynges landes, to roote out, to kyll and to destroye all Jewes, bothe yonge and olde, chyldren and women, in one daye (namely, vpon the thirtieth daye of the tweluth moneth, which is the moneth \* Adar) and to spoyle theyr goodes.

This was the same of the wyrtynge that they shoulde be a commaundement geuen in all landes, & published vnto all people, that they shoulde be ready agaynst the same day: and the postes went in all the haste, accordyng to the kynges commaundement. And in Susan the cite was the commaundement deuyled. And the kyng & Haman sat and drank, when in the mean tyme the cite of Susan was disquyeted.

The .iii. Chapter.

Harboreus ganeth the queene knowledge of the cruel hart of the kyng agaynst the Jewes.

When Harboreus perceyued all that was done, he reuer hys clothes, and putte on sackcloth, with ashes, and wente out in to the myddes of the cite, and crept lowde, and lamentable, and came before the kynges gate, but he myght

myght not entre wpythin the kynges gate, by-  
cause he had sackcloth on. And in all landes, coun-  
treys and places, as farre as the kynges wyld  
and commaundement extended, there was greate  
lamentacyon amonge the Jewes, fastyng, we-  
pyng and mournyng, and many laye in sack-  
clothes and in ashes. So Esthers damiels and her  
chambrelaynes came and tolde it her. Then  
was the Quene exceedingly astonnyed. And she  
sent rayment, that Wardochus shoulde put on,  
and lape the sackcloth from hym: But Wardo-  
chus wolde not take them. Then called Esther  
Hathath one of the kynges chambrelaynes (which  
stode before her) and gaue hym a commaunde-  
ment vnto Wardochus, that he myght knowe  
what it were, wherfore he dyd so. So Hathath  
went forth to Wardochus vnto the treate of  
the cytye, whych was before the kynges gate.

**B** And Wardochus tolde hym of all that had  
happened vnto hym, and of the summe of syluer  
that Haman had promysed to laye downe into  
the kynges tresurys because of the Jewes, yf  
he wolde destroy them (and he gaue hym the co-  
py of the kynges commaundement that was be-  
nyed at Sulan, to destroy them, that he might  
shewe it vnto Esther) and so spake to her, and  
charged her, that she shoulde go into the kyng,  
and make her prayer and supplicatio vnto him  
for her people.

**C** And when Hathath came in, he tolde Esther  
the wordes of Wardochus. And agayne, Est-  
her spake vnto Hathath, and commaunded hym,  
to saye vnto Wardochus: all the kynges ser-  
uautes and the people in the landes of the kyng  
knowe that whosoever cometh wthout the court  
vnto the kyng, whether it be man or woman,  
whych is not called, the commaundement is, that  
the same shall dye: except the kyng holde out the  
golden sceptre vnto hym, <sup>or (in token of gracifullnesse)</sup>  
for then he shall lyue. As for me, I haue not bene  
called to come now vnto the kyng thys thyrtye  
dayes.

**D** And they certified Wardochus of Esthers  
wordes: and Wardochus had saye agayne vn-  
to Esther: thynke not to saue thyne owne lyfe,  
whyle thou arte in the kynges house, before all  
Jewes: for yf thou holdeste thy peace at thys  
tyme, then shall the Jewes haue helpe and deli-  
uerance oute of another place, and thou and thy  
fathers house shall be destroyed. And who know-  
eth whether thou art come to the kyngdome,  
for this cause sake: Esther had thys gyle War-  
dochus thys answer: God thou thy waye, and  
gather al the Iwes together that are found at Su-  
lan, and fast ye for me, that ye eat not & drynke  
in thys dayes, neyther day nor nyght. I and my  
damels wyll fast thys wyse, and so wyll I go  
into the kyng, whiche thyng is yet contrarye  
to the commaundement: and yf I perishe, I pe-  
rish. So Wardochus went his waye, and dyd  
all that Esther had commaunded hym.

**Chapter. v.**

Esther entred into the kyng, and dyddeth hym  
and Haman to a feast. Haman perswades a galas  
to Wardochus.



And on the thyrday it fortuneth that  
Esther put on her royal apparell, &  
stode in the court of the kynges pa-  
lace within, ouer agaynst the kyng-  
ges house. And the kyng sat vpon  
his royal seate in the kynges palace ouer agaynst  
the gate of the house. And when the kyng sawe  
Esther the quene standing in the court, he found  
grace in hys syght. And the kyng helde out the  
golden sceptre that was in hys hande: towarde  
Esther. So Esther strept forth, and touched the  
top of the sceptre. Then sayd the kyng vnto her  
What wyle thou Quene Esther: and what re-  
quyreth thou: aske euen the halfe of the empyre,  
if it shalbe gyven the. And Esther answered: yf  
it please the kyng, let the kyng and Haman come  
thys day vnto the banquet, that I haue prepared  
for hym. And the kyng sayde: cause Haman to  
make haste that he may do as Esther hath sayd.

So the kyng and Haman came to the banquet  
that Esther had prepared, and the kyng sayde  
vnto Esther at the banquet of wyne: what is thy  
petition, that it maye be gyven the? And what  
requyreth thou: yf it be euen the halfe of the em-  
pyre it shalbe done.

Then answered Esther, and sayde: my peti-  
tion and desyre is, yf I haue founde grace in the  
syght of the kyng, and yf it please the kyng to  
gyue me my petition, and fulfill my request, cha-  
let the kyng and Haman come to the banquet yf  
I shall prepare for them, and so wyll I do tomo-  
rowe, as the kyng hath sayde.

Then went Haman forth the same daye to-  
full and mery in his mynde. And when the same  
Haman sawe Wardochus in the kynges gate yf  
he stode not vp and knelled before hym, he was  
full of indignacion at Wardochus. Nevertheless,  
Haman refrayned hym self: and when he  
came home he sent, & called for his frendes, and  
zares his wyfe, and Haman tolde them of the glo-  
ry of hys ryche, and the multitude of his chy-  
ldren, and all together howe the kyng had pro-  
moted him so greatly, & how that he had set him  
aboue the princes and seruautes of the kyng.  
Haman sayd moreover: yea, & Esther the quene  
dyd let noman come in wth the kyng to the ba-  
net that she had prepared, except me. And tomo-  
rowe am I bydden vnto her also wth the kyng.  
But in all thys am I not satisfied, as long as  
I see Wardochus the Iewe spring at the kyng-  
ges gate. Then sayd zares his wyfe and al hys  
frendes vnto hym: Let them make a galas of  
syfte cubytes hys, and tomorowe speake thou  
vnto the kyng, that Wardochus may be han-  
ged thereon: and go thou in meryly wth the kyng  
vnto the banquet. And Haman was well content  
wthall, and caused the galas to be made.

**Chapter. vi.**

The kyng turneth ouer the Chyronyles, and syneth  
the faultes of Wardochus, & then to the confusio  
of Haman, & to the comfort of Esther.

**E** The same nyght coulde not the kyng slepe  
and he commaunded to bringe the Chyrony-  
les & booke: whiche when they were  
red before the kyng, they happened on  
the place, where it was wyrtten howe Wardo-  
chus



chens had tolde, that Bigthana, and Thersa the kynges two chambelaines (whiche kepte the thurholdes) soughte to laye handes on kyng Ahasuerus. And the kyng sayd: what worshippe and good haue we done to Mardocheus therefore? Then sayd the kynges seruantes that ministered vnto hym: There is nothing at all done for hym. And the kyng sayd: Who is in court? (for Haman was gone into the court without, before the kynges house) that he myght speake vnto the kyng to hang Mardocheus on the tree that he had prepared for hym.) And the kynges seruantes sayd vnto him: behold, Haman standeth without in the court. And the kyng sayd: let hym come in. And when Haman came in, the kyng sayde vnto hym: what shalbe done vnto the man whom the kyng wolde sayne byying vnto worshippe? Haman thought in his hert: whom despyeth the kyng to byyinge vnto worshippe, moze then me? And Haman answered the kyng: Let the man whom the kyng please to byying vnto worshippe, be brought hyther: that he may be arayed with the royall garmentes, whiche the kyng vseth to weare: and the horse that the kyng rydeth vpon, and that the crowne royall may be set vpon his heed. And let this rayment and horse be deliuered vnder the hande of one of the kynges pynces, that they may aray the man withall: whom the kyng is disposed to byyinge to honour: and carry him vpon the horse thorow the strete of the cite, and proclayme before him: thus shall it be done vnto the man, whome the kyng please to byyinge to honour.

And the kyng sayd: make haste, and take as thou hast sayde: the rayment and the horse: and do euen so vnto Mardocheus the Jew, that standeth before the kynges gate, & let not bying sayle of all that thou hast spoken. Then toke Haman the rayment and the horse, and arayed Mardocheus, and brought hym on horsebacke thorow the strete of the cite, & proclaymed before hym: Euen this shal it be done to the man whome the kyng is disposed to honour. And Mardocheus came agayn to the kynges gate: but Haman gat hym home in al the haste mourning bareheaded and tolde zares his wyfe & all his frendes euery thinge that had happened hym. Then sayd zares wyfe men, and zares his wyfe vnto hym: If it be Mardocheus of the seed of the Jewes, before whom thou hast begon to sal, thou shalt not preuaile agaynst hym, but shalt surely fall before hym. And whyle they were yet talkyng wpyth hym, came the kynges chambelaines, and called Haman to make haste, to come vnto the banquet that Esther had prepared.

#### The vii. Chapter.

*The queene rebuketh the kyng and Haman agayne and prayeth for her litle Jew people: she accuseth Haman, and he is hanged on the gallows, whiche he had prepared for Mardocheus.*

And the kyng and Haman came into the banquet that Queene Esther had prepared: and the kyng sayde vnto Esther on the seconde daye at the banquet of wyne: What is thy petition, (Queene Esther) that it maye be graunted? And what requestest thou? For aske

euery thinge of the empyre, and it shall be done. And Esther the Queene answered, and sayd: If I haue founde grace in thy syghte (O kyng) and if it please the kyng, then graunte me my lyfe at my desyre, and my people for my petition sake: for we are solde, I and my people, to be destroyed, to be slayne, and to perishe. And wolde God that we were solde to be bondemen, and bondwomen, then wold I holde my tongue: For the enemy pondreth not the kynges harme. The kyng Ahasuerus answered, and sayde vnto Queene Esther: Who is he, and where is he, that dare presume in his mynde to do after that manner? And Esther sayd: the enemy and aduersary is this wicked Haman.

Haman was exceedingly afrayed before the kyng. And the kyng arose fro the banquet and from the wyne in his displeasure: & went in to the palais garden. And Haman rode vp, and besought Queene Esther for his life: for he sawe that there was a myschance prepared for hym of the kyng already. And when the kyng came agayn out of the palais garden, into a place where they dranke wyne, Haman had layed him vpon the bed that Esther sat vpon. Then sayd the kyng: whyl be force I quene also before me in the house? As soone as the word went out of the kynges mouth, they couered Hamans face: and Harbona one of the chambelaines that stode before the kyng sayd: behold, there standeth a galous in Hamans house I. cubites hie, which he had made for Mardocheus, that spake good for the kyng. The kyng sayd: hang him thereon. So they hanged Haman on the galous, that he had made for Mardocheus. Then was the kynges wrath pacified.

#### The viii. Chapter.

*After the death of Haman was Mardocheus exalted, and then are there comfortable letters sent vnto the Jewes.*

The same daye byd kyng Ahasuerus grue the house of Haman the Jewes enemy vnto queene Esther. And Mardocheus came before the kyng: for Esther tolde howe she be seiged vnto her. And the kyng put of his kyng a ring which he had taken fro Haman, & gaue it vnto Mardocheus. And Esther set Mardocheus ouer the house of Haman. And Esther spake yet moze before the kyng: and fell downe at his feet wepyng, and besought hym that he wolde put a way the wickednesse of Haman the Agagite, & his deuyle that he had imagined agaynst the Jewes. And the kyng & (accordinge to the manner) helde oute the golden sceptre towarde Esther, & (whiche was declared a token of grace) Then arose Esther, and stode before the kyng, and sayde: If it please the kyng, and if I haue founde grace in thy syghte: and if it be acceptable before the kyng, then let it be wyttten that the letters of the deuyle of Haman the son of Amadatha the Agagite may be called againe whiche letters he wrote to destroye the Jewes, whiche are in all the kynges landes. For howe can I suffer and see the euyl, that shall happen vnto my people? Or howe can I loke vpon the destruction of my kyned?

And the kyng Ahasuerus sayd vnto queene Esther:

Ester and to Wardochus the Jewe: Behold, I have given Ester the house of Haman, who they have hanged upon a tree, because he layed hand upon the Jewes. Write ye also for the Jewes, as it is herth you in the kynges name, and seale it with the kynges ryng, (for the wytynges that were writen in the kynges name, and sealed with the kynges ryng, durst nomā disannull.) Then were the kynges scribes called at the same tyme, even in the thyrtyd moneth, that is the moneth Siuan, on the xxiij. daye.

And it was wytten (accoordinge to all as Wardochus commaunded) unto the Jewes and to the princes, to the deputies and captaynes in the lades which are from India unto Ethiopia namely an hundred and seuen and twentye landes, unto every one accoordinge to the wytynges therof, and to every people after theyr speache, and the Jewes accoordinge to theyr wytynges and language.

And he wrote in the kynges Ihasuerus name and sealed it with the kynges ryng. And by postes that rode upon horses, and swifte pounge mules sent he the wytynges wherein the kyng graunted the Jewes (in what cyties soever they were) to gather them selues together, & to stand for theyr lyfe, and for to roote oute, to slaye and to destroye al the power of the people and lande that wold trouble them with chyldren and women, and to spoyle theyr good upon one daye in all the landes of kyng Ihasuerus, namely, vpon the thyrtyenth daye of the tweluerth moneth, wherof is the moneth Adar.

The summe of the wytyng was, how there shulde be a commaundement gyven in all landes, and published amonge all people, and that the Jewes shulde be readye agaynst that daye, and to avenge them selues on theyr enemyes. And so the postes that rode vpon the swifte horses and mules made haste with all speede, to execute the kynges worde: and the commaundement was deupied in Susan the chefe cite.

And Wardochus went oute (from the palace,) from the kyng in top all apparell of pelowe and whyte, and with a great crowne of golde, beinge arrayed with a garment of sylke and purple, and the cytie of Susan reioysed and was glad, and unto the Jewes there was come (as a newe) lyght and gladnesse, lope and woxypp. In all landes and cyties, into what place soever the kynges worde and commaundement reached, there was lope and myght, prosperitie and good dayes amonge the Jewes: in somuche that many of the people of the lande became of the Jewes belefe, and the feare of the Jewes came vpon them.

**Chapter.**

At the commaundement of the kyng, the Jewes put theyr aduersaries to death. The sonnes of Haman are hanged. The Jewes have a feast daye in remembrance of theyr delivrance.

**I**n the tweluerth moneth, that is the moneth Adar, vpon the thyrtyenth daye of the same, when the kynges worde and commaundement shulde be done, even vpon the same day that the enemyes shuld have destroyed the Jewes, to have oppressed them, it

turned contrary wyse, even that the Iues shuld subdue theyr enemyes. For they gathered the Jewes together in theyr cyties within all the landes of kyng Ihasuerus, to lay hand on suche as wold do them euill, and no man coude withstande them: for the feare of them was come ouer all people. And all the rulers in the landes, and princes and deputies & officers of the kyng, promoted the Jewes, for the feare of Wardochus came vpon them. For Wardochus was great in the kynges house, and the report of him was noyed in all landes, how he encreased and grewe.

Thus the Jewes smote all theyr enemyes with a sore slaughter, and slue and destroyed and oyd after theyr wyll vnto suche as were theyr aduersaries. And at Susan the chefe cytie slue the Jewes, and destroyed fyue hundred men, and slue Pharlantatha, Dalpho, Alphatha, Pharaatha, Adalia, Aridatha, Pharmastha, Irilai, Irdat and Alizatha the ten sonnes of Haman, the sonnes of Hamadata the enemye of the Jewes: but on his goodes they layed no handes. At the same tyme was the kyng certified of the nombre of those that were slayne in the cytie of Susan. And the kyng sayd vnto quene Ester. The Jewes haue slayne and destroyed fyue hundred men in the cite of Susan, and the ten sonnes of Haman, what haue they done (thynkest thou) in other landes of the kyng? And what is thy peticion, that it maye be gyven the? Or what requyreth thou more to be done? Ester answered: If it please the kyng, let hym suffer the Jewes tomorrow also to do accoordinge vnto this dayes commaundement, that they maye hange Hamans ten sonnes vpon tree. And the kyng charged to do so, and the commaundement was drupied at Susan, and they hanged Hamans ten sonnes. For the Jewes that were in Susan gathered them selues together, vpon the fourtenth daye of the moneth Adar, and slue theye hundred men at Susan, but on theyr goodes they layed no handes: As for the other Jewes that were in the linges lades, they came togyther, and stode for theyr lyues, that they myght haue rest fro theyr enemyes: and slue of theyr enemyes fyue & seuen tye thousande: howbeit, they layed no hades on theyr goodes. This they dyd on the thyrtyenth daye of the moneth Adar, and on the fourtenth daye of the same moneth rested they: which day they helde with feastyng and gladnesse. But the Jewes that were at Susan came together, both on the thyrtyenth day, and on the fourtenth and on the fyfteenth daye of the same they rested, and held that day with feastyng and gladnesse. And therfore the Jewes that dwelt in the vylages and vnwalled towncs, helde the fourtenth daye of the moneth Adar, with gladnesse and feastyng, and kepte holy daye, and euery one sent gyftes vnto an other.

And Wardochus wrote these actes, & sente the wytynges vnto al the Jewes that were in all the landes of kyng Ihasuerus, both nye and far, that they shulde make a lawe amonge them selues; and holde the fourtenth, and fyfteenth daye of



The booke of Job.

The first Chapter.

Job is plaged of God by the loss of his goods and children.



In the lande of \* was there was a man whose name was Job: and the same was a perfect and iuste man, suche one as feared God, and eschewed euill. And he hadde seuen sonnes, and thre daughters. \* his substance also was seuen. \* wepe, and thre. \* cameis, spue. C. yoke of oxen and fyue hundred she asses, and a verpe greaie household, so that he was one of the moost principall men amonge all men of the East countre. And his sonnes went and made bankettes: one daie in one house, an other daie in an other, and sent for theyr thre sisters to eate and drynke with them. And it fortuned, that when they had passed ouer the tyme of theyr bankettyng rounde about, Job sent for them, and sanctified them, and gat vp early, & offered for euery one a burnt-offeryng: for Job sayde: lest peradventure my sonnes haue done some offence: and haue ben vnthankfull to God in theyr detes.

Thus dyd Job euery daie. And vpon a daie \* when the chyldren of God came and stode before the Lorde, it fortuned that Satan came also amonge them. And the Lorde sayd vnto Satan: from whence comest thou? Satan answered the Lorde and sayd: \* I haue gone about the lande, and walked thowowe it.

And the Lorde sayd vnto Satan: Hast thou not confydred my seruauit Job, how that there is none lyke hym in the lande, a perfect and a iust man: such a one as feareth God, and escheweth euill. Satan answered, & sayd vnto the Lorde. Woth Job feare God for nought? hast thou not perserued hym & his house, & all that he hath on euery syde? Thou hast blessed the workes of his handes, & his possession is increased in the land. But lape thyn hande now vpon hym, & he shall curse thee to thy face. And the Lorde sayd vnto Satan: lo, all that he hath, be in thy power: onelye vpon hym selfe, se that thou lay not thy hand. And Satan went forth from the presence of the Lorde.

And vpon a certayne daie, it fortuned that his sonnes and daughters were eating & drynkyng wyne in theyr eldest brothers house, and there

daye of the moneth Thar, as the dayes wherein the Jewes came to rest from theyr enemies, and as a moneth wherein theyr payne was turned to ioye, and theyr sorowe into an holpe daie, and that in those dayes they shoulde make feastes, and gladnesse, and one to sende gyftes vnto an other, and to distribute vnto the poore.

And the Jewes were content with it that they had begonne to do, and that Mardocheus wrote vnto them: how that Haman the sone of Hamadatha all the Jewes enemy, had deuyled agaynst the Jewes, how he myght destroye the, and caused to cast Phur (that is a lot) for to put them in feare, & to bynne them to nought, and how Esther went and spake to the kynge, that thowowe letters his wyched deuyse (whiche he ymagined agaynst the Jewes) might be turned vpon his owne heed, and how he and his sonnes were hanged on tree. For the whiche cause they called thys daie Phurim, because of the name of the lot, and because of all the wordes of thys wyptyng: and what they them selues had sene, and what had happened vnto them.

And the Jewes sette it vp, and toke it vpon them and theyr seide, and vpon all suche as loved them selues vnto them, that they wolde not misse, but obserue those two dayes yere, accordyng as they were wytten and appoynted: how that these dayes are not to be forgotte, but to be kept of chylders chyldren amonge all kynredes in all landes and ctyes. They are the dayes of Phurim, which are not to be ouerslypt amonge the Jewes, and the memoriall of them ought not to perishe from theyr seide.

And Quene Esther the daughter of Abihail and Mardocheus the Jewe wrote with all auctoritie (to confyrm the seconde wyptyng of Phurim) and sent the letters vnto all the Jewes in the hundred and seuen and twenty landes of the empyre of Basuerus, with frendly & faithful wordes, to confyrm these dayes of Phurim in theyr tyme appoynted, accordyng as Mardocheus the Jewe and Esther the Quene hadde appoynted them. And they bounde theyr soule and theyr seide to fastyng and prayer. And Esther stablyshed the wordes of these letters, as it is wytten in the booke.

And the kynge Basuerus layd tribute vpon the lande, and vpon the yles of the see. And all that he dyd by his power and auctoritie, and the great wordes of Mardocheus, whiche the kynge gaue hym, be they not wytten in the Chronicles of the kynges of Media and Persia: for Mardocheus the Jewe was the seconde next vnto kynge Basuerus, & great amonge the Jewes, and accepted amonge the multitude of his brethren, as one that seareth the welth of his people, and speaketh the best for all his seide.

The ende of the booke of Esther.

there came a messenger vnto Job, & sayd: whyle the oren were a plowing, and the asses goinge in the pasture besyde them, the Sabees came violently, & toke them away: pray they haue slayne thy seruantes with the edge of the swerde: and I onely ranne my wape to tell the.

Whyle he was yet speakinge, there came another, and sayd: The fyre of God is fallen from heauen, and hath byent vp all thy shepe and seruantes, and consumed them: and I onely ran away, to tell the. And whyle he was yet speakinge, there came another, and sayd: The Caldees made the armpes, and fell in vpon the camels, and haue caried them away: yea & slayne thy seruantes with the swerde: and I onely am gotten away to tell the. And whyle he was yet speakinge, there came another, and sayd: Thy sonnes and thy daughters were eatinge and drinkinge wyne in thy eldest brothers house, & behold, there came a myghty great wynde out of the south, & smote the foure corners of the house which fell vpon thy chyldren, and they are deed: and I am gotten away alone to tell the.

Then Job stode vp, and rent his clothes, and shaued his heed, fell downe vpon the grounde, worshypped, and sayde: \* Naked came I out of my mothers wombe, and naked shall I tourne thither agayne. The Lorde gaue, and the Lorde hath taken awaye, on (euen as it hath pleased the Lorde, so it is come to passe) blessed be the name of y Lorde. \* In all these thynges dyd Job not offende, nor murmured foolishly agaynst God.

#### ¶ The ii. Chapter.

*¶ Job is plagued with sore byles, and afterwarde is made king of his tyme. His frendes visite hym, and haue compassion on hym.*

**A**nd the chyldren of God came and stode befoze the Lorde, and Satan came also amonge them, and stode befoze the Lorde. And the Lorde sayd vnto Satan: From where comest thou? Satan answered the Lorde, and sayd: I haue gone about the lande, and walked thowowe it.

And the Lorde sayde vnto Satan: hast thou not conspyed my seruant Job, for there is none lyke hym in the lande. For he is a perfecte & iust man: suche a one as feareth God, and escheweth euill, and continueth styll in his godlynesse. And thou mouedst me agaynst him, that I wold punyssh hym for nought. And Satan answered y Lorde, and sayd: Whynne for hymme: yea a ma wyl gyue all that cur he hath for his lyfe. But laye thyne hande now vpon hym, and touche euen his bone and flesch, and he shall curse the to thy face. And the Lorde sayde vnto Satan: lo, there hast thou him in thy power, but spare his lyfe.

**S**o went Satan forth from the presence of the Lorde, and smote Job with maruailous soze byles, from the sole of his fote vnto his crowne sayd he late vpon the grounde, in the ashes: and scraped the spylth of his sozes with a postwarde.

Then sayd his wyfe vnto hym: & what thou steine yet in thy perfectnesse: curst God & dye. But Job sayd vnto her: thou speakest lyke a foolish womā. What we receyue prosperitie at the hande of God, and not receyue aduersitee: \* In

all these thynges dyd not Job syn w his lypes.

Nowe when Jobs frendes hearde of all the trouble that happened vnto hym, there cam thre of them, euerie one from his owne place, namely Eliphaz the Thermanite, Bildad the Shubite, and zophar the Naamathite.

And they were agreed togyther to come to see we they: compassyon vpon hym, and to comfort him. So when they lyft vp they: eyes a far of, they knewe hym not.

Then they cryed and wept, and euerie one of them rene his clothes, and spynkled dust vpon they: heedes in the ashe. They sat them downe by hym also vpon the grounde seuen dayes, and seuen nyghtes. Neyther was there any of them that spake one worde vnto hym: for they sawe, that his payne was very great.

#### ¶ The iii. Chapter.

*¶ The wordes of Job, wherein he declareth that this plectent lyfe is miserable, and that the death of the righteous is happy and sustainable.*

**A**fter this opened Job his mouth, and cursed his daye. And Job answered, and sayd: lost be that daye, wherein I was bozne: and y nyght in the whych it was sayd: there is a man chyld conceived. The same daye be tournd to darknesse, and not regarded of God from aboue: neither let him thynke vpon it with light, but let it be stayned with darknesse, and the shadowe of death. Let the dymme cloude fall vpon it, and let it be lapped in withsnow on the daye time. Let the darke storme ouercome that night and let it not be ioynd vnto the dayes of y peere, nor counted in the monethes.

Desolate be that nyght, and withoute glabnesse, let them that curse the day, and that be rebytet or aple vpon mournynge, gyue it also they: curse. Let the starres of that nyght be dymme, thowowe darkenesse of it. Let it lorde for lyghte, but let it be none: neyther the ryfynge vp of the fayre moynynge, because it hath not vp y wombe that bare me. For then woulde the sorrowes haue bene hys from myne eyes.

Alas \* why dyed I not in the byrth: why dyd not I perishe as soone as I came out of my mothers wombe? Why set they me vpon they: knees? why gaue they me souke wyth they: breasts? Then wuld I now haue lpen styll, I wuld haue slept, and bene at rest, lyke as the kynges and lordes of the earth, whych haue buyded the selues special places: Or as y princes y haue had great substaunce of gold & their houses full of siluer. Or why was I not dyd, as a chyng bozne out of tyme, eyther as yonge chyldren, whych neuer sawe slpyght: There must the wicked cease from they: tyanny, and there suche as be onerlaboured be at rest: there are those let out free, whych haue bene in pylson, so that they heare nomore the voyce of the oppressour. There are smal and great: and the seruant is free from his master.

Wherfore is the lyght gyuen to him that is in miserie: and lyfe vnto them y haue beny dyntes? Which longe for death, and thought it com not? woulde dyg it out of his places, whych also woulde be exceeding glad and reioyse, yf they coulde



fynde they graue any where. That shall be  
tope to that man whose tope is hyde, and God  
heperth it backe from hym. For my syghes come  
before I eate, and my roynge sal out lyke the  
water. For the thyng that I feared is come  
vpon me: and the thyng that I was afraied of  
is happened vnto me: was I not happye? Had  
I not quietnesse? Was I not in rest? And now  
commeth such myserye vpon me.

The.iiii. Chapter.

Job to reprehende of impudence and vainglorie, and  
of the presumption of his owne righteousness.

**A**d Eliphaz the Themanite an-  
swered, and sayde: If we begyn to  
commune with the, wilt thou be dis-  
content? But who can withholde  
him selfe from speakyng? Beholde  
thou hast ben a chasterer of many, and hast com-  
forted the wepynge handes.

Thy wordes haue set vp those that were fal-  
len, thou hast refreshed the weake knees. But  
nowe that the plague is come vpon the, thou arte  
grieved: now that it hath touched thy selfe, thou arte  
saynte bected. \* Is not this thy feare, thy  
stedfastnesse, thy patience, and the perfectnesse  
of thy wayes? Consydre (I praye the) who euer  
perished being an innocent? Or when were the  
godly destroyed? For as I haue proued by expe-  
rience: they that plowe iniquitie, and so we  
wretchednesse, reape the same. With the blaste  
of God they perishe, and with the breath of his  
nostrylles are they consumed awaye. The ro-  
ynge of the lyon, and the voyce of the lyon, and  
the teeth of the Lyons whelpes are pulled out.  
The lyon perissheth for lacke of praye, and the  
lyons whelpes are scattered abroad.

And to me came the worde secretly, and myne  
care hath receyued a tyele therof. In the thought  
tes and visions in the night (when slepe cometh  
on men) feare came vpon me, and drede whiche  
made all my bones to quake. The wynde passed  
by, before my presence, and made the breeces of  
my flesh to stande vp. He stode there, & I knewe  
not his face: an ymage there was before myne  
eyes, and in the stillnesse herde I a voyce. \* What  
man be more iust then God? Or shall a man be  
purer then his maker? Beholde, he founde no  
truthe in his seruantes, and in his angelles  
there was folye: how moche more in them that  
dwell in houses of claye, and whose foundacyon  
is but dust, whiche shall be consumed as it were  
with a mothe. They shall be smytten from the  
moynge vnto the euenyng: yea, they shall pe-  
rish for euer, when no man thynketh thereon. Is  
not thy roialtie gone awaye with them? thy  
hall by truely: and not in wysdome.

The.v. Chapter.

The cure of a soile. The reproche of God. The  
Lorde chasteneth him, and deliuereth them agayne.



**A**ye (I praye the) if happily there  
be any that wil answer the, & loke  
thou vpon any of the holy men. As  
for the folyshe man, displeasure hyl-  
eth hym, & anger sleeth & ignorancie  
I haue seene my selfe, when the folyshe was depe

rooted, and sodaynly I cursed his habitacyon.  
his chylde were without prosperitie, and they  
were slayne in the gate, and there was no man  
to deliuer them. \* His haruest was eaten vp of  
the hungrye, and the weaponed man spoyled it,  
and the chylyte drank vnto the labour. It is  
not the earth that byngeth forth iniquitie: nei-  
ther commeth sorowe out of the grounde, but  
man is borne vnto labour, lyke as the sparkes  
flye vp out of the hote coles.

But I will aske counsaile at the Lorde, and  
will talke with God: which doth thynges that  
are vnsearchable, and maruils without nombre.  
\* He gyueth rayne vpon the earth, and poureth  
water vpon the streets, to set vp them that be  
of lowe degree, and that those whiche are in he-  
uynesse may come to prosperitie. He destroyed  
the deuyces of the subtile, so that they handes  
are not able to perforce any stedfast thyng.  
\* He compasseth the wyle in theyr owne crafti-  
nesse, and ouerthroweth the counsaile of the  
wycked. In somoch, that they run vnto dark-  
nesse by saye daie, \* and grope aboute them at  
the noone daie, lyke as in the nyght.

He shall deliuer the poore from the swerde, & frō  
the threatnynges of the vngodly, & from the  
violence of the mighty. He is the hope of the poore:  
and the mouth of the wycked shall be stopped.

Beholde, \* happye is the man whome God  
punyssheth: the foie refuse not thou the chasten-  
yng of the almyghty. For though he make a  
wounde, he gyueth a playster: though he smyte,  
his hande maketh hole agayne.

He shall deliuer the in syre troubles, and in  
the seuered there shall no euill come to the. In  
hunger he shall save the from death: and when it  
is warre, from the power of the swerde.

Thou shalt be kept from the euill tonge, and  
wilt trouble cometh, thou shalt not nedde to feare.  
In destruction & death thou shalt be merie, and  
\* shalt not be afraid of beastes of the earth. For  
the stones of the land shall be confederate with the  
and the beastes of the feilde shall gyue the peace.

And thou shalt knowe, that thy dwelling  
place shall be in rest, and thou shalt go & beholde  
thy habitacion, and shalt not synne. Thou shalt  
se also, that thy seed shall encrease, and that thy  
posteritie shall be as the grasse vpon the earth.  
Thou shalt com also to thy graue in a saye age  
like as whē they take vp a coine there in due sea-  
son. Lo, this we our selues haue proued by expe-  
rience, and euen thus it is. Heken thou to it al-  
so, that thou mayest take heed to thy selfe.

The.vi. Chapter.

Job answered, that his payne is more grievous then  
his fault, yet notwithstanding he deliuereth them.

**A**d answered also, and sayde: What  
the displeasure which I haue desired  
were truly wyed, and my punishment  
layde in the balaunces together: for  
nowe is it heavier then the sande of the see. And  
this is the cause that my wordes are so sorrowfull.  
For the arrowes of the almyghty are round about  
me, whose indignacion hath dyonke vpon my spirit  
and the terrible feares of God are set agaynst me.  
Doe

**¶** Doeth the wilde oſſe roſe whe he hath graſſe?  
Or cryeth the oxe when he hath foddre ynough?  
That which is vnſauoury, ſhall it be eaten with-  
out ſalt? or is there any taſte in the whette of an  
egge? The thynges that ſomtyme I myght not  
awake withall, are nowe my meate for very ſo-  
rowe. O that I myght haue my deſire, and that  
God wolde graunt me the thyng that I longe  
for. O that God wolde begyne and ſmyte me:  
that he wolde let his hand go, and take me cleane  
awaye. Then ſhulde I haue ſome comfort: yea,  
I wolde deſyre hym in my payne, that he ſhulde  
not ſpare, for I wyl not be agaynſt the wordes  
of the holie one.

**B** For what power haue I to endure? And  
what is myne ende, that my ſoule myght be pa-  
cified? Is my ſtrength the ſtrength of ſtones?  
Or is my fleſh made of braſſe? Is it not ſo, that  
there is in me no helpe: and that my ſubſtance  
is taken from me? he that is in tribulation ought  
to be comforted of his neyghbour: but the feare  
of the Lorde is cleane awaye. Myne owne bre-  
thren paſſe ouer by me as the water brooke, and  
as the ryuer of the water, do haſtely go awaye.  
But they that feare the bozeſtroke, ſnowe ſhall  
fall vpon them.

**C** When they tyme cometh, they ſhall be de-  
ſtroyed and perith: whe they be ſet on fyre they  
ſhall be remoued out of their place for the parches  
that they go in, are croked, they haſt after vaine  
thynges, and ſhall perith. They turne them to  
the parches of Theman, and to the wapes of Sa-  
ba, wherein they haue put theyr truſt. Confoun-  
ded are they that put any confidence in them.  
For when they come to obtayne the thynges þat  
they loke for, they are brought to confulſion.

**D** Euen ſo are ye alſo come vnto me: but nowe  
that ye ſee my myſerpe, ye are afrayed. Wyd I  
deſyre you to hyng vnto me, or to gyue me a-  
ny of your ſubſtance? To deliuer me from the  
enmyes hande, or to ſaue me from the hande of  
tyrantes? Teach me, and I wil holde my tonge:  
and when I do erre, ſhewe me wherein. Howe  
ſtedfaſt are the wordes of trueth? And whych of  
you can rebuke and reprove them? Do ye take de-  
liberation to cheeke mens ſaynges, and iudge  
a pooze word ſpoken in wayne? Ye ſal vpon the  
ſatherleſſe, and go aboute to ouerthrowe your  
owne frende. And therfore be contente, and loke  
nowe vpon me, and I wyl not lye before your  
face. Turne (I praye you) be indifferent iudges  
toure agayne, and ye ſhall ſee my vngyfteneſſe  
whether there be anye vngyfteneſſe in my  
tonge, or wayne wordes in my mouth.

#### The vii. Chapter.

**¶** Thou ſayest that this lyfe is but a battayle,  
as warre.

**¶** Iſt man any certayne tyme vpon earth?  
\* See not his dayes alſo lyke the dayes  
of an hyred ſeruaunt? For lyke as a  
bond ſeruaunt deſpyreth the ſadowe,  
and as an hyreling wolde ſayne haue an ende of  
his worke. Euen ſo haue I laboured hole mone-  
thes longe: (but in wayne) and manye a carefull  
nyght haue I tolde \* when I laye me downe to

ſleepe I ſay: O when ſhall I aſpe: Agayne, I  
longed ſore for the nyght.

And in the meane tyme am I full of ſorowes  
vntyll the twylyght. My fleſh is clothed with  
woymes and duſt of the earth: my ſhynne is wy-  
thered, and become horrible, \* my dayes paſſe o-  
uer moze ſpedely then a weurer can weare out his  
web, and are gone or I am aware. O remembre  
that my lyfe is but a wynde, and that myne eye  
ſhal nomoze ſee pleaſures therof: yea, and ſ none  
other mens eye ſhal ſee me any moze. For if thou  
faſten thyne eye vpon me, I com to nought. The  
cloude is conſumed and vaniſhed awaye, euen  
ſo be that goeth downe to the graue ſhall come  
nomoze by, nor tourne agayne vnto his houſe:  
neither ſhall his face knowe hym any moze.

Therefore I wyl not ſpare my mouth, but  
wyl ſpeake in the trouble of my ſpyrite, & mul-  
tiplie in the bytterneſſe of my mynde. Am I a ſe or a  
whaleſpyte, that thou kepeſt me ſo in priſon?  
When I ſay: my bed ſhall comforte me, I ſhall  
haue ſome reſreſhyng by talkyng to my ſelfe  
vpon my couche. \* Thou troubleſt thou me with  
dreames, and makeſt me ſo aſtayed thow vpon  
ſtrons, that my ſoule wyſher rather to perith  
and dye, then in bones to remayne.

I can ſee no remedye, I ſhall lye nomoze, O  
ſpare me this, for my dayes are but wayne: what  
is man, & thou haſt him in ſuche reputation, and  
ſetteſt ſo much by him? Thou viſiteſt him early  
and euery daye: ſodaynly doeſt thou \* trye hym.

Why goeſt thou not from me, nor letteſt me a-  
lone, ſo longe tyll I maye ſwaile downe my  
ſpytle? I haue offended, and what ſhal I do vnto  
the. O thou preſeruer of men: Why haſt thou  
made me to ſtande in the waye, and am ſo beuie  
a burthen vnto my ſelfe? Why doeſt thou not  
forgyue me my ſinne? Wherefore takeſt thou not  
awaye my wychedneſſe? Beholde, now muſt I  
ſleepe in the duſt, and yf thou ſekeſt me tomoze  
in the moynynge, I ſhal be gone.

#### The viii. Chapter.

**¶** Job is excuſed, and noted to haue deſerued  
his payne. A deſcription of hypocryte.

**¶** Then answered Bildad the Subite  
and ſayde: howe longe wilt thou  
talke of ſuche thynges? howe long  
ſhall thy mouth ſpeake ſo proude  
wordes? Doeth God peruerſe the  
thyng that is lawfull? Or doth the almyghty  
deſtroy the thyng, that is ryght? For ſeing that  
thy ſonnes ſpinned agaynſt hym, dyd not he pu-  
niſh them for theyr wychedneſſe? Yf thou wol-  
deſt now reſorte vnto God by tymes, and make  
thyne humble prayer to the almyghty, yf thou  
woldeſt lye a pure and a godly lyfe, ſhulde he  
not awake vnto the immedyate, and gyue  
the the beautye of ryghteouſneſſe agayne? In ſo  
moche, that wherein ſouer thou haddeſt litle  
afoze, thou ſhouldeſt nowe haue greates aboun-  
dancer.

Enquyre (I praye the) of them that haue  
bene befoze the, \* and ſearche diligently among  
theyr fathers. For we are but of yeſterdaye, and  
conſpyre not, that \* our dayes vpon earth are ſlender  
but



but a very shadowe. Shall not they see we the  
and tell the prea, and gladly confesse the same?

May a rushe be grene withoute mofnesse?  
Or may the grasse growe withoute water? No,  
but (or ever it be shot forth, and or it be gathered)  
it wytheth it be of any other herbe. Euen  
so goeth it wyth all them that forget God, and  
euen thus also shall the hypocrites hope come to  
nought, his confydence shall be destroyed, and  
his trust shall be a spiders webbe. He shall leane  
vpon his house, but it shall not stande: he shall  
holde hym fast by it, yet shall it not endure. It is  
euen as a grene tree before the Sunne, and sheweth  
forth the branches in his garden. It taketh  
many rootes by a wellpde, in so moche that it is  
lyke an house of stones. But yf it be taken oute  
of his place, euerie man denyetht it, sayinge: I  
knowe the not. Lo, thus is it with hym, that re-  
topseth in his owne doinges: and as for other,  
they growe out of the earth.

Beholde, God wyll not cast away a virtu-  
ous man, neyther wyll he helpe the vngodlye.  
Thy mouth shall be fylled with laughynge, and  
thy lippes with gladnesse. They also that hate  
the, shall be confounded, and the dwelling of the  
vngodly shall come to nought.

¶ The .ix. Chapter.

¶ Job declareth the benyfyces of God, and that  
manne ryghteousnesse is necessarye.

Job. xix. 1.

**I**n answered, and sayde: I knowe it  
is so of a truche. For how maye a man  
(compared vnto God) be iustified?  
Yf he wyll argue wyth hym, there is  
not one amonge a thousande that can answer  
hym. Concernynge suche as be wyse of herte, or  
myghtye in strength, who euer prospered, that  
tolde parte agaynst hym? He translateth the  
mountaynes of euer they be aware. It is he that  
ouerthroweth them in his wrath. He remoueth  
the earth out of her place, that the pillars thereof  
shake withall. He commaundeth the sunne, and  
it receyeth not: he closeth by the starres, as it were  
vnder a sygnet. He hym selfe alone spreadeth  
out the heauens, and goeth vpon the waters in  
the see. He maketh the waues of heauen the O-  
rion, \* the seven starres, and the secrete places  
of the south. He doth great thynges, such as are  
vnsceacheable: yea, and wonders woutt nbbze.

Job. xix. 2.

Job. xix. 3.

Lo, when he goeth ouer by me, I shall not se  
hym. And when he departeth by me, I shall not  
loke vpon hym. I shall not perceyue hym. Yf he  
be halfe to take any thyng a waye, who wyll  
make hym restore it agayne? Or who wyll saye  
vnto hym: what dost thou? he is God, whose  
wrath no man maye withstande, but the prou-  
dest of all must stoupe vnder hym. howe shall  
I then answer hym? Or what wordes shalbe  
I fynde out agaynst hym? Yea, though I were  
epphtons, yet might I not geue him one worde  
agayne, but meke ly submyt my selfe to hym as  
my iudge. Yf I had called vpon hym, and he had  
answered me: yet wolde I not beleue, that he  
herde my voyce: he troubleth me so with the tē-  
pest, and woundeth me out of measure without

a cause. He wyll not lette my spyte be in rest,  
but fylleth me with bytternesse.

¶ Men wyll speake of strengthe, lo, he is  
stronger: ¶ Men wyll speake of ryghteousnesse,  
who dare be my recorde? ¶ I wyll iustifie my  
selfe, myne owne mouth shall condemne me: yf  
I wyll put forth my selfe for a perfecte man, he  
shall repproue me a wyched doer. For though I  
be an innocent, and my conscience cleare: yet am  
I werpe of my lyfe.

\* One thyng it is, and therefore I sayde: he  
destroyeth both the ryghteous and vngodlye.  
And though he slap sodeynly with the scourge,  
yet wyll he laugh at the punishment of the in-  
nocent. As for the world, it is gyuen ouer into  
the hande of the wyched, and he shall cover the  
faces of the iudges therof. Is it not so? where is  
there any, but he is suche one.

\* My dayes are more swifte then a runner:  
they are gone, and haue sence no good thyng.  
They are passed awaye as the wyppes that be  
good vnder sayle, and as the Egge that flyeth to  
the praye. When I am purposed to forget my  
complaynyng, to leaue of fro my wrath, and to  
comforte my selfe, then I am afrayed of all my  
sorrowes: for I knowe that thou wilt not iudge  
me innocent. ¶ I be then a wyched doer, why  
laboure I in vayne? ¶ I wash my selfe wyth  
snowe water, and make my handes neuer so  
cleane as the wel, yet shalt thou dyppe me in the  
myle, and myne owne clothes shall despyle me.  
For he that I must geue answer vnto, and to  
whom I go to lawe, is not a man as I am. Nei-  
ther is there any dayman to laye his hande be-  
twene vs: Let hym take his rodde a waye from  
me: yea, lette hym make me nomore afrayed of  
hym, and then shall I answer hym wythout a  
nye feare: for as longe as it is thus, I can make  
no answer.

¶ The .x. Chapter.

¶ Job is sorrye of his lyfe, and seeketh out his fragi-  
lite before God. He declareth the tyme to repente,  
A description of death.

**I**n greued my soule to lyue: I wyll  
make my complayne, and wyll speake  
out of the very heynesse of my soule  
I wyll say vnto God: O do not con-  
demne me, but shewe me the cause  
wherefore thou contendest so with me: Thinkest  
thou it well done to oppresse me, to caste me of,  
(being the workes of thy handes) and to mayn-  
tayne the counsaile of the vngodly? Hast thou  
fleshye eyes? or dost thou loke as a man lo-  
keth? Or are thy dayes as the dayes of man,  
and thy yeares as mannes yeares? That thou  
makest suche inquisiçon for my wychednesse,  
and searchest out my synne? Where as (not with-  
standyng) thou knowest that I am no wyched  
person, and that \* there is no man able to deli-  
uer me out of thy hande.

\* Thyne handes hath made me, and fashy-  
oned me all togyther rounde aboute, whylste thou  
then destroye me sodeynly? O remembre (be-  
seche the): howe that thou madest me of the  
moude of the earth, and shalt hyunge me in to  
dust agayne.

shall

Hast thou not turned me, as it were imple, and turned me to crabs like these? Thou hast covered me with shynne & fleth, & iopned me together with bones & sinowes. Thou hast grauted me lyfe, and done me good: and the dyspget hede that I rokest vpon me, hath perserued my sperte.

Thou hast hyd these thynges in thyne hert. I am sure that thou remembrest this thyng. **P**f I byd synne, thou haddest an eye vnto me, and walt not declare me innocet because of mine offence. **P**f I haue done wychedly, wo is me therfore. **P**f I haue done ryghteously, yet darre I not lyfte vpon my hede so full am I of confusion and se myne owne myserye.

Thou hunttest me out (beynge in heuynesse) as it were a lyon, and troublest me oute of measure. Thou byngest frethe wytnesse agaynst me, and thy wrath increaseth thou vpon me, verie many are the plagis that I am in. **W**herfore haste thou brought me out of my mothers wode? **W**hat I had persyded, and that no eye had sene me. **P**f they had carped me to my graue as soone as I was borne, then wold I be nowe as though I had neuer bene. **A**re not my dayes fewe? Let hym then leaue of fro me and let me alone, that I may ease my selfe a litle afore I go thither, from whence I shall not turne agayne enen to the lande of darkenesse and shadowe of death: yea, into the darke cloudy lande and deadly shadowe, where as is no order, but terrible feare as in the darkenesse.

#### ¶ The. xi. Chapter.

¶ Job is vniuersally reprehended of Sophar. God is incomprehensible. He is mercifull to the repentant.

**T**hen answered Sophar the Naamathite, and sayd: Shulde not he that maketh many wordes, be answered? Shulde he that habileth muche be commended? Shulde men geue eare vnto the onely? Thou wylt laugh othert men to scoorne, and shall no body mocke the agayne? Wylt thou say vnto God. The thyng that I take in hande is perfite, and I am cleane in thy syght? **W**hat God wolde speake & open his spyces agaynst the, that he myght shewe þe (oute of hys secreete wysdome) why he rewarde the double as he was appoynted to do: the shuldest thou knowe, that God hath forgotten the, because of thy synne.

**A**re thou able to fynde oute the secretes of God? **W**ylt thou attayne to the parfines of the almygdelye? **H**e is hyer then heuyn, what art thou able to do? **D**eper then the hell, howe wylt thou then knowe hym? **H**ys length exceedeth the length of the earthe, and hys bredeth the bredeth of the sea. **T**hough he turne all thynges vpon spede downe, close the in gather them together, who wyl turne hym from hys purpose? **W**hy dost thou so?

**F**or it is he that knoweth the vanite of man, he seeth they wychednesse also. Shulde he not then consyder it? **A** wayne body exalteth hym selfe, and a mā newe borne is lyke a wyde asses colt. **P**f thou haddest nowe a ryght herte, & lyftest vpon thyne handes towards him: pf thou woldest put away the wychednesse whych thou hast

in hande, so that yn vngodlynesse dwelle in thy house, then myghtest thou lyft vpon thy face with out shame, and then shouldest thou be sure, and haue no neede to feare.

**T**hen shuldest thou forget thy mysery, and thynke nomore vpon it, then vpon the waters that runne by. **T**hen shouldest thou be as cleare as the noone daye, and sprynge forth as the moynynge. **T**hen myghtest thou haue coforte, in the hope that thou hast: & sleepe quetly, when thou art buryed. **T**hen shouldest thou take thy rest, and noman make the afraid yea, many one shoulde set marche by the. **A**s for the eyes of the vngodly: they shalbe consumed, and not escape: they hope shalbe myserye and sorowe of mynde.

#### ¶ The. xii. Chapter.

¶ Job throweth vpon payence, declaring the myght and power of God.

**J**ob answered, and sayd: **T**hen (no I doubt) are the men alone, and wysdome shall perpe the wrythpon. **B**ut I haue vnderstanding as well as ye, and am no lesse then ye. **Y**ea, who knoweth not these thynges? **T**hus he that calleth vpon God, and whome God heareth, is mocked of hys neyghbour: the godly and innocent mā is laughed to scoorne. **G**odlynes is a lyght dyspyled in the hartes of the ryche, and is set for them to stumble vpon. **T**he houses of robbers are in welch & profperitie: & they that maliciously medle agaynst God, dwell without care in those thynges that God hath gyuen echely wryth hys hande.

**A**lke thy cattel, and they shall enfourme the the foules of the ayre, & they shal tel the. **O**f the increase of the earth, and it shall shewe the. **O**f the fpyshes of the sea, and they shal certyfy the. **W**hat is he but he knoweth that the hande of the Lorde made all these: **I**n whose hande is þe soule of every luyng thyng, and the breath of the flethe of all men.

**H**auent not the eares pleasure in hearynge, & the mouth in tastynge the thyng that it eateth? **A**monge olde personnes there is wysdome, and in age is vnderstandynge. **Y**ea, wryth God is wysdome and strength, it is he that hath counceill and foz knowledge. **B**eholde, pf he breake downe a thyng, who can set it vp agayne, pf he shute a thyng, who wyl open it? **B**eholde, pf he withholde the waters, they drye vp. **P**f he let them go, they destruye the earthe. **W**ith hym is strength and wysdome: he knoweth both the de ceptuer, and hym that is decepted.

**H**e carperth a waye the wyle men, as it were a spoyle, and byngeth the Judges out of they wyttes. **H**e taketh a waye the subiectyon of the people fro they kynges: and gydeth they lopnes with a hande. **H**e leade the waye the greates men into captiuitie, and turneth the mighty vpon spede downe. **H**e taketh the veritie from out of the mouth, and disapoynteth the aged of they reason. **H**e pouereth the confusion vpon pynces, and comforteth them that haue bene oppressed.

**L**oke what lyeth hyd in darkenesse, he declar

A. V. 1113

Sapi. iii. 1.

Job. xxxix.

Job. xxxix.

Esa. xlii. 1.

Isa. xlii. 1.

Isa. xlii. 1.

Esa. xlii. 1.

Esa. xlii. 1.

Esa. xlii. 1.

Esa. xlii. 1.



reth it openly: & the very shadowe of death ha-  
geth be to lyght. He hath increased the people,  
and destroyed them. He maketh them to multi-  
plye, and dyueth them awaye. He chaungeth  
berthes of them that rule the people of the earth,  
and dysapoynteth them: so that they go wan-  
drynge out of the waye, and grope in the darke  
wthout lyght: he maketh them also to stacher  
to and fro, lyke dyonken men.

The. xlii. Chapter.

Job reponeth bya scowles with theyr owne sayenges, and  
condempneth popye lye.

**I**n al thys haue I sene wth myne  
eye, heard wth myne eare, & vnder-  
stand it. Loke what ye know, that  
same do I know also, neither am I  
inferiour vnto you. Auerthelesse, I  
talke with the Almighty, & my desire is to com-  
men with god. As for you ye are workmaisters  
of lyes, & vnpropheteable pbyscions al togther.  
Wolde god ye kept your tonge, for then myght  
ye be taken for wyse men. Howe heare my chyl-  
dyng, and ponder the sentence of my lippes.

**D**o ye speake iniquitie agaynst God, & talke  
agaynst hym wth dyscreyte: Wyl ye not accept  
the person of hym? Or wyl ye contende w God?  
Shall that helpe you when he calleth you to re-  
kenyng? For as one mā mocketh an other, so do  
ye mocke hym. He shall punyssh you, & reproue  
you, yf ye do secretly accept any persone. Shall  
he not make you afraide, when he sheweth him  
selfe? Shall not his terrible feare fall vpon you  
your remembraunce is lyke vnto a sparke, and  
your bodies lyke the claye.

**H**olde your tonges, for my sake, that I also  
maye speake, and my sojowne shalbe the lesse.  
Wherefore do I beare my selfe in my teth, & and  
put my soule in mine handes? Lo, though he slay  
me yet wyl I put my truste in hym. But I wil  
reproue myne owne wapes in his syght he shall  
make me whole, & there maye no pproyte come  
before hym. heare my wordes, and ponder my  
sayenges with your eares. Beholde, now haue  
I prepared my iudgement, & knowe that I shal  
be founde ryghteous. What is he, that wyl go  
to lawe wth me? (As hym come) that I maye  
nowe holde my tonge, and dye. Auerthelesse,  
graunte me two thynges, and then wylle I not  
hyde my selfe from the.

**W**ythdrawe thyne hande from me, and let  
not the fearefull dyde of the make me afraide.  
And then call me, and I wyl answere: or els let  
me speake, and geue me thou an answer. Howe  
many are my mysdoes & synnes? Let me knowe  
my transgressions and offences: Wherefore hy-  
dest thou thy face, and holdest me for thyne ene-  
my? Wylle thou be so cruell and extreme vnto  
a flyng leafe, and folowe vpon dype stubble?  
For thou lapest sharply to my charge, and puny-  
steth me: for the synnes of my yowthe. Thou  
puttest my fete also in the stocks: and lokest na-  
rowly vnto all my pathes, and markest step-  
pes of my fete where as I (not withstandinge)  
must consume lyke as a foule carpon, and as a  
clothe that is mocheaten.

The. xliii. Chapter.

Job describeth the lyfe of man, and prophesyeth of the  
resurreccion. Howe suffereth the goodly, yf they obteyne  
that they loue for.

**I**n that is born of woman, hath but  
a shorte tyme to lyue, and is fulle of  
myserye. He cometh vp, and is cut  
downe lyke a flower. He flyeth as it  
were a shadowe, & neuer contynueth  
in one state. Woe it thou open thyne eyes vpon  
suche one, and dysngest me in thy iudgemente?  
Who can make it cleane, that cometh of an vn-  
cleane thyng? No bodye. The dayes of mā su-  
relpe are determyned, the nombre of his monethes  
then are knowen only vnto the. Thou hast ap-  
poynted hym his boundes, which he can not go  
beyond. So fro hym that he maye rest: (a litle)  
vntill his daye come: whiche he loketh for, lyke  
as an hyzelyng doeth.

**I**f a tree be cut downe, there is some hope yet  
that it wyl sproute, and shote forth the boun-  
ches agayne. For though frote of it be waxen  
olde, and the stocke therof be dead in the grounde  
yet when it getteth sent of water, it wyl bud,  
and dyspunge forth the bowes, lyke as a tree that is  
planted. But as for man, when he is dead, per-  
ished and consumed away, what becometh of him?

**T**he cloudes when they be dyed vp, and dry-  
uers when they be emptye, as fylled agayne the  
rowe the flowing waters of the sea, but when  
man slepeth he ryleth not agayne (of his owne  
strength) vntill the heauen peryth: he shal not  
wake vp, nor ryle out of his slepe. What thou  
woldest hepe, and hyde me in the hell, vntill thy  
wash were fylled, and to appoynte me a tyme  
wherein thou myghtest remembre me. Wape a-  
deade man lyue agayne? All the dayes of my  
lyfe wyl I wape tyl, tyl my chaungyng shal  
come. Thou shalt call me: and I shall answere  
the: despyse not thou the woyle of thyne owne  
handes.

**F**or nowe thou nobrest all my goynges, yet  
be not thou to extreme vpon my synnes. My  
iniquitie is laded vp, as it were in a bagge: but  
be me a fall vnto my wychednes. The moystay-  
nes fall awaye at the last, the rockes are remo-  
ued out of their place, & waters pearce thow  
the very stones by lytle & lytle. Cloudes washe  
awaye the grauell and earth. And destroyed is  
the hope of mā: Thou pynaplest tyll agaynst  
hym, so that he passeth awaye: thou chaungeth  
his estate, and puttest hym from the. And whe-  
ther his chyldren come to worshippe or no, he can  
not tell. And yf they be men of lowe degre, he  
knoweth not. Whyle he lyueth: his selfe must  
haue trausple, and whyle the soule is in hym: he  
must be in sojowne.

The. xlv. Chapter.

Eliphaz reproueth Job because he asseybeth himselfe  
and putteth in hym selfe. He describeth the curle that fall-  
eth on the wyched, ascharging Job to be one of the number.

**W**hen answered Eliphaz the Themanite,  
and sayde: Shall a wyse man assewe  
be the seynce of the wynde, and fylle any  
mans belly, as it were the wynde of the East?  
Shal he reppour with a woyle that is nothyng  
woyle

woyde, and speake the thynges: wherfore can do  
no good: As for shame, thou hast set it aside, els  
wouldest thou not make so many woordes before  
God, but thy wychednesse teacheth thy mouth  
and so thou hast chosen a crafty tongue. Thyne  
owne mouth condemnerth the, & not I, yea, thyne  
owne lippes shalpe an answer agaynst the.

Arte thou the fyrry ma, that euer was bozne  
O, wast thou made before the byls/baste thou  
berde the secreete counsell of God that all wyse-  
dome is to lytle for the: What knowest thou  
we knowe not: And what vnderstandest thou  
but we can the same: With vs are both olde and  
aged men: yea, suche as haue luyed longer then  
thy father.

Thynkest thou it a small thyng of the con-  
solacions of God: With the is a lyunge woerde.  
Wher doth thyne here to bewytche þ. And wher  
foze wyphkest thou wyth thyne eyes, that thy  
mynde is so puffed up agaynst God, & lettest such  
woordes go out of thy mouth: What is ma, that  
he shuld be cleene: what hath he (which is bozne  
of a woman) wherby he myght be ryghteous:  
Beholde he doth not trust his saintes: yea, the  
very heauens are not cleane in his syght. Howe  
much more then an abhominable and vyle ma,  
wherby dyphkest wychednesse lyke water: I will  
tell the, heare me: and I wyl shewe the þ I haue  
sene: whiche wyse men haue tolde, and hath not  
ben hyd from the: fathers vnto whome only þ  
erth was geue & no strainger went among the.

The vngodly soroweth all þ dayes of his  
lyfe as it were a woman with a chylde, and the  
nombze of a tyzauntes peares is vnkowen. A  
fearefull sounde is euer in his eares, and when it  
is peace, yet feareth he destruction. He beleueth  
neuer to be deliuered oute of darkenesse, for the  
sweard is alwaye before his eyes. When he go-  
eth forth to get his luyng, he seeth playnyte &  
the daye of darkenesse is at hande. Sorow and  
carefulnesse wyl make him asfayde, & compasse  
hym rounde aboute, lyke as it were a kynge w  
his hoste ready to the barayle. For he hath stre-  
ched out his hande agaynst God, & armed him  
selve agaynst the almyghty. He runneth proude  
lye vpon hym, and with a styffe necke fygherth  
he agaynst hym: where as he couereth his face  
wyth fastenesse, and maketh his body well ly-  
kyng. Therefore shall his dwelling be in deso-  
late cityes, and in houses which no man inhaby-  
terth, but are become heapes of stones. He shall  
not be ryche, neyther shall his substance con-  
tinue, nor encrease vpon earth. He shall neuer come  
out of darkenesse, the flame shall bye vpon his  
braunches: with the blast of the mouth of God,  
shal be taken awaye. He beleueth not that he  
is in vanitie, and yet is he out of the waye, & va-  
nitye shal be his recompence.

He shall perper, asoze his tyme be doyme  
out, and his braunche shal not be grene. He shal  
be plucked of as an vntimely grape fed þ vyne:  
and shall let his floure fall, as the olyue doth.  
For the congregacyon of hypocrites shal be deso-  
late and vnfutefull, and the fyre shal consume  
the houses of such as are greedy to receyue gyf-

tes: & he conuertyth transayle, and bracteth vane-  
tye, and thes hope byphgerth forth decepte.

### The xvi Chapter.

Now vnderstond his myserie, sayeth that he suffereth more  
then his wychednesse hath deserued.



Ob answered and sayd: I haue oft-  
mes berde suche thynges, myserable  
geuers of comforte are ye, all þ sozte  
of you. Shall not payne woordes yet  
come to an ende?

O, hast thou yet any moze to saye: I coulde  
speake, as ye do also. But wold God that your  
soule were in my soules stede: then shoulde I  
heape vpon woordes agaynst you, & shalpe my bed  
at you. I shoulde comforte you with my mouth,  
and release your payne with the talking of my  
lippes. (But what shall I do) For all my woordes,  
my sorowe wylle not cease: and though I hold  
my tongue, yet wyl it not departe from me. But  
now that God hath set me aduersitie, thou hast  
troubled all my congregacyon.

And that thou hast tyllied me wyth wyph-  
les, my floure is recozd, and my leane is ex-  
posed vpon agaynst me, & beareth wyphnes agaynst me.  
He is angrye at me, he hateth me: and gnaweth  
vpon me wyth his teeth. Myne enemye shoul-  
deth vpon me wyth his eyes.

They haue opened their mouthes wyde vpon  
me, & snypeten me vpon the cheke despyteful-  
lye, they gather them selues togyther agaynst me.  
God hath put me in pteace wyth the vngod-  
lye, and deliuered me into the handes of þ woe-  
ked. I was in welth, but he hath brought me to  
nought. He hath taken me by the necke, he hath  
rente me, and sette me as a marke for hymselfe.  
His archers compasse me rounde about: he woun-  
ded my loppes, and doth not spare. My boweis  
hath he poured vpon the grounde. He hath gy-  
uen me one wounde vpon another, and is fallen  
vpon me lyke a gyaunte. I haue sowed a sacke-  
clothe vpon my lhyne, and lye wyth my beate  
in the duste.

My face is swollen wyth weppynge, & myne  
eyes is the shadowe of death. Howbeit there is  
no wychednesse in my handes, but my prayer is  
cleane. O earth, couer not thou my blood, and  
let my cryenge fynde no rowme.

For lo, my wyphnesse is in heuen: and he that  
knoweth me is aboute in the beyghes. My fren-  
des gyue me many woordes to scozne: and myne  
eye poureth out teares vnto God. O that a bo-  
dye myght please wyth God, as one man doeth  
wyth another: yet the nombze of my peares is  
come, and the waye that I must go is at hande,  
from whence I shall not turne agayne.

### The xvii Chapter.

Job sayeth that he consumeth alwaye, and yet heary  
pauentye abyden.



My beate synneth, my dayes are  
shortened. I am darde at deathes  
doze. Kroward men are wyth me  
and myne eye must contynue in þ  
bytternes of the. O deliuer me, &  
loke out one to be my surety: I shal  
sight, what is he þ knoweth who wil ymes for  
me?



**B** me: For thou hast withheld thy bow from  
understanding: therefore shall I not see (them)  
by my eyes. He promised by his friends parte of  
hys good, but hys owne chyldren spende it. He  
hath made me as it were a byword of the peo-  
ple: where as a foze I was there sope. Myne  
eye is by myne foze verpe heupnesse, and all my  
strength is become lyke a shadowe. Verruouse  
men therefore shall wel consyder this, and the in-  
nocent shall take parte agaynst the pprophete.

**C** The eyghtroule also wyl kepe hys waye, &  
he that hath cleane handes, wyl ever be stron-  
ger and stronger. As for you, turne you, and get  
you hence (I praye you) seynge I can not fynde  
one wyse man amonge you: My dayes are past  
and my counsailes, and thoughtes of my parte  
are vanquished a waye, chaungynge the nyghte in  
to daye, and the lyghte into darkenesse. Though  
I tary neuer so much, yet the grane is my house  
and I haue made my bed in the darke. I cal-  
lupton my father, & the women call I my mo-  
ther and syster. What helpe they my longe ta-  
repence? Who hath consydered the thyng, &  
I loke for? All that I haue shall go downe into  
the pyt, and lye wyth me in the dust.

The xviij. Chapter.

Wherby the xviij. chapter of the booke of Job is  
told and wycked.

**3** **W**hen answered Elidab the Subite  
& sayde: when wyl ye make an ende  
of your wordes? Marke well, and  
then the wyl speake. Wherfore are  
ye counted as beastes, and reputed  
so vyle in your syghte? He destroyeth hym selfe  
wyth hys anger: What the earth be for laken, or  
any stone remoued oute of hys place, because of  
the Pea, the lyghte of hys godly qualbe put out:  
and the sparke of hys fyre shall not burne. The  
lyghte shall be darke in hys dwellynge, & his can-  
dell shall be put out wyth hym. hys presumptu-  
ous goynge are hepte in, and his owne counsel  
shall cast hym downe. For hys fete are taken as  
it were in the net, and he is at hys wyttres ende.  
hys fete shall be holden in the snare, and it shall  
catche them that be thysly of blood: The snare  
is layde for hym in the grounde, and a pyttal in  
the waye.

**D** Fearfulnesse shall make hym a strayde on eue-  
ry syde, that he shall not know, where to get out  
hunger shall be hys strengthe: my fortune shall  
hange vpon hym. He shall eate the strengthe of  
hys owne skynne, euen the fyrt bozme of beache  
shall eate hys strength. hys hope shall be rooted  
out of hys dwellynge, verpe fearfulnessse shall  
byng hym to the hyng. Other men shall dwell  
in hys house (but shall be none of hys) and hym  
stone shall be scattered vpon his habitacyon. His  
rootes shall be dyed by dyrt, and aboue shall  
his byaunche be cut downe: his remembraunce  
shall perpe from the earth, and he shall haue no  
name in the strete: they shall byng hym fro the  
lyghte into darkenesse, and cast hym cleane out  
of the world. He shall neither haue chyldren nor  
hynsfolkes amonge hys people, no, nor any po-  
sterite in his dwellynge. The that come after

hym, shall be astonied at hys daye, and they that  
go before, shall be a strayde. Suche are now the  
dwellynge of the wycked, and this is the place  
of hym that knoweth not God.

The xix. Chapter.

Wherby the xix. chapter of the booke of Job is  
told and wycked.

**1** **H**e answered, and sayd: howe long wyl I  
be bere my soule, and trouble me wyth  
wordes? Lo, ten times haue ye rejoyced  
me: and are not ashamed for to laughe me so to  
kozne: yf I go wryonge, I go wryonge to my self  
But yf ye wyl enbaunce your seines agaynst  
me, & accuse me to be a wycked person, by cause  
of the shame that is come vpon me: knowe thys  
then, that it is god that hath handled me so vio-  
lently, and hath compassed me aboute wyth his  
net. yf I complayne of the violence done vnto  
me, I can not be heard. And yf I cry, there is no  
sentence geuen with me. He hath dedged vpon my  
voyce, that I can not passe, and he hath set dar-  
kenesse in my pathes. \* He hath spoyled me of  
myne honour, and taken the crowne awaye from  
my heade. He hath destroyed me on euery syde &  
I am vndone: my hope hath be taken awaye from  
me, as it were a tree plucked vpp by the roote. His  
wyath is kyndled agaynst me: he taketh me as  
though I were hys enemye.

**2** hys men of warre came togyther, whyche  
made they waye ouer me, and besieged my wel-  
lynge rounde about. \* He hath put my brethren  
farre awaye from me, and such as were of myne  
acquayntaunce, are become straungers vnto me  
\* Myne owne kynsfolkes haue forsaken me, &  
my frendes haue put me oute of remembraunce  
The seruautes and maydens of myne owne  
house, toke me for a straiger: and I am become  
as an aleaunt in theyr syghte.

**3** I called my seruaunt, and he gaue me no an-  
swer: no though I prayed him with my mouth  
Myne owne wyfe myght not abyde my breath  
I was fayne for to speake fayne for the chyldre  
of myne owne body. Pea, the chyldren despyled  
me. And when I was gone fro them, they spake  
euell vpon me. All suche as were my moste fa-  
milyers, abhorred me: and they whome I loved  
best, are turned agaynst me. My bone hangeth  
to my skynne, and my fleshe is a way, only ther  
is left me the skynne about my tethe. Haue py-  
tie vpon me, haue pytie vpon me, (O p: my fren-  
des) for the hnde of God hath touched me. Why  
do ye persecute me as God doth, and are not sa-  
tisfied of my fleshe.

**4** That my wordes were not we wyrtten: O  
that they were put in a booke: wolde God they  
were grauen wyth an yron penne in leade, or in  
stone to conpauue. For I am sure, that my rede-  
mer lyueth, and that I shall ryse out of the earth  
in the latter daye: that I shall be clothed agayne  
wyth thys skynne, and le God in my fleshe. Pea  
I my selfe shall beholde hym, not w other, but  
with thys same eyes. My reynes are consumed  
wyth me, yd not pe saye: why doeth he suffre  
persecution? Is there founde an occasiō in me  
But be ware of the sword, for the sword wyl  
be aucth

he auenged of wychednesse: & he sure, that there is a Judgemente.

**The. xxi. Chapter.**

*Jobber sayeth, that the wycked shall, the conuyns, and the wycked shall haue a quite ende.*

**J**ob answered Sophar & Naama-  
thite, and sayd: For the same cause  
do my thoughtes compell me to an-  
swere. And why my mynde is rea-  
dye wpythin me. I haue sufficiently  
hearde thy checkyng and reppose, therfore am  
I purposed to make answer after mine vnder-  
standyng. Knowest thou not this, namelpe,  
that from the begynnyng (euer sence the creaty-  
on of man vpon earth) the gladnesse of þe yngod  
lye hath bene shorte, and that the ioye of wycked-  
nesse continued but the tynnyng of an eye.  
Though he be magnified vnto the heauen, so  
that his heade reacheth vnto the cloudes, yet at  
a turne he perissheth for euer, in so moche þe thyng  
which haue sene hym, shall saye: Where is he?  
He shall vanysh as a dreame: so that he can no-  
moze be founde, and shall passe awaye as a visi-  
on in the nyght. So that þe eye which sawe hym  
before, shall haue no moze syght of hym, and his  
place shall knowe hym no moze. His chyldren  
shall be fayne to agree wpyth the pooze, and his  
handes shall restoze theyr goodes.

From his yowth his bones are full of plea-  
sures, but now he shall lye downe wpythin hym  
in the earth. Why? Wyckednesse was swete in his  
mouth, he dyd it vnder his tonge. That he fa-  
uoured, that woulde he not forsake, but kepte it  
close in his throte. The breade that he dyd eate,  
is turned to the poyson of the serpent, within  
his body. The rycheesse that he deuoured, shall he  
parþake agayn, for God shall dawe them out  
of his belly, he shall sucke the gall of serpentes,  
and the adders tonge shall slawe hym: so that he  
shall nomoze se the ryuers and brookes of hony  
and butter. The thyng that oþer men haue la-  
boured for, shall be restoze agayne, and shall not  
eate it vp.

Great trouble shall he make for rycheesse,  
but he shall not enioye them. And why? he hath  
oppressed the poze, and not helped them: houses  
hath he spoyled, and not buyded them. His bel-  
ly coulde neuer be fylled, therfore shall he perissh  
in his conetousnesse. There shall none of his  
meat be lefte behynde, therfore shall no mā loke  
for his prosperitie. When he had plenteousnesse  
of euery thyng, yet was he pooze, though he  
was helped on euery syde.

For though the wycked haue neuer so moche  
to fylle his belly, yet God shall sende his wyath  
vpon him, and cause his indignacyon to rapyne  
ouer hym: so that þe he shal the prynces weapons,  
he shall be shot wpyth the stele bowe. The arrowe  
is taken forth, and gone out of þe quyer, and a  
glysteryng swearde shalowe the gall of hym,  
teare shal come vpon him. There shall no darke-  
nesse be able to hyde hym. An vnkynndly fyre  
shall consume hym, and loke what remaineth in  
his house, it shall be destroyed. The heauen shall  
declare his wychednesse, & the earth shall take

parte agaynst hym. The substance that he hath  
in his house, shall be taken awaye and perissh, in  
the daye of the Lordes wyath. \* This is the por-  
tion that the wycked man shall haue of God, &  
the heritage that he maye loke for of God: by  
cause of his wordes.

**The. xxii. Chapter.**

*Job receyved the prosperitie of the wycked, and after de-  
stryed theyr sodayne ruyn and destruction.*

**J**ob answered and sayde: O beare  
my wordes, and that shall be my com-  
forte of you. Suffre me a lytle, that  
I maye speake also, and then laughe  
my wordes to scorn. (If it lyke you.) Is it for  
mannes sake that I make this dysputacyon?  
Whiche if it were so, shoulde not my speche be  
then soze in trouble? Make me well, and be a  
baulshed, and laye your hande vpon your mouth  
for when I consider my selfe I am ashyde, &  
my helthe is smytten with feare. \* Wherefore do  
wycked men lyue in helth and prosperitie, come  
to theyr olde age, and increase in ryches: Theyr  
chyliden lyue in theyr syght, and theyr genera-  
cyon before theyr eyes. Theyr houses are safe  
from all feare, and the rodde of God doeth not  
smyte them. Theyr bullocke gendryeth, and that  
not out of tyme: theyr cowe calueth, and is not  
vntofull.

They sende forth theyr chyliden by flockes  
and theyr sonnes lede the daunce. \* They beare  
wyth them tabzettes and harpes, and haue in-  
strumetes of musycke at theyr pleasure. They  
spende theyr dayes in welthyngnesse: but sodayn-  
ly they go downe to hel. They saye also vnto  
God, go from vs: we despyse not thy knowledge  
of thy wayes. \* What is the Almyghtye, that  
we shulde feare hym? And what profyte shulde  
we haue to submyt our selues vnto hym? For  
there is vnto us no goodnesse in them, therfore  
I will not haue to do with the counsaile of the  
vngodly. How ofte shall the candle of the wy-  
che be put out: howe oft cometh theyr destruc-  
cyon vnto them? O what sorow shall God gyue  
them for theyr part in his wyath? Yea they shall  
be cut as haye before the wynde, and as chaffe  
that the storme carryeth awaye.

And though God saue theyr chyliden from  
suche sorowe, yet wylle he so rewarde them sel-  
ues, that they shall knowe it. Theyr owne de-  
struction and myserye shall they se wpyth theyr  
eyes, and dyspke of the fearful wyath of the Al-  
myghtye. For what careth he what becometh  
of his household after his death, when the num-  
ber of his monethes is cut shorte? In as moche  
then as God hath the hyeste power of all, who  
can teach him any knowledge? One dyeth now  
when he is myghtye, and at his best ryche, and  
in prosperitie, euen when his bowels are at the  
fastest, and his bones full of marpe. An oþer  
dyeth in sorowe and heynnesse, and neuer hadde  
good dayes. They shall slepe bothe alyke in the  
earth, & the wyemen shall couer them. Beholde,  
I know what pethynke, yea: and the subtylpe  
that ye pynnyng agaynst me. For ye say: where  
is the pynners palace? & where is the dwelling  
of the



of the vngodly: haue ye not ashen them that go by the way? Doubtlesse, ye can not denie the tokens, that \* the wyched is kept vnto the day of destruction, and that the vngodlye shall be brought forth to the daye of wrath. Who darre repproue hym for his waye to his face? who wyl erreward hym, for the vngreacyousnesse that he doth? Yet shall he be brought to hys graue, and dwel amonge the heape of the deade. Then shall he be sayne to be buried amonge the stones of playne. All men also must folow hym, and there are innumerable gone before hym. how dayne then is the comforte that ye geue me? Doth not falshe remayne in all your answers?

**The xxiij. Chapter.**

*Eliphaz reprehendeth Job of vngreacyousnesse.*

**E**liphaz the Themanite gaue answer, and sayd: May a man be profytable vnto God, as he is wyle maye be profytable to hym selfe? Is it any auauntage vnto the Almyghtye, that thou arte eygdenous? O shall it profyte hym, that thou makest thy wayes partyte? Is he afeayde to repproue the, and to strepe forth with the in to iudgement? Is not thy wychednesse great, & thyne vngreacyous dedes innumerable? For thou hast taken the pledge from thy brother for noughte, and robbed the naked of thei clothyng: To suche as were wery, hast thou gyue no water to drynke, and haste withdrawen breade from the hongrye. Shulde such one the as vseth violence wronge and oppresyon (dopnge all thynges of parcialite, and hauing respect of persons) dwel in the lande? Thou hast sent wydowes awape emptye, and oppressed the poore fatherlesse.

**T**herfore arte thou compassed aboute wryth snares on euerye syde, and suddenlye vexed wryth feare: Shuldest thou the se no darknesse? Shulde not the waterflood runne ouer the? Now \* because that God is hyer then the heauens, and because thou seest that the starres are so hye, wryth thou therfore saye: Tush, how shuld god knowe? Doth his dominion reach beyonde the cloude? Tush, the cloude couer hym that he maye not se, and he dwilleth aboue heauē. Doe st not thou kepe the olde waye that dayne men haue gone? Which were cut downe out of tyme, and whose foundacyon was as a runnyng water whiche sayd vnto God: go from vs, and what did? Almyghtye wryth them? he spyled thei houses w good thynges. But the counsaile of the vngodlye is farre frome. The ryghteous sawe it, and were glad, & the innocent laughed hym to scozne. Is our encrease hewen downe? As for the remnant of them, the fyre hath consumed it.

**T**herfore reconyle the vnto God, & he content. so shall all thynges prosper with thee. Keppue the lawe at hys mouth, and laye vpon hys wordes in thyne harte. For \* yf thou wylt turne to the Almyghtye, thou shalt stande fast, and put al vngreacyousnes from thy dwel lyng: Thou shalt make golde as plentyfull as the duste, and the golde of Ophir as the syntes of the cyuers. Yea, Almyghtye God bys owne selfe shall be thy defenr, and thou shalt haue pl-

tye of thy lare. Then shalt thou haue thy dwelte in the Almyghtie, and lyfte vp thy face vnto God. Then shalt thou make thy prayer vnto hym, & he shall heare the, and thou shalt kepe thy promyses. Then loke what thou takest in hand, he shall make it to prosper with the: and the lyght shall shyne in thy wayes. For \* who so hablerh hym selfe, hym shall he set vp: and who so lokech mekely shall be healed. Yf thou be innocent, thou shalt deliuer the country, because of the vngyltynesse of thy handes.

**The xxiii. Chapter.**

*Job affirmeth that he hath knowen & secretly the power and sentence of the Judge, and sayeth that he hath knowen in hys vngreacyousnesse.*

**I**n answered, and sayde: My sayinge is yett hye in hytternesse, and my hande heuy, because of my gromyng. O that I myght se him, and fynde hym. O that I myght come before his seate to plede my cause before him, and to syl my mouth with argumentes. That I myght knowe, what answer he wolde geue me: and that I myght vnderstand what he wolde saye vnto me. Wyl he pleate agaynst me wryth hys greates power and strengthe? So, but he wyl make me the stronger. he that is iust, shall entre disputacion with hym, and my iudge shall deliuer me for ever. Se holde, though I go before, I fynde hym. If I come behynde, I can get no knowledge of hym. If I go on f left syde where he doth hys worke, I can not attayne vnto hym. Agayne If I goe on the ryght syde, he bydeth hym self, that I can not se hym. But as for my waye, he knoweth it and \* trespeth me as the golde in fyre.

**W**yfote doth kepe his pathe, hys hys waye haue I holden, and wyl not go out of it. I wyl not forsake the commaundement of hys lippes but loke what he charged me wryth hys mouth, that I haue shue vp in my harte. he is styple at one poynt, and who wyl turne hym backe? he doeth as hym lysteth, & byngeth to passe what he wyl. he perfourmeth the thynges that is appoynted for me, and many suche thynges doeth he. This is the cause that I wyne at hys ptesence, so that when I cōsider hym, I am afrayd of hym. For in so much as he is God, he maketh my harte softer: and seying that he is Almyghtye he putteth me in feare. Thus can not I get out of darkenes, neyther hath he couered the cloude from my face.

**The xxiiii. Chapter.**

*Job descreyeth the wychednesse of men, & sheweth what sinne is belongeth to the wyched.*

**O**nlydering the, & ther is no time byd frō the almyghtie, howe happyeth it, & they whyche knowe hym, do not regard his dayes? For some menber be, & remouer othe lande marked: & robbe them of they cattle and kepe same for they owne: that \* daye a waye fall of the fatherlesse: that take the wydowes ope for a pledge: that thrust & poore out of the doore and oppresse the symple of the world togyther. Beholde, curu as the wyde allen in the defects go they saye to they: waye: & eyle by tyme to spyle

to spoyle: For, the very wyldzenesse ministereth  
foode for theyr chyldren. They reape the coine  
felde that is not theyr owne: & let the vncyphard  
of the vngodlye alone. They are the cause that  
so many men are naked and bare, hauinge no  
clothes to couer them, & to kepe them from cold  
So that when the howes in the mountaynes  
haue rayned vpon them, & they be al wet, they  
haue none other succoure, but to kepe them a-  
monge the rocks.

They spoyle the suckyng fatherlesse chyld,  
and take the pledge from the poore. In so moch  
that they let hym go naked without clothyng  
and haue taken awaye the sheafe of the donger.  
The poore are sayne to labour in their oyle myl-  
les: yea, and to treade in their wynepresses, and  
yet to suffer thyrse. The men of the City crye  
to the Lorde with syghyng, & the soules of the  
flayne also make theyr complaint. But God de-  
stroyeth them not for al this, where as they (not  
withstandyng) are conuersant amonge them,  
that abhorre the lyght: they knowe not his way  
nor conspyue in his pathes. & Tynely in f mo-  
nyng do they aryse, to murder the symple and  
poore: and in the nyght they go a styalynge.

The eye of the aduoutreer wayteth for f dare  
henes, and sayth thus in hym selfe: Tyl, there  
shall no eye se me: and so he dysguyseth his face.

In the nyght season they search f houses and  
hyde them selues in the dape tyme, but wyl not  
knowe the lyght. For as soone as the dape brea-  
keth, the shadow of death cometh vpon them  
and they go in horrible darknes. The vngodly  
is wyfter then the water: theyr poore shall be  
curst in the earth, and he shall not beholde the  
waye of the vyneyardes. O that they (for the  
wyckednes which they haue done) were dya-  
ble to the hell, sooner than knowe melteth at f dourth  
and heate. O that al compassion vpon them were  
forgotten: that theyr deynities were woymes, f  
they were cleane put out of remembraunce, and  
vngodlynesse betwixt heuen & one lyke as a  
tree. He hath oppresed the barren, that he can  
not beare, and vnto the wyddowe hath he done  
no good. He drew the myghtye after hym with  
his power, and when he was gotten vp, no ma-  
was without feare, as longe as he lyued. And  
though they myght be safe, yet they wyl not re-  
cuse it, for theyr eyes looke vpon theyr owne  
wayes. They are exalted for a lytle, but shortly  
are they gone, brought to extreme poverty, and  
taken out of the waye: yea, and vtterly plucke  
of, as the eares of coine. Is it not so? who wyl  
then repproue me as a lyar, and say that my wo-  
des are nothyng worth.

#### The xxv. Chapter.

Whylad ploveth that no man wyl cleane and  
without synne before God.

Then answered Whylad the Subite,  
and sayde: Is there power and feare  
with hym alone, that maketh peace  
spredynge in his wyldzenesse, whose  
men of warre are innumerable, and  
whose lyght arseth ouer all? But howe may a  
man be pared vnto God? he is iustified: O how

can he be cleane, that is borne of a woman? He  
holde the wycked wyth nothyng in company-  
son to hym, and the starres are vncleane in his  
syght. Howe muche moze then, man: that is but  
corruptyon: and the sonne of man, which is but  
a woyme.

#### The xxvi. Chapter.

Job sheweth that man can not helpe God, and  
ploveth it by his myracles.

Then answered, and sayd: whom hast  
thou helped? hym that is without  
strength? What cōfōrte givest thou  
vnto hym that hath no strength?  
Where is the counsaile that f shul-  
dest geue hym, whyche hath no wysdome? Hast  
thou shewed the waye of ryghte lyuynge? To  
whome hast thou spoken those wordes? Who  
made the breath to come out of thy mouth? Are  
not dead thynges shapen vnder the waters: and  
thynges by f waters spde? Is he naked before  
hym, and the very destructyon is selfe, can not be  
hyd out of his syght. He stretcheth out f north  
ouer the emptye, and hangeth f earth vpon no-  
thyng. He byndeth the waters in his clowdes  
and the cloud is not broken vnder them. He hol-  
deth backe his stole, that it cannot be sene: and  
spredeth his cloude before it.

He hath compassed the waters with cer-  
tapne boundes, vntyll the dape and nyght come  
to an ende. The very pylers of heauen tremble  
and quake at his reprofe. He splitteth the sea,  
with his power, and sheweth his wysdome,  
smyteth he the strength therof. His sperte hath  
garnished the deuens, and his hande hath made  
the rebellyous serpent. Lo, this is now a shorte  
summe of his wayes. But who is able: suffy-  
cently to reherse his wayes? Who can perceyue  
and vnderstande the thundre of his power?

#### The xxvii. Chapter.

The countenchaunce and pertynace of Job, and the pater-  
of the vntaynted with God.

At Job proceeded & went forth  
in his commun: cation, sayng.  
As truly as god lyueth (which  
hath taken awaye my iudge-  
ment) and the almyghtye that  
hath vnted my mynde: My lip-  
pes shall talke of no vanptrye, & my tongue shall  
speake no dysceyte, whyle my bze the is in me,  
and as longe as the wynde (that God hath ge-  
uen me) is in my nostrilles.

God forbyd, that I shuld graunt your cause  
to be ryght. As for me, vntyll myne ende come  
wyl I neuer go fro myne innocency. My rygh-  
tuous dealynge kepe I fast, whyche I wyl not  
forsake: my parte shall not repproue me of my  
daps. Therefore myne enemye shall be found  
as the vngodly, and he that taketh parte agaynst  
me, as the vntightuous. For what hope hath f  
pyocrite though he hath grete good, & though  
God geue hym rycheesse after his hartes desyre?  
Doe God heare hym the sooner, when he cry-  
eth vnto him in his necessitie? Hath he such plea-  
sure and delecte in the Almyghtye, that he darre  
alwaye call vpon God? I wyl teach you in the  
name of God, and the thyng that I haue of the  
Almyghtye



**A**lmyghtye, wyl I not hope from you. Behold ye stande in your owne conceyte, as though ye knewe all thynges. Wherfore then do ye go aboute to such vayne wordes, sayinge: \* This is the power that I wyched shall haue of God and the heritage that I shall haue. Shall receyue of the Almyghtye. If he get many chyldren, they shall preyside with the sworde, and his posteritye shall haue scarcens of bread. Loke whom he leueth behynde hym, they shall dye & be buried: and no man shall haue pitye of his wyddowes. Though he had as muche moneye as the dust of the earth, and payment as ready as the clay, he maye well prepare it: but the godly shall put it vpon hym, and the innocent shall deale out the money. His house shall endure as the moeth, and as a boote that the watchman maketh.

*Deuter. 32. 33.*

\* When the tyme ma dyeth, he carryeth nothing wyth hym: he is gone in the twinkelyng of an eye, and hath nothing. Destruction taketh hold vpon him as a water flood, & the tempest shall leaue hym awaye, in y night season. A vehement east wynde carryeth hym hence, and departeth: a storme plucketh hym out of his place. It rusheth in vpon him, and spareth him not, he may not escape from the power thereof. The clay me theyr handes at hym: pea and lest of hym: when they loke vpon his place.

**THE xviii. Chapter.**

*Job sheweth that the wysdome of God is vnderstandable.*

*Deuter. 32. 33.*

**T**HERE is a place: where silver is brought out of, and where gold is tryed: where yron is digged out of the ground, and stones resolu'd to metalle. The darkenesse shall ones come to an ende: he can seke out the ground of all thynges, the stones, the darke, and the shadowe of death. With the spuer of water parteth he a sonder the straunge people, that know no good neyghbourhede: such as are rude, vnmannerly and boysterous. He dryngeth food out of the earth, and that wyche is vnder, consumeth he wyth fyre.

There is founde a place, whose stones are all cleane Sapphires, and where the clottes of the earth are all golde. There is a way also that the byrdes know not, that no vulture eye hath sene wherln the Lyon whelpes walke nor, & wher no Lyon cometh. There putter he his hande vpon the stonye rocks, and overthroweth the mountaynes. Ryuers flowe out of the rocks, and loke what is pleasaunt, his eye seeth it.

*Job. 38. 36. 37. 38.*

Out of droppe dryngeth he greates fountes together, & the dryngeth that is hyd, dryngeth he to lycht. Howe cometh a man then by wysdome? Where is the place that men finde vnderstandynge? Merely no man can tell howe woithp a thyng is, neyther is the founte in the lande of them that lyue. (at theyr owne pleasure)

*Job. 38. 36.*

The depe sayth he is not with me. \* The se sayth he is not with me. He can not be gotten for: (the most pure) golde, neyther may ppyce of her be bought wth any siluer: no wedges of gold of Ophir no precious Onix stones, no Sapphires maye be compared vnto her. No, neyther

golde nor chrystall, neyther stonye shoures, nor golden place. There is nothyng so woithp, as is excellent, as ones to be named vnto her, for perfyte wpledome goeth farre beyonde them all. The Copas that cometh out of Inde: maye in no wyse be likened vnto her: pea, no manner of apparell shal be pleasaunt and saye so euer it be.

From whence then cometh wysdome? and where is y place of vnderstandynge? He is hyd from the eyes of all men lycht: pea, and from the foules of the ayre. Destruction and death saye, we haue heard tell of her wyth oure eares. But God keth her waye, & knoweth her place. For he beholdeth the endes of the world, and lokeh vpon all that is vnder heauen. When he weyed the wyndes & measured the waters: whe he set the rayne in order, and gaue the myghtye fountes a lawe. Then byd he se her, the declared he her, prepared her and knewe her. And vnto man he sayde: Beholde: \* to seare the Loyde is wpledom, & to forsake euell is vnderstandynge.

**THE xix. Chapter.**

*Job complayneth of the prosperite of the tyme past, & howe he was reuenged by his frendes of iniury, because they sayd that Job had receyved accorde to his deservynge.*

**S**O Job proceeded and wente forth in his communication, saying: O that I were as I was in y monethes by past, and in the dayes when God preserued me: when his lycht shyned vpo my heade, when I wente after the same lycht and shynynge euen thowowe the darkenesse. As it stode wyth me when I was yonge: when God prospered my house: when the Almyghtye was yet wyth me: when my chyldren stode aboute me: when my wayes ranne ouer wyth butter, and when y stonye rocks gaue me ryuers of oyle, when I wote thowowe the cite vnto the gate, and when they set me a chappre in the strete: when the yonge me (as sone as they sawe me) byd them selues, and when the aged arose, & stode vp vnto me, when the wynges leste of theyr talkynge, and layde theyr hande to theyr mouth: when the myghtye kept theyr voyce, and when theyr tonge cleaued to the rooffe of theyr mouth. When all they that heard me, called me happye: and when all they sawe me, spake good of me. For I deliuered y pooze when he cryed, and so byd I the fatherles, and hym that had none to helpe hym. He that shuld haue bene lost, gaue me a good word and the wyddowes hart praysed me. And why? I put vpon me ryghtuousnes, whych couered me as a garment: and equyte was my crowne. I was an eye to the blynde, and a foote to y lame: I was a father vnto the pooze: & when I knew not y cause, I sought it out diligently. I bryake the chaues of the vngyghtuous ma, & pluck the spole out of his teche.

Therefore, I thought verely, that I shoulde haue dyed in my nest: and that my dayes shoulde haue bene as many as the sandes of the see. For my roote was spred out by the water syde: and the dewe laye vpon my coyne. My honoure increased moze and moze, and my dothe was euer the stronger in myne hand. Vnto me men gaue eate, me they regarded: and with silence they sa

sped for my countenance. If I had spoken, they would have it none other waies, my wordes were so well taken amonge them. They wayped for me, as for the rayne: and gaped vpon me as the grounde doth to receyue the latter shoure. When I laughed, they knewe well it was not earnest. And the light of my countenance wolde they not put out. When I agreed vnto they: waie, I was the chiefe, and lat as a hyng wth his armye aboute hym. And when they were in heapes, I was they: comfortour.

### The xxx. Chapter.

The great despayre of man, and curse of God that too is death.

**I**Et now they that are ponger then I haue me in desolation: yea, euen they whose fathers I wolde haue thoughte scozne to haue let wth the dogges of my cattell. The power & strength of they: handes myght do me no good, for y time is but losse amonge them. For very misery and hunger they fled into y wyldernes, a darke place horrible and wast, plucking vp nettels amonge the bushes and the iuniper rotes for they: meate. And when they were byruen forth, men cryed after the, as it had bene after a thefe. They: dwellinge was beynde foule byches: yea in the caues and denues of the earth. Amonge the bushes went they aboute crying: and vnder the thornes they gathered them selues together. They were the chyldren of foolles and vyllaynes whych are vered out of the world. Howe am I they: long and am become they: islyngge Locke: they abhorre me, and fye farre from me, and stayne my face wth spetle. For the Lorde hath loosed the strength of my bodye, and byought me lowe: The byble haue they cast out of my syght. Vp my ryght hande eyle the yong men agaynst me, they haue hurte my sete treadyng vpon me, as vpon the wapes that they wold destroy. My pathes haue they cleane macted. It was so calpe for them to do me harme, that they neded no ma to driue them. They fell vpon me as it had bene the breahynge in of waters, and came in by heapes to destroye me. A cruellesse is toward agaynst me.

Myne honoure vanquished a waye moze softly then the wynde, and my prosperite departed hence lyke as it were a cloude. Therefore is my mynde poured full of heynesse, and the dayes of my trouble haue taken holde vpon me. My bones are praced thowde in the nyght season, and my senewes take no rest. For the vehemencie of sorowe is my garment chaunged and accordyng to the dyuerste of heynnes, am I gydded wth my coote. He hath call me into the myre, and I am become lyke ashyes and duste. When I crye vnto the, thou doest not heare me, and thoughte I stande before the, yet thou regardest me not. Thou arte become myne enemye, and wth thy violente hande thou takeste parte agaynst me. In tymes past thou byddest let me by on bye, as it were aboue the wynde, but now hast thou gyven me a very soie fall. Sure I am that thou wilt deliuer me vnto death: turn to y

loughng that is due vnto al men lyving. Howe ble not men to do violence vnto them, that are destroyed already, but where hurt is done, there ble they to helpe. Wd not I wepe wth hym y was in trouble: had not my soule compassion vpon the pooze? Yet neuertheless, where as I lohed for good, euil happened vnto me: and where as I waiped for lyght, there came darkenesse. My bowels seeth wth in me, and take no reste, for the dayes of my trouble are come vpon me. Welkely and lowly came I in: yea, and wthout any displeasure, I stode vp in the congregacion and communed wth them: But nowe I am a companion of dragons, and a felowe of Estriches. My shynne vpon me is turned to blacke, & my bones are byente wth heate: my harte is turned to sorowe and my ppe to wepyng.

### The xxxi. Chapter.

God respecteth the innocencye of his prayere, and number of his doctores.

**I**Wade a covenante wth myne eyes I that I wolde not loke vpon a dam- self. For howe great a porcion shall I haue of God? and what inheritance to the almyghty on bye: As for the vngodlye & he that loyneth him selfe to the company of wyched doers, shall not destruction & misery come vpo hym: Both not he se my wapes & tell all my goynges: If I haue walked in vanite, or if my sete haue runne to discrepne, let me be waiped in an euen balancer, that God may se myne innocencie. If so be y I haue wythdrewen my sete out of the ryght waye, & if my hart hath folowed myne eye syght: If I haue stained or defyled my handes, that shall I fowe, & an othe eat: yea, my generacio & posterite shall be cleane rooted out. If myne harte hath lusted after my neygbboures wyfe, or if I haue layed wayte at his doore. Or when let my wyfe gynde vnto an other man, and let other me lye wth her. For this is a wychednes and sune, that is wothe to be punished: yea, a fyre that vterlye shall consume & roote out all my substance. Wd I curse thynke scozne to do ryght vnto my seruantes & maydens, when they had anye matter agaynst me? But seing that God wyl lye in iudgement what shall I do? And for somoch as he wyl nedes bysyt me, what answer shall I geue hym? He that fashioned me in my mothers wombe, made he not hym allor were we not both shapen alyke in our mothers bodys? When the pooze despyed any thyng at me, haue I denyed it them? haue I caused the widdowe to stande waityng for me in dayne? haue I eaten my porcion alone, that the fatherles hath had no part wth me? for mercy grewe vp wth me fro my yowth, & compassion from my mothers wombe. haue I seen anye man percyth thow nakednesse, & want of clothinge? Or anye pooze man for lacke of rayment, whose lydes thanked me not, because he was warmed wth the wall of my shete?

Wd I curse lyfte vp myne hand to hurt y fa- therles: yea in the gate where I sawe my selfe to be in aucthorite, then let myne arme fall fro my shulder, and myne arme holes be broken fro the



the ioyntes. For I haue euer feared the vengeance and punishment of God, and therefore verily wel, that I was not able to beate hys burthen. haue I put my trust in golde? Or haue I sayde to the fynest golde of all: thou arte my confidence? haue I reioyced because my power was great, and because my hande gat so muche? \* Dyd I euer regarde greatly the rylinge of the Sunne? Or had I the goynge downe of the Moone in greafe reputation: hath my hart medled pteu-lye with any decepter? Or dyd I euer hyfle myne owne hande: that were a wyckednesse worthe to be punished, for then shulde I haue denyed the God that is aboue.

Deut. xlii. 2  
and Job. 1  
chap. xlii. 2

Job. xlii. 2

\* Haue I euer reioysed at the hurte of myne enemy? Or was I euer glad, that anye harme happened vnto him? Or no: I neuer suffered my mouth to do such a synne, as to wythe hym cruel. Dyd not the men of myne owne household saye: who shal let vs to haue our bely ful of hys fleish? I haue not suffered a straunger to lye without, but I opened my doores vnto hym, that went by the waye. haue I kept secret my synne, and hyd myne iniquitie, as Adam dyd? haue I feared any great multitude of people? or yf I had bene dyspyssed of the simple, Or then shulde I haue bene afrayed. Thus haue I quietly spent my lyfe, and not gone out of the doore: Or that I had one whych wolde heare me. Lo this is my cause. In the whyche the almighty shall answer for me: though he that is my contrarie partye hath wyrtten a booke agaynst me. Yet wyl I take hym vpon my shulder, and as a garlande aboute my heade. I wyl tell hym the nombre of my goynge, and go vnto hym as to a pryncce. But yf I saye, that my lande crye agaynst me, or that the sowes therof make any complaynte: yf I haue eatte the frutes therof vnpayed for: yea, yf I haue greued any of the plowmen: the let the stiles growe in steade of my wheate, and cockle for my barlye.

Here ende the wordes of Job.

The xxxii. Chapter.

Elihu after the other had sayed they communica-  
tion appoynted them of theyr meete. For maketh not a  
man my selfe: but the spere of God

**I**n these thre men wolde stryue nomoze with Job, because he heide hym selfe a ryghteous man. But Elihu & some of Barachel, the Buslyte of the kyn- red of Ram, was verie sore dyspleased at Job, because he called hym selfe iust before God. And to Jobs thre frendes he was angry also because they had found no resonable answer to ouercome Job. Nowe tarped Elihu, tyll they had ended theyr communication with Job, for why: they were elder then he. So when Elihu the sonne of Barachel the Buslyte sawe, that these thre men were not able to make Job answer: he was mis content. Elihu the sonne of Barachel the Buslyte answered hym selfe, and sayd, \* Consyderynge that I am yonge, and ye be men of age: I was afrayed and durst not shewe forth my mynde. For I thought thus within my self. It becom- meth olde men to speake, and the aged to teache by some. Every man (no doubt) hath a mynde,

Deut. xxxii. 2

but it is the inspiration of the almyghty that giveth understanding. Greafe men are not al- waye wyse, neyther doth every aged man under- stande the thyng that is laudful. Therefore wyl I speake also (heare me) and I wyl shewe you also myne understanding. For whē I had way- ted tyll ye made an ende of poure talkynge, and hearde poure wysedome, what argumentes ye made in your communicacion: yea, when I had diligently pondred what ye sayde, I founde not one of you ymade any good argument agaynst Job, that directely coulde make answer vnto hys wordes: lest ye shulde saye: We haue founde out wysedome: God shall cast hym downe, and no man. he hath not spokē vnto me, and I wyl not answer hym as ye haue done (for they were so abashed, that they coulde not make answer, nor speake one worde) but in so much as ye wyl not speake, standynge still ythe domme men, & makynge no answer: I haue a good hope for my parte, to shawe hym an answer, and to shew hym my meanynge: For I am full of wordes, & the spere that is within me compelleth me.

Beholde, my helpe is as the wyne, whiche hath no vent, and bursteth the newe vessels in sonder. Therefore wyl I speake, & I maye haue a vent: I wyl open my lippes, and make an- swere. I wyl regarde no maner of personne, no man wyl I spare. For yf I wolde go about to please men, I knowe not howe soone my maker wolde take me awaye.

The xxxiii. Chapter.

Elihu shewed wherein Job offended: whych God maye  
we not see: nor cherfully searche  
out hys wordes.



Therefore, heare my wordes (O Job) and heare vnto me al that I wyl saye: Beholde I haue nowe opened my mouth, my tonge hath spoken in my throte. My harte dothe ordeyne my wordes a right, and my lippes talke of your pure wysedom. The spere of God hath made me, and the breath of the almyghty hath geuen me lyfe: yf thou canste, then geue me answer: prepare thy selfe to stande before me, face to face. Beholde, before God I am euen as thou, for I am fashioned and made euen of the same molde. Therefore, thou needest not to be afrayed of me, neyther needest thou to feare that my authoritie shalbe to heape for the. Now hast thou spoken in myne eares, and I haue herd the voyce of thy wordes: I am cleane without any faule, I am innocente, & there is no wyckednesse in me.

But lo, he hath pyched a quarel agaynst me, and taketh me for hys enemy: \* he hath put my footes in the stocks, and loneth narrowlye vnto all my pathes: Beholde, in this haste thou not done ryght. I wyl make answer vnto the that God is moze then man. And why doest thou the stryue agaynst hym: for he shall not geue the ac- comptes of all hys wordes.

For when God doth once commaunde a thyng & shere shulde no man be curyous to searche whe- ther it be ryghte. \* In dreames and visions of the

of the

of the nyght (when slombynge cometh vpon men, that they sal asleepe in theyr beddes) he robbeth them in the eares, he insourmeth them, and sheweth them playnly that it is he, whych with dya weth man from euill, deliuereth hym from payde, he peth hym from the graue, and his lyfe from the werde.

He chasteneth hym with spekenesse, and byngeth hym to his bed: he layeth soze punishment vpon his boones, so that his lyfe maye awayne weth no byed, and his soule abhorreth to eate any dayntye meate: in so moche that his bodye is cleane consumed awayne, and his boones appeare nomoze. his life dya weth vnto the graue, and his lyfe to death. Now yf there be a messenger (one amonge a thousande) sent for to speake vnto man, and to shewe hym the ryght waye: then the Lorde is mercifull vnto hym, & sayeth: He shall be deliuered, that he fall not downe to the graue, for I am sufficiently reconyled.

Then shall his fleshe be as well lpynged as it was afore, and shalbe as it was in his yowth. For yf he submyttee hym selfe vnto God, he shal be gracious vnto hym, and shewe him his countenance tofullpe, and rewarde hym for his ryghteousnesse. Suche a respecte hath he vnto men. Therfore, let a man confesse (and saye) I haue offended: I byd vncyghtously, and it hath done me no good. Yea, he hath deliuered my soule from destruction, and my lyfe shall se the lyght. Lo, thus worketh God at way with man that he keperth his soule from perispyng, and letteth hym enioye the lyght of the lpyng. Marke well (O Job) and heare me: holde the still, and I will speake. But yf thou hast anyr thyngge to say: then answer me, and speake: for thy answer please me. Yf thou hast nothyngge, then heare me, and holde thy songe: so shall I teache the wisedome.

#### The xxxiii Chapter.

Job prayeth the iudges of God, which iudged the world and gouerned all

**H**Libu procedyng forth in his answer, sayde: heare my wordes, (O ye wyse men) hearken vnto me, ye that haue vnderstandyng for the care proueth and discerneth the wordes, & the mouthe tasteth the meates. As for iudgement, lette vs seke it oute amonge oure selues, that we maye knowe what is good. And wyse Job hath sayd I am ryghteous, but God doeth me wronge, I must nedes be a lyer, though my cause be ryght, and byolentye I am plaged where as I made no fault, where is there suche a one as Job, that bynnerth vpscoznesfulnesse lyke water: whych goeth in the companye of wyched doers, and waltherth weth vngodlymen: for he hath sayd: though a man be good, yet is he nought before God. Therfore hearken vnto me, ye that haue vnderstandyng.

Farre beist from God, that he shulde meddle weth wychednesse, and farre be it from the Almyghtye, that he shoulde meddle weth vncyghtous dealinge. & for he shal rewarde the wo-

kes of man, and cause euery man to synde accordinge to his wayes. For sure it is, that God condemneth no man wrongfully, and the iudgement of the almyghtye is not vncyghteous. Who ruleth the earth in his seide? O whome hath he set to gouerne the whole worlde. To whome hath he gyuen his herte, for to dya weth his spyrite and breath vnto hym? All flesch shal come togyther vnto nought, and all men shall cource agayne vnto dust. Yf thou nowe haue vnderstandyng, heare what I saye, and hearken to the voyce of my wordes.

Maye he be a ruler, that loneth no ryght? O maye he that is a very innocent man do vngodlye? Is it reason that thou shouldest saye to the kyng: Thou arte wyched, or thou arte vngodlye, and that before the princes? He hath no respect vnto the personnes of the lordlye, and regardeth not the ryche more then the poore.

For they be all the worke of his handes. In the tynphelpnge of an eye shall they dye: and at mydnyght when the people and the tyrauntes rage, then shall they perishe, and be taken awayne wythoute handes. And whys? & his eyes loke vpon the wayes of man, and he seeth al his goynges. There is no darkenesse nor shadowe of death, that can hyde the wyched doers from him. For no man shalbe suffered to go into iudgement with God.

Maye one: yea, innumerable doeth he punishe, and setteth other in theyr steades. Therfore shall he declare theyr workes, he shal turne the nyghte, and they shalbe destroyed. They that were in the seide of shears deale lyke vngodlye men: and therfore he punyshed them, because they turned backe from hym, and wolde not consyde all his wayes. In so moche, that they haue caused the voyce of the poore to come vnto hym, and nowe he heareth the complaynte of suche as are in trouble.

Yf he graunt pardon, who wyl condemne? And yf he hyde awayne his countenance, who shalbe able to se it? whether it be to the people, or to any man, thus wyl he do. For the vngodlinesse of the people, doth God make anppocrite to rapgne ouer them. For so moche then as I haue begonne to talke of God, I wyl not synne the. Yf I haue done amysse, enfourme thou me: Yf I haue done wronge, I wyl leaue of. Can he do nothyng wythoute the? For thou hast repponed his iudgement. Thou also hast thyne owne mynde, and not I. But speake on what thou knowest. Let men of vnderstandyng tell me, and let a wyse man hearken vnto me. As for Job, he hath neyther spoken to the purpose, nor wyselye. O father, lette Job be well tryed, because he hath answered for wyched men: yea, about his synne he doeth wychedlye: triumpheth amonge vs, and multiplyeth his wordes agaynst God.

#### The xxxv Chapter.

Job prayeth the iudges of God, which iudged the world and gouerned all

Job. xvi.



**3** **L**ihu spake murther, and sayde: Thynekest thou it right, that thou sayest: I am righteous before God? For thou sayest: What advantage will it be unto thee, and what profit shall thou have of my spyn. Therefore wilt I give answer unto thee, and to thy companions with thee: loke unto the heauen, and beholde it: consider the cloudes, which are higher then thou.

**B** If thou hast synned, what hast thou done against hym? If thyne offences be manye, what hast thou done unto hym? If thou be ryghteous, what gnyest thou him? What wil he receyue of thyne hande? Of suche an vngodly personne as thou, and of the sonne of man that is ryghteous as thou pceddest to be: ther is a great crye and chplaynt made by them that are oppressed with violence, yea, every man complayneth vnto the crueltye of tyrannues.

**C** For suche a one neuer sayeth: Albeit is God that made me: and that gnyeth vs occasyon to praple hym in the myght: Whyche gnyeth vs more vnderstandyng then he doeth the bestes of the earth, and teacheth vs more then he doeth the foules of heauen.

**D** If any suche complayne, no man gnyeth answer, and that because of the wychednesse of proude tyrannues. But yf a man tal vpon God, doth not he heare hym? Worth not the Almyghty accept hym crye? When thou speakest then, shouldest not be pardoned the, yf thou open thy lyfe before hym, & put thy trust in hym: Then vyleth be no violer in his wyrd, neyther hath he pleasure in curious and depe inquisitions. Therefore doth Job open his mouth but in vayne, and folowly doth he make so many wordes.

**The xxxvi. Chapter.**  
*Cellu sheweth wherfore God punyssheth and correcteth.*

**3** **L**ihu proceeded forth in his talkyng, and sayd: holde the stylle a lytle, and I shall shewe the what I haue ytt to speake on Gods behalfe. I wil open vnto the yet more of myne vnderstandyng, and proue my matter ryghtous. And truly my wordes shal not be vayne, seinge he is with the that is persyte in knowledge, behold the great God caldeth awape no man, for he hym selfe is myghty in power and wysedome.

As for the vngodly, he shal not preserve hym but shal helpe the poore to they: ryght. he shal turne hys eyes awape from the ryghteous, but as kynge shal they be in they: trone: he shal stablysh them for euer, and they shal be exalted.

But yf they be layed in pylon and chapnes or bounde with the bondes of trouble, then wil he shewe them their woche and the synnes wher with they haue vsed cruel violence.

**B** He with punysshynge and nuttrynge of them rosheth the in the eares, warneth them to leaue of from they: wychednesse, and to amende. \* If they nowe will take hede and serue hym, they shal were out they: dayes in prosperitie, & they: peares in pleasure and ioye. But yf they will not hearken, they shal go thorow the swerde,

and persyte or euer they be aware. As for su, he as be fained pporites, they shal heay by wyrd for the selues, for they cal not vnto hym, though they be his pylsoners. Thus shal they soule persyte in foolyshnesse, and they: lyfe shal be condemned amonge the fornicatours. The poore shal be deliuer out of his affliction, and rounde them in the eare when they be in trouble. Euen so shal he kepe the (yf thou wilt be content) fro the bottomlesse pyt that is beneth: and yf thou wilt holde the quyet, he shal fyll thy table with plenteousnesse.

Reuerchelesse, thou hast condemned the iudgement of the vngodly: yea, euen suche a iudgement and sentence shal thou suffre.

For then shal not thy cause be styllled with crueltye, nor pacified with many gystes. Thinkest thou, that he will regarde thy rychelesse: he shal not care for golde, nor for all them that excell in strength. How longe not thou the tyme, tyll there come a myghty for the to set other people in thy steade. But beware that thou turne not aspyde to wychednesse and synne, whyche byther to thou hast chosen more then mekenesse. Beholde, God is of a myghty power: Where is there suche a guyde and lauer gyuer as he? Who will reproue hym of his waye? Who will saye vnto hym: thou hast done wronge.

**D** O consider howe great & excellent hys wordes be, whome almen loue and praple: yea wonder at hym, and yet they se hym but a farre of. Beholde, so greates is God, that he passeth oure knowlerge, neyther are we able to come to the experyence of hys peares. \* He turneth the water to small dropes, he dyueth his cloudes to gyther for to rayne, so that they poure downe & droppe vpon men. he can spredde out the cloudes (a couerynge of hys Tabernacle) and cause hys lyght to shyne vpon: hym, and to couer the bottomes of the see. By the: shynynge: gouerneth he hys people, and gnyeth them aboundaunce of meate. With the cloudes he hydeth the lyght: & at hys commaundment it cometh agayne. Therfynge by the: of sheweth he to hys frendes, and to the cattell.

**The xxxvii. Chapter.**  
*Cellu sheweth that the trybulation of God is vngodly.*

**A** This my heart is astonied, and moved out of hys place. Heare then the sounde of his voyce, & the noyse that goeth out of his mouth. he gouerneth euery thing vnder the heauen, & hys lyght teacheth vnto the ende of the world. It to synge voyce foloweth hym: for hys gloriously maifeste gnyeth suche a thondre clappe, that (though a man heare it) yet maye he not perceyue it afterwarde. It gnyeth an horrible sounde when God sendeth out his voyce: greates then anye doeth he whyche we can not comprehend. \* When he commaundeth the snow, it falleth vpon the earth: As soone as he gnyeth the rayne a charge, immediatly the flowers haue they: strength, and fall downe.

he sendeth feare vpon euery man, that they myght know theyr owne woikens. The beasts creepe into theyr denies, and take theyr rest: out of the South cometh the tempest, and couleth out of the North.

At the breath of God the frosse cometh, and the waters are shedd abroad. he maketh the cloudes to do theyr labour, in geyng moystnesse, and agayne with his lyght he dryueth a waye the cloudes. he distributeth also on euery hyde, accordyng as it pleaseth hym to deale out his woikens: that they maye do, whatsoeuer he commaundeth them: thowgh the whole worlde whether it be to punyssh any land, or to do good vnto them that feare hym.

**E** hearken vnto this: O Job: stand still, and consydre the wonderous woikens of God. Arise thou of counsaile with god, when he doth these thynges: When he caueth the lyghte to come forth of his cloudes: Arise thou of his counsaile, when he spreadeth out the cloudes: Hast thou the perfecte knowledge of his wonders? And howe thy clothes are warme, when the land is fyll thowgh the South wynde: Hast thou helpe hym to spreade out the heauen, whiche is to loke vpon, as it were cast out of cleare metall?

**E** teach vs what we shal saye vnto him, for we are vnnete because of darkenesse. Shall it be tolde hym what we saye. Shulde a man speake or shoulde he kepe it backe? For euery man seeth not the lyghte that he heapeth cleare in the cloudes, whych he cleneth when he maketh the wynde to blowe: Golde is brought out of the north, but the pryse and honour of Gods feare cometh from God him selfe. It is not we that can fynde out the almyghty: for in power, equyte and ryghtousnesse: he is hyer then can be expressed. Let men therefore feare hym, for ther shal no man se him, that is wyle in his owne conceyte.

### The xxxviii. Chapter.

*The wordes and manerlyng that the Lorde hath done from the begynnyng.*

**3** **W**hen answered the Lorde vnto Job, out of the storme, & sayd: what is he? hideth his mynde with foolyshe wordes: \* Spyd vnto thy loynes lyke a man, for I will questyon with the: see thou geue me a direct answer. Where wast thou when I layed the foundations of the earth? Tell playnly, if thou hast vnderstandynge. Who hath measured it, knowest thou? Or who hath spied the lynie vpon it? Where vppon stande the pylers of it? Or who layed the corner stone thereof? Where wast thou when the moonyng starres played me to gyther, and all the children of God reioysed triumphantly? \* Who shut the sea with doores, when it brake forth as a chyld out of his mothers wombe? When I made the cloudes to be a covering for it, and swaddled it with the dark: When I gave it my commaundement, makynge doores and barres for it, sayng: hyt her to walke thou

come, but no farther, and here shalt thou laye downe thy proude and hye waues. Hast thou gyven the moonyng his charge (a sone as thou wast borne) and shewed the dape spyngge his place, that it myght take holde of the corners of the earth, and that the vngodly myght be shaken out? Theyr tokens and weapons are touned lyke clape, and set vpon agayne as the chaungynge of a garment. The vngodly shal be dysappoynted of theyr lyght: and the arme of proud shal be broken. Camest thou euer into the groud of the sea? Or walkedst in f lower corners of the depe? haue the gates of death bene opened vnto the, or hast thou sene the doores of the shadow of death? Hast thou also perceyued howe brode the earth is? If thou hast knowledge of all this: then shewe me where lyght dwelleth: and where darkenesse is: that thou mayest byngge vs vnto theyr quarters, if thou canst tel the way to their houses.

**E** knowest thou? (afore I wast borne) howe olde thou shouldest be? Wentest thou euer into the treasures of snowe? Or hast thou sene the secrete places of the hayle, \* whiche I haue prepared agaynst the tyme of trouble, agaynst the tyme of battayle and warre? By what waye is the lyght parted, and into what lande breaketh the east wynde? Who deuidereth the aboundance of waters into ryuers? Or who maketh a waye for the lyghtenynge and thundre, that it watereth and moysteneth the dry and baren grounde to make the grasse growe, in places wher nobody dwelleth, and in the wyldernes wher no man remaineth? Who is the father of raynes? Or who hath begotten the dropes of dewe? Out of whose wombe came the yle? Who hath gendred the coulde of the aprie, that the waters are as harde as stenes: and lye congeled aboute the depe? Wylt thou drynde the swete influences of the seuen starres? Or art thou able to breake the cyrcle of heauen.

**C**anst thou bringe forth the moonyng starre, or the euenyng starre at convenient tyme, and conuey them home agayne? Knowest thou the course of heauen, that thou mayest set vp the ordinance thereof vpon the earth? Moreover, canst thou lyft vp thy voyce to the cloudes, that they make power downe a grete rayne vpon the? Canst thou thynke also that they maye go their waye, and be obedyent vnto the, sayng: Lo, here are we? Who gyueth sure wysdome, or stedfast vnderstandynge? Who nombreth the cloudes in wysdome? Who stylieth the vehement waters of the heauen? Who turneth the clottes to dust, and then to be clottes agayne? Wylt thou hunt the praye from the lyon, or fede his whelpes lyng in theyr denies, and lurkyng in theyr couthes? Who \* prouderth meate for the rauen, when his yongones crye vnto God and lye about for lacke of meate?

### The xxxix. Chapter.

*God speaketh vnto Job, shewynge hym by the examples of his woikens that his ryghteousnes is vnderstandable.*

**W**ill knowest



Chap. xlii. Job. the 42.  
Scripture of Job. the 42.

**K**nowest thou the time when the  
wyde gootes, byngge leueth theyr  
younge amonge the stonye rocks?

O: larest thou wayte when the hyndes  
vnto to fawne: recheueth thou f mo  
nettes after they engender that thou knowest f  
tyme of theyr bearyng: O: wile they lye down  
when they call theyr yongones, and when they  
are deliuered of theyr traunple and paine: how  
theyr yongones growe vp, and waxe greater  
tho:owe goodfyring: When they go forth and  
returme not agayne vnto them: who letteth the  
wyde aske goe free, or who looseth the bondes of  
the mulle: Curn I which haue giuen the wyldre  
nest to be theyr house, and the vnyrlyd land to  
be theyr dwelling place. That they maye gyue  
no force for the multitude of people in the cities  
neither regard the cryenge of the dayer: but  
seke theyr pastur aboute the mountaynes, and  
fawne to the grene grasie. Wylst thou vnto  
fawne as to the lityper, or to abide: sal by the  
cypide: Canst thou bynde the yoke about the  
vnto in the fowme: to make hym plowe af  
ter the on the valleyes: Wylst thou trust hym,  
(because he is strange) or conuict the laboure  
vnto hym: Wylst thou trust hym, that he  
wyl bring home thy coone, or to carry any thing  
vnto thy barn: Cawst thou the fowr wynges  
vnto the peccoket, or wynges and fetters vnto  
the fowle: For he leueth his egges in the earth  
and lareth them in the dust. He remembereth not  
that they myght be troden with fete, or broken  
with some wyldre beaste. So hard is he vnto his  
yongones, as though they were not his, and la  
boureth in wayne without anye feare. And that  
because God hath taken wyle home from hym,  
and hath not giuen hym vnderstandyng. Wile  
his tyme is that he slepeth vp on hye, he careth  
neither for ho:se nor man.

**H**ast thou giuen the horse his strength, or le  
ned hym to bowe downe bys necke wylth feare,  
that he letteth hym selfe be dyuyn for the lyke a  
grethopper, wheras the fronte neyngie that he  
maketh, is full: he breaketh the grounde  
with the hoofes of his feete chearefullye in bys  
strength, and runneth to mete the darrest men.  
He lareth asyde all feare, bys stomache is not a  
bated, neither starteth he a backe for any sword.  
Though the quyuers rattle vpon hym, though  
the speare and wyldre glystereth, yet russeth he  
in fearcelye, and beateh vpon the grounde. He  
feareth not the noyse of the trompettes, but as  
soone as he heareth the shawmes blowe, tushie  
(sayeth he) for he smelleth the battayle a farre of  
the noyse of the captaynes, and the shoutyng.

**C**ommeth it thowoe thy wyldome, that the  
gothauhe flyeth towarde the south: Doeth the  
egle mount vp and make his nest on hye at thy  
commandment: he abideth in the stonye rocks  
and vpon the hye toppes of the harde mountay  
nes, where no man can come. From thence se  
kerth he his pray, and looketh far about with his  
eyes. his yongones are fed with bloode: and  
wylt any dead body lere, there is he immediatly.

**M**oreouer, God spake vnto Job 3  
and sayde: Can he that stryuerh  
with the almyghtye, be at rest:  
Should not he which dysputeth  
with God, gyue him an answer:  
Job answered the Lord saying  
Beholde, I am to wile a person  
to answer the: therefore wyl I lape myne hand  
vnto my mouth. Ours as thyr lare I spoken,  
but I wyl lape nomore.

Then answered the Lord vnto Job oute of  
the storme, and sayde: "gyd by thy lynes now  
lyke a man, and talme the thynges that I wyl  
ask the. Wylt thou disauil my iudgement: O:  
wylt thou contempne me, that thou thy selfe  
mayest be made ryghteous: Is thy power then  
lyke the power of God: Wylt thou saye such  
a sonde as his doth: Then arme thy selfe with  
thyne owne power: Wylt thou be in the wyde a  
raye, power out the indignation of thy wrath:  
le that thou call downe all the powere, loke wel  
that thou makeh such as be subduene to obey:  
tread downe all the vngodly in theyr place, cast  
them downe into the dust, and couer theyr faces  
with darknesse: Then wyl I confesse vnto the  
also, that thine owne right hande shal save the.

**B**eholde the beaste Behemoth (whome I  
made with the) which eateth haye as an oxe: Is  
howe stronge he is in his lynes, and what po  
wer he hath in the nauyll of his bodye. He sprea  
deth out his tayle lyke a Cedre tree, al bys vey  
nes are styffe. Hys thynges are lyke pyres of  
brasse, hys rydye bones are lyke stauces of yron.  
Hys skyn, when God made hym, he ordayne the  
wyldernesse for hym: that the moontaynes shuld  
gyue hym grasie, where all the beastes of the  
felde take theyr pastyme. He lyeth amonge the  
reedes in the molles, the fennes hye hym wylth  
theyr shadowe, and the wyllowes of the brooke  
couer hym rounde about. Lo, withoute anye la  
boure myghte he drynke oute the whole floude,  
and sup of Jordan without anye traunple. Who  
darre lape hande vpon hym openly, and vnder  
take to cathe him: O: who darre put an hook  
thowoe his nose, and lape a snare for hym?

**W**arrest thou draw out: Leuath with an  
angle, or bynde his tonge with a snare: Canst  
thou put a ryng in the nose of hym, or boze bys  
chaw the thowoe with an aule: Wylt thou make ma  
nye fowr wordes with the, (thyngest thou) or  
flatter the: Wylt thou make a couenaunt with the:  
O: arte thou able to compell hym to do the con  
tinuall seruice: Wylt thou take thy pastyme  
with hym as a byrd, or gyue him vnto thy may  
dens, that thy companions may make relecty  
of hym, or that he maye be parted amonge the  
marchant men: Canst thou fyl the basket wylth  
his thynges, or the fyshpawyer with his dead:  
Warrest thou lape hand vpon hym: It is better  
for the to consider what harme myghte happen  
ther.

there shewe, and not touche hym. For when thou thinkest to haue holde vpon hym, he shall begyle the.

**¶ The xlii. Chapter.**

**¶** Of the same leue, than wherof he mentiooned in the Chapter afore.

**N**oman is so cruell that is able to sty hym vp. \* Who is able to stande before me? Or who hath geuen me any thyng afoze hande, that I maye rewarde hym agayne? All thynges vnder heauen are myne: I feare hym not whyther he thuraten or speake saye. Who lyftech hym vp, or stryppeth hym out of his clothes, or who taketh hym by the bytte of his byble? Who openneth the doore of his face? For he hath horrible teeth rounde aboute. His bodye is covered with scales, as it were with shylles lockte in, hepte and well compacte together.

One is so ioynd to another, that no aye can come in: Pea, one hangeth so vpon another, and syneth so together, that they can not be sondred. His nerynges is lyke a glysteryng fyre, and his eyes lyke the moonyng fyre. Out of his mouth goeth torches, and out of his nostrilles there goeth a smoke, lyke as oute of an hote se- thyng pot. His breath maketh the coles burne, and the flammie goeth out of his mouth. In his necke remaineth strenght, and nothyng is to la- boze vpon for hym. The members of his bodye are ioynd so strypte one to another, & cleue so faste togyther, that he can not be moued.

His herte is as harde as a stone, and as fast as the styphre that the syneth smyteth vpon. When he goeth: the myghte ere asfayde, and feare troubleth them. If any man drawe oute a swerde at hym, it shall not hurt hym: there maye neyther speare, ianelyng no: breastplate abyde him. He setteth as muche by a strawe as by yd, and as moche by a rotten stocke as by byasse. He starteth not away for hym that benderth & bow and as for syngeft ones, he careth as moche for rubble as for them. He countereth the darters no better then a strawe, he laugheth hym to scozne that shaketh the speare: he treadeth the golde in the myre, lyke the herde pottherdes. He maketh the depe to boyle lyke a pot, and styreth the see togyther lyke an opntment. He maketh a pathe to be sene after hym, the deepe is his walkyng place. Vpon earth is there no power lyke vnto his: for he is so made that he feareth not of a mā wyl consydre all hye thynges, thys is a kynge ouer all the chyldren of pyde.

**¶ The xliii. Chapter.**

**¶** The repentance of Job: he prayeth for his frendes, and his goodes are restorid vnto hym.

**T**hen Job answered the Lorde, and sayde: \* I knowe that thou hast power ouer all thynges, and that there is no thoughte wydde vnto the. For who can hepe his owne countayle so

secrete, but it shall be knowen? Therefore haue I spoken that I vnderstand not, the thynges that are so hye, and passe myne vnderstandyng. O herken thou vnto me also, and let me speake: and were vnto the thyng that I wyl aske the. I haue geuen dylygent care vnto the, and nowe I se the wyth myne eyes. Wherefore I geue myne owne selfe the blame, and take repentance in duste and ashes.

Nowe when the Lorde had spoken these wo: des vnto Job, it fortuned, that the Lorde sayde vnto Eliphaz the Themanite: I am displeased wyth the, and thy two frendes, for ye haue not spoken of me the thyng that is ryght: lyke as my seruante Job hath done.

Therefore take you now seuen oren and seue rammes, and go to my seruante Job, and offer by for your selues a burnt offering: and my seruante Job shall praye for you. hym wyl I accept: and not deale with you after your foolyshe nesse: in that ye haue not spoken of thyng which is ryght: lyke as my seruante Job hath done.

So Eliphaz the Themanite, and Bildad the Shuhite, and Sophar the Naamathite wet theyre waye, and dyd accordyng as the Lorde commaunded them. \* The Lorde also accepted the personne of Job, and the Lorde turned the captiuitie of Job, when he prayed for his frendes: Pra, the Lorde gaue Job: twofte as muche as he hadde afore.

And then came there vnto hym all his brethren, all his sisters, and all they that had bene of his acquaintaunce afore, and dyd eate bread wyth hym in his house, wondryng at hym, and comfortyng hym ouer all the trouble, that the Lorde had brought vpon hym. Every man also gaue hym a certayne summe of monye, and a iewel of golde.

And the Lorde made Job rycher then he was before: for he had fourtene. ¶ Shepe, fyre. ¶ camels, a. ¶ yoke of oren, and a. ¶ asses. he had seuen sonnes also, and thye daughters. The first daughter called he Zemina, the seconde Kezia, and the thyrde Kerenhabuch. In all the land were no women founde so fayre as the daughters of Job: and theyr father gaue them en- eyntaunce amonge theyre brethren. After this lyued Job an hundred and four- tye yeres, so that he sawe \* his chyldren, and his chylders chyldre into the fourth generacyon. And so Job dyed: beyng olde, and of a perfect age.

**¶ The ende of the booke of Job.**



20 AP 58

X

John

**The thirde**  
 parte of the Bible con-  
 tainyng these  
 booke.

The Psalter. The prouerbes  
 Ecclesiastes Cantica canticorum  
*This Booke was printed 1501*  
 The prophetes.

Isay	Jonas
Jeremie	Micheas
Ezechiel.	Naum.
Daniell.	Abacuc.
Oseas	Isaiah.
Joel.	Malachy.
Amos.	
Abdy.	

1501

Beha

173

18

Q. 2

MUNDV  
 LATINOS





# The psalmes of David.



## The first Psalme.

BEATVS VIR QVI NON HABIT.

**B**lessed is that manne þ hat  
not walked in the counsaill of  
the vngodly, nor stode in the  
waie of synners, and hath  
not sit in the seate of the scoz-  
nefull. But his delite is in þ  
lawe of the Lozde: and in his  
lawe wil he exercise hymself daie & night. And  
þe shal be like a tree planted by the water side  
that will bryng forth his frute in due season.  
his lea fal so þat not wither & loke whatsoeuer  
he dooeth, it shal prosper. As for the vngodly,  
it is not so with them: but þei are like the  
chaffe whiche the wynde scattereth awaie  
(from the face of the earth.) Therfore the vngodly shal  
not be able to stande in the iudgement, nerher  
the synners in the congregacion of the righte-  
ous. But þe Lozde knoweth the waie of þe righte-  
ous, & the waie of the vngodly shal perishe.

## The seconde psalme.

QVARE FRENVERVNT GENTES.

**W**hy dooe the heathen so fur-  
lous rage together: and why dooe þ  
people ymagyne a vaine thyng?  
The kynge of the earth stode vp  
and the rulers take counsaill toge-  
ther against þe Lozde, and against his anoynted.  
Let vs breake their bondes a sunder, and cast a  
waie their cozdenes vs. He that dwelleth in  
heauen shal laugh them to scozne: the Lozde  
shal haue them in derisio. Then shal he speake  
vnto them in his wrath, and bere them in his  
foure displeasure. Yet haue I sette my hyng vp-  
on my holy hill of Sion. I will preache the  
lawe, wherof the Lozde hath laied vnto me.

\* Thou art my sonne, this daie haue I be-  
gotten the. Desier of me, and I shal geue the  
the heathen for thyne enheritaunce, and the  
virmost partes of the earth for thy possession.

\* Thou shalt bryte them with a rodde of yre  
and breake them in peeces like a potters ves-  
sell. See wise now therfore, O ye kynge, bee  
learned, ye þe are iudges of the earth. Serue the

Lozde in feare, and reioyse. (with hym) with true  
reuerence. It shal be the sonne lest he bee angry and so

ye perishe from the waie, if his wrath bee  
kindled (yea but a litle) blessed are all thei  
that put their trust in hym.

## The thirde Psalme.

DOMINE QVID MULTIPLICATI.

A Psalme of David when he fled from  
the face of Absalon his sonne.

**L**orde, how are thei increased, that  
troubled me: Many are thei, that  
rise against me. Many one there bee  
that saie of my soule: there is no  
helpe for hym in God. Selah.

But thou Lozde, art my defender: thou art  
my worshipp, and the lifter vp of my bedde. I  
did call vpon the Lozde with my voyce and he  
hearde me out of his holy hill. Sela. I laied  
me downe and slept, and rose vp again, for the  
Lozde sustained me. I will not bee afrayde for  
tenne thousandes of the people that haue sette  
them selues against me rounde aboute.

Upl Lozde and helpe me, O my God, for  
thou smitest all myne enemies vpon the cheke  
bone, thou hast broken the teeth of the vngodly  
saluacion belongeth vnto the Lozde, and thy  
blessyng is vpon the people. Selah.

## The fourth Psalme.

CVM INVOCAREM.

To hym that excelleth in musike.  
a psalme, of David.

**C**are me, when I call, O God of  
my righteousnes: thou hast sette  
me at liberty, when I was in trou-  
ble: haue mercy vpon me and her-  
ken vnto my prayer. O ye sonnes  
of menne howe long will ye blaspheme myne  
honoure: and haue such pleasure in vanitie and  
seke after leasynge? Sela. Knowe this also,  
that the Lozde hath chosen to hymself the mane  
that is godly: when I call vpon the Lozde, he  
will heare me. Stande in awe, and synne not:  
commen with your owne heartie, and in poure  
chambre, and be still. Sela. Offer the sacrifice  
of righteousnes, and putte your trust in þe Lozde.

There bee many that saie: who will shewe  
vs any good? Lozde lift thou vp þe light of thy  
countenaunce vpon vs. Thou hast putte glad-  
nes in my heart, lence the tyme that thei coine  
and wyne, (and oke) increased. I will laie me  
downe in peace, and take my rest: for it is thou  
Lozde onely, that makest me dwell in safetie.

## The v. Psalme.

VERBA MEA AVRIBVS.

To hym that excelleth in songes of  
musike, a psalme of David.

**O**nder my woordes, O Lozde, con-  
sider my meditaciō. O hearken thou  
vnto the voyce of my calling, my  
hyng and God, for vnto the will I  
make prayer. My voyce shalt thou  
heare bypymes, O Lozde, early in the morn-  
yng will I directe my prayer vnto the, and  
will loke vp. \* For thou art þe God that hath  
no pleasure in wickednes neither shal any  
euill dwell with the. Suche as bee folow-  
ers of the righte waye.



# Psalme. vi. vii. viii. ix.

shall not stande in thy sight. for thou hatest all them that worke vanitie. Thou shalt destroy them that speake leasynge: the Lorde will abhorre both the bloodthirsty, and disceitful manne. But as for me I will come into thy house euen vpon the multitude of thy mercie, and in thy feare will \* I worshippe towarde thy holy temple. Leade me, O Lorde, in thy righteousness because of myne enemies: make thy waie plain before my face. For there is no faithfulness in his mouth: their inward partes are verie wickednes.

psal. cxxv. vlla.

rom. iii. c.

\* Their throte is an open sepulchre: they flatter with their tog. Destroye thou them O God let them perishe thowoe their owne imaginations, cast them out in multitude of their vngodlynesse: for they haue rebelled against thee. And let all them that put their trust in thee, reioyce: they shall euer bee geuyng of thankes, because thou defendest them: they that loue thy name shall be ioyfull in thee. For thou Lorde wilt geue thy blessing vnto the righteous: and in thy fauourable kyndenes wilt thou defende hym, as with a shilde.

The. vi. Psalme.  
DOMINE NE.

To hym that excelleth in musike, vpon the instrument of eight stringes,  
A Psalme of Dauid.

psal. cxxv. and vii. a. ioh. vi. 22.

**O** Lorde, \* rebuke me not in thyne indignacion: neither chasten me in thy displeasure. Haue mercy vpon me, O Lorde: for I am weak: O Lorde heale me: for my bones are vexed. My soule also is troubled: But Lorde howe long wilt thou punishe me? Turne thee, O Lorde, and deliuer my soule: Oh saue me for thy mercies sake.

clay. cxxv. vlla. psal. cxxv. a.

25

mat. vii. a. and xvi. a. ioh. vii. a.

\* For in death no manne remembreth thee: who will geue thee thankes in the pitte? I am weary of my groynng, euery night waile I my bed, and water my couche with my teares. My breath is gone for very trouble, & woyme a waile because of all mine enemies. \* I waile frome alpe that worke vanitie: for I Lorde hath heard the voice of my wepyng. The Lorde hath heard my petition, & Lorde will receiue my prayer. All mine enemies shall be confounded & soe verred, they shall be turned backe and put to shame sodenly.

The. vii. Psalme.  
DOMINE DEVS MEVS.

Exposition of Dauid whiche he sang vnto the Lorde in the busines of Chus the sonne of Iemini.

2

**O** Lorde my God, in the haue I putte my trust: saue me from all them that persecute me, and deliuer me: Least he deuoure my soule like a Lib, and teare it in peeces: while there is none to helpe. Oh Lorde my God, \* if I haue dooen any such thing as it there bee any wickednes in my handes: If I haue rewarded euill vnto hym that dealt frendely with me, yea, I haue deliuered hym, that without any cause is myne enemy. Then let myne enemy persecute my

2oh. vii. a.

soule and take me: yea, let hym treade my life downe vpon the earth and laie myne honoure in the dust. Selā. Stande vp, O Lorde, in thy wrath: and lift vp thy self, because of the indignacions of myne enemies: arise vp for me, in thy iudgement that thou hast commaunded. And so shall the congregacion of the people come about thee, for their sakes: therefore lift vp thy self again.

The Lorde shall iudge the people, geue sentence with me O Lorde, accordyng to my righteousness, and accordyng to the innocencie that is in me. Oh let the wickednes of the vngodly come to an ende: but guyde thou the iust. For thy righteous God trieth the verie heartes and reins. My help cometh of God, which preserveth them that are true of heart. \* God is a righteous iudge, (strong and patient) and God is prouoked euery daie. If a manne will not turne, he will whet his sword, he hath bent his bowe & made it ready. He hath prepared hym instruments of death: he ordeineth his arrows against the persecutours. Beholde, \* he traualleth with myschefe, he hath conceiued sorowe, and brought forth vngodlynesse. \* He hath grauen and dygged vp a pitte, and is fallen hymself in to the destruction that he made (for other.) For his traualle shall come vpon his owne hedde \* and his wickednes shall fall vpon his owne pate. I will geue thankes vnto the Lorde accordyng to his righteousness, and will praise the name of the Lorde the moste highest.

The. viii. Psalme.

DOMINE DOMINVS NOSTER.

To hym that excelleth in Citheth,  
a Psalme of Dauid.

**O** Lorde our gouernoure how excellent is thy name in all the world, thou that hast set thy glorye above the heuens: \* Out of the mouth of verie babes and sucklinges hast thou ordeined strength because of thyne enemies, that thou mightest still the enemy and the auenger. For I will confide thy heuens, euen the woordes of thy syngers: the moone and the starres whiche thou hast ordeined. \* What is manne, that thou art mynde full of hym: and the sonne of manne, that thou visitest hym? Thou madest hym lower then angels, to crowne hym with glory and worship. Thou madest hym to haue dominion of the woordes of thy handes: and \* thou hast put all thynges in subiection vnder his fete. All these and oxen, yea, and the bestes of the felde. The foules of the aire, and fishes of the sea, & whatsoeuer walketh thowoe the pates of the seas O Lorde our gouernoure, how excellent is thy name in all the worlde.

The. ix. Psalme.

CONFITEBOR TIBI.

To hym that excelleth vpon Almus Labben, a Psalme of Dauid.

**I** will \* geue thankes vnto the, O Lorde, with my whole heart, I will speake of all thy maruailous workes. I will bee glad, and reioyse in thee, yea, my synges wil I make of thy name, O thou most

moste blest. While myne enemies are dyspenn  
hache, thei shall fall, & perishe at thy presence.  
For thou hast maintained my right, and my cause  
thou hast set in the throne that iudgest right. Thou  
hast rebuked the heathen, & destroyed the vngod-  
ly. Thou hast put out their name for ever & euer. O  
thou enemy, destructions are come to a prepe-  
small ende: euen as the cities whiche thou hast de-  
stroyed, their memorie is perished with them.

**B**ut the Lorde shall endure for ever, he hath  
also prepared his seate for iudgement. For he  
shall iudge the world in righteousness, & mini-  
ster true iudgement vnto the people. The Lorde  
also will be a defence for the oppressed: euen a re-  
fuge in due tyme of trouble. And thei that knowe  
thy name, will putte their trust in the Lorde: thou  
(Lorde) hast neuer failed them. Praise the Lorde.  
Praise the Lorde, which dwelleth in Shiloh, we  
people of his dooings. For when he maketh  
inquisition for blood, he remembereth them: &  
forgetteth not the complaint of the poore. Hane  
mercy vpon me (Lorde) consider the trouble  
whiche I suffer of them that hate me, thou that lif-  
test me vp fro the gates of death. That I maie  
shewe all thy praises within the portes of the  
daughter of Shiloh, I will reioice in thy saluatio.

**C**he heathen are sounke downe in the pitte  
that they made: in the same net whiche they byd  
preuely, is their owne soule taken. The Lorde is  
known to execute iudgement: the vngodly is  
trapped in the worke of his owne handes. A con-  
sideracio. Sela. The wicked shall be turned vn-  
to hell, and all the people that forget God: For  
the poore shall not be alwaie forgotten, the pa-  
cients abiding of the meke shall not perishe for  
euer. Alas Lorde, and let no manne haue the up-  
per hand, let the heathen be iudged in thy sight.  
But thei in feare (Lorde) the heathen maie  
knowe their selues to be but menne. Sela.

The. x. Psalm.  
VT QUID DOMINE.

**W**hy standest thou so farre of (Lorde)  
thou hidest thy face in the needfull tyme  
of trouble. The vngodly for his  
owne lust, dooth persecute the poore:  
let them be taken in the crafty will-  
nes that haue imagined. For the vngodly hath  
made boast of his owne heartes desire, and spe-  
kerth good of the conetrous, whom God abhor-  
reth. The vngodly is so proude that he careth not  
for God, neither is God in all his thoughtes.

**B**is waies are alwaie greuous, thy iudge-  
mentes are farre about out of his sight, and ther-  
fore desireth he all his enemies. For he hath said  
in his heart: tush I shall neuer be cast downe  
there shall no harme happen vnto me. His  
mouthe is full of cursing, and delectat in fraude  
vnder his tong is vngodlynes & vanitie. He  
spyeth lurking in the theuys corners of the stre-  
tes, & pryeth in his lurking denes doth he mur-  
der the innocent, his eyes are set against the poore.

For he lieth waityng secretly, euen as a Lid-  
lurketh he in his denne that he maie catch the  
poore. He dooth rauish the poore, when he get-  
teth hym into his net. He falleth downe & hum-

bleth himself, that the congregation of the poore  
maie fall into the hande of his captaiues. He  
hath said in his heart: tush, God hath for-  
gotten, he hideth a waie his face, and he wil ne-  
uer se it. Rise (Lorde) and lift vp thyne  
hande, forget not the poore. While he dooeth saie in  
his heart: tush, thou God carest not for it: Su-  
rely thou hast sene it. For thou beholdest vngod-  
lines and wrong. That thou maist take the mat-  
ter into thy hande: the poore committeth hymself  
vnto the Lorde, thou art the helper of the feble.

**B**reak thou the power of the vngodly and  
malicious, take awaie his vngodlines & thou  
shalt finde none. The Lorde is kyng for ever &  
euer, and the heathen are perished out of the  
lande. Lorde thou hast heard the desire of the  
poore: thou preparedst their heart and thine care  
perkeneth thereto. To helpe the fatherles and  
poore vnto their right: that the manne of the  
earth bee no more exalted against them.

The. xi. Psalm.

IN DOMINO CONFIDO.

For the chaunter, a Psalm of David.

**A**s the Lord put my trust: how saie I  
perthen to my soule: the Lorde shall be  
as a birde vnto your hill: For lo, the  
vngodly bendeth their bowe, & make  
ready their arrowes wthin the quier  
that they maie pryncipally shote at them whiche are  
true of heart. For the foundations wil bee cast  
downe, & what hath the righteous dooed? The  
Lorde is in his holy temple: the Lordes seate is in  
heauen. His eyes consider the righteous, & his eie liddes  
trieth the childre of menne. The Lorde aloweth  
the righteous: but the vngodly, & hym that de-  
lieth in wickednes, dooth his soule abhorre.  
Vpon the vngodly he shall rayne snarres, fire,  
and byrmstone: come and tempest: this shall be  
their porcion to drinke. For the righteous Lorde  
loueth righteousness: his countenance wil be-  
holde the thyng that is iust.

The. xii. Psalm.

SALVUM ME FAC.

To hym that excelleth vpon an instrumente  
of eight stringes a Psalm of David.

**E**lp me Lorde, for there is not one  
godly man left. For the faithfull  
are minished fro among the childre  
of me. Thei talke of vanitie euery  
one with his neighbour, thei dooe  
but flatter with their lippes & dissemble in their  
double heart. The Lorde shall rote out all disce-  
atfull lippes, & the tong shall speaketh proud thin-  
ges. Whiche haue said: our tong wil we pre-  
uaile: we are thei that ought to speake, who is  
Lorde ouer vs: now for the childreles troubles  
take of the neby, & because of the depe sighing  
of the poore: I will by saith the Lorde, & will  
help euery one, fro hym that dwelleth against hym.  
I will set them at rest. The wordes of the Lorde  
are pure woordes euen as the siluer, whiche fro  
earth is tried & purified seuen tymes in the fire.

Thou shalt kepe them (Lorde) thou shalt  
pferue hym from this generation for ever.

Am.

The



# Psalme: xiii. xiiii. xv. xvi. xvii.

The vngodly walke on euery side: to be thei are exalted, the children of men are put to rebuke.

Eccl. xiii. Psalme.

VSQVEQVO DOMINE.

To the chaunter, a Psalme of David.



How long wilt thou forget me? O Lord, forget not how long I shall hide thy face from me: how long shall I see counsaill in my soule: & bee so vexed in myne heart: how long shall myne enemy trispye ouer me: Consider & heare me: O Lord, my God, lighten myne eyes: I sleep not in death. Lest myne enemy saie: I haue preuailed against hym: for if I bee cast downe, thei that trouble me will reioyce at it. But my trust in thy mercy, and my heart is ioy full in thy saluacion. I will syng of the Lord, because he hath deile so louyngly w me.

I will praise the name of the Lord the more highly.

Eccl. xiii. Psalme.

DIXIT INSIPIENT.

To the chaunter a Psalme of David.



He saith in his heart: there is no God. Thei are corrupt, and be come abhominable in their dooyn- ges: there is not one of thei good, (no not one.) The Lord looked downe fro heauen vpon the children of men, to se if there were any that would vnderstand & seeke after God. But thei are all gone out of the way, thei are all together become abhominable: there is none of thei good, no not one. (Thei thote in an open sepulchre with their tongues: thei haue bitumeth, the poison of aspes in their teeth: thei lye. Thei mouth is full of cursing & bitterness: thei seeke after death & they desire it. Destruction & vngodnesse is in their wayes, and thei haue peace with thei not heauens, there is no feare of God before thei eyes.) Thei haue thei no knowlage that thei are all such wozyers of mischief, eatyng up my people as it were breade, and call not vpon the Lord: there were thei brought in greute feare. (Thei haue no feare of God: for God is in the generation of the righteous. As for you, ye haue made a moche at the counsaill of the poore, because he putteth his trust in the Lord. Who shall geue saluacion vnto Israel, out of Sion. When the Lord turneth the captiuite of his people, then shall Jacob reioyce, and Israel shall be glad.)

Eccl. xv. Psalme.

DOMINE QVIS HABITABIT.

To the chaunter, a Psalme of David.



O Lord, who shall dwell in thy taberna- cle: who shall rest vpon thy holy hill? Such be they leaue an vncorrupt life: & dooeth the thyng whiche is right, & speareth the truth fro his heart. He hath vled no disceate in his tong, ner dooen euill to his neighbour, and hath not sleaundred his neighbour. He setteth not by himself: but is lowly in his owne eyes and maketh much of them that feare the Lord: he that sweareth vnto his neighbour and disapointeth hym not, though it wer his owne hynderaunce. He that hath not ge- uen his monie vpon vsurie, nor taken rewarde against the innocent. Who so dooth these thynges, shall neuer fall.

Eccl. xvi. Psalme.

CONSERVA ME DOMINE.

The badge of arms of David.



Referue me, O God, for in I haue put my trust. O my soule, thou hast said vnto the Lord: I arte my God, my goodes are nothyng vnto the. All my delite is vpon the saintes: I am in the earth, & vpon such as excell in vertue. But thei that fine after another God, shall haue greute trouble. Thei dypne offerynges of blood: thei will not offere, neither make mencio of their names with in my lippes. The Lord hym self is the porci- of myne enheritaunce: and of my cuppe, I shall maintain my lot. The lot is fallen vnto me in a faire ground, yea, I haue a goodly heritage. I will thanke the Lord for geuyng me warnyng: my crynes also chaften me in the night season. I haue set God alwayes before me, for he is on my right hande, therfore I shall not fal. Therfore my heart was glad, and my gloze reioiced, my feete also shall rest in hope. For why? I shall not leaue my soule in hell, neither shall I suffer thei to be corrupted. Thou shalt geue me the path of life: in thy presence is the fulnes of ioye, and at thy right hande there is pleasure for euer more.

Eccl. xvii. Psalme.

EXAUDI DOMINE IVSTICIAM.

A prayer of David.



Heare I right, O Lord, & heare my crye: I haue put my trust in thee, O Lord, & thou shalt not out of fained lippes. Let my letter come forth fro thy presence, & let thyne eyes lode vpon the thyng that is equal. Thou hast proued & visited myne heart in the night season: thou hast tried me & thou shalt fynde no wickednesse in me: for I am verily purposed by my mouth: I shall not offende. Because of mine wozyers I am doorn against the wordes of thy lippes: I haue kept me from the waies of the destroyer. O hold I vpon my goynges in thy pathes, that my footstepes slip not. I haue called vpon the, O God, for thou shalt heare me: encline thyne eare to me, heare vnto my wordes. Shew thy maruelous louyng kyn- denesse, & that art a saviour of them which put their trust in the: fro such as resist thy right hande.

Repe me as a syle of an eie, hyde me vnder the shadow of thy wynges: from the vngodly & trouble me: myne enemies shall me rounde about, to take away my soule. Thei are enclosed in their owne lat: & their mouth speareth proude thynges. Thei ly waityng in our way on euery side, turnyng their eyes downe to the ground. Like as a Lion is greedy of his praye, & as it were a Lyons whelp lurking in secrite places.

O Lord, disapoint hym & cast hym downe: deliuer my soule from the vngodly, whiche is a sword of thine. Fro the men of thy hand, O Lord, fro the men, I say, & from thei which haue their porci- in this life, whose belies thou fillest with thy bid treasure. Thei haue chyldre at their desire: & leaue the rest of their substance for their babes. But as for me, I will beholde thy presence in righteounes: & when I awake vpon after thy likenes I shall be satisfied with it.

Eccl.

The. xlii. Psalme.  
DELIGAN TE DOMINE.

To the chaunter of David the seruant of  $\gamma$  Lozde, whiche spake vnto  $\gamma$  Lozde the wordes of this song: (in the daie that  $\gamma$  Lozde deliuered hym from the bande of all his enemyes, and from the ende of Shaule) and he sayed.

**I** will loue  $\gamma$  O Lozde, my strength. The Lozde is my strong rocke,  $\gamma$  my defence, my sauoure, my God,  $\gamma$  my might, in whos I wil trust, my bucker  $\gamma$  hoine also of my saluacion,  $\gamma$  my refuge. \* I will call vpon the Lozde whiche is woorth to be praised, so shall I be safe fro myne enemyes. \* The sorowes of death compassed me, and the ouerflowynges of vngodlinesse made me afraied. The paines of hell came aboute me,  $\gamma$  snares of death ouertoke me. In my trouble will I call vpon the Lozde,  $\gamma$  complain vnto my God. So shall he heare my voyce out of his temple,  $\gamma$  my complaint shall come before hym, it shall entre eue into his eares. \* The earth trembled  $\gamma$  quaked, the very foundations also of the hillis shoke  $\gamma$  were remoued, because he was wroth.

**T**here went a smoke out in his pyres:  $\gamma$  a consuming fier out of his mouth, so that coles were kyndled at it. He bowed the heauens also, and came downe,  $\gamma$  it was darke vnder his fete. He rode vpon the cherubyns,  $\gamma$  did lie, he came flyng vpon the wynges of the wynde. He made darkness his secreete place: his pavilion rounde about hym w<sup>th</sup> dark water  $\gamma$  thicke cloudes to couer hym. At the brightnesse of his p<sup>r</sup>esence his cloudes remoued, hailestones,  $\gamma$  cooles of fire. The Lozde also th<sup>r</sup>idged out of heaue,  $\gamma$  the blast gaue his thunder, hailestones and cooles of fire.

**H**e sent out his arrowes  $\gamma$  scattered them, he cast forth lightnynges,  $\gamma$  destroyed them. The spynges of waters wer sene,  $\gamma$  the foundations of the round world were discovered at thy chyng. O Lozde, at  $\gamma$  blessing of the b<sup>r</sup>eth of thy discipule. He shall send downe fro the height to fetch me,  $\gamma$  shall take me out of many waters. He shall deliuer me from my strongest enemy,  $\gamma$  fro them which hate me: for they are to myghty for me. They preyented me in  $\gamma$  daie of my trouble: but  $\gamma$  Lozde was my upholder. He brought me forth also into a place of liberty: he brought me forth, euen because he had a sauour vnto me. The Lozde shall reward me after my righteous dealing: accordyng to the cleannes of my handes shall he recompence me. Because I haue kept  $\gamma$  waies of the Lozde: and haue not forsaken my God as  $\gamma$  wicked dooth. For I haue an eye vnto all his lawes:  $\gamma$  will not cast out his commaundementes from me. I was also vncorrupt before hym, and elcused myne owne wickednes.

**T**herfore shall  $\gamma$  Lozde reward me after my righteous dealing:  $\gamma$  accordyng vnto the cleannes of my handes in his eye sight: With the holy thou shalt bee holy,  $\gamma$  with a perfect man  $\gamma$  shalt bee perfect. With the cleane thou shalt bee cleane:  $\gamma$  with the freward thou shalt learne fro wardnes: for thou shalt saue the people  $\gamma$  are in aduersite,  $\gamma$  shall byng downe the sic lohes of

the proude. Thou also shalt light my candell:  $\gamma$  Lozde my God shall make my darkness to bee light. For in the I shall disconfite an hoste of men:  $\gamma$  with the help of God I shall lepe ouer  $\gamma$  wall. The waie of God is an vndefiled waie: the word of  $\gamma$  Lozde also is tried in the fier: he is the defender of all them  $\gamma$  put their trust in hym. For: who is God but the Lozde, or who hath any strength except our God? It is God  $\gamma$  girdeth me with strength of warre  $\gamma$  maketh my waie perfect. \* He maketh my fete like deers fete: and setteth me vp on hie. \* He teacheth myne handes to fight,  $\gamma$  myne armes shall breake eu<sup>r</sup> a bowe of stele. Thou hast geuen me the defence of thy saluacion: thy right hand also shall hold me vp,  $\gamma$  thy louyng correccion shall make me great. Thou shalt make route among vnder me for to go,  $\gamma$  my footstepes shall not slide. I will foloe vpon myne enemyes, and ouertake them, neither will I turne again, till I haue destroyed them. I will smite them, that they shall not bee able to stande: but fall vnder my fete. Thou hast girded me with strength vnto the battail, thou shalt throw downe myne enemyes vnder me. Thou hast made mine enemyes also to turne their backs vpon me, and I shall destroy them that hate me. \* They shall crie but there shall be none to help them: yea, euen vnto the Lozde shall they crie, but he shall not heare them. I will beate them as small as the dust before  $\gamma$  winde, I will cast them out, as  $\gamma$  clare in  $\gamma$  stretes. Thou shalt deliuer me from the spynges of the people: and  $\gamma$  shalt make me the heade of the heathen. I people who I haue not known shall serue me. As soon as they heare of me they shall obey me: but the strange children shall dissemble with me. The strange children shall faile, and be afraied out of their p<sup>r</sup>isones.

The Lozde liueth:  $\gamma$  blessed be my strong helper,  $\gamma$  praised bee the God of my saluacion. Eue the God whiche seeth  $\gamma$  I beaueged:  $\gamma$  subdueth the people vnto me. It is he that deliuereth me from my enemies, and setteth me vp above myne aduersaries: thou shalt rid me from the wicked manne. \* For this cause I wil geue thanks vnto the O Lozde, among the Gentiles and syng praises vnto thy name. \* Create p<sup>r</sup>o sperite geueth he vnto his kyng: and he werth louyng kyndenes vnto David his anointed, and vnto his seide for euermore.

The. xlii. Psalme.  
CELI ENARRANT:

To the chaunter, a Psalme David.

**H**e heaues  $\gamma$  declare  $\gamma$  glory of God,  $\gamma$  the firmamente sheweth his handy worke. One daie telleth another: and one night certifieth another. There is neither speche nor language, but their voyces are heard among them. \* Their soude is gone in to all landes:  $\gamma$  their wordes into  $\gamma$  endes of the world. In them hath he set a tabernacle for  $\gamma$  sunne, whiche cometh forth as a bydegrome out of his chaiber,  $\gamma$  reioyleth as a graue to runne in his course. It goeth forth from  $\gamma$  vnto the part of  $\gamma$  heauen, and runneth aboute vnto the ende



# Psalme. xx. xxi. xxii.

of it again, and there is nothing hid from the  
beate throt. The lawe of the Lozde is an unde  
filed lawe couertryng the soule. The testimony  
of the Lozde is sure, and geueth wisdom vnto  
eies. The feare of the Lozde is cleane, and endu  
reth for ever, & iudgements of the Lozde are true  
& righteous altogether. \* Woze to be desired  
are then gold: yea the muche fine gold: swe  
ter also then honeye is the word of the Lozde.  
By the is thy seruauit taught, & in lying of  
them there is great reward. Who can tell how  
oft he offendeth? O helpe thou me from all  
mine iniquities. Keep thy seruauit also from pre  
sumptuous synnes, lest they get dominion ouer me  
so shall I be vndefiled, & innocent from great  
offence. Let the wordes of my mouth, and the  
meditaciō of my heart be acceptable in  
thy sight O Lozde, my strength & my redeemer.

The. xx. Psalme.

EXAUDIAT TE DOMINVS.

To the chaunter, a Psalme of Dauid.

**T**he Lozde heare the in the daie of trou  
ble, the name of the Lozde of Jacob de  
fende the. Sende the helpe of the sanc  
tuary, & strength out of Sion. Re  
membze all thy offerynges, & accept thy burnt  
sacrifice. Sela. Graunt the thy heartes desire,  
& fulfill all thy mynde. We will reioyse in thy  
saluacion: and triumphe in the name of the Lozde  
our God, the Lozde persourme all thy petitiōs.  
Now know I that the Lozde helpeth his a  
noynted, and will heare hym from his holy hea  
uen: euen with the wholsome strength of his  
righte hande. Some put their trust in charrettes  
and some in horses: but we will remembze the  
name of the Lozde our God. They are brought  
downe and fallen, but we are ryse, and stande  
vpright. Save Lozde, and heare vs, O hyng  
of heauen, when we call vpon the.

The. xxi. Psalme.

DOMINE IN VIRTYTE TVA.

To the chaunter, a Psalme of Dauid.

**H**e hyng that reioyse in thy strength  
O Lozde: excredyng glad that he be  
of thy saluacion. Thou hast geuen  
him his heartes desire, and hast not  
denied hym the request of his lippes.  
Sela. For thou shalt preuent hym with the bles  
synges of goodnes, and shalt sette a crowne of  
pure gold vpon his hed. He asked life of the and  
thou gauest hym a long life, euen for ever & euer.  
His honour is greates in saluacion: glory and  
grate worship shalt thou laie vpon hym. For  
thou shalt geue hym euerylastyng felicity, and  
make hym glad with the hope of thy countenance.  
And why? because the hyng putteth his trust in  
the Lozde, and in the mercy of the moste high  
est he shall not miscarry. All thyne enemies shall  
see the thy hande: thy right hande shall fynde oute  
them that hate the. Thou shalt make them like  
a floure ouer in tyme of the wrath: the Lozde shall  
destroie them in his displeasure, and the fire

shall consume them. Their frute shalt thou rote  
out of the earth, and their sede from among the  
chylde of menne. For they intended mischief a  
gainst the, and imagined such a deuice, as they  
are not hable to performe. Therefore shalt thou  
putte them to flight, & the stronges of thy bow  
shalt thou make redy against the faces of them.  
See thoue raised Lozde, in thyne owne strength  
so will we syng and praise thy power.

The. xxii. Psalme.

DEVS DEVS MEVS,

To the chaunter vpon the hynde of  
the daunpnyng, a Psalme of Dauid.

**M**y God: my God: why hast thou forsaken me: & art so farre from  
my health, & from the wordes of my  
complainte? O my God, I crye in the  
daie tyme, but thou hearest not: and in the night  
season also I take no rest. And thou continuest  
holp, O thou worship of Israell. Our fathers  
hoped in the, they trusted in the and thou diddest  
deliuer them. They called vpon the, and were  
helped: they put their trust in the, and were not  
confounded. But as for me I am a worme and  
no manne: a very scozne of menne and the out  
cast of the people. \* All they that see me laugh me  
to scozne: they shote out their lippes and shake  
the hed sayyng: \* He trusted in God & he would  
deliuer hym: let hym deliuer hym if he wil haue  
hym. \* But thou art he that toke me out of my  
mothers wombe: thou wast my hope when I  
hanged yet vpon my mothers breastes.

I haue been left vnto the euersens I was  
borne: thou art my God euen from my mothers  
wombe. O go not from me, for trouble is hard at  
hand, & there is none to help me. Many are  
come about me, as bulles of Basan close me in  
on every syde. They gape vpon me with their  
mouthes as it were a rannpnyng & roypng Lion.  
\* I am poured out like water, and al my bones  
are out of ioynt: my heart also in the myddest of  
my bodie is euen like melting waxe.

My strength is dried vp like a potsherd, and  
my tōg cleueth to my gummes: and thou shalt  
dryng me into the dust of death. For the dog  
ges are come aboute me and the counsaill of the  
wicked laie siege against me. They feared my  
handes and my feet, I made tell all my bones,  
they stande starryng & lohyng vpon me. \* They  
part my garmentes among them, and cast lot  
tes vpon my vesture. But see not thou farre from  
me, O Lozde: thou art my succour, haste the to  
help me. Deliuer my soule from the swerde, my  
dearlyng from the power of the doggue.

Save me from the Lions mouth: thou hast  
heard me also from among the hornes of the vni  
cornes. I will declare thy name vnto my bre  
thren: in the myddest of the congregaciō will I  
praise the. O praise the Lozde ye that feare hym  
Magnifie hym all ye of the seed of Jacob, and  
feare hym all ye seed of Israell. \* For he hath  
not despised nor abhorred the lowe estate of the  
poore: he hath not hid his face from hym, but  
when he called vnto hym, he heard hym.

My praise is of the in the great congregaciō, &  
my

my bowes wpl I persourme in the sight of the  
that feare hym. The poore shall eate, & be satis-  
fied: they shall seeke after the Lord, and shall prayse hym  
your heart shall lyue for ever. All the endes of the  
world shall remembre them selues, & be turned  
vnto the Lord, & all the kyngdomes of the nations  
shall worship before hym. For the kyngdom is  
the Lordes, and he is the gouernour among the  
people. All suche as be set vpon earth, haue ea-  
ten and worshipped. All they that go downe in  
to the dust, shall kneele before hym, & nomā hath  
quickenēd his owne soule: & the Lord shall serue  
him: they shall be comforted vnto the Lord for a gene-  
ration. They shall come, & shall declare his  
righteousnesse, vnto a people that shall be  
bojne, whom the Lord hath made.

The. xlii. Psalme.  
DOMINVS REGIT ME.

A Psalme of Dauid.

**T**he Lord is my shepheard: therefore can  
I lacke nothing. He shall fede me in  
a grene pasture, & leade me forth by  
the waters of comforte. He shall  
conuert my soule, & bring me forth  
in the pathes of righteousness for his names sake.  
Pea, though I walke thorow the valley of the  
shadow of death: I will feare no euill, for thou art  
with me: thy rod & thy staf comfort me. Thou shalt  
prepare a table before me against them that trouble  
me: thou hast anointed my head with oyle, &  
my cup shall be full. But thy loving kindnesse  
and mercy shall follow me all the daies of my lyfe  
and I will dwell in the house of the Lord for ever.

The. xliii. Psalme.

DOMINI EST TERRA.

A Psalme of Dauid. (in the fifti day of  
the faste.)

**T**he earth is the Lordes, & all that therein  
is: the compass of the world, and they  
that dwell therein. For he hath founded  
it vpon the seas, & prepared it vpon the foudes.  
Who shall ascende into the hill of the Lord?  
or who shall rylse vpon his holy place? Eue he  
that hath cleane hands, & a pure heart: and that  
hath not lyfte vp his mynde vnto vanitee, nor  
twoyne to dysceyue. He shall receyue  
a blessing from the Lord, & righteousness  
from the God of his saluacion. This is the ge-  
neracion of them that seeke hym, euen of them  
that like thy face, O Jacob. Sela. Lyfte vp your  
heedes O ye gates, & be ye lift vp, peruerlastig  
doores, & the kyng of glorie shall come in. Who  
is the kyng of glorie? It is the Lord strong &  
mighty, euen the Lord mightie in battaile.  
Lyfte vppour heedes: O ye gates, & be ye lyfte  
vp ye peruerlastig doores, & the kyng of glorie  
shall come in. Who is this kyng of glorie? Eue  
the Lord of hostes, he is the kyng of glorie. Sela.

The. xlv. Psalme.

AD TE DOMINE LEVAVI.

Of Dauid.

**V**nto the Lord I lyft up my  
soule. O Lord, I haue put my truste  
in the Lord: let me not be confounded: ney-  
ther let myne enemies triumphe ouer

me. \* For all they that hope in the Lord shall not be  
ashamed: but such as transgresse about a cause  
shall be put to confusion. Shewe me thy waies:  
O Lord, and teache me thy pathes. Leade me  
forth in thy truth, & learne me, for thou art the  
God of my saluacion: in thy hand bene my hope all  
the day longe. Call to remembrance (O Lord)  
thy tender mercies, and thy loving kindnesse,  
whiche haue bene euer of olde. O remember  
not the sinnes & offences of my youth, but ac-  
cording vnto thy mercy thouke thou vpon me  
(O Lord) for thy goodnesse. Gracious & rygh-  
teous is the Lord, therefore wpl he teache sinners  
in the way. The Lord be meke: he shall be guide in iud-  
gement, & suche as be gentle, the Lord shall learne  
his waies. All the pathes of the Lord are mer-  
cy & truth, vnto suche as kepe his couenaunte  
and his testimonies. \* For thy names sake, O  
Lord, be merciful vnto my sinne, for it is great.

What man is he that feareth the Lord? him  
shall he teache in the waye that he shall chose.

His soule shall dwell at ease, and his seed shall  
enherit the lande. The secretes of the Lord is  
among them that feare hym: and he wpl shew  
them his couenaunt. Nine eyes are euer looking  
vnto the Lord, for he shall plucke my feete oute  
of the nette. Turne the vnto me, and haue mer-  
cy vpon me: for I am desolate, and in miserie.  
The sorowes of my heart are enlarged. O bring  
thou me out of my troubles. Loke vpon myne  
aduersiter and miserie, and forgiue me all my  
synne. Consydre myne enemies howe manye  
they are, & they beare a tyrannous hate against  
me. O kepe my soule, & deliuer me: let me not  
be confounded, for I haue put my truste in the  
Lord.

Let perfectnes and righteous dealing waite  
vpon me, for my hope hath bene in the Lord.  
Isracell O God, out of all his troubles.

The. xvi. Psalme.

IVDICA ME DOMINE.

A Psalme of Dauid. (after he was anointed.)

**B**e thou my iudge, O Lord, for I  
haue walked innocently: my truste  
hath bene also in the Lord, therefore  
shall I not fal. \* Examine me, O Lord  
and proue me, trye out my reynes, & my hart.  
For thy loving kindnesse is before myne eyes, &  
I wpl walke in thy truth. I haue not dwelt w  
vaine persones, neyther wpl I haue fellowship  
with the dysceyfull. I haue hated the congre-  
gacion of the wicked, and wpl not syt among  
the vngodly. \* I wpl washe my handes in inno-  
cence, O Lord, and so wpl I go to thyne au-  
ter. That I maye shewe the voper of thankes-  
gengyng, and tell of all thy wonderous workes.

O Lord, I haue loued the habitation of thy house  
and the place where thyne honoure dwelleth.  
O shut not vp my soule wth the synners, nor  
my lyfe wth the bloudy person. In whose han-  
des is wychednesse, and theye ryght handes is  
full of grefte. But as for me, I wpl walke in  
innocency: O deliuer me, and be mercifull vn-  
to me. My foote standeth ryght, I wpl prayse  
the Lord in the congregacions.

The. xv. Psalme.

A. V. Domi



# Psalm. cxviii. cxix. cx.

DOMINVS ILLVMINATIO.  
Of David.

**I**n the Lord is my strength and my saluacion.  
Whom then shall I feare? the Lord is the  
strength of my life: of whom then shall I  
be afraide? When the wicked, each mine ene-  
myes and my foes) came vpon me, to eate vp  
my flesh, they stumbled & fell: Though an hoste  
of men were layde against me, yet shall not my  
hearte be afraide: & though there rose vp warre  
against me, yet will I put my truste in hym.

**One** thing haue I desired of the Lord, which  
I will requyre: euen that I may dwell in the  
house of the Lord all the dayes of my lyfe: to  
beholde the sayre beautye of the Lord: and to  
visyte his temple. For in the tyme of trouble  
he shall be to me in his tabernacle: yea in se-  
crete place of his dwelling shall he be to me, &  
lette me vp vpon a roche of stone. And now  
shall he lyfte vp my head aboue myne enemyes  
rourke aboute me. Therefore will I offer in his  
dwelling, an oblation with great gladnesse. I  
will syng and speake psalmes vnto the Lord.

**When** vnto my voyce, O Lord, whē I crye  
vnto the, haue mercye vpon me, and heare me.  
My heart hath talked of the: & when I see thy  
face, O Lord, I shall be glad. Hide not thou thy  
face from me, nor cast thy seruant away in dis-  
pleasure. Thou hast bene my succour, leaue me  
not, neither forsake me, O God of my saluacion.

**When** my father and mother forsake me, the  
Lord taketh me vp. Teache me thy waye, O  
Lord, and leade me the ryght way because of  
myne enemyes. Deliuere me not ouer into the  
hnde of myne aduersaries, for there are false  
witnesses risen vp against me, & such as speake  
vngodly. I should utterly haue faimted: but that  
I beleue verily to see the goodnesse of the Lord  
in the lande of the liuyng. O stay thou, O Lord,  
des leasure be strong, and he shall comforte thine  
heart, and put thou thy trust in the Lord.

**The. cxviii. Psalm.**  
AD TE DOMINE CLAMABO.

**A** Psalm of David.  
As to I will crye, O Lord, my strength  
thyne no scoyne of me, lest if I make  
the as though I herdest not, I beco-  
me like the that go downe into spyt. Heare  
the voyce of my humble petitions, O Lord, I crye vnto  
the, whē I holde vp my handes toward thy mer-  
cyseat of thy holy temple. O pluck me not away

**doers** which speake frendly to the: neygh-  
bours, but ymagyn mischefe in the: heartes.

**Re**ward them accordyng to thy wickednesse  
of the: of thine innocens. Recompence them  
after the worke of their handes: pay them that  
they haue deserued. For they regarde not in  
the: mynde the worke of the Lord, nor the  
operacyon of his handes, therefore shall he breake  
them downe, & not builde them vp. Prayled be  
the Lord, for he hath heard the voyce of mine  
humble petitions. The Lord is my strength  
and my helpe: my heart hath trusted in hym, & I  
am helpe: therefore my hearte daunteth not for ioye.

**The** Lord is my strength and my saluacion.  
Whom then shall I feare? the Lord is the  
strength of my life: of whom then shall I  
be afraide? When the wicked, each mine ene-  
myes and my foes) came vpon me, to eate vp  
my flesh, they stumbled & fell: Though an hoste  
of men were layde against me, yet shall not my  
hearte be afraide: & though there rose vp warre  
against me, yet will I put my truste in hym.

and in my songe will I prayse hym. The Lord  
is their strength: and he is their wholesome defence  
of his anointed. O saue thy people, and geue  
thy blessing vnto thyne inherytance: lede them  
out, and let them be for euer.

**The. cxix. Psalm.**  
AFFIRTE DOMINO.

**A** Psalm of David.  
Rynge vnto the Lord (O ye mightye) I  
to the Lord worshippe and strengthe.

**Ge**ne the Lord the honour due vnto his name  
worshippe the Lord with holy worshippe.

**It** is the Lord that committeth the waters:  
it is the gloruous God that maketh the thondre.

**It** is the Lord that ruleth the sea. The  
voyce of the Lord is mighty in operacion: the  
voyce of the Lord is a gloruous voyce. The  
voyce of the Lord breaketh the Cedre trees: yea,  
the Lord breaketh the Cedres of Libanus. He  
made them also to skippe lyke a Calfe: Lyba-  
nus also, and Siryon lyke a ponge Unicorne.

**The** voyce of the Lord denydeth the flam-  
mes of fyre, the voyce of the Lord breaketh the  
wildernesse: yea the Lord breaketh the wilder-  
nesse of Cades. The voyce of the Lord ma-  
keth the hyndes to bring forth yong, and disco-  
uereth the thycke bushes: in his Temple doth  
every man speake of his honour. The Lord sit-  
teth aboue the water founte, & the Lord remain-  
eth a kynge for euer. The Lord shall geue  
strength vnto his people, the Lord shall geue  
his people the blessing of peace.

**The. cxix. Psalm.**  
EXALTABO TE DOMINE

**A** Psalm and songe of the dedicacyon  
of the house of David.

**Will** magnifye the, O Lord, for thou  
hast set me vp, & not made my foes to  
trumphe ouer me. O Lord my God, I  
cryed vnto the, and thou hast healed me.

**Thou** Lord hast brought me my soule oute of  
hel: thou hast kept my lyfe, fro them that go downe  
to the pyt. Synge psalmes vnto the Lord (O  
ye sayntes of his) and geue thanks vnto hym  
for a remembraunce of his holynesse.

**For** his wrath endureth but the tyme of an  
eye, and in his pleasure is lyfe: heynesse maye  
endure for a nyght, but ioye commeth in the mor-  
nyng. And in my prosperitee, I sayde I shall  
neuer be remoued: thou Lord of thy goodnesse  
haddest made my hyl so strong. Thou dydest  
turne thy face: & I was troubled.

**Then** cryed I vnto the, O Lord, & gat me to  
my Lord right humbly. What profite is there  
in my bloude, when I goe downe to the pyt?  
What the dust geue thanks vnto the? O Lord  
it declare thy truthe: heare, O Lord, and haue  
mercye vpon me Lord be thou my helper. Thou  
hast turned my heynesse into ioye: thou hast  
put of my sackcloth, and gydded me with glad-  
nesse. Therefore shall (every good man) synge  
of thy prayse without ceasing: O my God, I  
will geue thanks vnto the for euer.

The. xxi. Psalme.  
IN TE DOMINE SPERAVI.

To the chaunter a Psalme of Dauid.

**I**n the, O Lord, have I put my trust:  
let me neuer be put to confusion: deli-  
uer me in thy ryghteousnesse. Some  
downe thynne eare to me, make hast to  
deliuer me. And be thou my stronge rocke, and  
house of defence, & thou mayest saue me. For I  
am my stronge rocke, & my castell: Be thou al-  
so my guyde, and leade me: for thy names sake.  
Drawe me out of the net & they haue layed pry-  
sely for me, for thou art my strengthe. \* Into  
thy handes I commende my spirite: For thou hast  
redemed me, O Lord, & God of truthe. I haue  
hated the that holde of superstitious vanyties,  
and my trust hath bene in the Lord. I wyll be  
glad & reioyse in thy mercy: for thou hast con-  
fused my trouble, & hast knowen my soule in ad-  
uersities. Thou haste not shute me vp into the  
hand of the enemye, but hast set my fete in a large  
roome. haue mercy vpon me, O Lord, for I am  
in trouble, & mine eye is consumed for very heu-  
nesse, euen my soule and my body. For my lyfe  
is waxen old wth heuynesse, and myne yeres  
wth mournynge. My strength fayleth me, be-  
cause of myne iniquitie and my bones are con-  
sumed. I became a reproofe amonge all myne e-  
nemyes, but specially amonge my neighbours  
and they of myne acquaintaunce were afrayed  
of me, and they that vnderstande me without,  
conuered them selues from me. I am cleane forgotte,  
as a dead man out of mynde: I am become lyke a  
broken vessel. For I haue herde the blasphemie  
of & multitude: & feare is on euery syde whyle  
they conspyre together agaynst me, and take  
theyr counsayl to take away my lyfe. But my  
hope hath bene in the, O Lord. I haue sayd: I  
am my God. My tyme is in thy hande, deliuer  
me from the hande of myne enemyes, and from  
them that persecute me. Seuerd thy seruaunte  
the lyght of thy countenance, & saue me for thy  
mercy sake. Let me not be confounded, O Lord,  
for I haue called vpon thee: let & vngodly be put to  
confusion & be put to silence in & grane. Let & lying  
lyppes be put to silence, which cruelly, disdain-  
fully & spytfully speake agaynst & righteous.  
How plentyfull is thy goodnesse, whyle I  
hast layed vpon thee that feare thee: and & thou  
hast prepared for thee, that put their trust in the  
euen before the sonnes of men: Thou shalt hyde  
the pryncely by thyne owne presence fro the pro-  
uoking of all men, thou shalt hepe the secretly  
in thy tabernacle fro the styffe of torgues. Than-  
kes be to the Lord: for he hath thewed me mar-  
uelous great kyndnesse in a stronge cytie. And  
whyle I made hast, I sayd: I am calte out of the  
lyght of thine eyes. Reuerthelisse, thou herdest  
the voyce of my prayer when I cryed vnto thee.  
O loue the Lord, al ye his sayntes, for & Lord  
preserued the that are saythful, & plentyfull ye  
reuerdeth be the prynces doer. \* Be strong, and  
be shall stablish the poure herte, all ye that putte  
your trust in the Lord.

The. xxii. Psalme.

BEATI QVORVM.

An instruction of Dauid.

**B**lessed is he, whose vnrightheousnesse is  
forgotte: & whose synne is couered.  
\* Blessed is the man, vnto whom the  
Lord imputeth no synne, & in whose  
synne there is no gyle. For whyle I delide my  
tonge, my bones consumed awaye thowd my  
dayly cōplaining. For thy hate is heuy vpon  
me daye and night, and my myghte is like the  
drouth in Sommer. Seia. I wyll knowlege  
my synne vnto thee, and myne vnrightheousnesse  
hane I not hyd. I sayd: \* I wyll confesse my syn-  
nes vnto the Lord, & so thou forgavest the in-  
iquities of my synne. Seia. For this shall euery  
one that is godly, make his prayer vnto the in  
a tyme when thou mayest be founde, but in the  
greate waterfloodes they shall not come nye  
him. Thou art a place to hyde me in, thou shalt  
preserue me from trouble: & shalt compasse me  
about wth longes of deliuerance. Seia. I wyll  
enfourme thee, & teach thee in the way where in I  
shalt go: and I wyll guyde the wth myne eye.  
Be ye not lyke horse and mule, which haue no  
vnderstandynge, whose mouthes must be hold  
with byt and bypde, lest they fall vpon the.

Great plagis remayne for the vngodly, but  
whoso putteth his trust in the Lord, mercy em-  
braceh hym on euery syde. Be glad, O ye righ-  
teous, and reioyse in the Lord: and be ioyful all  
ye that are true of harte.

The. xxiii. Psalme.

EXULTATE IVSTI IN DOMINO.

**R**eioyse in the Lord, O ye ryghteous,  
for it becommeth well the iuste to bee  
thankful. \* Prayse & Lord wth harpe  
syngyng psalmes vnto hym wth the  
lute and instrument of ten stringes. Syng vnto  
the Lord a newe song, syng psalmes lulle ye  
with a good corage. For the word of  
the Lord is true, and all his workes are sayth-  
full. he loueth ryghteousnesse & iudgement, the  
earth is full of the goodnes of the Lord. \* By  
the word of the Lord are the heauens made: and  
all the hostes of the by the byeth of his mouth.  
he gathereth the waters of the see together  
as it were vpon an hepe, and lapeth vnto the depe  
as in a treasure house. Let all & earth feare the  
Lord: stande in awe of hym, al ye that dwell in  
the worlde. \* For he spake, and it was done: he  
commaunded, and it stode fast. The Lord byn-  
geth the counsayll of the heathen to nought,  
and maketh the deuyles of the people, to bee of  
none effect: he casteth out the counsayles of prynces. The  
counsayle of the Lord shall endure for euer: and  
the thoughtes of hym hart from generation to  
generation. Blessed are the people, whose God  
is the Lord Iehouah, and blessed are the folke &  
haue cholen hym to be theyr in herytance. The  
Lord looked downe from heauen, & behelde al  
the chyldren of men: from the habytacion of his  
dwellynge, he conspyrth al them that dwell in  
the earth. he fastyoneh al the hartes of them,  
and vnderstandeth all theyr woordes. There  
is no kynge that can be saued by the multitude  
of an



# Psal. xxxiiij. r. r. b.

of an host, neyther is any myghte man de-  
nied by muche strengthe. A host is counted  
but a waye thyng to save a man, neyther shal  
be delivert any man by his great strengthe. We  
hold, the eye of the Lord is upon them & feare  
hym, and upon them that put their trust in his  
mercy. To delivert their soules from death, and  
to fede them in the tyme of dearth. Oure soule  
hath patiently taried for the Lord for he is our  
helpe and our shelde. For our hart shall reioyse  
in him, because we have hoped in his holynesse.  
Let thy merciful hynnesse, O Lord be vnto  
vs, lyke as we have put our truste in the.

**C** The. xxxiiij. Psalme.

BENEDICAM DOMINUM.

Of Dauid, when he chaunged his spech before  
Abimelech, which dyd ouer hym awaye,  
and he departed.

**I** will alway geue thanks vnto the  
Lord, his praise shall euer be in my  
mouthe. My soule shall make her  
boast in the Lord, & humble shall beare  
therof, & be glad. O praise the Lord with me,  
and letre vs magnifye his name together. \* I  
sought the Lord, and he heard me: yea, he deli-  
uered me out of all my feare. They had an eye  
vnto hym, and were lightened, and their faces  
were not ashamed. Lo, the poore cryeth, and the  
Lord heareth hym, yea, & saueh hym out of al  
his troubles. \* The aungell of the Lord tar-  
yeth round about them & feare hym, & delivereh  
the. O rast & se, how gracious & Lord is, \* bles-  
sed is the man that trusteth in hym. O feare  
the Lord, for that be his sayntes, for they that  
frare hym lacke nothing. The Lyons do lacke, &  
suffre hunger, \* but they whiche feke the Lord  
shall want no maner of thyng & is good. Come  
ye chyldren and herchen vnto me, I will teache  
you the fraie of the Lord. \* What man is he &  
lusteth to lyue and wolde sayne se good dayes?

Kepe thy tonge fro euyl, & thy lippes & they  
speake no gyle. Eschue euell and do good, seke  
peace and ensue it. The eyes of the Lord are  
ouer the ryghteous, and his eares are ope vnto  
their prayers. The countenance of the Lord  
is agaynst them & do euell, to rote out the reme-  
dyance of the from of & earth. The righteous  
crye, & the Lord heareth them, & delivereh the  
out of all they troubles. The Lord is nye vn-  
to them & are of a contrite hart, & wyl saue such  
as be of an humble spirite. \* Great are the trou-  
bles of the ryghteous, but & Lord delivereh  
hym out of all. He kepeth all his bones, so that  
not one of them is broken. But misfortune shal  
slaye the vngodly, & they that hate the ryghte-  
ous, shal be desolate. The Lord delivereh the  
soules of his seruantes: and all they & put their  
truste in hym shall not be defisute.

**C** The. xxxiiij. Psalme.

IVDICA DOMINI NOCENTES.

Of Dauid.

**L**ente thou my cause, O Lord, with  
them that strue with me, and ryghte  
thou agaynst them in that ryghte a-  
gaynst me. Laye hand vpon & shelde

and buckler, and stande vp to helpe me. Wryn-  
g forth the speare, & stop the way agaynst them &  
persecute me: laye vnto my soule: I am thy sal-  
uacyd. Let them be confounded & put to shame  
& seke after my soule, let them be turned backe  
and brought to confusion. & ymagyne mischefe  
for me. \* Let them be as the dust before & wind,  
and the aungell of the Lord scatteryng the. Let  
they way be darke & slippery, and let the aun-  
gel of the Lord persecute them. For they have  
pynely layed they net to destroy me without a  
cause, yea, euen without a cause haue they made  
a pyt for my soule. Let a sodayne destruccyon  
come vpon hym vnawares: and his net that he  
hath layd pynely, catch hym selfe: that he may  
fall into his owne mischefe. And my soule be  
ioyfull in the Lord: it shal reioyce in his saluaci-  
on. All my bones shall saye Lord, who is lyke  
vnto the: which delivereh the poore from hym  
that is to stronge for hym: yea, the poore & hym  
that is in misery from hym that spyleth hym.

Faile witnesseth dyd ryle vnto: they layd to my  
charge thynges that I knowe not. They re-  
warde me euell for good, to the greates dyscom-  
forte of my soule. Reuerthelisse, when they  
were sicke, I put on sacke clothe: and humbled  
my soule with fastyng, and my prayer shall  
tourne into myne owne bosome. I behaued my  
selfe as though it had ben my frend of my bzo-  
ther. I went heuyl, as one that mourneth for  
his mother. But in myne aduersyte they re-  
ioysed and gathered the together: yea, & verpe  
abiection came together agaynst me vnawares  
makynge mowes at me, and ceased not. With  
the flatterers were busy mockers, whiche gnas-  
hed vpon me with they teeth. Lord, howe  
longe wylte thou loke vpon this? O delivert  
my soule fro the calamities which they byng  
on me, and my dearyng from the Lyons. So  
wyl I geue the thankes in the great congrega-  
cyon I wyl praise the amonge muche people.

O let not them that are myne enemyes try-  
umphe ouer me vngodly, neyther let the winne  
with they eyes that hate me without a cause.

And why they chumnyng is not for peace  
but they ymagyne disceitfull wordes agaynst  
them that are quyet in the lande. They gaped  
vpon me with they mouthes, and sayd: spe on  
the, spe on the: we byd se it with oure eyes.

This thou hast seene, O Lord: holde not thy  
tonge then, go not farre from me, O Lord. A-  
wake & stande vp to iudge my quarell, auenge  
thou my cause, my God, and my Lord. Judge  
me, O Lord my God, accordyng to thy ryghte  
ousnesse, & let them not tryumphe ouer me.

Let the not say in their hertes, there, there, so  
wold we haue it: neyther let them say: we haue  
denoued hym. Let them be put to confusyon  
and shame together that reioyse at my trouble  
let them be clothed w. rebuke and dishonoure  
that boost them selues agaynst me. Let them  
be glad and reioyse that sauoure my ryghtous  
dealyng: yea, let the saye alwaye: I lesled be the  
Lord, whiche hath pleasure in the prosperite  
of his seruant. And as for my tonge, it shal be  
salyng

talking of thy righteousness, & of thy prayer,  
all the daye longe.

**The. xxxvi. Psalme.**  
DIXIT IN IVETVS.

To schaliter of David the seruaunt of  $\text{J}$  Lord.



**D**o not let me be vexed with the wickednes  
of the vngodly, for there is no feare  
of God before his eyes. For he fla-  
tereth hym self in his owne syght,  
till his abhominable synne be solid  
out. The wordes of his mouth are vngodly  
and full of dyscreit: he hath left of to behaue hym  
selfe wysely and to do good. He ymagyneth  
mischere vpon his bed, & hath set hym self in no  
good way, neither doth he abhorre any thyng  
that is euell. Thy mercy  $\text{O}$  Lord, reacheth vn-  
to the heauen, & thy faythfulnes vnto the clou-  
des. Thy righteousness standeth lyke  $\text{J}$  strong  
mountaynes: thy iudgements are lyke the  
great depe. Thou Lord shalt saue both man &  
beast. How excellent is thy mercy  $\text{O}$  God: and  
the chyldren of men shall put their truste vnder  
the shadowe of thy wynges. Thy shall be satis-  
fied with the plenteousnesse of thy house, and  
thou shalt geue them dynke of thy pleasures,  
as out of the ryuer. For wyth the is the well of  
life, and in thy lyght, shall we see lyght. Con-  
tinue forth thy louyng kyndnes vnto them that  
knowe the, & thy righteousness vnto the that  
are true of hart. O let not  $\text{J}$  foote of pryde come  
agaynst me: & let not the hande of the vngodly  
cast me downe. There are they fallen: & what  
woke wychednesse: they are cast downe & shall  
not be able to stande.

**The. xxxvii. Psalme:**

NOLITE INVLARE.

A Psalme of David.

**R**et not thy selfe because of the vn-  
godly: neyther be  $\text{J}$  enuyous agaynst  
the euell doers. For they shall soone  
be cut downe lyke the grasse, and be  
wythered out as the grene herbe. Put thou thy  
trust in the Lord, and do good: dwel in the land  
and verely thou shalt be fed. Delite thou in the  
Lord, and he shall geue the thy hartes desyre.  
Commit thy way vnto the Lord, and put thy  
trust in hym, and he shall byng it to passe. He  
shall make thy righteousness as cleare as the  
lyght, and thy iust dealing as the none daye.

**H**olde the styll in the Lord, & abide patiently  
vpon hym: but greue not thy self at hym whose  
way doth prosper agaynst the man, & doth af-  
ter euell counsailes. Leane off from wrath, and  
let go displeasure: fret not thy self, els shalt  
be moued to do euell. Wyched doers shall be roo-  
ted out: & they that patiently abyde the Lord,  
those shall inherite the land. Yet a lytle while,  
and the vngodly shall be cleue gone: thou shalt  
loke after his place: & he shall be away. But the  
meke spiered shall possesse the earth, & shall be re-  
freshed in the multitude of peace. The vngod-  
ly scherechousyll agaynst the iust, & gnaweth  
vpon hym with his teeth. The Lord shall laugh  
hym to scorn, for he hath seene, that hys day is  
commynge. The vngodly haue byawen out the

sweard, & haue bled their bowe, to cast downe  
the poore & neby, & to slaye suche as be of right  
conuersacion. They swerde shall go thorow  
their owne hart, and their bowe shall be broken.

A small thyng  $\text{J}$  the righteous hath, is bet-  
ter then great rychesse of the vngodly. For the  
armes of the vngodly shall be broken, and the  
Lord upholdeth the righteous. The Lord  
knoweth the dayes of the godly, and they en-  
herptance shall endure for euer. They shall not  
be confounded in the perylous tyme, & in the dayes  
of deth they shall haue ynough. As for the  
vngodly, they shall perishe: and the enemies of  
the Lord shall consume, as the fat of liden, pra-  
ren as the smoke shall they consume awaye.  
The vngodly bozoweth, & payeth not againe,  
but the righteous is merciful & lyberall. Such  
as be blessed of God, shall possesse the land, and  
they that be cursed of hym, shall be rooted out.

The Lord ordaineth a good mans goyng, and  
maketh his waye acceptable to hym selfe.

Though he fall, he shall not be cast away, for  
the Lord upholdeth hym with his hande. I haue  
bene yong, & now am old: and yet sawe I ne-  
uer the righteous forsaken, nor his seed beg-  
ging they bread. The righteous is euer mer-  
cyfull, and lenderth, and his seed is blessed. Flye  
from euell, and do the thyng that is good: and  
dwell for euer. For the Lord loneth the thyng  
that is right, he forsaketh not his that be godly  
but they are preserued for euermore:  $\text{O}$  the vn-  
godly, it shall be rooted out. The righteous shall en-  
herpe the land, & dwell therein for euer. The

mouth of the righteous is exercepled in wyssdome,  
and hys tonge wyll be talking of iudgemente.  
The lawe of hys God is in hys harte, and his  
goynges shall not slyde. The vngodly seeth  $\text{J}$   
righteous and seketh occasyon to slaye hym.

The Lord wyll not traue hym in hys hande,  
nor condempne hym when he is iudged. Hope  
thou in the Lord, and kepe his waye, and he  
shall promote the, that thou shalt possesse the  
lande: wher the vngodly shall perishe, thou shalt  
se it. I my self haue seene the vngodly in great  
power, and flozzyng lyke a grene bay tree: I  
wente by, and lo, he was gone: I sought hym,  
but he could no where be founde. Kepe in-  
nocency, & take hede vnto the thyng  $\text{J}$  is right,  
for that shall byng a man peace at the last. As  
for the transgressours they shall perishe toge-  
ther, and the ende of the vngodly is, they shall  
be rooted out at the last. But the saluacion of  $\text{J}$   
righteous cometh of the Lord, which is also  
their strengthe in the tyme of trouble. And the  
Lord shall stande by them, and saue the: he shall  
deliuer them from the vngodly, and shall saue  
them, because they put they trust in hym.

**The. xxxviii. Psalme.**

DOMINE NE IN FVRORE.

A Psalme of David for remembraunce.

**R**et me not to rebuke  $\text{O}$  Lord, in  
thyne angre: neyther chasten me, in  
thy deuy displeasure. For thine aro-  
wes slycke fast in me, and thy hande  
pyneth



# Psal. xxxix. xl. xli.

presterh me soze. There is no health in my flesh because of thy displeasure. neither is there any rest in my bones, by reason of my synne. For my wickednesses are gone ouer my head, & are lyke a soze burthen, to beaue for me to beare. My woundes synke & are corrupt. thowse my foolysnesse. I am brought into so great trouble and myserye, that I go mourning al day longe. For my lynes are fylled wth a soze distaste, and there is no whole parte in my bodye. I am feble and soze smitt: I haue rozed for the very disquietnesse of my hart. Lord thou knowest al my desyre, & my grownyng is not hdd from the. My hart panteth, my strength hath fayled me, and the lycht of myne eyes is gone fro me.

**C** \* My lours & my neyghbours did stand looking upon my trouble, & my kynsmen stood as farre of. They also that sought after my lyfe, layed snares for me: and they that went aboute to do me euell, talked of wickednesse & ymagined disceyte al the day longe. As for me, I was lyke a deafe man and herde not: & as one that is domme, whiche doth not open his mouth. I became euen as a ma that heareth not: & in whose mouth are no reprouers. For in the, O Lord, haue I put my trust, thou shalt answer for me O Lord my God. I haue requyred, that they should not tryumphe ouer me: for when my fote slippeth, they retorsed greatiye against me. And I truly am set in the plage, & my heynesse is euer in my sight. For I wyl confesse my wickednesse, and be loy for my synne. But myne enemyes lyue, and are mightye: and they that hate me wongfully, are many in number. They also that rewarde euell for good, are against me, because I folowe the thyng that is good. For sake me not, O Lord my God. Be not thou farre fro me. Hasten the to helpe me, O Lord: & my saluacion.

## The xxxix Psalme.

DIXI CUSTODIAM VIAS.

To the chaunter of Jeduthun, a Psalme of David.

**I** Sayd: I wyl take hede to my wayes, that I offend not in my tounge. I wyl kepe my mouth (as it were with a bydle) while the vngodly is in my lycht. I helde my tounge, and spake nothyng. I kept silence: yea, euen from good wordes, but it was payne and greffe to me. My hart was hote wrythin me, & while I was thus musyng, the fyre kyndled: & (at the laste) I spake wth my tounge: O Lord, let me knowe myne ende, & the

number of my dayes: that I maye be certyfyed howe long I haue to lyue. Behold, thou hast made my dayes as it were a spanne longe, and myne age is euen as nothyng in respecte of the: and verily every man lyuyng is altogether vanytie. Selah. For man walketh in a vain shadowe, and disquieteth hym selfe in vayne, he heapeth up rychesse: & cannot tel who shall gather them. And nowe Lord, what is my hope? truly my hope is euen in the. Deluyne me from all myne offences, & make me not a rebuke vnto the foolish. I became domme, & opened not

my mouth, for it was thy doyng. Take thy plague awaye fro me: I am eue consumed by the instances of thy heuy hande. Wher thou rebukest, thou dost chastise man for synne: thou makest his beawtie to consume awaye, like as it were a moth frettyng a garment. Every man therefore is but vanytie. Selah. Heare my prayer, O Lord, and wth thyne eares conseyde my calling: holde not thy peace at my teares. For I am a stranger with the, and a sojourner, as al my fathers were. Oh spare my a lytle, that I maye recouer my strength, before I go hence, and be nomore lene.

## The xl. Psalme.

EXPECTANS EXPECTAVI.

To the chaunter a Psalme of David.

**I** waited pacietly for O Lord, & be inclined vnto me: & herd my calling. He brought me also out of horrible paye, out of the myre and clay, & let my fete vpon a rock & ordred my goynges. And he hath put a newe songe in my mouth, eue a thahelgeyng vnto our God. Many shall see it, & feare: and shall put their trust in O Lord. Blessed is the ma, that hath set his hope in O Lord, & turned not vnto the proude: & to such as go aboute wlyes. O Lord my God, great are thy wondrous workes, which thou hast done: like as bee also thy thoughtes which are to vward: & yet there is no man that ordreth them vnto the. If I would declare them, & speake of the, they should be mo then I am able to expresse. Sacrifice & meate offeryng I wouldest not haue, but myne eares hast thou opened: burnt offerynges & sacrifice for synne hast thou not required. The said I: Lo, I come. In the volume of the booke it is wyttten of me, & I should fulfyll thy wyl, O my God: I am content to do it: yea, thy law is writ in my hart. I haue declared thy righteounesse in the great congregatio: Lo, I wyl not restryne my lippes. O Lord, & that shonest. I haue not hdd thy righteounesse wrythin my hart, my talkyng hath bene of thy truth & of thy saluacion. I haue not kepte backe thy louyng mercy and truth from the great congregacion. Wryth drawe not thy mercy fro me, O Lord: let thy louyng kyndnes & thy truth alwaye prelerue me. For innumerable troubles are come about me, my synnes haue take such hold vpon me, & I am not hable to lohe vp: yea, they are mo in number then the beares of my head, & my hart hath fayled me. O Lord, let it be thy pleasure to deluyne me, make hast, O Lord: to helpe me. Let them be ashamed & confounded together that seke after my soule to destrope it: let the be dyspued backward & be put to rebuke that wythe me euell. Let them be desolate & rewarded with shame: & save vnto me: spe vpon the, spe vpon the. Let all those that se the, be ioyful & glad in the: & let such as loue thy saluacion, say alwaye: the Lord be prayesed. As for me, I am poore and needy, but the Lord careth for me. Thou art my helper & redeemer: make no long taryng (O my God.)

## The xli. Psalme.

BEATVS QVI INTELLIGIT.

To the

To the chaunter, a psalme of David.

**B**lessed is he that considereth his poore  
state: and sayeth the Lord shall deliuer him  
in the tyme of trouble. The Lord pre-  
serue hym and kepe hym alwey: that  
he may be blessed vpon earth, and deliuer not  
thou hym into the hand of his enemies. The Lord  
conforte him, whyle he lyeth vpon his bed:  
make thou all his bed in his sickness. I sayde,  
Lord be merciful vnto me, heale my soule, for I  
haue synned against the. Myne enemies speake  
crull of me: whyle thou art sicke, & his name perissheth.  
And if he come to see me, he shall speake vanytees,  
and his hearte conceaucth falshood within hym  
selte: and when he commeth forth, he telleth it.  
All myne enemies whysper together agaynst  
me: euen agaynst me do they ymagine this cruel.  
Let the sentence of giltyng procede agaynst hym  
and now that he lyeth, let hym ryle vpon nomore  
pre, euen myne owne famylier frende whom  
I trusted. (Whiche dyd also eate of my bread)  
hath layde greates wayte for me. But be thou  
mercifull vnto me. O Lord, rase vp me againe,  
and I shall rewarde theim. By this I knowe  
thou fauourest me, & myne enemy doth not tri-  
umpe agaynst me. And whyle I am in my helth  
thou vpholdest me and wale let me before thy  
face for ever. Blessed be the Lord God of Isra-  
el, worlde without ende, Amen, and Amen.

The. xlii. psalme.

QVEMADMODVM.

To the chaunter, a monicio of the sonnes of Cozab.

**W**he as the hearte despyeth the water  
brokes, so longeth my soule after the  
(O God) My soule is a thurst for God  
yea, euen for the liuyng God, whyle thou  
I come to appeare before the presence of God.  
My teares haue bene my meate daye & night  
whyle they dayly saye vnto me: where is now  
thy God? Howe when I thynke thereupon, I  
powe out my hert by my self, for I went with  
the multitude, and brought them forth vnto the  
house of God, in the voyce of prayse & thankes-  
guyng, amonge suche as kepe holpe daye.

Why art thou so full of heuines? O my soule  
and why art thou so vnquiet wythin me? But thy  
trust in God, for I wyll yet geue hym thankes,  
for the helpe of his countenance. O God, my  
soule is vexed wythin me: therefore wyl I reme-  
mber the, concernyng the lande of Iordane, and  
the lytle hyl of Hermonim. One depe calleth  
another: because of the noyle of thy water ppyes  
all thy waues and foamys are gone ouer me.  
The Lord hath graunted his louing kindnes on  
the daye tyme, & in the nyght season did I syng  
of hym, & made my prayer vnto the God of my  
lyfe. I wyll saye vnto the God of my strength:  
why hast thou forgott me? why go I thus he-  
uily: whyle my enemy oppresseth me? O bones  
Cares smitte a lyde as w a swerde, whyle myne  
enemies & myne trouble me, cast me in the teth. Namely:  
whyle they saye dayly vnto me: where is now  
thy God? Why art thou so vexed? O my soule  
and why art thou so disquieted wythin me? O  
put thy trust in God: for I wil yet thanke hym

which is the helpe of my countenance, my God.

The. xliii. psalme.

INDICA ME DEVS.

**E**ne senter with me (O God) & defende  
my cause agaynst the vngodly people:  
O deliuer me from the vicerall & wic-  
ked man. For thou art the God of my strength  
why hast thou put me from the? And why go I  
so heuily, whyle the enemy oppresseth me? O  
send out thy lyght and thy truth that they may  
leade me, and byng me vnto thy holy hyl, and  
to thy dwellyng. And that I may go vnto the  
altare of God, euen vnto the God of my joy and  
gladnes, and vpon the harpe wyl I geue than-  
kes vnto the (O God) my God. Why art thou  
so heuily, O my soule, and why arte thou so dis-  
quieted wythin me? O put thy trust in God, for  
I wyll yet geue hym thankes which is the helpe  
of my countenance, and my God.

The. xliiii. psalme.

DEVS AVRIVS NOSTRIS.

To the chaunter an instruction of  
the sonnes of Cozab.

**W**e haue hard with our eares, O God, I  
oure fathers haue told vs, what thou  
hast done in their tyme of old. Howe  
thou hast dysput out the heathen w thy  
hade, & planted the in: howe thou hast destroyed the  
nacions, & cast them out. For thou the gat not the  
lande in possession thowowe their owne swerd,  
neither was it their owne arme that helpe them.  
But thy right hade, & thine arme, & the light of  
thy countenance, because thou haddest a fauour  
vnto the. Thou art my kynge, O God, sende  
helpe vnto Jacob. Thowowe I, wyl we ouer-  
throw our enemies, & in thy name wil we tread  
theim vnder, & ryle vp agaynst vs. For I wyll  
not trust in my bowe: it is not my swerde that  
shall helpe me. But it is thou that shalt vs from  
our enemies, & putteth the to confusio that hate  
vs. We make our boast of God al the day long  
and wyl prayse thy name for ever. Selah. But  
now thou art farre off, & putteth vs to confusio  
and goest not forth with our armys. Thou  
maketh vs to turne our backs vpon our enemy-  
es, so that they which hate vs, spoyle our goodes.  
Thou lettest vs be eaten vpon like shepe, & haste  
scattered vs among the heathen. Thou sellest thy  
people for naught, & takest no money for them.  
Thou maketh vs to be rebuked of our neygh-  
bours, to be laughed to scoone, & had in derisio  
of them & are round about vs. Thou maketh  
vs to be a byword among the heathen, & that the  
people shake their heades at vs. O confusio  
is dayly before me, & the shame of my face hath  
couered me. For the voyce of the slanderer and  
blasphemer, for the enemy & auerger. And though  
all this be come vpon vs, yet do not we forget  
the, nor bebaue our selues fro wardly in thy co-  
uenant. Our hert is not turned backe, nepther  
our steppes gone out of thy way. So, not whyle  
thou hast smitten vs into the place of dynges, & covered  
vs w the shadowe of death. If we haue forgot-  
ten the name of our God, & hold vp our handes to  
any strange god: shall not God searche it out?  
for he



Psal. xlv. xlvj. xlvij. xlviii.

**Psalmus.** \* For he knoweth the very secretes of the hart. \* For thy sake also are we killed all the daye longe, & are counted as shepe appoynted to be slayne. Up Lord why sleepest thou? Awake, & be not abasse from vs for euer. Wherefore hidest thou thy face, & forgottest our misery and trouble? \* For our soule is brought lowe vnto the dust: our help cleueth vnto the grounde. Trye & driue vs, & deliuer vs for thy mercies sake.

The. xlv. Psalme.  
ERVCTAVIT COR MEVM.

To him that excelleth amonge lylles  
an instruction of the chyldren of  
Cozab, a songe of loue.

**I**n here is endyng of a good mat-  
ter. I speake of f thynges, wherch  
I haue made vnto f king: Wy tog  
is the pen of a redy writer. Thou  
art saynter then f chylde of me, ful  
of grace are thy lyppe, because God hath blessed  
the for euer. Sirde f with thy sword vpo thy  
thygh. O f most myghty) accordyng to thy  
woorthyp & renowne. Good lucke haue thou w  
thyne honoure, ryde on because of the worde of  
truth, of mekenes & ryghteousnes, & thy ryghte  
hande that teache the terribile thynges. Thy  
arowes are very sharpe, and the people shalbe  
subdued vnto the, euen in the myddest among f  
hynges enemies. \* Thy seate (O Good) endu-  
reth for euer, the scepter of thy kyngdome is a  
ryght scepter: Thou hast loued ryghteousnes,  
& hated iniquitie, wherefore God (our thy God)  
hath anoynted the wth the oyle of gladnesse  
aboue thy felowes. All thy garmentes smel of  
Syrre, Aloes, and Cassia, out of the puerly pla-  
ces, wherby they haue made the glad. Kynges  
daughters were amonge thy honozable weime:  
vpo thy ryght hand dpyd stand f Quene in a ve-  
sture of golde. (Daughters abande wth hyne coloures.)

**H**erhe (O daughter) & consyder: enclpne thyne  
care, for get also thine owne people, and thy fa-  
thers house. So shall the kyng haue pleasur  
in thy beaute, for he is thy Lord. (God) & wo-  
thypp him. And the daughter of Tyre shalbe  
there with a gyfte lyke as f rch also amonge f  
people shall make their supplicacio before the.

**E** The kynges daughter is alglorious wthim,  
her clothyng is of wrought golde. She shalbe  
brought vnto the kyng in raymente of nedle  
woike: the virgins f be her felowes, shal beare  
her chpany, and shalbe brought vnto f. With  
ioye & gladnes shall they be brought, & shall en-  
tre into f kynges palayer. In strede of thy fa-  
thers shal haue chylzen, whom thou mayste  
make pyphces in all landes. I wyll remem-  
ber thy name from one generacion vnto ano-  
ther: therefore shall the people geue thankes  
vnto the, wchylde withoure ende.

The. xlv. Psalme.  
DEVS NOSTER REFUGIUM.

To the chaunter, a songe for the chyldre  
of Cozab vpon Alamoth.

**O**dis our hope & strength: a very myghte  
deliuerer in trouble. Therefore wyll not we  
feare, though f earth be moued & though

the hylls be carryed in the myddest of the see.

\* Though the waters thereof rage & swell, & though the mountaynes shalke at f fepest of the same. Sela. The rpuers of the floude thereof shall make glad the cytie of God, the holy place of f tabernacles of f most hiest God, is in f middest of her, therefore shal we not be remoued: God shall helpe her, & that ryghte early. The heathen make much ado, & the kyngdomes are moued but God hath throwed his voyce, & f earth shall melt away. The Lord of hostes is wth vs, & f God of Jacob is our refuge. Sela. O come hyther, & beholde the woikes of the Lord, what destruction he hath brought vpon the earth. \* He maketh warres to caille in al the woilde, he breaketh f bowe & snappeth f speare in sun dze, & burneth the charrettes in the fyre. We wyll then & knowe f I am God: I wyll be exalted amonge the heathen, and I wyll be exalted in the earth. The Lord of hostes is wth vs, the God of Jacob is oure defence. Sela.

The. xlvij. Psalme:  
OMNES GENTES PLAUDITE.

To the chaunter, a Psalme for the chy-  
ldren of Cozab.

**C**lappe your handes together (all f  
ye people) O synge vnto God wth  
f voyce of melody. For the Lord  
is hye & \* to be feared, he is the great  
kyng vpon al the earth. He shal subdue f peo-  
ple vnder vs, & the nations vnder our fete. He  
shal chuse out an heretage for vs: euen f wo-  
thypp of Jacob who he loued. Sela. God is go-  
ne by w a mery noyle, & the Lord wth f solid  
of f tridye. O synge prayles, syge prayles vnto  
our God: O synge prayles, syge prayles vn-  
to our kyng. For God is kyng of all f earth &  
synge prayles w vnderstanding. God ragn-  
eth ouer the heathen. God syttech vpon hys  
holy seate. The princes of the people are toy-  
ned vnto the people of the God of Abraham, for  
God (whyche is very hye exalted) doth defende  
the earth, as it were wth a shryde.

The. xlviii. Psalme.  
MAGNVS DOMINVS.

A songe of a Psalme of the chyldre of Cozab  
(in the second daye of our Sabbath.)

**R**reate is the Lord, and hyghlye to be  
prayed, in the cytie of oure God, euen  
vpon hys holpe hyll. The hyll of Syon  
is a saynt place, and the ioye of the whole earth  
vpo the northsyde lyeth the cytie of the greates  
kyng: God is wel knownen in her palayces, as  
a lurre refuge. For lo, f hynges (all f earth) are  
gathered and gone by together. They mariay  
led to se such thynges: they were astonied, and  
sodenly call downe. Feare came there vpo the,  
and sojow as vpon a woman in her transayle.

Thou shalt breake the thynnes of the see, & ro-  
rowe the east wynde. Lyke as we haue heard,  
so haue we sene in the cytie of f Lord of hostes,  
in the cytie of oure God. God vpholdeyth the  
same for euer. Sela. We waite for thy lo-  
uyng hyndnes (O God) in the myddest of thy  
temple. (O God) accordyng vnto thy name,  
to is

so is thy praisse vnto f worldes ende: thy right hande is full of righteousnes. Let f mount Si- on reioyse, & the daughters of Iuda be glad be- cause of thy iudgementes. Waite about Sion & go rounde about her, & tell the towres therof. Marke well her bulwerkes, set vp her houses, that ye maie tell them that come after. For this God is our God for euer and euer, he shal- bee our guyde vnto deathe.

**C**The. lxx. Psalme.

EXAUDITE HEC CENTES.

**C**To the chaunter, a Psalme for the chylzen of Cozab.

**H**ear this, all ye people: ponder it w your eares, all ye f dwell in f world. hye and lowe: riche, and poore, one w another. Wymouthe shall speake of wisdom, and my hearte shall muse of vnder- standpng. I will incline myne eare to the para- ble, and shewe my darke speache vnto f barpe. Wderfoze should I feare in f daies of wicked- nes: and when the wickednes of my heles com- passeth me rounde aboute? \* Their bee some f put their trust in their gooddes, and boiste them- selues in the multitude of their riches.

**B**ut no manne maie deliuer his brother, nor make agremente vnto God for hym. \* For it coste moze to redeme their soules, so f he muste let that alone for euer. Yea, though he lyne lgy and se not the graue. \* For he seeth, that wise menne also die, and perishe together: as wel as the ignoraunt & folishe, and \* leaue their riches for orther. And yet thei thynke, that their houses shal continue for euer, and that their dwelling places shal endure from one generation to an- other, & call the landes after their owne names. Neuertheles, manne will not abyde in honoure scyng he maie bee compared vnto the beastes that perishe: this is the wate of theim.

**C**This is their foolishnes, and their posteritie praisse their sayng: Sela. Thei lye in hell lyke wepe, death gna weth vpo theim, and the righte- ous shal haue domination of theim in the moz- upng: their bewtie shall consume in f sepulchre out of their dwelling. But God shall deliuer my soule fro the place of hel, for he shall receiue me. Sela. Bee not thou afraied though one bee made riche: or if the glozy of his house bee incre- ased. \* For he shall cary nothyng awaie with hym when he dieth, neither shall his poe foloe hym. For while he liued, he counted hymself an happy manne: so long as thou doest well vn to thy self, menne will speake good of f. he shal foloe f generacions of his fathers, & shal neuer se lighr. Wane depng in honore hath no vnder- standpng, but is copared vnto f bestes, f perishe.

**C**The. l. Psalme.

DEVS DEORVM DOMINVS:

**C**A Psalme of Iaph.

**H**e Loyde, euen f moste mighty God hath spokt, & called the world from the risyng vp of the sunne vnto f go- yng downe therof. \* Oute of Sion hath God appeared in perfect bewty. Our God shall not hepe silence: there shall go befoze hym

a consuming fier, and a mighty tempest shal be- stered by rounde aboute hym. he shall call the heauen from aboue, & the earth f he maie iudge his people. Gather my sanctes together vnto me, those that haue made a couenaunt with me with sacrifice. And f heauens shal declare his righteousnes: for God is iudge hymself. Sela.

**H**ear, O my people: and I will speake, I my self will testifie against the, O Israel. For I am God, euen thy God. I will not reproue the, because of thy sacrifices, or for thy burnt offe- rynges, because thei wer not alwaie befoze me.

\* I will take no bulloche out of thy house: nor he goates out of thy foldes. For all the beastes of the foirest are myne, and so are the cattell vpo a thousand hilles. I know all the foules vpon mountaynes and the wyld beastes of the felde are in my sight. If I bee hungry I will not tell the: for \* the whole world is myne, and all that therein is. Thynkest thou, that I will cate bulles flesch, and drinke the bloodde of goates?

**O**ffer vnto God thankesgyng, & paie thy vovwes vnto the moste highest. And \* call vpo me in the tyme of trouble, so will I hear the and thou shalt praisse me. But vnto the vngodly saied God. Why doest thou preach my lawes and takest my couenaunt in thy mouth? Wder as thou hatst to bee reformed, and hast caste my woordes behynde the: Wden thou sawest a thefe, thou consentedest vnto hym, and hast been partaker wih f aduouters. Thou hast let thy mouthe speake wickednes, and with thy tong thou hast sette forth disceate.

**T**hou satest and speakest against thy bro- ther: yea and hast sleaundred thynne owne mo- thers loonne. These thynges hast thou dooen, & I helde my tong: & thou thoughtest - (wickedly) f I am euen luche a one as thy self: but I will re- proue the, and set befoze the, the thynges f thou hast dooen. Consider this ye f forget God: lest I plucke you awaie, and there bee none to deli- uer you. Who so offereth me thankes & praisse: he honoureth me, & to hym f ordyeth his conuer- sacion right, will I shewe the saluacion of God.

**C**The. li. Psalme.

MISERERE MEI DEVS.

**C**To the chaunter, a Psalme of Dauid, when the prophet Nathan came vnto hym after he was gone into Bethsabe.

**H**ue mercy vpon me (O God) after I thy - (great) goodnes, accordpng vnto a multitude of thy mercies, do a waie mine offences. Wash me thorowly fro my wickednes, & clesse me fro my synne. For \* I knowlage my fautes, & my sinne is euer befoze me. Against f haue I synned, & dooen this euil in thy sight: f thou mightest be iustified in thy sayng, & cleare when thou art iudged. Behold I was wape in wickednes, & in synne hath my mother conceiued me. But lo, f requirist trath in f inward partes, & shalt make me to vnder- stand wisdom secretly. Thou shalt pouge me w \* Ilope, & I shalbe cleane f shalt wash me, & I shalbe whiter the snowe: Thou shalt make me deare toye & gladnes, f the bones whiche f hast broken



# Psalme. lii. liii. liiii. lii.

broken, male reioyse. Turne thy face from my synners, & put out all my misdoedes. \* Make me a cleane heart: (O God) & reuene a righte spirite within me. Cast me not awaye fro thy pietie, and take not thy holy spirite fro me. O geoe me the comfort of thy help again: & stablish me w thy fre spirite. Then shall I teach thy waies vnto the wicked, & synners shall be conuerted vnto thee. De lii. Psalme. **E**liuer me fro bloode guiltines: (O God) & that art thou of my health, & my tonge shall sing of thy righteousness. Thou shalt open my lippes: (O Lord) my mouth shall shewe thy praise. For I desirest no sacrifice: els would I geue it: but I desirest not in burnt offering. The sacrifice of God is a troubled spirite. & a broken & a contrite heart: (O God) shalt thou not despise. O be favourable & gracious vnto Sion, build thou the walles of Ierusalem. Then shalt thou be pleased with a sacrifice of righteousness with a burnt-offerings and oblations, then shall they offer young bullockes vpon thyne altar.

Psalm. lii.  
Eliuer me  
from blood  
guiltines

Psalm. lii.

QVID GLORIARIS IN MALICIA:

**E**To the chaunter, an exhortaciō of Dauid, whoe Doeg the Edomite came to Dauid and hee wed hym, saying: Dauid is come to the house of Abimeleche.

**I**hy boastest thou thy self, O Tirante, that thou canst dooe mischief. Where as thou goddnes of God endureth yet daily. Thy tog imagineth wickednes, & with lies thou cuttelt like a sharp rasoure. Thou hast loued vngenerousnes more then goodnes: & to talke of lies more then righteousness. Wela. Thou hast loued to speake all wordes that mate dooe hurt, O thou false tog. Therefore shall God destroye thee for euer, he shall take thee & pluck thee out of thy dwelling, & rote thee out of the lande of the liuyng. Wela. The righteous also shall see this, & feare, & shall laugh hym to scorn. Lo, this is the manne that toke not God for his strength, but trusted vnto the multitude of his riches, & strenghted hymself in his wickednes. As for me I am like a grene olive tre in the house of God, my trust is in thy tender mercie of God for euer & euer. I will alway geue thanks vnto thee: for that thou hast dooen, & I will hope in thy name, for thy saluaciō like it well.

Psalm. lii.  
Eliuer me  
from blood  
guiltines

The lii. Psalme.

DIXIT INSIPENS,

**E**To the chaunter vpon Mahalah, an instruction of Dauid.

**I**hy foolish body hath said in his heart there is no God. Corrupt are they, & become abominable in their wickednes: there is none that dooth good. God looked downe fro heauen vpon the childre of men, to see if there were any that would vnderstand & seke after God. But they are all gone out of the waie, they are all together become abominable: there is also none that dooth good, no not one. Are not they without vnderstandyng & wozke wickednes, eatyng vpon my people as if they would eate bread: they haue not called vpon God. They were affraid, where no feare was: for God hath

Psalm. lii.  
Eliuer me  
from blood  
guiltines

Psalm. lii.  
Eliuer me  
from blood  
guiltines

Psalm. lii.  
Eliuer me  
from blood  
guiltines

broken the bones of hym that beliedged the: & hath put them to confusiō because God hath dispised them. O that the saluaciō were geuen vnto Israel out of Sion: O that the Lord would deliuer his people out of captiuitie. Then should Jacob reioyse and Israel should be righte glad.

The liii. Psalme.

DEVS IN NOMINE TVO.

**E**To the chaunter in melodies, an instruction of Dauid when the yephites came and said vnto Dauid, hath not Dauid hid hymself among vs?

**S**ue me (O God) for thy names sake and auenge me in thy strength. Hear my prayer O (God) & hearken vnto the wordes of my mouth. For strangers are risen vp against me & tyrantes: (whiche haue not God before their eyes) seke after my soule. Wela. Behold, God is my helper, the Lord is with them that uphold my soule. He shall reuward euil vnto mine enemies destroye them in thy truth. An offering of a free heart will I geue thee, & praise thy name: O Lord because it is so comfortable. For he hath deliuered me out of all my trouble, and myne eie hath seene his deliue vpon myne enemies.

The lii. Psalme.

EXAUDI DEVS,

**E**To the chaunter in melodies an instruction of Dauid.

**H**ear my prayer (O God) and hide not thy self from my petition. Take heede vnto me, & heare me, how I mourne in my prayer, I am vexed. The enemy crieth so, & the vngodly cometh on so fast: for they are minded to dooe me some mischief, so maliciously are they set against me. My heart is disquieted within me, & I feare of death is fallen vpon me. Fearfulness & trembling are come vpon me, & an horrible dyed hath ouerwhelmed me. And I said: O that I had wynges like a dove, for then would I flee a waie, and bee at rest. Lo, then would I get me a waie farre of, and remain in the wilderness.

Wela. I would make hast to scape, because of the stormy wynde and tempest. Destroye their tonges (O Lord) and deuide them, for I haue spied vngenerousnes and strife in the cite Daie and night go they aboute within the walles therof: mischief also, and sorowe are in the middelt of it. Wickednes is therein, diskeate, and guyle go out of their stretes. For it is not an open enemy that hath dooen me this dishonour: for then I could haue boone it: neither was it myne aduersary, that did magnifie hymself against me: for then I would haue had my self from hym.

\* But it was euil thou my compaignion, my guyde, & myne owne familiar frende. We toke shorte couisall together, and walked in the house of God as frendes. Let death come hastily vpon them, and let them go downe quicke into hell, for wickednes is in their dwellinges, & among them. As for me, I will call vnto God, and the Lord shall saue me.

In penyng & maynyng, & at none daie wil I praise

I praye (that instantly) and he shall hear my voyce. It is he that deliuered my soule in peace fro the bataill that was against me: for there were many wme. Yea, euen God that endureth for euer, shall heare me, and byping them downe. Selah. For thei will not turne nor feare God.

He laied his handes vpon suche as he at peace with hym, & he brake his couenaut. The wordes of his mouth were softer the butter, haupng war in his heart: his wordes were smoother then oile, and yet bee thei very swerdes. \* O cast thy burthen vpon the Lord & he shall nortye the and not suffre the righteous to fall for euer. And as for thei thou (O God) shalt byping them into the pit of destruction. The bloodie thirst & disceatfull men shall not leue our halfe their daies. \* Reuerthelies, my trust shall be in the Lord.

The. lvi. Psalme.

MISERERE MEI DEVS QVONIAM.

To the chaunter vpon the done of hym that was domine in a far countrie: the badges (or armes) of Dauid, wherof I whille.

lines toke hym in Geth.

**B**e mercifull vnto me, O God, for man goeth aboute to deuoure me: he is daily fightyng and troubling me. Myne enemies are daily in hande to swallowe me vp: for thei bee many that fight against me, & I molte highest. Reuerthelies, though I am sometyne afraied, yet put I my trust in the. I will praise God, because of his woozde: I haue put my trust in God, and will not feare. What shal he can dooe vnto me. Thei daily make my woozdes, all that thei imagine is to dooe me euill. Thei hold altogether, and kepe them selues close: & marke my steppes, when thei late waite for my soule. Shall thei escape for their wickednes? (O God) in thy displeasure shalt cast them downe. Thou tellest my slittynge, put my teares in thy bottell: are not these thynges noted in thy booke? When I call vnto the, then shall myne enemies bee put to flight this I knowe, for God is on my side. In godes wordes will I reioyse, in the Lordes word will I confoste me. Yea, in God haue I put my trust, I will not bee afraied what mane can dooe vnto me. \* Vnto the (O God) will I paie my vowes, vnto the will I geue thanks. For thou hast deliuered my soule from death, and my fete from fallyng, that I maie walke before God in the light of the liuyng.

The. lvi. Psalme.

MISERERE MEI DEVS MISERERE.

To the chaunter destrope not: the badges or armes of Dauid, when he fled from Saule into the caue.

**B**e mercifull vnto me (O God) be mercifull vnto me, for my soule trusteth in the, & vnder the shadow of thy wynges shall be my refuge: vntill this tiding bee ouerpast. I will call vnto the moste high God, euen to the God that shall perfourme for cause whiche I haue in hande. He shall sende from heauen, & saue me from the reproue of hym that woulde eat me vp. Selah.

God shall sende forth his mercy and truth. My soule is among Lions, and I lie euen among the children of menne (that are set on fire) whose teeth are speares and arrows and their tong a sharpe swerde. Set vp thy self (O God) aboue the heauens, & thy glory aboue all the earth. Thei haue laied a nette for my fete, and pressed downe my soule: thei haue digged a pit before me, & are fallen into the middes of it them selues. Selah. \* My heart is fixed (O God) my heart fixed: I will sing & geue praise. I wake, O my glory, awake lute & harpe. I my self will awake right early. I will geue thanks vnto the (O Lord) among the people, & I will syng vnto the among nations. \* For thy greatenes of thy mercy reacheth vnto the heauens and thy truth vnto the cloudes. Set vp thy self (O God) aboue the heauens, & thy glory aboue all the earth.

The. lvi. Psalme.

SI VERE VTIQUE IUSTICIAM.

To the chaunter, destrope not. The badges or armes of Dauid.

**R**e your myndes set vpon righte-ousnes: O ye congregation: & dooe ye iudge the thyng that is right O ye soones of menne: Yea, ye imagine mischief in your heart vpon the earth & your handes deale with wickednes. The vngodly are from ward, euen from their mothers wombe: as soon as thei bee bozne thei go astray & speake lies. Thei are as venimous as the payson of a serpente, euen like the deachadder that stopped her eares. Whiche refuseth to heare the voice of the charmer, charme he neuer so wisely. Break their teeth (O God) in their mouthes: smite the chawbe bones of the Lions (O Lord) Let them fall a waie like water that runneth a pace: and wher thei shote their arrowes, let them bee rote out. Let them consume a waie like a snail & like the vntimely frute of a woman & let them not see the soone. O euer your pottes bee made whote with thornes: so let indyngnation vere hym, euen as a thyng that is rawe. \* The righteous shall reioyse wher he seeth the vengeance: he shall washe his footstepes in the blood of the vngodly. So that a manne shall saie: verily there is a reward for the righteous, doubtles there is a God that iudgeth in the earth.

The. lii. Psalme.

ERIPE ME DE INIMICIS.

To the chaunter, destrope not: The badge or armes of Dauid: when Saule sent and thei did watche the house to kill hym.

**D**eliuer me from myne enemies (O God) defende me from them that rise vp against me. O deliuer me from the wicked dooers, and saue me from the bloodthirsty mene. For to thei lie waityng for my soule: & mightie menne are gathered together against me without any offence or faute of me (O Lord.) Thei runne & prepare them selues without my faute. Arise, thou therfore to help me, and beholde. Stand vp (O Lord God of hostes) thou God of Israel to viset all heathen: and bee mercifull

unto



# Psalme. lxx. lxxi. lxxii.

unto them þe offende of malicious wickednes.  
**S**ela. Thei go to & fro in þe euening thei grene  
like a dogge, & runne aboute thowhe the citee.  
Beholde, thei speake with their mouth, & swee-  
des are in their lippes for who doeth hear: But  
thou (O Lord) \* shalt haue them in derision, &  
þe shalt laugh at heathen to scoone. My strenght  
will I ascribe vnto the, for þat the God of my  
refuge. God sheweth me his goodnes pleite out-  
ly, and God shall let me se my desire vpon myne  
enemies. Slaie them not, lest my people forget  
it: but scatter them abroad among the people,  
and put them downe (O Lord) our defence. For  
the synne of their mouth, and for the wordes of  
their lippes thei shall be taken in their pynde, and  
why: their preaching is of cursing and lies. Co-  
sume them in thy wrath, consume them that  
thei maie perishe, and know þe it is God whiche  
ruleth in Jacob and vnto the endes of þe world.  
**S**ela. And in þe euening thei will returne: grene  
like a dogge and will go aboute the citee. Thei  
will runne here and there for meate, & grudge if  
thei bee not satisfied. As for me, I will syng of  
thy power: & will praise thy mercy by tymes in  
the morning, for thou hast been my defence and  
refuge in þe daie of my trouble. Vnto the, O my  
strenght, will I syng, for thou (O God) art my  
refuge and my mercifull God.

**C**The. lxx. Psalme.

DEVS REPVLIST NOS.

**T**o the chaunter, vpon the rose of witnes, the  
badge of armes of Dauid, for to teache:  
When he fought against Mesopo-  
tamia, and Siria of zoba: and  
when Joab turned backe  
and slue twelue. **W.**  
Edomites in the salte valleie.

**G**od, thou that hast cast vs out and  
scattered vs abroad: þe hast also been dis-  
pleased. O turne the vnto vs again.  
Thou hast moued the lande and deu-  
ledest, heal: þe sokest therof for it maketh. Thou  
hast shewed thy people heuy thynges, \* þe hast  
geuen vs a dyynke of deedly wyne. Thou hast  
geuen a token for sache as feare the: þe maie  
triumphe, because of the truth. **S**ela.

**T**herfore were thy beloued deliuered, helpe  
me with thy right hande, and heare me. \* God  
hath spoken in his holynes: I will reioyse and  
bruide Sichem, and mete out þe valleie of Su-  
choth. Silead is myne, and Manasse is myne:  
Ephraim also is thy strenght of my bedde, Iuda  
is my lawe geuer. Moab is my washepot, ouer  
Edom will I cast out my shoo. Philistea bee þe  
glad of me. Who will leade me into the strong  
citee: Who will byng me into Edom: Hast þe  
not cast vs out O God wilt not thou O God  
go out with our hostes: O hee thou our helpe  
in trouble, for vain is the help of manne. Tho-  
rogh God we shall dooe great actes, for it is he  
that shall treade downe our enemies.

**C**The. lxxi. Psalme.  
EXAVDI DEVS DEPREC.

**T**o the chaunter in the melodies of Dauid.

**H**ear my crying (O God) geue eare I  
vnto my prayer. Fro the endes of the  
earth will I call vnto the, when my  
heart is in benes. O let me by vnto  
the roche that is higher then I. For thou hast  
been my hope, & a strong tower for me against  
the enemy. I will dwell in thy tabernacle for e-  
uer, and my trust shall be vnder the couerynge of  
thy wynges. **S**ela. For þe O Lord, hast heard  
my desires, & hast geuen an heritage vnto those  
þe feare thy name. Thou shalt graunt the hyng  
a lōg life, that his prayer maie endure thow-  
out all generations. He shall dwell before God  
for euer: O prepare thy louyng mercy & faith-  
fulnes that thei maie preserve hym. So will I  
alwaie syng praise to thy name, \* that I maie  
daily performe my vowes.

**C**The. lxxii. Psalme.

NONNE DEO SVBIECTA.

To the chaunter: for Jedutha, a Psalme of Dauid

**M**y soule truly waiteth still vnto God  
for of hym cometh my saluacion. He  
verely is my strenght & my saluacion  
he is my defence so that I shall not  
greatly fall. how long will ye imagine mis-  
chief against euery manne: ye shall be slain all þe  
forte of you: pre, as a totterynge wall shall ye  
be, & like a broken hedge. Their deuice is only  
how to putte hym out whom God will exalte.  
their desire is in lies: thei geue good wordes  
with their mouth, but curle with their hearte.  
**S**ela. Neuer theles, my soule waite thou stil  
vpon God, for my hope is in hym. He truly is  
my strenght, & my saluacion: he is my defence so  
that I shall not fall. In God is my health and  
my glozy, the roche of my might, and in God  
is my trust. O put your trust in him alwaie, ye  
people, \* powe out your hartes before hym,  
for God is our hope. **S**ela. As for the childre of  
menne, thei are but vaine, the children of menne  
are disceitfull vpon the waites, thei are alroge  
ther lighter then vanitie it self. O trust not in  
wyng and robbery, geue not your selues vnto  
vanite: if riches increase, let not your heart by-  
on them. God spake once and twice: I haue al-  
so heard the same: þe power belongeth vnto God  
And that thou Lord art mercifull for \* þe rewar-  
dest euery manne accordyng to his worke.

**C**The. lxxiii. Psalme.

DEVS DEVS MEVS.

**C**A Psalme of Dauid when he was  
in the wilderness of Iuda.

**G**od, thou art my God, earely will I  
seke the. My soule thirsteth for the,  
my flesh also longeth after þe in a bare  
& drie land, where no water is. Thus  
haue I toked for the in holynes, that I might  
beholde thy power and glozy. For thy louyng  
hynnes is better then the life it self, my lippes  
shall praise þe. As long as I live will I magni-  
fy the on this maner, and left by my handes in  
thy name. My soule shall be satisfied, euen as it  
wer with mary & fatnes, when my mouth  
seth the is ioyfull lippes. haue I not remedied  
the

the in my bed, & thought upon the, when I was  
waking. Because thou hast been my helper,  
therefore under the shadow of thy wings will  
I repose. My soule hangeth vpon the, thy right  
hande hath vpholden me. These also that seeke  
the hurt of my soule, they shall go vnder pearch.  
Let them fall vpon the edge of the sword, that  
they maie bee a portion for foxes. But the hyng  
shall reioyce in God: \* all they also that sweare  
by hym shall bee commended, for the mouthe of  
them that speake lies, shall bee stopped.

The lxxiii. Psalme.

EXAVDI DEVS ORACIONEM:

To the chaunter, a Psalme of Dauid.

**E**are my voice (O God) in my  
prayer, preserve my life fro feare of  
the enemy. Hide me fro the gather-  
ing together of the froward, and  
fro the insurrection of wicked doo-  
ers. Whiche haue whet their tog like a sword  
& shote out their arrowes, even bitter wooddes.  
That they maie proudly shote at hym whiche is  
perfect: suddenly dooe they hit hym and feare not.  
They courage them selues in mischief, and co-  
men emdg them selues, how they maie laie sna-  
res: and saie, that no manne shall se them.

They imagine wickednes, & practise it: they  
hope secretly among them selues, euery mane in  
the depe of his heart. But God shall suddenly shote  
at them with a swift arrow, & they shall be wo-  
unded. Yea, their owne edges shall make them fall, in  
somuche that who so seeth them shall laugh them  
to scorn. And all menne that se it, shall saie:  
this hath God dooen, for they shall perceiue that  
it is his woork. The righteous shall reioyse  
in the Loyde, and putte his trust in hym: and al  
they that are true of heart shall be glad.

The lxxv. Psalme.

TE DECET HIMNVS.

To the chaunter, a Psalme & song of Dauid

**T**hou (O God) art praised in this &  
vnto thy vowes be perfourmed  
(as the Jerusalem) Thou shallest praise  
vnto thy shall all flesh come. My  
misdoes preuaile against me: O  
be merciful vnto our sinnes. Blessed is the man  
whom thou choost & receivest vnto thee: he shall dwell  
in thy court: & shall be satisfied with the pleasures  
of thy house, even of thy holy temple. Thou shalt  
bewe vs wonderfull thynges in righteousness.

(O God) of our saluacion, that art hope of al  
endes of feare, & of them remain in thy hope:  
Whiche in his strenght setteth fast the moun-  
taines, & is girded about with power. Whiche stil-  
leth the ragging of the sea, & the nople of his wa-  
ues, & the madnes of the people. They also that  
dwell in the uttermost partes (of the earth) shall  
be afraid at thy tokens, that makest thou out go-  
ynges of the morning & evening to praise the.

Thou visitest the earth, & blestest it: thou makest  
it very plenteous. The river of God is full of  
water, & thou preparest their coyne: for so thou prouidest  
for feare. Thou waterest her fozowes, & sen-  
dest rain into the little valleys therof: thou makest  
it fozt with thy drowping of rain, & blestest thyncrease

of it. Thou crownest thy prayer with thy goodness: &  
thy cloudes drop fatnes. They shall drop vpon  
the dwellinges of thy wilderness: & the little hills  
shall reioyse on euery side. The foldes shall be full  
of sheepe, the valleys also shall stande so thicke  
with coyne, that they shall laugh and syng.

The lxxvi. Psalme.

IVBELTE DEO.

To the chaunter. The song of a Psalme.

**B**ee ioyfull in God, all ye landes  
syng praises vnto thy honour of his  
name, make his praise to bee glo-  
rious. Saie vnto God: O how won-  
derfull art thou in thy workes: tho-  
rowe & greatnes of thy power shall thyn ene-  
mies be founde liers vnto thee. For all the world  
shall worship the, syng of thee, & praise thy name.  
Sela. Come hitther & beholde the workes of  
God, how wonderfull he is in his doying toward  
the children of men. He turned sea into drye  
lande: so they went thow the water on fote  
there did we reioyse therof. He ruleth with his  
power for euer, his cies heholde the people: and  
suche as will not beleue, shall not bee able to ex-  
alt them selues. Sela. O praise our God (ye  
people) & make thy voice of his praise to be heard  
Whiche holdeth our soule in life, & suffereth not  
our fete to slip. For thou (O God) hast proued vs:  
thou also hast tried vs, like as silver is tried.

Thou broughtest vs into the snare, and laiest  
trouble vpon our lopnes. Thou sufferedst men  
to ride ouer our heedes, & we went thow the fire  
and water, & thou broughtest vs out into a welthp  
place. I will go into thy house with burnt-offe-  
rynges, and will paye the my vowes: & whiche  
I promised with my lippes, and spake with my  
mouth when I was in trouble. I will offere vnto  
thee, the fat best sacrifices & the incense of raiues  
I will offere bullockes & goates Sela. Come  
hitther & hearken all ye that feare God: & I will  
tel you what he hath dooen for my soule. I cal-  
led vnto him with my mouth, & gaue hym pray-  
ses with my tog. If I incline vnto my wicked-  
nes with my heart, the Loyde will not heare me.  
But God hath heard me, & confidered my voyce: &  
my prayer. Praise be God which hath not cast  
out my prayer: nor turned his mercy fro me.

The lxxvii. Psalme.

DEVS MISERATUR NOSTRI.

To the chaunter in melodie: a

Psalme and song.

**O**d, & be merciful vnto vs, and  
bless vs, and shewe vs the light of  
his countenance: (and be merciful vnto  
vs) Sela. That thy wate maie be  
known vpon earth, thy sauynge  
health among all nations. Let people praise  
the: let the nations reioyse and bee glad: for  
thou shalt iudge people righteously, & gouerne the  
nations vpon earth. Sela. Let people praise the  
(O God) lette all the people praise the. Then  
shall the earth bring forth her increase, and  
God, even our owne God shall geue vs his blef-  
syng. God shall bless vs, and all the endes of  
the world shall feare hym.

BS III.

The



# Psalm. lxxviii. lxxix.

**C**The lxxviii. psalm.

EXURGAT DEVS.

**C**To the chaunter, a psalm and song of David.

*Psalm. lxxviii.*

**L**et God arise, & let his enemies be scattered: let them also that hate him flee before hym. Like as smoke vanissheth, so shall thou destroy them away: & like as wax melteth at fire, so let the ungodly perish at the presence of God. But let the righteous be glad, and reioyse before God. Let them also be merry and ioyfull. Oh syng vnto God, and syng praises vnto his name: magnifie hym that rideth vpon the heauens, as it were vpon an horse: praise hym in his name: yea, & reioyse before hym. He is a father of the fatherlesse, & defendeth the cause of the widdowes: euen God in his habitation. He is the God that maketh menne to bee of one mynde in an house, & bynggeth the prisoners out of captiuitie: but letteth the renegates continue in scarcenes.

*Psalm. lxxviii.*

*Psalm. lxxviii.*

*Psalm. lxxviii.*

*Psalm. lxxviii.*

O God, when thou testest forth before the people, when thou testest theirow the wilderness. Selah. The earth shoke, & the heauens dropped at the presence of God: euen as Sinai also was moued at the presence of God: whiche is God of Israel. Thou O God sendest a gracious rain vpon thine inheritance, & refreshedest it when it was weery. Thy congregaciō shall dwell therein: for thou O God hast of thy goodness prepared for the poore. The Lord gaue the word: & greates was the compaignie of the preachers.

*Psalm. lxxviii.*

Hynges with their armies did flie, & were discomfited: and thei of the household buided the people. Though ye haue lien among portes, yet shall ye bee as the wynges of a dove that is couered with silver wynges, & her feathers like golde. When the almighty scattered hynges for their sake, then were thei as white as snowe in salomon. As the hill of Basan, so is Godes hill euen on his hill as the hill of Basan. Why hop ye so ye hee hills: This is Godes hill, in which he it pleaseth hym to dwell: Yea, the Lord will abide in it for euer. The charrettes of God are twety thousand, euen thousandes of angels: & the Lord is among them, as in his holy place of Sinai.

*Psalm. lxxviii.*

Thou art gone vpon an hee, thou hast led captiuitie captiue, & receiued giftes for menne: Yea euen for thyne enemies, & the Lord God might dwell among them. Praise be to the Lord daily euen to God whiche helpeth vs, and poureth his benedictes vpon vs. Selah. He is our God, euen the God of whom cometh saluacion: God is the Lord by whom we escape death. God shall wound the head of his enemies, & the heery scalp of such one as goeth on still in his wickednes. The Lord hath said: I will byng my people again as I did from Basan: myne owne will I byng again, as I did som tyme from the depe of the sea: That thy fote maye bee dipped in the bloodde of thyne enemies, and that the song of thy dogges maye bee red theirow the same.

It is well sene, O God how thou goest, how thou, my God and hyng goest in sanctuary.

The syngers go before, the mynstrels follow after: in the mides are the damels playng with tymbrels. Genge thanks O Israel vnto God the Lord in his congregacions, from the grose of the hearte. There is little Benjamin their ruler and the princes of Juda their counsaill, & princes of Zabulon, and the princes of Reuben. Thy God hath sente for the strength, & stablished the thyng O God, that thou hast wrought in vs. For thy temples sake at Jerusalem: so shall hynges byng present vnto the.

When the compaignie of the spearmen, and multitude of the mighty are scattered abroad among the beastes of the people: (so the humbly byng peeces of silver) and when he hath scattered the people the delite in warre: Then shall the princes come out of Egypte, the Hyzans lande shall soone stretch out her handes vnto God. Sing vnto God O ye hyngdomes of the earth: O syng praises vnto the Lord. Selah. Whiche steth in the heauens ouer all from the begynnyng: Lo he dooth sende out his voyce: yea, and that a mighty voyce. I scribe yet the power to God ouer Israel: his worship and strength in the cloudes. O God, wonderfull arte thou in thy holy places, euen the God of Israel: he will geue strength and power vnto his people. Blessed bee God.

**C**The lxxix. psalm.

SALVVM ME FAC DEVS.

**C**To the chaunter vpon Hosaniam of David.

**S**ave me, O God: for the waters are come in caue vnto my soule. I sticke faste in the depe myre, where no ground is: I am come into depe waters, so that I flounders ouer me. I am weery of crying, my throte is drye: my sight faileth me, for waiting so long vpon my God. Thei that hate me without a cause, are more then the heares of my bedde, thei that are myne enemies, and would destroye me gittles are mighty: I paid them the thynges that I neuer toke. O God thou knowest my synfullnesse, and my fautes are not hid from the. Lette not them that trust in the O Lord God of hostes, bee ashamed for my cause, let not those that seke the bee confounded theirow me, O Lord God of Israel.

And why for thy sake haue I suffered reproche: shame hath covered my face. I am become a stranger vnto my brethren: euen an alcaunt vnto my mothers children. For the zeale of thyne house hath euen eaten me, and the rebukes of them that rebuke the are fallen vpon me. I wept & chastened my self with fasting, and I was enured to my reproche. I put on a sackcloth also, and thei tested vpon me. Thei that sit in the gate, spake against me, and the dounhardes made songes vpon me. But Lord, I make my prayer vnto thee in an acceptable tyme. Heare me (O God) in the multitude of thy mercy, euen in the truth of thy saluacion.

Take me out of the myre, that I spake not. Oh let me be deliuered from them that hate me and out of the depe waters. Let not the water flouds

**D** cloud by o'ne me: neither let the depe swallow me vp. & let not þ pit shut her mouth vpon me. heare me, O Lorde. for thy louyng kynde- nesse is conforstable: turne the vnto me, accor- dyng vnto the multitude of thy mercies. And bid not thy face from thy seruante, for I am in trouble: O haste the, and heare me. D'awe nie vnto my soule, and saue it: O deliuer me, be- cause of myne enemies. Thou hast knowen my reprofe, my shame and my dishonour, myne ad- uersaries are full in thy sight.

**E** Thy rebuke hath broke my heart, I am full of heuenesse, I looked for some to haue pitie vps me, but there was no manne: neither founde I any to conforthe me. \* Thei gaue me gall to eate and when I was thyrsty thei gaue me vyngre to drynke. \* Let their table bee made a snare to take theim selues with all, and let the thynges (that should haue been for their wealth) bee vn to theim an occasion of falling. Let their eyes bee blinded, that thei se not: and euer bowe thou downe their backes.

**F** Pour out thine indignacion vpon theim, & let thy wrathful displeasure take hold of theim \* Let their habitacion bee voide and no manne to dwel in their tentes. For thei persecute hym whom thou hast smitten, & thei talke how thei maie deere theim whom thou hast woudded. Let theim fall from one wickednes to another, and not come into thy righteousnes. \* Let theim be wyshed out of the boke of þ liuyng, and not to be wyrtten among the righteous. As for me, whi I am pooze & in deuens, thyn help (O God) shall lift me vp. I will praise the name of God with a song: and magnifie it with thankesge- uying. This also shall please the Lorde better the a bullocke, that hath hoynes and hoofes.

**G** The hable shall conside this, & be glad: se he pe after God, & your soule shall liue. For þ Lorde beareth the pooze, & dispiseth not his prisoners. Let heauen and earth praise hym, the sea, & all that moueth therein. For God shall saue Sion, and buyde the citers of Iuda, that menne maie dwell there, and haue it in possession. The poste- rite also of his seruantes shall enderite it: and thei that loue his name shall dwell therein.

**The lxx. Psalme.**  
DEVS IN ADVTORIVM.

**¶ To the chaunter of Dauid to byng to reme- b'ance - a (because the Lorde saued me.)**

**A**sk the (O God) to deliuer me: make hast to helpe me, O Lorde. \* Let theim bee shamed & confound- ed, þ seke after my soule: let theim bee turned backward, & put to con- fusion þ wishe me euill. Let theim (for their re- uarde) be sone brought to shame, that crye ouer me, there, there. But let all those that seke the, bee ioyfull and glad in the: and let all suche as delite in thy saluacion, saie alwaie: the Lorde be praised. As for me, I am pooze and in miscrep, haste the vnto me (O God.) Thou art my help & my redemer: O Lorde make no long taryng.

**The lxxi. Psalme.**  
IN TE DOMINE SPERAVI.

**A**sk the (O Lorde, haue I put my trust in thee) let me neuer bee put to confusion: but helpe me and deliuer me in thy righte- ousnes: encline thyn care vnto me, & saue me. Bee thou my strong hold (where vnto I maie alwaie resorte) thou hast promised to helpe me: for thou art my house of defence and my castle. Deliuer me, O my God out of the bande of the vngodly, out of the hnde of the vnrightheous and cruell mane. For thou O Lorde God, art þ thyng that I long for, thou art my hope euen from my yowth. Thow o'we the haue I been holden vpon euer sence I was borne: \* thou art he that toke me out of my mothers wombe, my praise shall bee alwaie of the.

**I** am become as it wer a mostre vnto many: but my sure trust is in the. Oh let my mouth be filled with thy praise & I maie sing of thy glory and honoure, all the daie long. Cast me not awate in þ tyme of age, for saue me not when my strength faileth me. For mine enemies speake against me and thei þ laie a waite for my soule, take their counsaill together, sayng: God hath forsaken hym, persecute hym, and take hym, for there is none to deliuer hym. So not farre fro me O God: my God, haste the to helpe me. Let theim bee confounded & perishe, þ are against my soule: let theim bee couered with shame & dishonoure þ seke to dooe me euill. As for me I wil pacietyly abide alwaie, & wil praise the more & more.

**M**y mouth shall daily speake of thy righte- ousnes and saluacion, for I know no ende ther- of I will goe forth in the strength of the Lorde God, and will make mencion of thy righteous- nes only. Thou O God, hast taught me fro my yowth vntill now, therefore wil I tell of thy wonderous workes. For saue me not, O God in myne olde age, when I am gray headed: vn- till I haue shewed thy strength vnto this ge- neration, & thy power to all them that are yet for to come. Thy righteousnes (O God) is very high, and great thynges are thei that thou hast dooen, O God (who is like vnto the).

**W**hat greute troubles & aduersities hast thou shewed me: and yet diddest thou turne & refreche me: yea, & broughtest me from the depe of the earth. Thou hast brought me to grate honoure and conforthe me on euery side. Therefore wil I praise the in thy faithfulness O God, playng vpon an instrumete of musike vnto the will I syng vpon the harpe: O thou holy one of Israell. Thy lippes will bee faine when I syng vnto the: & so will my soule wdd thou hast deliuered. My tong also shall talke of thy righteousnes all the daie long, for thei are confounded and brought vnto shame, that seke to dooe me euill.

**The lxxii. Psalme.**  
DEVS IUDICIUM.

**¶ A Psalme for Salomon.**

**T**ue the kyng thy iudgements (O God) and thy righteousnes vnto þ hynges soonne. The shall be iudge thy people, \* accorpyng vnto righte and defende the pooze. The moun- tains shall taigues



# Psalme. lxxiii. lxxiii.

raigned also shall bypnyng peace, and the righte-  
 les righteounes vnto the people. He shall kepe  
 the symple folke by their righte, defende schil-  
 dien of the poore, and punishe the wyson boore  
 psalms. Thei shall leaue the as long \* as the sunne and  
 moone endureth, fro one generacion to another  
 he shall come downe like the rain into a fiele of  
 well, euen as the droppes that water the earth.  
 In his tyme shall the righteounes flourish: pea  
 and aboundance of peace so long as y moone  
 endureth. \* His dominion shall be also from the  
 one sea to the other, and from the floude vnto y  
 worldeys ende. Thei y dwell in y wilderness shall  
 knele before hym: his enemies shall like y dust.  
 \* The hynges of Charis and of y Illes shall  
 give prectres: the hynges of Arabie and Saba,  
 shall bypnyng gyses. All hynges shall fall downe  
 before hym: all nations shall dooe hym seruite.  
 For he shall deliuer the poore when he crieth: y  
 ready also y hym that hath no helyer. He shall be  
 fauourable to the symple and neaby: and shall  
 preserue the soules of the poore. He shall deliuer  
 their soules from falschod and wrong, and be are  
 shall their bloode be in his sight. He shall liue  
 and vnto hym shall be geuen of the gold of Ara-  
 bia: praiser shall be made euer vnto hym, a daily  
 shall be bee praised. There shall be an heape of  
 coyne in y earth, high vpon the hilles: hys frute  
 shall shalke like Libanus, and shall be grene in  
 the cite, like grasse vpon the earth.  
 His name shall endure for euer: his name shall  
 remain vnder the sunne among the posterities,  
 whiche shall be blessed thowoe hym, and all the  
 heathen shall praise hym. Blessed bee y Lorde  
 God, euf y God of Israell \* whiche onrip dooth  
 wonderous thynges. And blessed bee the name  
 of his maiestie for euer: and all the earth shall be  
 filled with his maiestie. Amen: A W E A.  
 Here endeth the praiers of Dauid,  
 the sonne of Iai.  
 The lxxiii. Psalme.  
 QVAM BONVS ISRAELL.  
 A Psalme of Aaph.

John 11:11  
 11:12



Job 11:11  
 11:12

Ruly God is louyng vnto Israell  
 euen vnto such as are of a cleane  
 heart. Neuertheles, my fete were al  
 moste gone, my treadynges hadde  
 welnigh slypt. And why? \* I was  
 greued at y wicked, I dooe se also the vngodly  
 in such prosperite. For thei are in no perell  
 of deach but are lustie and stryg. Thei come in no  
 misfortune like other folke, neither are thei pla-  
 ged like other me. And this is the cause y thei be  
 so holden with yude, y ouerwhelmed w cruelte.  
 Their eyes swell for fatnes: y thei dooe euen  
 what thei lust. Thei corrupt order, and speake  
 of wicked blasphemy: thei talke y against  
 the moste highest. For thei stretche forth thei  
 mouth vnto the heauen, and thei tong gooe  
 thowoe y worlde. Therefore fall the people vnto  
 thei, y therout luche thei no small aduann-  
 tage. \* Tulse (saie thei) how should God pre-  
 ciue it? is there knowlage in y moste highest?  
 Lo, thei are the vngodly: thei prosper in the  
 worlde, y thei haue riches in possesid: (And so)

The haue I censed my heart in vain, y washed  
 my handes in innocencie. All the daie long haue  
 I been punished, and chastened euer moynnyng  
 Pea, and I had almoste saied euen as thei: but  
 lo, then should I haue condemned the genera-  
 tion of thy childe. Then thought I to vnder-  
 stande this, but it was to harde for me.

Untill I went into the Sanctuary of God  
 then vnderstode I the ende of these memme. Na-  
 mely, how thou doest set them in the slippie  
 places, and castest them downe and destroyest  
 them. O how sodainly dooe thei consume, pe-  
 rishe, and come to a fearful ende? \* Pea euf like  
 as a dreame when one awaketh, so shalt thou  
 make their image to vanishe out of the cite.  
 Thus my heart was greued, and it wente euen  
 thowoe my raines. So folishe was I y igno-  
 rant, euen as it were a beast before the. Neuer  
 theles, I am alwaie by the, for thou hast holden  
 me by my righte hande. Thou shalt gupde me  
 with thy counsaill: and after that receiue me w  
 glozy. Whom haue I in heauen but the?

Chalms

And there is none vpon earth, that I desire  
 in comparison of the. My fleshe and my hearte  
 faileth: but God is the strengthe of my hearte,  
 and my porcion for euer. For lo, thei that for-  
 sake the shall perishe: y hast destroyed all them  
 that commit fornicacion against the. But it is  
 good for me, to holde me fast by God to put my  
 trust in the Lorde God and to speake of all thy  
 workes: (In the gates of the daughter Zion.)

The lxxiii. Psalme.  
 VT QVID DEVS REPVLISTI.

An instruction of Aaph.



God, wherefore art thou absente from I  
 vs so log? why is thy wrath so hote  
 against the wepe of thy pasture? O  
 thynke vpo thy congregacion, whi  
 thou hast purchased and redeemed of  
 olde. Thinke vpo the tribe of thyne enheritaunce  
 and mount Zion wherein thou hast dwelt. Lift  
 vp thy seete, that thou maist vterly destroye  
 euer enemy, whiche hath dooen euill in the  
 Sanctuary. Thyne aduersaries rooze in the  
 midde of thy congregacions: and set vpo their  
 banners for tokens. He that bedded tymber afore  
 out of the thicke trees, was knowne to bypnyng  
 it to an excellent wooshe.

Job 11:11  
 11:12

But now thei bryake downe all the carued  
 wooshe therof with axes and hammers. \* Thei  
 haue set fire vpon the holy places, and haue de-  
 filed the dwelling place of thy name, euen vnto  
 the ground. Pea, thei saied in their heartes  
 let vs make haouche of theim altogether: thus  
 haue thei byent vp all the houses of God in the  
 lande. We se not oure tokens: there is not one  
 prophete more, no not one is there among vs  
 that vnderstandeth any moze. O S O D how  
 long shall the aduersary dooe this dishonoure?  
 how long shall the enemy blaspheme thy name  
 for euer? Why withdrowest thou thy hande?  
 why pluckest thou not thy righte hande out of  
 thy bosome, to consume the enemy? For God  
 is my hyng of olde: the help that is dooen vpon  
 earth, he dooeth it hymself. \* Thou biddest de-  
 uide

upbe the sea thow be thy power: thou brakest  
the heades of the dragons in the waters. Thou  
smotest the heades of \* Leviathan in peeces, and  
gauest hym to be meat for þe people in wylder-  
nesse. Thou broughtest out fouraynes & wa-  
ters out of the harde rockes: thou dyedest vp  
myghtye waters. The dape is thynne, and the  
nyght is thynne: thou hast prepared the lycht &  
the sunne. Thou hast set all the borders of the  
earth, thou hast made sommer and wynter.

**R**emembre this O Lorde, how the enemye  
hath rebuked, and howe the foolish people hath  
blasphemed thy name. O deliuer not the soule  
of thy turtel doue vnto the multitude of þe ene-  
myes: & forget not the congregacion of the poore  
for euer. Loke vpon the couenaunte for all the  
earth is full of darkenesse, and cruell habitacy-  
ons. O let not the symple goe awaye ashamed:  
but let the poore & neaby geue praise vnto thy  
name. Arise, O God, mayntayne thynne owne  
cause: remembre howe the foolish man blasphe-  
meth the daylye. Forget not the voice of thine  
enemies: the presumptiō of them that hate the  
encreaseth euer more and more.

**The lxxv. Psalme.**

CONFITEBIMUR TIBI.

To the chaunter: Vestrope not

A Psalme and songe of Asaph.

**V**ro the O God, do we geue thākes:  
yea, vnto þe do we geue thākes. Thy  
name also is so nye, & that do thy won-  
derous woordes declare. When I re-  
traue the congregaciō, I shal iudge accordyng  
vnto ryght. The earth is weake and all the in-  
habytours therof: I beare vp the pylles of it,  
Sela. I laide vnto the foolis: deale not so mad-  
ly, and to the vngodly, let not vp poure hoine.  
Set not vp poure hoine on hye, and speake not  
with a tynnecke. For promociō cometh ney-  
ther fro the east, nor from the weste, nor yet fro  
the south. And why? \* God is the iudge: he put-  
teth downe one, and setteth vp another. For in  
the hande of the Lorde is there \* a cuppe, and þe  
wynne is red. It is full myrrer, & he poureth oute  
of the same. As for the dregges therof all þe vn-  
godly of the earth shal drinke them, and luche  
them out. But I wyll talke of the God of Ja-  
cob, and prayse hym for euer. All the hoines of  
the vngodly also wyll I breake: and the hoines  
of the ryghteous shalbe exalted.

**The lxxvi. Psalme.**

NOTVS IN IVDIA:

To the chaunter in melodies, a Psalme  
and songe of Asaph.

**I**A Jewry is God knowne, his name  
is greate in Israell. At Salem is  
hys tabernacle, and \* hys dwellinge  
in Syon. \* There brake he the arrow-  
es of the bowe, the wynde, the sword and þe bat-  
taye. Sela. Thou arte of more honour and  
myghte then the pylles of the robbers. The  
proude are robbed: they haue slept they slepe: &  
all the men whose handes were myghtie haue  
founde nothyng. At thy rebuke O God of Ja-  
cob both the charret and hoyle is fallen. Thou

encreasest the feare: and who may stande  
in thy syght? When thou art angry? Thou byd-  
dest cause thy iudgement to be heard from hea-  
uen: the earth trembled and was styll. \* When  
God arose to iudgement, & to helpe all þe meke  
vpon earth. Sela. The fearenesse of man shal  
tourne to thy wape: and the fearenesse of the  
walles thou refraigne. Triumphe vnto the Lorde  
your God, and \* hepe it all ye that be round a-  
bout hym, byng presentes vnto hym & oughter  
to be feared. He shal refraigne þe spirit of pry-  
nces, & is wonderful among þe kynges of þe earth.

**The lxxvii. Psalme.**

VOCE MIA AD DOMINVM.

To the chaunter for Ieruthum.

A Psalme of Asaph.

**I**wyl cry vnto God with my voyce,  
euen vnto God wyll I crye with my  
voyce: and he shal berthen vnto me.

In the tyme of my trouble, I soughte  
the Lorde: my soze ranne and creased not in the  
nyght season: my soule refused conforste. When  
I am in heynesse, I wyll thynke vpon God:  
when my heart is verred, I wyll cōplaine. Sela.

Thou holdest myne eyes wakynge: I am so  
feble, that I cannot speake. I haue consydred  
the dayes of olde, and the yeres that are paste

I call to remembraunce my songe: and in the  
nyght I commune with myne owne herte, and  
searche out my spirytes. Wyll the Lorde abset  
hym self for euer? And wyl he be nomore intrea-  
ted. Is his mercye cleane gone for euer? And  
is his promise come vterly to an ende for euer  
more? hath God forgotten to be gracious?

And wyl he shutte vp his louyng kynedesse  
in displeasure? Sela. And I sayde: It is myne  
owne infirmitie: But I wyll remembre the ye-  
res of the ryght hande of the most hest. I wyll  
remembre the woordes of the Lorde, and \* call to  
munde thy wonders of olde tyme. I wyll thinke  
also of all thy woordes, and my talkynge shalbe  
of thy doynge. Thy wape, O God, is holpe:  
who is so greate a God as \* a (oure) God. Thou  
art the God that doth wonders, and hast decla-  
red thy power among people. Thou hast migh-  
tely deliuered thy people, euen the sonnes of Ja-  
cob and Ioseph. Sela. The waters sawe the  
O God: the wates sawe the and were afrayed:  
the depthes also were troubled. The cloudes  
poured out water, the ayre thondred: and thine  
proues went abroad. The voyce of thy thōdze  
was heard round about, & lychtenynges shone  
vpon the ground, the earth was moued & shoke  
withall. Thy way is in the sea, and thy pathes  
in the greete waters: and thy footeleppes are  
not knowe. Thou leddest thy people lyke shepe  
by the hande of Moyses and Aaron.

**The lxxviii. Psalme.**

ATTENDITE POPVLE MEVS.

An instruccyon of Asaph.

**I**care my lawe, O my people, en-  
clynne your eares vnto the woordes  
of my mouche. \* I wyll open my  
mouth in a parable, I wyll declare  
harde sentences of olde. Whiche

BE. u. we



Exodus. 17. 14.  
Exodus. 17.

we haue herd and knowen. and the children of  
Israel haue tolde vs. That the spirit of God be  
the from the children of the generations to come  
but to the use the honours of the Lord, his myght,  
and wonderfull workes that he hath done. he  
made a cōuenant with Jacob, and gaue Isra-  
el a lawe. which he comaunded our forefathers  
to teache the children. That they posses-  
sye myght knowe it, and the children whiche  
were yet vnder the lawe. To shew that when they  
came vnder, they myght knowe their children the  
same. That they myght putte their truste in  
God, and not to forget the workes of God, but  
to kepe his commaundmentes. And not to be  
as their forefathers a fawlesse and stub-  
borne generacion: a generacion that not they  
hert a right, and whole spirite cleaned not sted  
fastly vnto God. Like as the children of Ephy-  
raim, whiche beinge harnessed and carrying bow-  
es, turned them selues backe in the daye of bat-  
tyle. They kepte not the cōuenante of God,  
and would not walke in his lawe. But forgot  
what he had done, and the wonderfull workes  
that he had shewed for them. Many things  
dyd he in the syght of our fathers in the land  
of Egypt, euen in the felde of soan. He demp-  
ned the sea, and let them go thowge: he made  
the waters to stande on an heape. In the day  
tyme also he led them with a cloude, and all the  
nighthe thowge, with lycht of fyre. he cloane  
the derde rocks in the wyldernesse, and gaue  
them drinke therof, as it had ben out of a great  
deyrthe. He broughte waters out of the rocky  
rocks, so that it gushed out lyke the riuers. Yet  
for all this, they sinned more against hym, and  
prouoked the most hest in the wyldernes.

Exodus. 17. 14.  
Exodus. 17.

They tempted God in the hertes: & requy-  
red meate for the children. They spake agaynst  
God also, sayng: What God prepare a table in  
the wyldernesse? he smote the stonpe rocks in  
dede, that the water gushed out, and the streames  
flowed withall: but can he geue bread also, or  
prouide fleshe for his people? When the Lord  
heard this: he was wroth: so the fyre was kind-  
led in Jacob, and there came vnder the displea-  
sure agaynst Israel. Because they beleeued not  
in God, and put not their trust in his helpe.

Exodus. 17. 14.  
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Exodus. 17. 14.  
Exodus. 17.

So he comaunded the cloude above, & ope-  
ned the doores of heauen. he rained downe Ma-  
na also vpon the children to eat, and gaue the food  
from heauen. So man dyd eate angels foode,  
for he sente them meate ynough. he caused the  
East wynde to blowe vnder the heauen, & tho-  
rowe his power he broughte in the southwester  
wynde. He rained fleshe vpon them as thicke  
as dust, and feathered foules lyke as the lande of  
the sea. he let it fall amonge the children tentes, euen  
rounde aboute the children habitacion. So they dyd  
eate, and were well fylled: for he gaue them  
the children owne desyre. They were not disapoy-  
nted of the children luste. But while the meate was  
yet in the children mouthes, the heuyn wynde of God  
came vpon them, & slue the welchpest of them:  
pen and smote downe, the chosen men that were  
in Israel. But for all this, they synned yet

Exodus. 17. 14.  
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Exodus. 17. 14.  
Exodus. 17.

most: and beleeued not bys wonderous workes  
that he had done. They daped dyd be consumed in ba-  
bylon, and they perished in trouble. When he  
sawe them, they sought hym: and turned the ear-  
le, and requyred after God. And they remem-  
bered that God was their strength, and that the  
Lord God was their redeemer. neuertheless,  
they did but flatter hym with their mouth, and  
dissembled with hym in the children tongue. For they  
derte was not whole with hym, neither con-  
fessed they the Lord in his cōuenante. But he  
was so merciful that he forgave the children mysde-  
des, and destroyed them not. For many a tyme  
turned he his wrath a waye, and wolde not suf-  
fer his whole displeasure to arse. For he con-  
sidered that they were but fleshe, and that they  
were euen a wynde that passeth a waye, and com-  
meth not agayne. Many a tyme dyd they pro-  
uoke hym in the wyldernesse, and grieved hym in  
the deserte. They turned backe, and tempted  
God, and moued the holy one in Israel. They  
thought not of his hande, and of the day when  
he deliuered them from the hande of the enemy  
howe he had wrought bys myracles in Egypt  
and his wonderes in the felde of soan. He tour-  
ned the waters in to bloude, so that they myght  
not drinke of the ryuers. He sent lyece among  
them, and deuoured the vyrgins: and frogges to de-  
stroye them. He gaue the children frutes vnto the  
caterpillers, and the children laboure vnto the gre-  
bopper. He destroyed the children vynges with haille  
stones, and the children mulberry trees with the frost.  
He smote the children cattel also with haille stones,  
and the children flockes with hore thondre boltes.  
he cast vpon them the furyousnesse of his wrath  
angre, displeasure, and trouble, & sent euil an-  
gels amonge them. He made a waye to hym in  
dignacion, & spared not the soule from death,  
but gaue the children life ouer to the pestilence. And  
smote al the fyrst borne in Egypt, the most pri-  
ncypal and mightiest in the dwellinges of Ham.

Exodus. 17. 14.  
Exodus. 17.

Exodus. 17. 14.  
Exodus. 17.

Exodus. 17. 14.  
Exodus. 17.

Exodus. 17. 14.  
Exodus. 17.

But as for his owne people, he led the children  
lyke shepe, and carped them in the wyldernesse  
lyke a floke. he broughte them out safely, that  
they should not feare: and ouerwhelmed the  
enemies with the sea. And broughte them in  
the borders of his sanctuary: euen to this mo-  
taine which he purchased with his ryght hande.  
He cast out the heathen also before the, cau-  
sed the children lande to be druyed among the  
children, & made the trybes of Israel to dwell  
in their tentes. So they tempted and displea-  
sed the most hye God, and kept not his testimo-  
nies. But turned the children backe: and fell away  
lyke the children forefathers, startinge asyde, lyke a  
broken bowe. For they grieved hym with the  
hyll alters, and prouoked hym to displeasure  
with the children ymagines. When God hearde this,  
he was wroth, and toke soze displeasure at Israel.  
So that he forsooke the tabernacle in Shilo, and  
the tent that he had pitched amonge men. he de-  
liuered the children power into captiuitie, and the  
beautie into the enemies hande.

Exodus. 17. 14.  
Exodus. 17.

Exodus. 17. 14.  
Exodus. 17.

he gaue his people ouer also into the sword  
and was wroth with the children. The

Exodus. 17. 14.  
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Exodus. 17. 14.  
Exodus. 17.

type consumed they? ponge men: and they? may  
bens were not given to maryage. They? pie-  
ces were layne wth the swerde, and there  
were no wyddowes to make lamentacyon.  
So f? Loide attached as one out of slepe, & lyke  
a gyante refreshed wth wyne. \* He smote  
his enemies in the hinder partes, and put them  
to a perpetuall shame. He refused the Taber-  
nacle of Joseph, and chose not f? tribe of Ephra-  
im. \* But chose the trybe of Juda, even the byll  
of Syon whiche he loued. And there he buil-  
ded his temple on hye, and layed the foundaci-  
on of it lyke f? grounde whiche he hath made co-  
synuall ye. \* He chose Dauid also his seruauant  
and toke hym awaye from the shepfoldes. As  
he was folowynge the ewes greates wth yong-  
ones he toke hym, that he might fede Jacob his  
people, and Israel his enheritaunce. So he fed  
them with a faithful and true herte, and ruled  
them prudently with all his power.

¶ The lxxix. Psalm.  
DEVS VENERUNT GENTES.

A Psalm of Asaph.

**G**od, \* the heathen are come into  
thy enheritaunce, thy holy temple  
haue they despyled, a made Ierusalem  
an heape of stones. \* The deade bo-  
dies of thy seruantes haue they ge-  
ne, to be meate vnto the foules of the ayre, and  
the fleshe of thy sayntes vnto the beastes of f?  
lande. They? bloud haue they shed lyke water  
on euery syde of Ierusalem, & ther was no man  
to bury them. \* We are become an open shame  
vnto our enemies, a very scozne & derisyon vnto  
them that are rounde about vs. Lord, howe  
longe wylt thou be angrye? shall thy gelousye  
burne lyke fyre for euer? Pour out thyne in-  
dignacion vpon the heathen f? haue not know-  
en the, and vpon the kyngdomes that haue not  
called vpon thy name. For they haue deuoured  
Jacob, and layde waste his dwellinge place.

\* Remember not our olde synnes, but haue  
mercy vpon vs, and that soone: for we are come  
to great myserye. helpe vs, O God of our sal-  
uacion, for the glorie of thy name: O deliuer  
vs, and be merciful vnto our synnes for thy na-  
mes sake. \* Wherfore dooe the heathen saye:  
where is now the? God? O lette the venge-  
aunce of thy seruantes bloud that is shed be o-  
penly shewed vpon the heathen in oure syghte.

O let the joyful full syngynge of the prys-  
oners come before the: acco:pyng vnto the great  
wille of thy power: preserve thou those that are  
appointed to dye. And as for the blasphemye  
(wherewith oure neyghbours haue blasphemed  
the) reward thou them O Lord, seven fold into  
they? dosome. So we that be thy people, and  
shepe of thy pasture, shall geue the thanks for  
mer, & wyl alway be thewying forth thy myracle  
from generacion to generacion.

¶ The lxxx. Psalm.

QVI REGIS ISRAEL.

To the Chaunter vpon Hosannin, a so-  
lmony and Psalm of Asaph.



¶ O thou shepherde of Israel, I  
thou f? ledest Joseph lyke a shepe  
thou thy selfe also thou that sittest  
vpon the Cherubins. Before E-  
phraim, Benjamin, and Manas-  
ses: fyre vpon thy strength, and come, helpe vs.

Turne vs agayne, O God the light of  
thy countenance, and we shalbe whole. O  
Lord God of hostes, howe longe wylt thou  
be angry with thy people that praicthe? Thou  
fedeest them with the breade of teares, & geuest  
them plentyousnes of teares to drinke: Thou  
hast made vs a very stycke to our neyghbours:  
and oure enemies laughe vs to scozne. Turne  
vs agayne, thou God of hostes, the light of  
thy countenance: and we shalbe whole.  
Thou hast broughte a vyne out of Egypt: thou  
hast caste oute the heathen, & planted it. Thou  
madest rowme for it, & when it had taken rote  
it fylled the lande. The hylls were covered  
with the shadowe of it, and the bowes thereof  
were lyke the goodly Cedre trees. She stretch-  
ed out her bzaunches vnto the sea, and her bo-  
wes vnto the ryuer. Why hast thou then bzo-  
ken downe her hedge, that al they which go by  
pluche of her grapes? The wynde boze oute of  
the wood dooth rote it vp and the wilde beaste  
of the felde deuoureth it. Tourne the agayne,  
thou God of hostes, loke downe from heauen:  
beholde, and visyte this vyne. And the place  
of the vineyard that thy ryght hand hath plan-  
ted: & the bzaunche that thou madest so strong  
for thy selfe. \* It is bzynte with fyre, and cutte  
downe, and they shall perishe at the rebuke of  
thy countenance. Let thy hand be vpon man  
of thy righte hande, and vpon the sonne of man  
whome thou madest so stronge for thine owne  
selfe. And so wyl not we go backe fr? the: O  
let vs lyue, & we shal cal vpon thy name. Turne  
vs agayne, O Lord God of hostes, the light of  
thy countenance, & we shalbe whole.

¶ The lxxxi. Psalm.

EXULTATE DEO.

To the chaunter vpon Sileth, a Psalm  
of Asaph.



¶ Pinge ye merclpe vnto God our  
strength: make a cheereful noyse vnto  
the God of Jacob. Take f? psalme  
vying wither f? tabret, f? mery harpe  
with the lute. Blowe vp f? trompet  
in the newe moone, such in f? time appointed, &  
vpon our solemne feaste day. \* For this was  
made a statute of Israel, and a law of the God  
of Jacob. This he ordeyned in Joseph for a te-  
stymonye when he came oute of the lande of E-  
gypt, and had heard a straunge language. I ca-  
led his shoulders from the burthen, & his ban-  
des were deliuered from (making) f? pottes.

Thou calledest vpon me in troubles, and I  
deliuered the, and hearde the, \* what tyme as  
the storme fell vpon the. \* I proued the also  
at the waters of styte. Selā. Heare, O my  
people, and I wyl assure the O Israel, f? thou  
wylt perken vnto me. There shal no straunge  
god



# Psal. lxxxi. lxxxiij. lxxxiij. lxxxiij.

**God** be in the, neyther shalt thou **order** God. \* I am the Lord thy God, whiche broughte the out of the lande of Egypt, ope thy mouth wyde, and I shall fyll it. But my people would not heare my voyce, and Israel would not obey me. \* So I gaue them vp unto theyr owne detres (ust), & let them folowe their owne ymaginacions. Or that my people would haue perkened vnto me, for yf Israel had walked in my wayes: I wold soone haue put downe their encampes, & turned myne hand against their aduersaries. The haters of the Lord wold haue bene founde lyers, but theyr tyme shoulde haue endured for euer. He shoulde haue fed them also with the finest wheat flour, & with honey out of the stony rocke shoulde I haue satisfied the.

**The lxxxi. Psalme.**  
DEVS STETIT IN SINAGOGA.

**A Psalme of Asaph.**

**G**od stablisheth in the congregaciō of synners: he is a iudge among \*goddess. \* Howe longe wyl ye gene wiong iudgement, & accept the persons of the vngodly? He la. Defende the pooze & fatherlesse, se that suche as be in nede & necessitie haue ryghte. Delyuer the outcast & pooze: saue them from the hande of the vngodly. They wyl not be learned nor vnderstande, but walke on styll in darknesse: all the foundations of the earth be oute of course. I haue sayde: ye are goddess, and ye all are chyldren of the mooste hyest. But ye shal dye lyke men, & fall lyke one of the princes. Tryfe O God, and iudge thou the earthe, for þ shalt take al hearken to thynne enheritaunce.

**The lxxxi. Psalme.**  
DEVS NE CONTINEAS TE

**A songe and Psalme of Asaph.**

**Did** not thy tong, O God, kepe not thy silence, & thyne enemies make a murmuring, & they that hate the haue lyfe vpon theyr head. They haue ymagined craftely against thy people, & taken counsaile against thy secrete ones. They haue said: come and let vs roote them out, that they be nomoze a people: and that the name of Israel maye be nomoze in remembraunce. For they haue caste their heades together with one consent and are confederate agaynst þ. The tabernacles of the Edomites and the Hmarliers, the Moabites and Hagarenes. Sebal and Amud & Amelch: the Philistines with them that dwell at Tyre. Assur also is ioynd vnto them, & haue helped the chyld of Loth. He la. But do þ to the \* as vnto the Chanaanites, vnto Samera, and vnto \* Iabyn at the wyche of Ryson. Which perished at Endor: and became as the dong of feyth. Make them and theyr princes lyke \* Dred and yeb. Pea, make all theyr synners lyke as yeben and zaimana. Whiche saye: let vs take to oure seluers the houses of God in possession. O my God, make them lyke vnto a whyle, & as \* the stubble before the wynde. Like as a fyre that burneth vpon the wood, and as the flame that co-

sumeth the mountaynes. Persecute them euen so with thy tempest, and make them as trayde vpon the Royme. Make theyr faces ashamed, O Lord that they maye seeke thy name. Let them be confounded and verred euer moze & moze: let them be put to shame & perished. And they shal know that thou (whose name is Jehouah) art onely the mooste hyest ouer all the earth.

**The lxxxiij. Psalme.**

QYAM DILECTA TABERNACULA,  
To the chaunter vpon Githith, a Psalme of the sonnes of Cozab.

**How** ampyable are thy dwellyn. I linge, thou Lord of hostes: Whiche hath a desyre and lōgyng to entre into the courtes of the Lord, my hart & my fleshe is in the lōpyng God: yea, the sparrowe hath founde her an house, & the swalowe a nest, wher she may laye her yonger: euen thy alter, O Lord of hostes, my hyng and my God. Blessed are they that dwell in thy house, they wyl be alway prayyng the. He la. Blessed is þ man, whose strength is in the, in whose hart are thy wayes. Whiche goyng thorow the vale of mysery vs it for a well, & the pooles are fylled with water. They wyl go from strength to strength: vnto the God of goddess appeareth euerpe one of them in syon. O Lord God of hostes, heare my prayer, hearken, O God of Jacob. He la. Behold, O God our defender: & loke vpon the face of thynne anoynted. For one day in thy courtes is better then a thousand. I had rather be a doze heper in þ house of my God, then to dwell in the tentes of vngodlynes. For the Lord God is a lyghte and defence, the Lord wyl geue grace and wozshipp, & no good thynge shal be wythholde from them that lyue a godly lyfe. O Lord God of hostes, blessed is the man that putteth his trust in the.

**The lxxxiij. Psalme.**

BENEDIXISTI DOMINE.

To the chaunter, a Psalme of the sonnes of Cozab.

**Did** thou art become gracious vnto thy land, thou hast turned awaye the captiuitie of Jacob. Thou haste forgiven the offence of the people, \* and couered al the synnes. He la. Thou hast taken a wyse al thy displeasur, and turned thy self from thy wrathful indignacion. Turne vs then, O God our sauour, and let thynne anger cease from vs. Whiche thou be displeased at vs for euer: & wile thou stretche out thy wrath fro one generaciō to another? Wile thou not turne again and quychen vs: that thy people maye retople in the? And wher vnto thy mercy? O Lord and graunt vs thy saluacion. I wyl darke what the Lord God wyl saye, & he shall speake peace vnto vs people: and to vs sayntes, that they turne not agayne. For vs saluacion is nye them that feare hym, that glozpe maye dwell in oure lande. Wecpe and truste are met together, rightousnes and peace haue kyssed eche othr.

Truth

Truthe shall flozpe out of the earth, and right  
trousures, hath loosed downe from heauen. Psa.  
the Lozde shall shewe louyng kyndnes, and our  
lande shall geue her encrease. Righteousnesse  
shall go before hym, and he shall byiecte hys  
goyng in the waye.

**C The. lxxxvi. Psalme.**  
INCLINA DOMINE AVREM.  
A prayer of David.

**B**ow downe thine eare, o Lozde  
and heare me, for I am pooze &  
in misery. Pieserue my soule,  
for I am holpe: my God saue  
thy seruaut, & putteth his trust  
in the. Be mercifull vnto me,

O Lozde, for I wyl cal dayly vpon the. Comforte  
the soule of thy seruaut, for vnto the, O Lozde,  
do I lyft vp my soule. \* For the Lozde arte good  
and gracious & of great mercy vnto all them  
call vpon the. Geue care Lozde vnto my prayer  
and ponder the voyces of my humble desyres.

In the tyme of my trouble I wyl call vpon  
the, for thou hearest me. \* Amonge the goddesses  
there is none lyke vnto the, O Lozde, there is  
not one that can do as thou doest. All nacpons  
whom thou hast made, shall come and wozypp  
the, O Lozde, and shall glorifye thy name. For  
thou art great and doest wonderous thynges,  
thou art God alone. Teache me thy waye, O  
Lozde, and I wyl walke in thy truthe. Okuyt  
my hert vnto the, that it maye feare thy name.  
I wyl thanke the, O Lozde my God, wyth all  
my herte, and wyl prayse thy name for euer.

For great is thy mercy toward me, and \* thou  
hast deliuered my soule fro the nethermost hel.  
O God the proude are rysen againste me, and  
congregacions of noughtie men haue sought af-  
ter my soule, and haue not set the before thei  
eyes. \* But thou, O Lozde God, art full of co-  
mpassion, and mercy, long suffryng, plenteous in  
goodnes and truthe. O turne the then vnto me  
and haue mercye vpon me: geue thy strengthe  
vnto thy seruaut, and helpe the sonne of thyne  
handmayde. Shewe some token vpon me for  
good, that they which hate me, maye se it: and  
be ashamed, because thou Lozde hast helped me  
and comforted me.

**C The. lxxxvii. Psalme.**  
FUNDAMENTA EIVS.  
A psalme and songe of the son-  
nes of Cozab.

**E**r foundations are vpon the holpe  
pylles: the Lozde loueth the gates  
of Syon more then all dwellyn-  
ges of Jacob. Very excellent thynges  
are spoken of the, thou cytie of  
God. \* Psa. I wyl thynke vpon Rahab & Ba-  
bylon, wyth them that knowe me. Scholde ye  
the Philistines also, and they of Tere with the  
Moians. Lo, there was he bozne. And of wyth  
it shall be reported, that he was bozne in her, &  
the moste hyghest shall stablyshe her. The Lozde  
shall rehearse it, when he wyrteth vpon the people,  
that he was bozne there. \* Psa. The syngers al  
so and trompetters shall be rehearse. All my

synne: they shalbe in the.

**C The. lxxxviii. Psalme.**  
DOMINE DEVS SALVTIS.

A songe and psalme of the sonnes of Cozab:  
To the chaister vpo Gabelath, to geue tha-  
her: an instruction of herman the Ezrahite.

**L**ord God of my saluacion, I haue  
cryed daye and nyght before the: O  
let my prayer entre into thy presce  
encline thine eare vnto my calling.

For my soule is ful of trouble, and  
my life draweth nye vnto hel. I am counted as  
one of them that go downe into the pyt, and I  
haue bene euen as a man that hath no strength  
Ire amonge the dead, like vnto them & be wo-  
led and lye in the graue, whiche be out of reme-  
brance, and are cut awaye from thy hande.

Thou hast layd me in the lowest pyt in a place  
of darkenes and in the depe. Thyne indignacio  
lyeth harde vpon me, and thou hast vexed me  
with all thy tormes. \* Psa. Thou hast putte a  
waye myne acquayntaunce farre from me, and  
made me to be abhorred of them: I am so faste  
in pylson, that I cannot get forth. My syghes  
sayleth for very trouble: Lozde I haue called  
dayly vpon the, I haue stretched out myne han-  
des vnto the. \* Doest thou wondrous amonge

the dead: O shall the dead ryse vp agayn, and  
praise the: Shall thy louyng kyndnes be shew-  
ed in the graue, or thy saythfulnesse in destruc-  
cion: Shall thy wonderous workes be knowe  
in the darke, and thy righteoulnesse in the lande

where all thynges are forgotten: Vnto the haue  
I cryed O Lozde, & early shall my prayer come  
before the. Lozde, why abhorrest thou my soule:  
and hydest thou thy face from me: I am in mys-  
ery, & lyke vnto hym that is at the popyt to dye  
(euen fro my pouthe vp) my terrors haue I  
suffred with a troubled mynde. Thy wrathfull  
displeasure goeth ouer me, and the feare of the

bath vndone me. They came rounde aboute me  
dayly lyke water, and compassed me togerder  
on euery syde. My louers and frendes halt thou  
put awaye from me, and hys myne acquayntaunce  
out of my syght.

**C The. lxxxix. Psalme.**  
MISERICORDIAS DOMINI.

An instruction of Ehan the Ezrahite.

**A** songe shall be alway of flouyng  
kyndnes of the Lozde, & my mouth  
wyl I euer be shewing thy truthe  
from one generation to another.

For I haue sayde: mercy shall be  
set vp for euer, thy truthe shall thou stablysh in  
the deauens. \* I haue made a couenaunt wyth  
my chosen. I haue sworne vnto Dauid my ser-  
uaunt. \* Thy seide wyl I stablyshe for euer and  
sette vp thy choyse from one generation to ano-  
ther. \* Psa. (O Lozde) \* the verye deauens  
shall prayse thy wonderous workes, & thy truthe  
in the congregacion of the sayntes. For who is  
he amonge the cloudes, that shall be compared  
vnto the Lozde: And \* what is he amonge the  
goddesses that shall be lyke vnto the Lozde: God  
is verpe great to be feared in the counsell of  
the



the saintes, and to be had in remembrance of all  
that are aboute hym. **O** Lord God of hostes,  
who is lyke vnto the thy truthe, most myghty  
the Lord is on every lyde. \* Thou rulest the  
ragynge of the see. Thou stillest the waues  
thereof, when they arylt. Thou haste subdued  
Egypte & destroyed it, thou haste scattered thyn  
enemys abrode wryth thy myghtie arme. The  
heauens are thyn, the earth also is thyn: thou  
hast layde the foundacyon of the rounde world  
and al that therein is. Thou hast made f noyeh  
and the louch. Tabor and harmid shall reioyse  
in thy name. Thou hast a myghtie arme, stryde  
is thy hande, and hys is thy ryght hand. Righ-  
teousnes and equytie is the habytation of thy  
seate, mercy and truthe shall go before thy face.  
Blessed is the people (O Lord) that call reioyse  
in the: they shal walke in the lycht of thy coun-  
tenaunce. Their delite shal be daryn in thy name  
and in thy ryghteousnes shal they make they  
boast. For thou art the glory of they strength,  
and in thy louyng kyndnes thou shalt lyfte vp  
our hoznes. For the \* Lord is our defence. The  
holp one of Israel is our kyng. Thou speakest  
somytyme in visions vnto thy sayntes, & say-  
dest: I haue layde helpe vpon one of my myghtie  
I haue exalted one chosen out of the people. \* I  
haue founde Dauid my seruaunt, wryth my ho-  
ly oyle haue I anoynted hym. My hande shall  
holde hym fast, and myne arme shal strengthen  
hym: The enemy shal not be able to do hym vi-  
olence, the sonne of wychednesse shal not hurte  
hym. I shall smyte downe his foes before his  
face, and plage them that hate hym.

My truthe also and mercy shal be wryth hym  
and in my name shal his hozne be exalted. \* I  
wyl sette his domynion also in the see, and his  
ryght hand in the floudes. He shal call me: thou  
art my father, my God & my strong saluacion.  
And I wyl make hym my fyrst hozne, bygher  
then the kynges of the earth. My mercy wyl I  
hepe for hym for evermore, & my conuasiun shal  
stand fast wryth hym. His seide also wyl I make  
to endure for ever, and his trone as the dayes of  
heauen. But yf his chyldren forsake my lawe &  
walke not in my iudgements: \* If they bzeake  
my statutes & kepe not my commaundementes:

\* I wyl vyset they offences wryth the rod, &  
they synne wryth scourges. Acuerthelasse, my  
louyng kyndnes wyl I not vterly take from  
hym, nor suffre my truthe to faile. My cou-  
naunt wyl I not bzeake nor alter the thyng  
is gone out of my lippes. I haue sworne once  
by my holynes, that \* I wyl not faile Dauid.

His seide shal endure for ever, and his seate is  
lyke \* as the sunne before me. He shal stand fast  
for evermore as the moone, and as the faithful  
wytnes in heauen. Helia. But thou hast abhor-  
red and forsaken thyn anoynted, & art displea-  
sed at hym. Thou haste broken the couenaunt  
of thy seruante, & cast his crowne to the ground.  
\* Thou hast ouerthrowen al his hedges & bze-  
ken downe his stronge holdes. Al they that go  
by, spoye hym: and he is become a rebuke vnto  
his enemynges. Thou haste let up the ryght

hande of his enemynges: and made al his aduersa-  
ries to reioyse. Thou hast taken awaye f edge  
of hys sword: & geuist hym no vyctorye in the  
battayle. Thou hast put out hys glorye, & cast  
his trone downe to the grounde. The dayes of  
his youth hast thou shortned: and covered him  
wryth byshonour. Helia. Lord, how log wylt  
thou hyde thy self: for ever: and shal thy wrath  
burne lyke fyre: O remember howe thoue my  
tyme is, wherefore haste thou made all men for-  
naught: \* What man is he that lyueth & shall  
not le death: & shall be deliuer his owne soule  
from the hande of hell: Helia. Lord, where are  
thy olde louyng kyndnes, wryche thou swa-  
rest vnto Dauid in thy truthe: Remember (Lord)  
the rebuke that thy seruantes haue, & howe I  
do beare in my bolome f rebukes of many peo-  
ple. Where wryth thyn enemynges haue blasphe-  
med the, and sleaunder the foteystepes of thyn  
anoynted. Pysled be the Lord for evermore.  
Amen. Amen.

The. xc. Psalme.

DOMINE REIVGIVM.

A prayer of Moses the man of God.  
Lord, thou haste bene oure refuge fro  
one generation vnto another. Be-  
foze the mountaynes wer choughte  
forth, or cutt the earth and the world  
wer made, thou art God from euerlastyng and  
wouldest wrythoute ende. Thou turnest man to  
destruccyon. Agayne thou sayest: come agayn  
chyldren of men. \* For a thousande yeares in  
thy syght are but as yesterdape, seynge that in  
past as a watche in the nyghte. A stone as thou  
scatest them, they are euen as a slepe, and fade  
awaye sodenly lyke the grasse. In the moynyng  
it is grene and groweth vp, but in the euenyng  
it is cutt downe: & withered. For we  
consume awaye in thy displeasure, and are a  
fayde at thy wrathfull indignacion.

Thou hast let our misdeeds before the, & our  
secrete synnes in the light of thy countenaunce.  
For when thou arte angrye, all oure dayes are  
gone: we bypnyng oure yeares to an ende, as it wer  
a tale f is tolde. The dayes of oure age are the  
scoze yeares & ten: and though men be so strong  
that they come to four scoze yeares: yet is their  
strength the but labour & sorowe: so sone pas-  
seth it awaye, & we are gone. But who regar-  
deth the power of thy wrath, for euen therafter  
as a man fareth, so is thy displeasure. \* O teach  
vs to nombze our dayes, that we maye applye  
our hartes vnto wisdom. Turne the agayne,  
(O Lord) at the last, and be gracions vnto thy  
seruantes. O satisfie vs wryth thy mercy and  
that soone, so shal we reioyse and be glad al the  
dayes of our lyfe. Comforte vs agayne, nowe  
after the tyme that thou haste plagyd vs, & for  
the yeares wherein we haue suffred aduersite.  
Shewe thy seruantes thy wothe, and they  
chyliden thy glorye. And the glorious maiestie  
of the Lord our God be vpon vs: prosper thou  
the wothe of our handes vpon vs: O prosper  
thou oure handy wothe.

The. xci. Psalme.

QVI HABITAT.

**W**ho so dwelleth under the defence of the moste hysse that abyde under the shadowe of the almyghtye. I wyl saye vnto the Lozde: thou arte my hope, and strong holde: my God, in hym wyl I truste. For he shall deliuer the from the snare of the hunter and fro synsome perillence. He shall defende the vnder his wynges, and thou shalt be safe vnder his fetters: his saye shal be true: he shall be thy helpe and buckler. Thou shalt not be afrayd for any terror by night, nor for the arrowe that flyeth by daye. For the pestilence that walketh in the darkenesse, nor for the synkenesse that destroyeth in the none day. A thousand shall fall besyde the: and ten thousande at thy ryght hande, but it shall not come nye the. Pea, wyth thine eyes shalt thou behold and se the reward of the vngodly. For thou Lozde art my hope, thou hast set thine house of defence vnder thy feet. There shall no euill happen vnto the, neyther shall any plage come nye the dwelling. For he shall geue his angels charge ouer the, to kepe the in all thy wayes. They shall beare the in theyr handes, that thou hurte not thy foot agaynst a stone. Thou shalt go vpon the lyon and adder, the yong lyb and the dyagb shalt thou treade vnder thy feet. Because he hath set his ioue vpon me, therefore shall I deliuer hym. I shall see hym vp, because he hath knowen my name. He shall cal vpon me and I wyl heare hym, pea, I am wyth hym in trouble, I wyl deliuer hym, and byng hym to honoure. Wylth long lyfe wyl I sacryfe hym, and geue hym my saluacion.

THE. xcii. Psalme.

SONVM EST CONFITERI.

CA Psalme and songe for the Sabbath daye.

**I**t is a good thyng to geue thanks vnto the Lozde, and to synge prayes vnto thy name, O most hysse. To tel of thy louyng kyndnesse earlye in the mornyng, and of thy trouth in the nyght season vpon an instrument of ten stringes, and vpon the lute: vpon a loude instrumēt, and vpon the harpe. For thou Lozde hast made me glad thow the thy wothes, and I wyl reioyse in geuyng praye for thy operations of thy handes. O Lozde, howe glorious are thy wothes: thy thoughtes are very depe. In vnyse man doeth wel consyde this, and a foole doth not vnderstande it. When the vngodly are grene as the grasse, and when al the wothes of wychednes do floure: then shall they be destroyed for ener. But thou Lozde art the moste hysse for enermore. For lo, thyne enemyes, O Lozde, lo thyne enemyes shall perishe, and al the wothes of wychednes shall be destroyed. But my hope shall be exalted, like the borne of an vnycoyne, for I am anoynted wyth frethe oyle. Myne eye also shall se his lust of myne enemyes, & myne eare shall heare his deysse of the wyched that ryle vp agaynst me. The ryghteous shall flourish like a palme tree and shall sprede aboade like a Cedre in Liba-

mus. And as he planted in the house of the Lozde shall flourish in the court: as of the boughs of our God. They shall also byng forth moze frute in theyr age, & shall be fat and welthyng. That they may see, how true the Lozde my strength is, and that there is no vnyghteousnes in hym.

THE. xciii. Psalme.

Dominus regnavit.

**W**he Lozde is kynge, and hath put on glorious apparel: The Lozde hath put on his apparel, and gzyded hym selfe with strengthe: he hath made the rounde world so sure that it can not be moued. Ever since the world began hath thy seate bene prepared thou art from euery synge. The floudes are rylen (O Lozde) the floudes haue lyft vp theyr noyse the floudes lyft vp the waues. The waues of the see are myghtie, and rage horrible: but yet the Lozde that dwelleth on hye, is myghtier. Thy testymones, O Lozde, are very sure, holynes becommeth thine house for ever.

THE. xciiii. Psalme.

DEVS VLTIONVM.

**L**orde God to whome vengeance belongeth: thou God to whome vengeance belongeth: geue we thy selfe. Arise thou iudge of the world, and reward the proude after their deseryng. Lozde howe longe shall the vngodly: how long shall the vngodly triumph: howe longe shall al wyched doers speake so dysdaynfully: & make suche proude boastynge: They smyte downe thy people, O Lozde, and trouble thine derstage. They murder the wydowe: and the straunger, and put the fatherles to death. And yet they saye: tuler the Lozde shall not se, neyther shall the God of Jacob regarde it. Take heed, ye vnyse among the people. O ye fooles when wyl ye vnderstande: he that planted the eare, shall he not heare: O he that made the eye shall he not se: O he that murdereth the heathen, it is he that teacheth man knowledge, shall he not be punyshed: The Lozde knoweth synge of man, that they are but vayne.

Blessed is the man, whoe thou chastenest (O Lozde) and teachest hym in thy lawe. That thou mayst geue hym payce in tyme of aduersyte vntyl the ppe be dygged vp for the vngodlye. For the Lozde wyl not sayle his people, neyther wyl he forsake his chereprauce. Vntyl ryghteousnes turne agayne vnto iudgemente. As such as be true of herte shall folowe it. Who wyl ryle wyth me agaynst the wyched: O who wyl take my parte agaynst the eue doers. If the Lozde had not helped me, it had not sayled: but my soule had bene put to scyence.

But when I sayd: my foot hath slipped, thy mercy (O Lozde) helde me vp. In the multytude of the sorowes that I had in my herte, thy comfortes haue refreshed my soule. Wylth thou haue any thyng to do wyth the scoole of wychednes, which ymagineth myschefe as a lawe:

They gather them together agaynst the soule of the ryghteous, and condemne the innocent bloude. But the Lozde is my refuge,

psal. xciii.

psal. xciii.

Deu. xciii.  
Roma. xlii.  
Mat. xli.

psal. xciii.

1 Cor. xiii.

psal. xciii.  
Job. xlii.  
Luka. xli.  
1 Tim. xli.  
1 Cor. xli.

1 Cor. xli.



Psal. cxi. cxii. cxiii. cxiiii. cxv.

and my God is the strength of my confidence. he shall recompence them they: wretchednesse & destroy them in they: owne malice, yee f Lord our God shall destroye them.

¶ The. cxv. Psalme.

VNIUS. CXV. TEMVS.

**C**ome, let vs syng vnto the Lord: let vs heartily reioyse in strength of our saluacion. Let vs come before his presence with thanksgyving, & shew our selfe glad in hym with psalmes. For the Lord is a great God, & a great hyng aboue all Gods. In his hande are all the corners of the earth and the strength of the hylls is his also. The see is his, and he made it, and his handes prepared the drye lande. O come, let vs worshyppe and fall downe, and knele before the Lord, our maker. For he is the Lord our God: and we are the people of his pasture, & the shepe of his handes. To daye yf we will heare his voyce, harden not your hartes: as in the prouocation and as in the daye of temptation in the wilderness. When your fathers tempted me, proued me: and saide my workes. Forty yeres longe was I grieved with generation, & said: it is a people y do erre in they: hartes: for they haue not knowen my waies. Vnto whome I sweare in my wrath that they shulde not entre into my rest.

¶ The. cxvi. Psalme.

CANTATE DOMINO.

**S**yng vnto the Lord a newe songe syng vnto the Lord: all the whole earthe. Syng vnto the Lord, and prayse his name, be tellig of his saluacion from daye to day. Declare his honoure vnto the heathen, & his wonders vnto all people. For the Lord is great & cannot worthely be prayled: he is more to be feared then all goddes. As for all the goddes of the heathen, they be but Idols, but it is the Lord that made the heauens. Glozy and worshyppe are before hym, powre & honoure are in his sanctuary. Ascribe vnto the Lord (O ye hyndes of the people) ascribe vnto the Lord: worshyppe and powre. Ascribe vnto the Lord, the honoure due vnto his name, byngge presentes, and come into his courttes. O worshyppe the Lord in the bewtye of holines, let the whole earth stande in awe of hym. Tell it out among the heathen, that the Lord is hyng: and that it is he whiche hath made the rounde worlde so faste, that it can not be moued, and how that he shall iudge the people righteously. Let the heauens reioyse, and let the earth be glad: let the see make a noyse, and all that therein is. Lette the feilde be ioyfull and all that is in it: then shal all the trees of the woode reioyse before the Lord: for he cometh: for he cometh to iudge the earth: and with righteousnesse to iudge the worlde, & the people with his trouth.

¶ The. cxvii. Psalme.

DOMINVS REGNAVIT.

**T**he Lord is hyng: the earth may be glad thereof: yee the multitudine of fyles may be glad therof. Clouedes and barchenelle

are round about him, righteousnesse & iudgement are the habitation of his seate. There shall go a fyre before hym, & burne his enemies on every syde. His lightenynges gaue shine vnto the worlde, the earthe sawe it: and was afrayed.

The hylls melted lyke waxe at the presence of the Lord, at the presence of the Lord, of the whole earth. The beaues haue declared his righteousnesse, and all the people haue sene his glozpe.

Confounde he all they that worshyppe ymagines, & that helpe in vaine goddes: worshyppe hym all ye goddes. Upon hearde of it, and reioysed: and the daughters of Iuda were glad, because of thy iudgements O Lord. For thou Lord art hyer then all that are in the earth: thou art exalted far aboue all goddes. O ye loue the Lord, so that ye hate the thing whiche is euell, the Lord preferreth the soules of his apytes, he shall deliuer the from the hande of the vngodlye. There is synginge vpon a lyght for the righteous, and ioyfull gladnesse for suche as bee true hearted. Reioyse in the Lord, ye righteous, & geue thanks for a remembrance of his holynes.

¶ The. cxviii. Psalme.

CANTATE DOMINO.

A Psalme. (for David.)

**S**yng vnto the Lord a newe songe, for he hath done mercifulous thynges. With his owne righte hande and with his holy arme hath he gotten hym selfe the victorye. The Lord declared his saluacion, his righteousnesse hath he openly shewed in the sight of the heathen.

He hath remembred his mercye and trouth towards the house of Israel: and all the endes of the worlde haue sene the saluacion of our God.

Showe your selues ioyfull vnto the Lord al ye landes, syng, reioyse, and geue thanks.

Prayse the Lord vpon the harpe, syng to the harpe with a Psalme of thanksgyving.

With trompettes also and shawmes: O ye we poure selues ioyfull before the Lord the hyng. Lette the sea make a noyse and all that therein is, the round worlde, and they that dwel therein. Let the shoudes clappe they: handes, and lette the hylls be ioyfull together, before the Lord, for he is come to iudge the earth.

With righteousnesse shal he iudge the worlde and the people with equitye.

¶ The. cxix. Psalme. (for David.)

DOMINVS REGNAVIT.

**T**he Lord is hyng, be the people neuer so vnpatient: he lyteth betwene the Cherubyns, be the earth neuer so vnquyet. The Lord is great in Syon, and hye aboue all people. They shal geue thanks vnto thy name, which is great, wonderful and holy. The hynges power lowereth iudgement thou hast prepared equitye, thou hast executed iudgement and righteousnesse in Jacob. O magnifie the Lord our God, and fall downe before his footstole, for he is holpe. Moses and Aaron among his preestes, and Samuel: among suche as call vpon his name, these called vpon the

¶ The Lorde, & he heard them. He spake vnto the  
out of the cloudy pyller, for they kept bys testi-  
monyes, & the lawe that he gaue them. Thou  
heardest them (O Lorde our God) thou forgave-  
nest them, O God, and punysshedest theyr owne  
inuencion. O magnifye the Lorde our God  
and worshyppe hym vpon his holpe hyl, for the  
Lorde our God is holpe.

¶ The. C. Psalme.  
IVBILATE DEO

¶ A Psalme for thanchesgeynge.

**O**\* Be ioyfull in the Lorde (al ye lades)  
serue the Lorde wth gladnesse, & come  
before his piessence wth a song. Be pe-  
sure that the Lorde he is God: It is he  
that hath made vs, and not we oure selues, we are  
his people, & the shepe of his pasture. O go your  
waye into his gates wth thanchesgeynge, &  
into his courtes wth prayse: be thankfull vn-  
to hym, and speake good of his name. For the  
Lorde is gracious, & his mercy is euerylastyng &  
his truth endureth from generacion to genera-  
cion.

¶ The. C. Psalme.  
MISERICORDIAM ET

¶ A Psalme of Dauid.

**M**\* Longe shall be of mercy and iudge-  
ment, vnto the (O Lord) wyl I song  
O let me haue vnderstandynge in  
way of godlynes. When wylte thou  
come vnto me: I wyl walke in my  
house wth a perfect hert. I wyl take no thyng  
in hande: I hate synnes of vnspytfulnes, ther  
shall no such cleaue vnto me. A froward herte  
shall departe from me, I wyl not knowe a wy-  
ched persone. Whoso pryncely slaundereth his  
neighbour, hym wyl I destroe. Whoso hath  
also a proude loke & hye stomache, I wyl not suf-  
fer him. Myne eyes loke vnto such as be fayth-  
full in the lande, that they maye dwell wth me  
Whoso leadeth a godly lyfe, he shall be my serua-  
nte. There shall no dysceitfull persone dwell  
in my house: he that telleth lyes, shall not tary in  
my syght. I shall sone destroy al the vngodly that  
are in the lande, that I maye roote out all wy-  
ched doers from the ctyte of the Lorde.

¶ The. Cii. Psalme.

DOMINE EXAUDI ORATIO

¶ A prayer of the afflycte, when he hath an  
heue hert, & powreth out his complaynt  
before the Lorde.

**C**\* Care my prayer, O Lord, and let  
my cryng come in vnto the. Hyde  
not thy face from me in the tyme of  
my trouble: encline thine eares vn-  
to me when I call: O heare me, and  
syghte soone. For my dayes are consumed a-  
waye lyke smoke, & my bones are brente vp, as  
it were a fyre brand. My hert is smytten downe  
& wythered lyke grasse, so that I forget to eate  
my breade. For the voyce of my growng, my  
bones wyl scarce cleaue to my fleshe. I am  
become lyke a wellycane of the wyldernes, and  
lyke an owle that is in the desert. I haue wot-  
ched, & am euen as it were a sparowe, that syt-  
teth alone vpon the house toppe, Myne ene-

myne reuyle me all daye longe, & they that are  
madde vpon me are sworne together agaynst  
me. For I haue eaten ashen as it were breade  
& mynled my dysynche wth wepyng. And that  
because of thine indygnacion & wrath, for thou  
hast taken me vp, & cast me downe. My dayes  
are gone lyke a shadowe, & I am wythered lyke  
grasse. But thou O Lorde: walte endure for  
euer, and thy remembraunce thowout all ge-  
neracions. Thou shalt aryle and haue mercye  
vpon Syon, for it is tyme that thou haue mercye  
vpon her, yee, the tyme is come. And why: thy  
seruauntes thynke vpon her tomes, and it syt-  
teth them to se her in the duste. The heathen  
shall feare thy name O Lorde, and al the kynges  
of the earth thy maiestye. When the Lorde  
shall builde vp Syon, and whyle his gloze shall ap-  
peare. When he turneth hym vnto the prayer of  
the poore desprute, & dyspyseth not theyr desyre.  
Thys shall be wyrtten for those that come after  
& the people which shall be borne, that prayse  
the Lorde, For he hath looked downe from his  
Sanctuary, oute of heauen vnto the Lorde be-  
holde the earth. That he myght heare the mou-  
nynges of such as be in captiuyte: and deliuer  
his chyldren appointed vnto deatch. That they may  
declare the name of the Lorde in Syon, and his  
worshyp at Jerusalem, When the people are ga-  
thered together, & the kyngdomes also to serue  
the Lorde he brought downe my strength in my  
iourney & shortened my dayes. But I sayde, O  
my God: take not me away in the myddell of my  
ne age, as for thy yeres, they endure thowout  
al generacions. & Thou Lorde, in thy begynnyng  
hast layde the foundacyon of the erth, & the tra-  
uens are the worke of thy handes. They shall pe-  
ryshe, but thou shalt endure: they shall all ware  
old as doth a garment, & as a vesture shalt thou  
chaunge them, & they shall be chaunged. But thou  
art the same and thy yeres shall not fayle. The  
chyldren of thy seruauntes shall contynue, and  
theyr seedes shall stande fast in thy syghte.

¶ The. Ciii. Psalme.  
BENEDIC ANIMA MEA

Of Dauid.

**R**\* Kysse the Lorde, O my soule, and al  
that is wthyn me prayse his holy na-  
me. Prayse the Lorde: O my soule  
forget not all his benefytes. Whych  
forgueth al thy synne, and healeth all thyne in-  
fymptyes. Whych saureth thy lyfe from de-  
struccyn, & crownethe the wth mercy & longyn-  
gynnes. Whych satisfyeth thy mouth wth  
good thynges, makynge the yowng and ludy as  
an Agyle. The Lorde excrcuteth thy gteousnes  
& iudgement, for all them that are oppresed w  
wryonge. He shewed his wayes vnto Moyses,  
his wyches vnto the chyldren of Israel. & The  
Lorde is full of compassyon & mercy longe suffe-  
ryn: & of great goodnes. He wyl not alwaye  
be charynge, neyther kepe he bys angre for e-  
uer. He hath not delte wth vs after oure syn-  
nes, nor rewarded vs accordynge to our wyched-  
nesse. For loke howe hye heauen is in com-  
paryson



parson of the earth, so greute is hys mercy also  
toward them that feare hym. Loke howe wyde  
also the caste is frome the weste, so farre harde he  
set oure synners from vs. Per. lyke as a father  
pytich hys owne chyldren eue so is f. Loyd mer-  
cyful vnto them that feare him. For he knoweth  
wherof we be made, \* he remembreth that we are  
but dust. The dayes of man are but as grasle,  
for he flourisheth as a floure of the felde, for as  
sone as the wynde goeth ouer it, it is gone, and f  
place therof shall knowe it no more. But f mer-  
cyfull goodnes of the Loyde endureth for euer, s  
euer vpon the that feare hym: a hys ryghteous-  
nes vpon chyldren chyldren. Euen vpon suche  
as hepe hys countaunte, and thynke vpon hys  
comandementes to do them. The Loyde hath  
prepared hys seat in heauen, and his kyngdome  
ruleth ouer all. O prayse the Loyde ye Angels  
of hys, ye f excel in strength, ye that fulfyll hys  
commandement, and hearken vnto the voyce of  
hys wordes. O prayse the Loyde al ye hys ho-  
lies, ye seruantes of hys, that do hys pleasure.  
O speake good of the Loyd al ye woorkes of hys  
in all places of hys domynion: prayse thou the  
Loyde, O my soule.

The. Ciii. Psalme, (of Dauid.)  
BENEDIC ANIMA

**P**raise the Loyde O my soule, O loyd  
my God, thou art become excedyng  
glorious, thou arte clothed wth ma-  
iesty and honoure. Thou deckest thy  
selfe wth lychte, as it were wth a garmente,  
and spreadest out the heauens lyke a curtayne.  
Whiche laperth the beames of hys chambers in  
the waters, and maketh the cloudes hys charete  
and walketh vpon the wynges of the wynde.

He maketh hys Angels spyes, and hys my-  
sters a flaminge fyre. He layde the founda-  
cyon of the earth, that it neuer shulde moue at a  
nye tyme. Thou couerdeste it wth the depe  
lyke as wth a garment: the waters stande in f  
hylls. \* At thy rebuke they flye, at the voyce  
of thy thonder they are afrayed. They go vp  
as hye as the hylls, and downe to the valleyes  
benedy: euen vnto the place, whych thou hast ap-  
pointed for them. \* Thou haste let them they  
boundes, whych they shall not passe, neyther tur-  
ne agayne to couer the earthe. He sendeth the  
sprynges into the ryuers, whych runne amonge  
the hylls. All beastes of the felde drynche there  
of, and the wyde fildes quenche theyr thyrste.  
Besyde them shall the foules of the ayre haue  
habytacyon, and flyng amonge the bryanches he  
watereth the hylls from aboue, the earth is fyl-  
led wth the fructe of thy woorkes. He bringeth  
forth grasle for the catel, and grene herbe for the  
serpente of men: that he maye \* brynge fode out of  
the earth: and wyne that maketh glad the herte  
of man, and oyle to make hym a chearfull coun-  
tenaunce, and bread to strength mans hert. The  
trees of the Loyde also are full of sappe, euen the  
ceders of Libanus whych he hath planted.

Wherem the byrdes make theyr nestes, and  
the fyre trees are a dwellynge for the stoiche.  
The hye hylls are a refuge for the wyde goa-  
tes, and so are the stonye rockes for the Cenyed.  
He appointed the mon: for certayne seasons and  
the sunne knoweth hys goinge downe. Thou  
makest darkenes that it maye be nyght, where  
in all the beastes of the forreste do moue. The  
Lions roarynge after they praye to seke they  
meate at God. The Sunne aryleth, and they  
get them a waye together, and lay them downe  
in theyr denues. \* Wan goeth forth to his work  
and to hys labour vntill the euynginge. \* O  
Loyde howe manyfolde are thy woorkes: in wyl-  
dome hast thou made them all, the earth is ful of  
thy ryches. So is the greute and wyde see  
also, wherem are thynges crepyng innumerable  
both small and great beastes. There go the hypp-  
res, and there is that: \* Leuyathan, whome  
thou hast made, to take hys pastyme therein.  
\* They wayte all vpon the, that thou mayest  
geue them meate in due season. When thou ge-  
uest it them, they gather it: and when thou ope-  
nest thyne hande, they are fylled wth good.  
When thou hyddest thy face they are troubled  
when thou takest awaye theyr breath, they dye,  
and are turned agayne to theyr duste. When  
thou lettest thy breath go forth, they shalbe ma-  
de: and thou shalt renewe the face of the earth.  
The glorious maiesty of the Loyde shal en-  
dure for euer, the Loyde shal reioyse in hys wo-  
rkes. The earth shall tremble at the loke of hym  
yf he do but touch the hylls: they shall smoke. I  
will synge vnto the Loyde as long as I lyue.  
I will prayse my God whyle I haue my being  
And so shall my woordes please him, my ioy shal  
be in the Loyd. As for synners, they shalbe co-  
sumed out of the earthe and the vngodlye shall  
come to an ende: prayse thou the Loyde. O my  
soule. Prayse the Loyde.

The. Cv. Psalme.  
CONFITEMINI DOMINO

(O. Prayse the Loyde.)

**G**ive thanckes vnto the Loyde, and  
call vpon hys name: tell the people,  
what thynges that he hath done. O  
let your songes be of hym: and prayse  
hym and let your talkyng be of hys wonder-  
ous woorkes. Reioyce in hys holpe name: let the  
herte of them reioyce that seke the Loyde. Seke  
the Loyde and hys strength, seeke hys face euer-  
more. Remember the merueylous woorkes that  
he hath doone, hys wonders and the iudgementes  
of hys mouth. O ye seed of Abraham his  
seruaunte, ye chyldren of Jacob hys chosen. He  
is the Loyde oure God, hys iudgementes are in  
all the worlde. He hath bene alwaye myndefull  
of hys couenaunt and promysse that he made to  
a thousand generacions. \* Euen the couena-  
unt that he made wth Abraham, and: the oth  
that he swore vnto Isabac. \* And appointed  
the same vnto Jacob for a lawe, and to Israel:  
for an euerlastyng testamente. Sayyn g: vnto  
the wyl I geue the lande of Chanaan, the lot of  
your inheritaunce. When there was yet but  
a fewe of them, and they straungers in the land.  
What tyme as they wrote from one nacyon to a  
nother, from one kyngdome to another people,

\* He suffered no man to dooe the (in) doing, but  
reproued euen kynge for their sake. Conche  
not myne anoynted, and dooe my prophete no  
harne. Moreover, he called for a barth vpon  
lande, and destroyed all the prouision of bread.  
\* But he had sente a manne before them, euen  
Joseph, whiche was solde to bee a bonde ser-  
uaunte. Whose feete thei hurte in the stocks,  
\* the iron entered into his soule. Untill the tyme  
came that his cause was knowne, the woorde of  
the Lozde tried hym. \* The kynge sent and deli-  
uered hym: the prince of the people let hym goo  
fre. He made hym Lozde also of his house, ruler  
of all his substance. That he myght enfourme  
his princes after his will, & teach his senatours  
wisdomme. \* Israel also came into Egypt, and  
Jacob was a straunger in the lande of Ham.  
\* And he increased his people exceedingly, and  
made them stronger the their enemies. Whose  
heart turned, so that thei hated his people, and  
dealt vntuly with his seruantes. \* The sent  
he Moses his seruant, & Aaron, whom he had  
chosen. And these shewed his tokens emong them  
and wonders in the lande of Ham. \* He sent dar-  
kenes, and it was darke, and thei were not obe-  
dient vnto his woorde. \* He turned their waters  
into bloode, and slew their fishe. \* Their lade  
brought forth frogges, pea cul in their hynges  
chambers. \* He spake & woorde, and there came  
all maner of flies, and lice in all their quarters.  
\* He gaue the haile stones for rain, and flames  
of fire in their lande. He smote their vines also  
and figge trees, and destroyed the trees that  
were in their costes. \* He spake the woorde, and  
the grethoppers came and caterpillers innume-  
rable. And did eate vp all the grasse in the lande  
and deuoured the frute of their ground. \* He  
smote all the first borne in their lande, euen the  
chief of all their strengthe. He broughte them  
forth also with siluer and golde, there was not  
one feble persone emong their tribes. Egypte  
was glad at their departing: for \* thei were a  
frende of them. \* He spred out a cloude to bee a  
couerpyng, & fire to geue light in the night seas  
\* At their desire, he brought quailles: and he fil-  
led them with the bryde of heauen. \* He opened  
the rocke of stone, and the waters flowed out:  
so that riuers ranne in the drye places. For why  
he remembred his holy promise, and Abraham  
his seruant. And he brought forth his people  
with ioye, and gaue them the landes of & hea-  
then, and thei toke the laboures of the people in  
possession. That they might kepe his statutes,  
and obserue his lawes.

Praise the Lozde.  
The. Cxi. Psalme.  
CONFITEMINI DOMINO.

Praise the Lozde.

**G**ene: thankes vnto the Lozde for  
he is gracious: and his mercie endu-  
reth for euer. Who can expresse the  
noble actes of the Lozde, or shewe  
forth all his praise? Blessed are thei  
that alwaie kepe iudgement and dooe righteous  
Remem bre me: O Lozde: accordyng to the sa-

uoure that thou bearest vnto thy people: O vi-  
ser me with thy saluation. That I make the  
felicitie of thy chosen, and reioyse in the gladnes  
of thy people, and geue thanks with thyne en-  
heritance. We haue sinned with our fathers  
we haue dooen amisse, and dealt wickedly.

Our fathers regarded not thy wonders in  
Egypt, neither kepe thei thy greates goodnes in  
remembraunce: but were disobedient at the sea  
euen at f redde sea. Nevertheless, he helped them  
for his names sake, that he might make his po-  
wer to bee knowne. \* He rebuked the redde sea  
also, & it was dryed vp: so he led them thowre  
the drepe, as thowre a wilderness. And he saued  
them from the aduersaries hnde, and deliuered  
them fro the hnde of the enemye. \* As for those  
that troubled them, the waters ouerwhelmed  
them, there was not one of them left. \* The be-  
lieued thei his woordes, and sag praise vnto hym

But within a while thei forgot his woordes: &  
would not abide his counsaill. But last came  
vpon them in the wilderness, and thei tempted  
God in the desert. And he gaue them their de-  
sire & sent leanes withall into their soule. Thei  
angred Moses also in the tetes, and Aaron the  
saincte of the Lozde. \* So the earth opened and  
swallowed vp Dathan, and couered the congre-  
gation of Abiram. And the fire was kindled in  
their copaignie, the flame brent vp the vngod-  
ly. \* They made a calfe in Hozeh, & worshipped  
molten image. \* Thus thei turned their glo-  
ry into & similitude of a calfe, that eateth haye.  
And thei forgot God their sauourer, whiche  
had dooen so greates thynges in Egypt. Wonde-  
rous woordes in the lande of Ham and fearfull  
thynges by the redde sea.

So he saied: he would haue destroyed them,  
had not Moses his chosen stand before hym in  
that gap: to turne a waie his wrathfull indy-  
gnation, lest he should destroye them. \* Pea, thei  
thought some of the pleasaunt lande: and gaue  
no credence vnto his woorde. But murmured in  
their tentes, and herkened not vnto the voyce  
of the Lozde. Then lift he vp his hand against  
them to ouerthrowe them in & wilderness. To  
cast out their seede emong the nations, and to  
scattere them in the landes.

\* Thei iopned them selues vnto Baall Be-  
oz: and ate the offerynges of the dedde. Thus  
thei prouoked him vnto angre with their owne  
inuencions, and the plage was greates emong  
them. \* Then stode vp Phineches and prap-  
ed: and so the plage ceased. And that was  
counted vnto hym for ryghteousnes, emonge  
al posterities for euermore. \* Thei angred him  
also at the waters of strife, so that he punished  
Moses for their sake. Because thei prouoked  
his spirite, so that he spake vnadvisedly with  
his lippes. Neither destroyed thei the heathen  
\* as the Lozde commaunded them. But were  
mingled emong the heathen, and learned their  
woordes,

In so muche that thei worshipped their idols  
whiche turned to their owne decaye. \* Pea thei  
offered their sonnes and their daughters vnto  
CC ii. deuels.



# Psalm. cxi. viii.

Jer. vii. 1.  
Gen. xlii. 1.  
Jud. xvi. 1.  
Ezra. vii. 1.

And God innocent bloodde: each the bloodde of their soornes and of their daughters: whom they offered vnto the ydols of Canaan, and the lande was defiled with bloodde. Thus were they stained with their owne workes: and went a whoringe with their owne inuencions. Therefore was the wrath of the Lorde kindled against his people: in so much, that he aboyred his owne cōfession.

And he gaue them ouer into the hande of the death, and they that hated them were lordes ouer them. Their enemies oppressed them, and had them in subiection. Many a tyme did he deliuer them, but they rebelled against hym with their owne inuencions, & were brought downe in their wickednes. Neuertheles. When he sawe their aduersitie, he heard their complainte. He thought vpon his cōuenant, and pitied them, accordyng vnto the multitude of his mercies. Psa. he made al those that had led them a waie captyue, to pitie them. Deliuere vs. O Lorde our God, and gather vs from among the heathen: that we maie geue thanks to thy holy name, and make our boske of thy praise. \* Blessed bee the Lorde God of Israel from euersyllynge and wylde without ende, and let all people saie Amen. Amen.

Complaine the Lorde.  
The. C. vii. Psalm.  
CONFITEMINI DOMINO.

Gene thakes vnto the Lorde, for he is gracious: and his mercy endureth for ever. Let them geue thanks whom the Lorde hath redeemed and deliuered from the hande of the enemye. And gathered them out of the landes, from the east, and from the west, from the north and from the southe. They went astray in the wilderness out of the waie, and founde no cite to dwell in. Hungry and thirsty: their soules fainted in them. So they cried vnto the Lorde in their trouble, & he deliuered them from their distress.

He led them forth by a right waie, that they might goe to the cite, where they dwelt. O that menne would therefore praise the Lorde, for his goodness: & declare the wonders that he dooeth for the children of menne. \* For he satisfied the empty soule, and filled the hungry soule with goodnes. Suche as sit in darkenes & in the shadowe of death, heying fast bound in misery and iron. Because they rebelled against the wordes of the Lorde, and lightly regarded the counsaile of his moste highest: he also brought downe their hearte thowgh heuyness: they fell downe, and there was none to help them. So when they cried vnto the Lorde in their trouble, he deliuered them out of their distress. For he brought them out of darkenes, and out of the shadowe of death, and brake their bondes in sondre.

O that menne would therefore praise the Lorde for his goodness: and declare the wonders that he dooeth for the children of menne. For he hath broken the gates of brasle, & smitten the barres of iron in sondre. For the menne are plagued for their offence, and because of their wickednes.

They soule abhorred all maner of meate: and they were euen harde at deathes doore. So when they cried vnto the Lorde in their trouble, he deliuered them out of their distress. \* He sent his word, & healed them, & they were saued fro their destruction. O menne would therefore praise the Lorde for his goodness: and declare the wonders that he dooeth for the children of menne.

O that they would offer vnto hym a sacrifice of thanksgyng: & tell out his workes with gladnes. They shal goe downe to the sea in shippes, & occupy their busines in greates waters: These men se the workes of the Lorde, & his wonders in the depe. \* For at his word, & stormy winde ariseth, which lifteth up the waves therof. They are caried vp to the heauen, & downe againe to the depe, their soules melteth awaye because of the trouble. They reioyce to see, & rather like a dyonicien manne: & are at their wittes ende. So when they cry vnto the Lorde in their trouble, he deliuereth them out of their distress. For he maketh a storme to cease, so that the waves thereof are still. Then are they glad, because they bee at rest: and so he byngeth them vnto the haue where they would bee. O that men would therefore praise the Lorde for his goodness: & declare the wonders that he dooeth for the children of men.

O that they would exalte hym also in the congregation of the people: a loue hym in the seate of elders. \* Which turneth the floudes into a wilderness: and drieth up the water springes. A fruitful lande maketh he barren: for his wickednes of them shal dwell therein. Again, he maketh the wilderness a standyng water: and water springes of a drye ground. And there he setteth the hungry, that he maie builde them a cite to dwell in. That they maie sowe their lande, and plant vineyardes, to yelde them frutes of increase. He blessed them, so that they multiply exceedingly: and suffereth not their cattell to decrease. And again, when they are minished & brought lowe thowgh oppression, thowgh any plague or trouble: Though he suffer them to be euill increased thowgh tyrantes and let them vnder out of the waie in the wilderness: Yet heipeth he the poore out of misery, and maketh him bounde as like a flocke of shepe. The righteous will confesse this, & reioyce: & the mouth of al wickednes shal be stopped. Who so is wise will ponder these thynges: and they shal vnderstande the louyng hyndenes of the Lorde.

The. C. viii. Psalm.  
PARATVM COR MEVM.

A song and Psalm of David.

God my hearte is reioyced: I will syng: and geue thanks, with the best membre that I haue. I wake flute and harp. I will geue thanks vnto the Lorde among people, I will syng praises vnto the Lorde among nations. For thy mercy is greater then the heuens: & thy truth reacheth vnto the cloudes. \* Let vs thy self, O God, about the

1. Par. xlii.  
Psal. cxi.  
and cxi.  
1. Par. xlii.  
Jude. xvi.  
Ezra. vii.

Psalm. cxi.  
D. 1. 1. 1.

Psalm. cxi.

Psalm. cxi.  
D. 1. 1. 1.

Psalm. cxi.

Psalm. cxi.

Psalm. cxi.

Psalm. cxi.

ueng: and thy gloz above all the earth. That  
thy beloued maie bee deliuered: lette thy right  
hande saue them: & heare thou me. \* God hath  
spoken in his holynes: I will reioice therfore, &  
druide Sicheim: and mete out the valley of Su  
cory: \* Silad is myne, and Manasses is myne  
Ephraim also is the strenght of my herd: Juda  
is my lawe geuer, Moab is myne washepot, &  
ner Edom will I cast my woode: vpon Philistia  
will I triumphe. Who will leade me into the  
strong citee? And who will bypnyng me into Edom  
hast not thou forsake vs? (O God:) And wiler  
not? God, goo forth with our hostes: O helpe  
vs against y enemy, for vaine is the help of ma.  
Thozow God we shall dooe greates actes: and  
it is he, that shall treade downe our enemies.

CChe. C. ix. Psalme.

DEVS LAVDEM MEAM.

CChe. C. ix. Psalme of Dauid.

**V**nde not thy thyg (O God) of my  
praise. For the mouthe of the vn  
godly: yea, the mouth of the disce  
itfull is opened vpon me: and thei  
haue spokt against me with false  
tonges. Thei compassed me aboute also with  
woydes of hatred, and fought against me with  
out a cause. For the loue that I had vnto them  
lo, thei take now my contrary parte: but I geue  
my self vnto praiser. Thus haue thei rewarded  
me euill for good: and hated for my good will  
\* Set thou an vngodly mane to bee ruler ouer  
hym, \* and let sathan stande at his right hande.  
When sentence is geuen vpon hym, let hym be  
condempned: and let his praiser bee turned into  
synne. \* Let his daies bee fewe, and let an other  
take his office. Let his children bee fatherles, &  
his wife a widdowe. Let his children bee vaga  
bondes, and begge their byerde: let them seke  
it also out of desolate places.

**L**et the extortioner consume all that he hath  
and let the straungers spoyle his labour. Let  
there bee no manne to pitie hym, nor to haue co  
passion vpon his fatherles children. Let his po  
sterite bee destroyed, and in the next generation  
let his name bee cleane put out. Let the wicked  
nes of his fathers bee had in remembraunce in  
the sight of the Lozde: and let not the synne of  
his mother bee dooen a waie. Let them alwaie  
bee before the Lozde: that be maie roote out the  
memoiall of them from the earth. And that  
because his mynde was not to dooe good: but  
persecuted the poore helpeles mane, & he might  
haue hym that was vexed at the heart. His de  
lite was in cursyng, & it shall happen vnto hym  
beloued not blessing: therfore shall it bee farre  
fro hym. He clothed hymself with cursyng like  
as with a raiment: and it shall come into his bo  
weles like water, and like oyle into his bones.

**L**et it bee vnto hym as the cloth that he hath  
vpon hym: and as the gyble that he is alwaie  
gydded withall. Let it thus happen fro y Lozde  
vnto myne enemies, and to those that speake  
euill against my soule. But deale thou with  
me (O Lozde God) accordyng vnto thy name,  
for swete is thy mercy. O deliuer me, for I am

helpeles and poore, and my heart is wounded w  
in me. I go hence like y shadow that departeth  
& am as a waie as the grethopper. My knees  
are weake thozow fastyng, my fleshe is dried  
vp for want of fatnes. I became also a rebuke  
vnto them: \* thei that looked vpon me, shaked  
their heedes. Helpe me (O Lozde my God) O  
saue me accordyng to thy mercy.

**A**nd thei shall knowe how y this is thy hand  
and that thou Lozde hast dooen it. Though thei  
curse, yet blesse thou: and let thei bee confoun  
ded that rise vp against me: but let thy seruait  
reioice. Let myne aduersaries bee clothed with  
shame: & let them couer thei selues with their  
owne confusion, as with a cloke. As for me, I  
will geue greates thankes vnto the Lozde with  
my mouth, and praise hym among y multitude  
\* For he shall stande at y right hande of y poore  
to saue his soule from vngodly iudges.

CChe. C. ix. Psalme.

CChe. C. ix. Psalme of Dauid.

DIXIT DOMINVS DOMINO MEQ.

**T**he Lozde saied vnto my Lozde: \* sit  
vpon my right hande, vntill I make  
thyne enemies thy footstole. The  
Lozde shall sende the rod of thy po  
wer out of Sion: ber thou ruler eu  
in the midst among thyne enemies. In y daie  
of thy power shall the people offre the frewil of  
ferringes with an holp worship, the dewe of the  
berthe is of the wombe of the mozynng. \* The  
Lozde swarr and will not repent: \* Thou art a  
priest for euer, after the ordze of Melchisedech.

**T**he Lozde vpon y right hande, shall waste  
euery kynges in the daie of his wrath. He shall  
bee iudge among y heathen, he shall fill the pla  
ces with dedde bodies: & smite alonge the hed  
des ouer diuerse countries. He shall bypnyke of y  
byocks in y waie therfore shall he lift vp his heb

CChe. C. xi. Psalme.

CONFITEOR TIBI DOMINE.

CChe. C. xi. Psalme.

**I** will geue thankes vnto y Lozde  
with my hole hearte, secretly emog  
the saythfull: and in the congre  
gation. \* The wothes of the Lozde  
are greates, sought out of all thei  
y haue pleasure therein. His wooshe is wooshy  
to bee praised and had in honoure: & his righte  
ousnes endureth for euer. The mercifull and  
gracious Lozde hath dooen his maruelous  
wooshes, that thei ought to bee had in remem  
braunce. \* he hath geuen meate vnto them y  
fear hym: he shall curt bee mynde full of his co  
uenant. He hath thewed his people the power  
of his wooshes, that he maie geue them the be  
ritage of the heathen. The wothes of his han  
des, are veritie & iudgement: all his commaun  
dementes are true. Thei stand fast for euer: and  
euer, and are dooen in trueth and equitie.

**H**e sette redemption vnto his people: he hath  
commanded his cournaunte for euer, holy and  
true is his name. \* The feare of the Lozde is  
the begynnng of wisdom: a good vndersta  
ndyng haue all thei that dooe thereafter: y praise

CChe. C. xi. Psalme.



# Psalm. cxi. cxii. cxiii. cxv. cxvi.

of it endureth for ever. (Psalme. lxxviii. cxviii.)  
a gain of dignitie and honour the prophetes.)

**The. Cxi. Psalm.**

BEATVS VII.

Praise the Lord.

**B**lessed is the manne that feareth the Lord, he hath great delight in his commandmentes. His seede shall be mighty vpon earth: the generation of his faithful shall be blessed. Riches and plenty shall be in his house: and his righteousness endureth for ever. Vnto Godly there ariseth vpon light in the darkenes: he is merciful, louyng and righteous. A good manne is mercifull, & lenderth: & will guyde his wordes with discrecion. For he shall neuer be moued: and the righteous shall be had in euersyng remembrance. He will not be afrayed of any euill tidynge, for his heart standeth fast: & beleueth in the Lord. His heart is established and will not shrink, vntill he see his desire vpon his enemies. He hath sparred abroad, and giue to the poore: and his righteousness remaineth for ever: his home shall be crated with honour. The vngodly shall see it, and it shall grieve hym, he shall gnawe with his teethe, and consume away: the desire of the vngodly shall perishe.

**The. Cxii. Psalm.**

LAUDATE PERI.

Praise the Lord.

**B**lessed is the name of the Lord, fro this tyme forth for euer more. The Lordes name is praised, from the rising vpon of the sunne, vnto going downe of the same. The Lord is high aboue all heathen, & his glorye aboute heauen. Who is like vnto the Lord our God, & hath his dwelling so high, and yet humbleth hymself, to beholde the thynges that are in heau and earth: he taketh vpon hym the synne out of the dust, and lifteth the poore out of the mire. That he maie set hym with the princes, euen with the princes of his people. He maketh the baren woman to kepe house and to be a topfull mother of children.

**The. Cxiii. Psalm.**

IN EXITU ISRAEL.

Praise the Lord.

**W**hen Israel came out of Egypt, & the house of Jacob from among strange people. Juda was his sanctuary, & Israel his dominion. The sea saw that, & fled: Jordan was druen backe. The mountaignes skipped like rammes: & the litle hilles like young shepe. What aileth thee, O thou sea, that thou fleddest: and thou Jordan that thou wast druen backe? Ye mountaignes, that ye skipped like rammes and ye litle hilles, like young shepe: Tremble thou earth at the presence of the Lord: at the presence of the God of Jacob. Which turned the harde roche into a springyng well, and the flint stone into a springyng well.

**The. Cxv. Psalm.**

NON NOBIS DOMINE.

**O** vnto vs (O Lord) not vnto vs but vnto thy name geue the praise for thy louyng mercye, and for thy truthes sake. Wherefore shall the heathen saie: where is nowe their God? As for our God he is in heauen: he hath dooen what soeuer pleased hym. Their idoles are siluer and golde, euen the worke of mennes handes. They haue mouth, and speake not, eyes haue they and se not. They haue eares, and heare not: noses haue they, and smell not. They haue handes, and handle not: feete haue they, & walke not: neither speake they thowowe their throte. They that make them are like vnto them, and so are all they that put their trust in them. But thou house of Israel trust thou in the Lord: he is their succour and defence. Ye house of Aaron put your trust in the Lord: he is their helper & defender. Ye that feare the Lord, trust ye in the Lord: he is their helper & defender. The Lord hath been mindfull of vs, and he shall blesse vs euen he shall blesse the house of Aaron. He shall blesse them that feare the Lord, bothe small and greete. The Lord shall encrease you more and more: you and your children. Ye are blessed of the Lord, whiche made heauen and earth. All the whole heauens are the Lordes: & earth hath begnen vnto the children of mene. The dedde praise not the (O Lord) neither all they that go downe into the silence. But we will praise the Lord, from this tyme forth for euer more.

**The. Cxvi. Psalm.**

DELEXI QVONIAM.

Praise the Lord.

**I** am well pleased & the Lord hath heard the voyce of my prayer. That he hath enclined his care vnto me: therefore will I call vpon hym as long as I liue. The snares of death compassed me rounde aboute, & the paines of hell gat holde vpon me: I shall fynde trouble & heuines: and I shall call vpon the name of the Lord (O Lord) I beseeche thee to deliuer my soule. Gracious is the Lord, and righteous: yea, our God is mercifull. The Lord preserveth the simple: I was in misery, & he helped me. Turne again then vnto thy rest, O my soule: for the Lord hath rewarded thee.

And why? thou hast deliuered my soule fro death, myne eyes from teares, and my feete from falling. I will walke before the Lord in the lande of the liuyng. I beleue, and therefore will I speake, but I was soze troubled: I staid in my fast. All menne are liars. What reward shall I geue vnto the Lord, for all the benefites that he hath dooen vnto me? I will receiue the cuppe of saluacion, and call vpon the name of the Lord. I will paye my vowes now in the presence of all his people, right here in the sight of the Lord, is the death of his saintes.

Behold O Lord how I am thy seruant. I am thy seruant, & the sonne of thy handmaid, I hast broght my bodie in bondage. I will offere to sacrifice

the sacrifice of thankesguyng, & will call vpon  
the name of the Lorde. \* I will praise my vobres  
vnto the Lorde, in the sight of all his people: in  
the courtes of the Lordes house, and in the mid-  
dest of the, O Ierusalem. Praise the Lorde.

CChe. C. xvi. Psalme.  
LAVDATE DOMINUM.

**P**raise the Lorde all ye heathen praise  
hym all ye nacions. \* For his mer-  
ci- full kyndnes is ever more and more  
towards vs, and the trust of the Lorde  
endureth for ever. Praise the Lorde.

CChe. C. xviii. Psalme.  
CONFITEMINI DOMINO.

**G**ene thankes vnto the Lorde, for  
he is gracious: and his mercy endu-  
reth for ever. Let Irael now confesse  
that he is gracious and that his mercy  
endureth for ever. Let the house of Aaron now  
confesse, that his mercy endureth for ever: Pea-  
let them now that feare the Lorde, confesse that  
his mercy endureth for ever. I called vpon the  
Lorde in trouble, & the Lorde herde me at large  
\* The Lorde is on my syde, I will not feare  
what manne dooeth vnto me.

**T**he Lorde taketh my parte with them that  
help me: therfore shall I feare my desire vpon myne  
enemies. It is better to trust in the Lorde, then  
to put any confidence in manne. It is better to  
trust in the Lorde, then to put any confidence in  
prynces. All nacions compassed me rounde about  
but in the name of the Lorde will I destroye  
them. They kepe me in on every side. they  
kepe me in (I saie) on every syde: but in the name  
of the Lorde, I will destroye them. They came  
about me like bees: and are extyncte, as the  
fire among the thornes: for in the name of the  
Lorde I will destroye them.

**T**hou hast chaunged soe at me, that I might  
fall: but the Lorde was my helpe. \* The Lorde  
is my strength and my song and is become my  
saluacion. The voyce of ioye and heathen is in  
dwellynges of the righteous: the right hand of  
the Lorde bynggeth the mightie thynges to passe.  
The right hande of the Lorde hath the preemi-  
nence, the right hande of the Lorde bynggeth the  
mightie thynges to passe. I wil not die: but liue  
and declare the workes of the Lorde. The Lorde  
hath chastened and correcte me, but he hath not  
geuen me ouer vnto death. Open me the gates  
of righteousness, that I maie goo into theim  
and geue thankes vnto the Lorde. This is the  
gate of the Lorde, the righteous shall entre into  
it. I will thanke the, for thou hast hearde me: &  
art become my saluacion. \* The same stone whi-  
che the builders refused, is become the hed stone  
in the corner. This is the Lordes dooing: and  
it is maruailous in our eyes. This is the waie whi-  
che the Lorde hath made: we will reioyse and be  
glad in it. helpe. now now, O Lorde, sende vs  
now prosperite. \* Blessed bee he that cometh  
in the name of the Lorde. we haue wished pou  
good lucke, ye that bee of the house of the Lorde.

Gode is the Lorde, whiche hath shewed vs light,  
bynde the sacrifice with cordes: yea, euen vnto  
the hoznes of faulters. Thou art my God, and  
I will thanke the: thou art my God, and I wil  
praise the. O gene thankes vnto the Lorde, for  
he is gracious: and his mercy endureth for ever.

CChe. C. xix. Psalme.  
BEATI IMMACULATI,

**B**lessed are those that be undefiled  
in the waie: and walke in the lawe  
of the Lorde: Blessed are they that  
keepe his testimonies, and seke hym  
with their whole hearte. For they  
which doo no wickednesse, walke in his wayes.  
Thou hast charged that we shall diligently  
keepe thy commaundementes. O that my wayes  
were made so directe, that I might kepe thy sta-  
tutes. So shall I not bee confounded, whyle I  
haue respecte vnto all thy commaundementes.

I will thanke the, with an vnfained hearte, B  
when I shall haue learned the iudgements of  
thy righteousness. I will kepe thy ceremonies:  
O forsake me not utterly. Where withall shall  
a young manne cleanse his waie: Euen by cu-  
slyng hymself after thy worde. With my whole  
heart haue I sought the: O let me not go wydg  
out of thy commaundementes. \* Thy wordes  
haue I hid within myne hearte, that I shoulde  
not synne against the. Blessed art thou O Lorde  
O teach me thy statutes. With my lippes haue  
I bene tellyng of all thy iudgements of thy mouth.

I haue had great desire in the waie of thy re-  
stimonies, as in all maner of riches. I wil talke  
of thy commaundementes, and haue respect vnto  
thy wayes. My desire shall be in thy statutes:  
and I will not forget thy worde. O dooe well  
vnto thy seruante, that I maie liue and kepe  
thy worde. Open thou myne eyes, that I maie  
see the wonderous thynges of thy lawe. \* I am  
a stranger vpon earth. O hide not thy com-  
maundementes fro me. My soule breakech out  
for the very feruente desire that it hath a waie  
vnto thy iudgements. Thou hast rebuked the  
proude, and cursed are they that dooe erre from  
thy commaundementes.

O turne fro me shame & rebuke: for I haue  
kept thy testimonies. Prynces also did sit and  
speake against me, but thy seruante is occupied  
in thy statutes. For thy testimonies are my de-  
lite and my counsaillers. \* My soule cleueth to  
the dust: O quicken thou me accordyng to thy  
worde. I haue knowlaged my wayes and thou  
herdest me: O teach me thy statutes. Make me  
to vnderstande the waie of thy commaundem-  
tes, and so shall I talke of thy wonderous wo-  
kes. My soule melteth a waie for very heuyness  
confort thou me accordyng vnto thy worde.

**T**ake fro me the waie of lyng, and cause thou  
me to make muche of thy lawe. I haue cho-  
sen the waie of truth: and thy iudgements haue I  
laied before me. I haue sicken vnto thy testi-  
monies, O Lorde confounde me not. I will rine  
the waie of thy commaundementes, when thou  
hast sette my hearte at liberty. Teach me, O  
Lorde



# Psalm. cxix.

Lozde, I waite of thy statutes: and I shall kepe it vnto the ende. Geue me vnderstandyng, and I shall kepe it with my whole heart. Make me to goo in the pathe of thy commandementes: for therein is my desire. Encline my hearte vnto thy testimonies, and not to conuetousnes. O turne awaie myne enemies, lest they behold vanitie: and quicken thou me in thy waite.

**E**stablishe thy worde in thy seruante, that I maie feare the. Take awaie the rebuke that I am afraid of, for thy iudgementes are good. Beholde, my desire is in thy commandementes. O quicken me in thy righteousness. Let thy louyng mercy come also vnto me. O Lozde: cuse thy saluacion accordyng vnto thy worde. So shall I make aunte woe vnto my blasphemers: for my truste is in thy worde. O take not the worde of truthe vnto the out of my mouth: for my hope is in thy iudgementes. So shall I alwaie kepe thy lawe: yea, for euer and euer. And I will walke at libertie, for I seke thy commandementes. I will speake of thy testimonies also, euen before kynges, and will not be ashamed. And my desire shall be in thy commandementes whiche I haue loued.

**O** hands also will I lift vp vnto thy commandementes whiche I haue loued: and my study shall be in thy statutes. O thynke vpon thy seruante, as concernyng thy worde, wherein thou haste caused me to put my truste. The same is my comfort in my trouble, for thy worde hath quickened me. The proude haue had me ready in derision: yet haue I not synched from thy lawe. For I remembred thyne euerlastyng iudgementes, O Lozde: and receiued comfort. I am horribly afraid for I vngodly, that forsake thy lawe. Thy statutes haue been my songes, in the house of my pilgrimage. I haue thought vpon thy name, O Lozde, in the night season: and haue kepte thy lawe.

**T**his I had, because I kepte thy commandementes: \* Thou art my porcion, O Lozde: I haue promised to kepe thy lawe. I made myne humble petition in thy presence with my whole hearte, O be mercifull vnto me accordyng vnto thy worde. I call myne owne daies to remembrance, and turne my fete vnto thy testimonies. I made haste, and prolonged not to kepe thy commandementes. The congregacions of the vngodly haue robbed me, but I haue not forgotte thy lawe. At midnight will I rise, to geue thanks vnto the: because of thy righteous iudgementes. I am a companion of all them, that feare the: & kepe thy commandementes. \* The earth, O Lozde, is full of thy mercy: O teache me thy statutes. O Lozde, thou hast deale graciously with thy seruante accordyng vnto thy worde. O learne me true vnderstandyng, & knowlage, for I haue beleued thy commandementes.

**B**efore I was troubled I went wrong: but now haue I kepte thy worde. \* Thou art good and gracious: O teache me thy statutes. The proude haue ymagined a lie againste me, but I will kepe thy commandementes with my whole hearte. Their hearte is as fat as ypaune,

but my desire hath been in thy lawe. It is good for me that I haue been in trouble, that I maie learne thy statutes. The lawe of thy mouth is dearer vnto me the thousandes of golde and siluer. \* Thy handes haue made me and fashioned me: O geue me vnderstandyng, that I maie learne thy commandementes. \* They that feare the will be glad wth thei se me, because I haue put my trust in thy worde.

**I** know, O Lozde, that thy iudgementes are righte, and that thou of very faithfulness haste caused me to be troubled. O let thy mercifullkindnes be my comfort, accordyng to thy worde vnto thy seruante. O let thy louyng mercies come vnto me, that I maie liue: for thy lawe is my desire. Let the proude be confounded, for thei go wickedly about to destroy me: but I will be occupied in thy commandementes. Let such as feare the, & haue knowe thy testimonies be turned vnto me. O let myne heart be sounde in thy statutes, & I be not ashamed. My soule hath longed for thy saluacion: & I haue a good hope because of thy worde. Myne eyes long sooke for thy worde, sayyng: O when wilt thou comforte me? For I am become like a bottle in the smoke: yet dooe I not forget thy statutes.

**H**ow many are the daies of thy seruante: when wilt thou be auenged of them that persecute me? The proude haue digged pitres for me, whiche are not after thy lawe. Al thy commandementes are true, they persecute me falsly: O be thou my help. They had almost made an ende of me vpon earth: but I forsooke not thy commandementes. O quicke me after thy louyng kindness, and so shall I kepe the testimonies of thy mouth. O Lozde, thy worde endureth for euer in heauen.

**T**hy truthe also remaineth from one generation to another: thou haste laied the foundation of the earth: and it abideth. They continue this daie, accordyng to thyne ordinaunces: for all thynges serue the. If my desire had not been in thy lawe, I should haue perished in my trouble. I will neuer forget thy commandementes, for with them thou haste quickened me. I am thyne, O haue me: for I haue sought thy commandementes. The vngodly laied waite for me to destroye me: but I will confide in thy testimonies. I set that all thynges come to an ende: but thy commandementes are readyng brode.

**What** lone haue I vnto thy lawe, all the daie long is my study in it. Thou, thou, O Lozde, thy commandementes haue made me wiser the myne enemies, for they are euer wth me. I haue more vnderstandyng then my teachers: for thy testimonies are my studie. I am wiser then the aged: because I kepte thy commandementes. I haue restrained my fete from euery euill waie: that I maie kepe thy worde.

**I** haue not synched from thy iudgementes: O for I teachest me. O how sweete are thy wordes vnto my throte: Pea, sweeter the honey vnto my mouth. Thou, O Lozde, thy commandementes I get vnderstandyng, therefore I hate all wicked waies. Thy worde is a lichte vnto my fete, & a light vnto

unto my pathes. I haue sworn, and am stedfastly purposed to kepe thy ryghteous iudgements. I am troubled aboute measure: quicken me O Lord accordyng vnto thy worde. Let the free wyl offrynges of my mouth please the O Lord, and teache me thy iudgements.

\* My soule is alwaye in my hand, yet do not I forget thy lawe. The vngodly haue layde a snare for me, but yet swarued not I from thy commandementes. Thy testimonies haue I clapped as myne heretage for euer: and why? they are the very ioye of myne hert. I haue appoynted myne herte to fulfill thy statutes alwaye euen vnto the ende. I hate them that ymagine euell thynges, but thy lawe doo I loue. Thou art my defence and hyde, & my truste is in thy worde. I swaue fro me ye wyched, I will kepe the commandementes of my God. O stablish me accordyng vnto thy worde, that I maye lyue, and let me not be disapoynted of my hope. Holde thou me vp, and I shall be safe: yea, my deliuerer shall euer be in thy statutes. Thou hast troden downe all them that departe from thy statutes, for they ymagyne but disceyte.

Thou puttest a waye all the vngodly of the earth lyke dross: therefore I loue thy testimonies. My fleshe trembleth for feare of the: and I am affrayed of thy iudgements. I deale with the thyng that is lawfull and ryght: O geue me not ouer vnto myne oppressours. Make þ thy seruante to deliuer in that whiche is good: that the proude do me no wronge. Myne eyes are wasted awaye with loking for thy healt he and for the worde of thy ryghteousnesse.

O deale with thy seruante accordyng vnto thy louyng mercy: and teache me thy statutes.

I am thy seruant, O graunt me vnderstandyng, that I maye knowe thy testimonies. It is tyme for the Lord to lape to thyne hande for they haue destroyed thy lawe. For I loue thy commandementes aboue gold and precious stone. Therefore hold I streight all thy commandementes and al false waies I utterly abhorre.

Thy testimonies are wonderfull: therefore doth my soule kepe them. When thy word goeth forth, it geueth lyght and vnderstanding, euen vnto þ simple. I opened my mouth and dyue in my breath, for my deliuer was in thy commandementes. O loke thou vpon me, and be mercifull vnto me as thou vnest to doo vnto those that loue thy name. O dyde my steppes in thy worde: and shooill no wychednes haue dominion ouer me. O deliuer me from þ wronge full dealynges of men, and so shall I kepe thy commandementes. Shewe the light of thy countenance vpon thy seruant, and teache me thy statutes. Myne eyes giue oute with water, because minne kepe not thy lawe. Ryghteous art thou, O Lord: and true is thy iudgment.

The testimonies that thou haste commanded, are exceedyng ryghteous and true. \* My zeale hath enl consumed me, because myne enemyes haue forgotten thy wordes. Thy word is tryed to the vetermooste: and thy seruante loueth it. I am smal, and of no reputacyon, yet

do not I forget thy commandementes. Thy ryghteousnesse is an euerlastyng ryghteousnesse: and thy lawe is the truth. Trouble and heynesse haue taken holde vpon me: yet is my deliuer in thy commandementes. The ryghteousnesse of thy testimonies is euerlastyng. O graunt me vnderstandyng, and I shall lyue. I call with my whole hert, heare me. O Lord, I will kepe thy statutes. Yea, euen vpon the do I call, helpe me: and I shall kepe thy testimonies. Carely in the moynyng do I crye vnto the: for in thy worde is my truste. Myne eyes preuent the nyght watches, that I myght be occupped in thy wordes. Heare my voyce, O Lord, accordyng vnto thy louyng kyndnesse quicken me accordyng as thou art wont. They drawe nye that of malice persecute me: and are farre from thy lawe. Be thou nye at hande, O Lord: for all thy commandementes are true.

As concernyng thy testimonies, I haue knowne longe syng, & thou haste grounded the for euer. O consyde myne aduersyte, and deliuer me: for I do not forget thy lawe. Turnge thou my cause, and deliuer me: quychen me accordyng vnto thy worde. Healt he is farre from the vngodly, for they regarde not thy statutes. Great is thy mercy, O Lord: quychen me as thou art wont. Many there are that trouble me, and persecute me: yet doo I not swarne from thy testimonies. It greueth me, when I se the transgressours: because they kepe not thy lawe. Consyde, O Lord, how I loue thy commandementes. O quychen me accordyng to thy louyng kyndnesse. Thy worde is true fro euerlastyng: all the iudgements of thy ryghteousnesse endure for evermoze.

Mynees haue persecuted me without cause: but my herte standeth in awe of thy wordes.

\* I am as glad of thy worde, as one that findeth greute spoyle. As for lyss, I hate and abhorre them: but thy lawe doo I loue. Seuen tymes a daye, doo I praye the, because of thy ryghteous iudgements. Great is the peace þ they haue whiche loue thy lawe, & they are not offended at it. Lord I haue looked for thy sayyng healt he and done after thy commandementes. My soule hath kepte thy testimonies, and loued them exceedyngly. I haue kepte thy commandementes and testimonies, for all my wayes are before the. Let my complaynt come before the, O Lord, geue me vnderstandyng, accordyng vnto thy worde. O let my supplicacyon come before the, deliuer me accordyng to thy worde. My lippes shall speake of thy praye, when thou halt taught me thy statutes. Yea, my tong shall syng of thy word: for al thy commandementes are ryghteous.

Let thyne hande helpe me, for I haue chosen thy commandementes. I haue longed for thy sayyng healt he, O Lord, and in thy law is my deliuer. O let my soule lyue, and it shall praye the, and thy iudgements shall helpe me.

I haue gone astraye lyke a shepe that is lost. O seke thy seruante, for I doo not forget thy commandementes.



A songe of the Scares.

AD DOMINUM QVM TRIV.

John. 1. 2.

**W**hen I was in trouble, I called vpon the Lorde: and he heard me. Deliuere my soule, O Lorde, fro lyngelippes, and from a byscryptfull tongue. What reward shalbe geuen of done vnto the, thou false tonge? Euen mightye and sharpe arrowes, with boote burninge coles. Who is me, that I am constraind to dwell with Delech, and to haue myne habitacpon amonge the tentes of Cedar. My soule hath longe dwelt amonge them that be enemyes vnto peace. I laboure for peace, but when I speake vnto them thereof, they make them to battayle.

The cxxi. Psalme.

LEVAVI OCYLOS.

A songe of the Scares.

ps. cxxii. a.

**I** will lyfte vp myne eyes vnto shylles, from whence cometh my helpe. My helpe cometh euen from the Lorde, whiche hath made heauen and earth. He will not suffre thy foote to bee moued, and he that hepeyth the, will not sleepe.

Eccl. 1. 2.

\* Beholde, he that hepeyth Israel shall neyther slumber nor sleepe. The Lorde hym self is thy keper, the Lorde is thy defence vpon thy ryght hande. So that the sunne shall not burne the by daye, neyther the moone by nyghte. The Lorde shall preserue the from all euell: yea, it is euen he that shall kepe thy soule. The Lorde shall preserue thy goyng out, and thy comyng in, from this tyme forth for euer moze.

The cxxii. Psalme.

LETATVS SVM.

A songe of the Scares of Dauid.

Eccl. 1. 2.

**I** was glad, when they sayd vnto me: We wyl go into sh house of sh Lorde. Our sece shall stande in thy gates, O Ierusalem. Ierusalem is buylde as a cytee that is at byprie in it selfe. For thyether the trybes gooe vp, euen the trybes of the Lorde: to testyfy vnto Israel, to geue thanks vnto the name of the Lorde: for there is the seate of iudgemente, euen the seate of the house of Dauid. O praye for the peace of Ierusalem, they shal prosper that loue the. Peace be within thy walles, and plenteousnesse within thy places. For my brethren and companions saies: I wyl wythe the prosperyte. Yea because of the house of the Lorde our God: I wyl seche to do the good.

The cxxiii. Psalme.

AD TE LEVAVI.

A songe of the Scares.

Matth. 23.

Eccl. 1. 2.

Eccl. 1. 2.

Eccl. 1. 2.

**A**nd the lyfte I vp myne eyes, \* thou that dwellest in the heauens. Behold, euen as sh eyes of seruantes loke vnto the hande of their masters: so as the eyes of a mayden vnto sh hande of her mastres: euen so our eyes waite vpon sh Lorde our God, vntill he haue mercye vpon vs. Haue mercye vpon vs, O Lorde, haue mercye vpon vs: for we are vextery despyled. Our soule is fylled with

the scoynfull reproche of the dealthp, and with the despytfulnesse of the proude.

The cxxiiii. Psalme.

NISI QVIA DOMINVS.

A songe of the Scares of Dauid.

**I**f the Lorde hym self had not bene of our syde (notwe maye Israel saye:) If the Lorde hym self had not bene of our syde when men rose vp agaynst vs. \* They had swallowed vs vp quicke, when they were so wrathfully displeased at vs. Yea, the waters had drowned vs: and sh streame had gone ouer our soule. The deepe waters of the proude had gone, euen ouer our soule.

But prayled be the Lorde: whiche hath not geuen vs ouer for a praye vnto thepy teeth. Our soule is escaped, euen as a byrde oute of the snare of the fowler: the snare is broken, and we are deliuered. \* Our helpe standeth in the name of the Lorde, whiche hath made heauen and earth.

The cxxv. Psalme.

QVI CONFIDVNT.

A songe of the Scares.

**H**ep that put their trust in sh Lorde: shal be euen as sh mount Syon, which maye not be remoued, but standeth fast for euer. The hilles stand about Ierusalem: euen so standeth sh Lorde round about his people: fro this tyme forth for euer moze. For the robe of the vngodly cometh not into the lot of the ryghteous, lest the ryghteous put thepy hande vnto wychednesse. Do well, O Lorde, vnto those that be good & true of herte. As for suche as turne backe vnto their owne wychednesse, the Lorde shal lead the forth to the euell doers: but peace shal be vpo Israel.

The cxxvi. Psalme.

IN CONVERTENDO.

A songe of the Scares.

**W**hen the Lorde turned agayne the captiuitie of Syon, then were they lyke vnto them that dreame. Then was oure mouthe fylled with laughter, and oure tongue with ioye. Then sayde they amonge the heathen: The Lorde hath done greates thynges for them. Yea, the Lorde hath done greates thynges for vs all readye, whereof we reioyse. Turne our captiuitie, O Lorde, as the ryuers in the southe. They that sowe in teares, shal reape in ioye. He that soweth in his maye wyppynge, and beareth forth the good seede: shal doublelesse come agayne with ioye, and bypnye his sheaves with hym.

The cxxvii. Psalme.

NISI DOMINVS.

A songe of Salomon of the Scares.

**E**xcepte the Lorde buylde the house, I thepy labour is but losse that build it: Excepte the Lorde kepeyth the cytye, the watchman waketh but in vaine. \* It is but losse labour that we haste to ryse vpearely, and so late take rest and

31 Songe of the sheares.

### 31 Songe of the Stearns.

Lessons are all they p \* f

**B**lessed are al they þat feare the Lord  
and walke in his wayes. For thou  
shalt eate the labours of thine han  
des. O well is the, and happy shalt  
thou be. Thy wife shall be as þe frute  
full vyne vpon the walles of thine house. Thy  
children lyke the Olive branches rounde a  
bout thy table. Lo, thus shall the man be blessed  
that feareth the Lord. The Lord led out of you  
shall so bless the, that þe shalt be as Ierusalem in pro  
speritie al thy life longe. Yea, that thou shalt see  
thy childrens children, and peace vpon Israel.

**De. cxxix. Psalme.**

SEPE EXPVCNAVERVNT.

**A sponge of the steers.**

**I**npe a tyme haue they foughte a-  
gaynst me, fro my yowth vp (maye  
Israel now say.) Yea, many a time  
haue they vexed me fro my yowthe  
vp, but they haue not preuailed a-  
gaynst me. The plowres plowed vpo my backe  
and made longe furrowes. But the righteous  
Lorde hath broken the snares of the vngodly in  
peers. Let them be confounded and turned back-  
warde, as many as haue euell wyl at Sion.  
Let them be euen as the grasse growyng vpon  
the houle toppes, whiche wethereth afoze & it  
be plucte vp. Wher of the mother filleth not his  
dosome, neither he & byndeth vp the sheaues, bys  
dosome. So that they whiche go by, say not so  
much: as the Lorde prosper you, we wyshe you  
good lucke in the name of the Lorde.

**The.cxxx. Psalm.**

DE PROFVNDIS.

**3 Songe of the Stears.**

**C**ome thou Lord, I have called vnto the  
 Lord, Lord heare my voyce. Oh  
 let thine eares conserue well þe voyce  
 of my cōplaine. \* If thou Lord wyle  
 be extreme to marke what is done amysse, Oh  
 Lord who maye abyde it? For there is mercy  
 with the, therefore shalt thou be feared. I looke  
 for the Lord, my soule dothe wayte for hym, in  
 his word is my trust. My soule aspreth vnto the  
 Lord, before the moorning watche (I saye) be-  
 fore the moorning watche. O Israel, truste in  
 the Lord, for to the Lord there is mercy, & with  
 hym is plenteuous redempcyon. And he shall re-  
 deeme Israel from all his synnes.

The xxxi. Psalme.

DOMINE NON EST EXA.

**David's Song of the Searers.**

**T**hyr, I am not hye mynded, I haue  
no proude lookes. I do not exercyse  
my selfe in great matters, which are  
to hye for me. But I restryne my  
soule, and kepe it lowe, lyke as a chyld that is  
weaned from his mother, yea, my soule is euen  
as a weaned chyld. O Itraell truste in the  
Lorde, from this tyme forth for euermore.

**CCCIII. Psalm.**

MEMENTO DOMINE DAVID.

3 songs of the heares.

**L**orde, remembre Dauid, & all his  
trouble. \* how he swoze vnto  
his Lorde, and vowed a vowe vnto  
the almightye God of Jacob: I  
wyl not come within the taber-  
nacle of my house, nor clyme vp  
into my bed. I wyl not suffer mine eyes to slepe  
nor myne eye liddes to slombe: (neither the tem-  
ples of my hande to take any restra.)

Untyl I fynde out a place for the temple of the  
Lorde: an habitation for the myghty God of  
Jacob. So, we heard of the same at Ephrata,  
and founde it in the wood. We wyl go into his  
tabernacle: and fall lowe on our knees before  
his footstole. \* Arise, O Lord into thy resting  
place, thou and the arche of thy strength.

Let thy pleasures be clothed with rightcou-  
nes, and let thy sayntes sing with ioyfulness.

For thy seruau<sup>t</sup> Dauid<sup>s</sup> sake, turne not a  
waye the p<sup>r</sup>esence of thyne anoynted. \* The  
Lorde hath made a faythfull orbe vnto Dauid  
and he shall not shynke from it. : Of the fruite  
of thy bowpe shall I set vpon thy seate. Vt thy  
chyl<sup>d</sup>ren will kepe my couenaunte and my te-  
stimonies that I will learne them: thy chyl-  
dren also shall syt vpon thy seate for euermore.

For the Lord hath chosen Sion, to be an habitation, for hym selfe hath he longed for her. This shall be my rest for ever, here will I dwell for I have a deligght therein. I will blesse her with thynges wyth increase, and will satisfie her poore with breade. I will decke her with peaces of belch, and her samies shall reioyse, & sing.

There shall I make the hozne of Dauid so  
floure: I haue ordeyned a lantern for myne  
anoynted. I s for his enemyes, I shall clothe  
theim with shame, but vpon hym selfe shall his  
croune floure.

The cxxiii Psalm.

ECCE QVAM BONVM.

**3** Songe of the Sheares of David.

**B**ehold, howe good and ioyfull a thyng it is, brethren to dwel together in vnitie philip. ii. a.  
It is lyke the precious oymente vpon the heade, that ranne downe vnto the beard: en vnto Iarons beard, and wrot down to the sayetes of his clothyng. Lyke the dewe of hermon, whiche fell vpon the hyll of Sion.

For there the Lorde promysed his blessing

**The. cxxiii: Psalme.**

ECCE NVNC BENEDICITE.

### 3 Conge of the Streets.

## Erholbe



**Psal. cxxxiii. cxxxv. cxxxvi. cxxxvii. cxxxviii.**

**B**ehold, as many as prayse the Lord, al  
ye seruantes of the Lord, ye that by  
night stande in the house of the Lord  
Lift vp your habes in the sanctuary, & prayse  
the Lord. \* The Lord that made heauen and  
earth, geue the blessing out of Syon.

**The. cxxxv. Psalme.**  
**LAVDATE NOMEN DOMINI.**

**B**ehold, as many as prayse the Lord, al  
ye seruantes of the Lord, ye that stand in the  
house of the Lord, in the courtes of  
the house of our God, O prayse the  
Lord, for the Lord is gracious: O syng pray-  
ses vnto his name, for it is louely. \* For wher  
the Lord hath chosyn Jacob vnto hym self, and  
Israel for his owne possession, for I knowe  
the Lord is great, and that our Lord is aboue  
all goddes. What forner the Lord pleased, that  
dvd he in heauen & in earth and in the see, & in  
al depe places. \* he byngeth forth the cloudes  
from fendes of the world, & sendeth forth ligh-

tenynges with the rayne, byngyng & wyndes  
out of his treasures. \* he smote the first bozne  
of Egypte, both of ma and beast. \* he hath sent  
tokens and wonders into the myddest of the,  
o thou land of Egypt, vpon pharaos and all hys  
seruantes. \* he smote dyuerse nations, & slewe  
myghtie kynges. \* he hon kynge of the Amoy-  
tes, and Og the kyng of Basan, & all the kyng-  
domes of Canaan: \* And gaue theyr land to be  
an herytage, euen an herytage vnto Israel his  
people. The name of the Lord endureth for euer,  
so doth the memo: of all, O Lord, from one gene-  
ration to another. \* For the Lord wyll auenge

his people, and be gracious vnto his seruantes.  
\* As for the ymages of the heathen, they are  
but syluer and gold, the worke of mens handes.  
They haue mouthes and speake not: eyes haue  
they, but they se not. They haue eares, and yet  
they heare not, neither is ther any byrd in their  
mouthes. They that make them, are like vnto  
them, and so are al they that put their trust in the.  
Prayse the Lord ye house of Israel, prayse the  
Lord ye house of Aaron. Prayse the Lord ye  
house of Levi, ye that feare the Lord, prayse the  
Lord. Praised be the Lord out of this, which  
dwelleth at Jerusalem. **halleluya.**

**The. cxxxvi. Psalme.**  
**CONFITEMINI DOMINO.**

**O** geue thanks vnto the Lord, for  
he is gracious, and his mercy endu-  
reth for euer. O geue thanks vnto  
the God of all goddes, for hys  
mercy endureth for euer. O thanke  
the Lord of all lordes, for his mercy endureth  
for euer. \* Which onely doth great wonders, for  
his mercy endureth for euer. Which by his ex-  
cellent wysdome made the heuens, for his mer-  
cy endureth for euer. Which layd out the earth  
aboue the waters, for hys mercy endureth for e-  
uer. \* Which he made greates lyghtes, for  
his mercede endureth for euer. The sunneto rule  
the daye, for hys mercede endureth for euer. The

moone and the starres to gouerne the night, for  
his mercy endureth for euer. \* Which smote  
Egypt with theyr first bozne, for his mercy en-  
dureth for euer. And brought out Israel from  
amonge them, for his mercy endureth for euer.  
With a myghtie hande and a stretched oute  
arme, for his mercy endureth for euer. Which  
deuyded the red sea in two partes, for his mer-  
cy endureth for euer. \* And made Israel to  
go thowre the myddest of it, for hys mercy en-  
dureth for euer. But as for pharaos and hys  
dooste, he ouerthrew them in the red sea, for his  
mercy endureth for euer. \* Which led his peo-  
ple thowre the wyldernes, for hys mercy en-  
dureth for euer. \* Which smote greates kyn-  
ges, for his mercede endureth for euer. Pra, and  
slewe myghtie kynges: for his mercy endureth  
for euer. \* he hon kynge of the Amoytes, for  
his mercy endureth for euer. And Og the kyng  
of Basan, for his mercy endureth for euer. And  
gaue a waye theyr lande for an herytage, for  
his mercy endureth for euer. Euen for an her-  
ytage vnto Israel his seruante: for his mercy en-  
dureth for euer. Which remembred vs, when we  
wer in trouble: for his mercy endureth for euer.  
And hath deliuered vs from our enemyes, for  
his mercy endureth for euer. \* Which geueth  
fode to all fleshe, for his mercede endureth for e-  
uer. O geue thanks vnto the God of heauen,  
for his mercy endureth for euer. \* O geue thanks to  
the Lord of hostes, for his mercede endureth for euer.

**The. cxxxvii. Psalme.**  
**(Of Ieremy.)**  
**SUPER FLUMINA.**

**B**y the waters of \* Babylon we  
satte downe and wept, wher we  
remembred: \* the \* Syon. As  
for oure harpes we hanged the  
vpon the trees that are ther-  
in. For they that led vs a waye  
captiue, requyred of vs then a songe and me-  
lodye in oure heynesse: syng vs one of the son-  
ges of Syon. Howe shall we syng the Lordes  
longe in a straunge lande? \* If I forget the,  
O Jerusalem, let my ryght hande forget her con-  
nyng. If I do not remembre the, let my touge  
cleaue to the soote of my mouth. Yee, if I pre-  
ferre not Jerusalem in my mysh. Remembre  
the chyldren of \* Edom, O Lord in the daye of  
Jerusalem, howe they sayde: downe with it  
downe with it, euen to the grounde. O daugh-  
ter of Babylon, waiked with my lery, yee, hap-  
py shall he be, that rewarde the as thou hast  
serued vs. \* Blessed shall he be, that taketh the  
chyld, and thoweth them agaynst the stones.

**The. cxxxviii. Psalme.**  
**A Psalme of David.**

**CONFITEBOR TIBI.**

**I** will geue thanks vnto the, O  
Lord, with my dole hert, eue before  
the goddes: I syng prayse vn-  
to the. \* I will thowshppe toward  
thy holy temple, & prayse thy name  
because

because of thy louping hyndnesse and truth: for thou hast magnified thy name, and thy worde aboue all thynges. When I called vpon the, thou heardest me, and enduedst my soule with muche strengthe. All the kynges of the earth shall praise the: O Lord, for they haue heard the wordes of thy mouth. Psea, they shall syng in the wayes of the Lord, that great is the glorye of the Lord. \* For though the Lord be wyse, yet hath he respect vnto the lowlye as for the proude, he beholdeth hym as farre of. Though I walke in the myddest of trouble, yet shall I retyrne me: thou shalt stretch forth thyne hand vpon the furrowes of myne enemies, and thy ryghte hande shall save me. The Lord shall make good his louping hyndnesse towarde me: psea, thy mercy. O Lord endureth for euer, & de spise not thy workes of thine owne handes.

The cxxviii. Psalme.

DOMINE PROBATI.

To the chaunter, a Psalme of Dauid.

**L**orde, thou hast searched me out, & knowen me. Thou knowest my bowne lytting and myne vprisyng & vnderstandest my thoughtes long before. Thou arte aboue my path, and aboue my bedde, and speest out all my wayes. For lo there is not a worde in my tonge, but thou O Lord knowest it all together. Thou hast falschyoned me behynde and before, and layd thine hande vpon me. Suche knowlage is to wonderfull and excellent for me. I can not attayne vnto it. \* Whither shall I goe then from thy sperte: or whither shall I go then fro thy presce? If I clyme vp into heauen, thou arte there: If I go downe to hell, thou arte there also. If I take the wynges of the morning, and remaine in the vntermost partes of the sea. Euen therer also shall thy hande leade me: and thy ryghte hande shall holde me. If I say: peradventure the darknesse shall couer me, then shall my nyght be turned to daye. Psea, the darknesse is no darknesse with the: but the nyght is as cleare as the daye: the darkness and lyght (to the) are both a C. \* For my reynes are thine, thou hast couered me in my mothers wombe. I will geue thanks vnto the for I am fearfully & wonderously made: maruylous are thy workes, & that my soule knoweth thyght well. My bones are not hid from the, though I be made secretly & falschyoned beneath in the earth. Thine eyes byd se my substance, yet being vnperfect and in thy boke were all my membes wyrtten. Whiche daye by daye were falschyoned, when as yet there was none of them. Howe deere are thy counsell vnto me, O God: O howe greates is the summe of them. If I tel them, they are mo in nombre then the sande: when I wake vp, I am presente with the. Wylt thou not slaye the wicked, O God: departe from me ye bloudy men. For they speake vnyghterously agaynst the, and thine enemies take thy name in vayne. Do not I hate them, O Lord, that hate the: & am not I greued with those prynces agaynst the? Psea, I hate them thyghte for,

enem as though they were myne enemies.

\* Crye me, O God, and seke the groundes of myne bett: proue me, & examyn my thoughtes. Loke well if there be any waye of wychednesse in me, & leade me in the waye euerlasting.

The cxi. Psalme.

TRIPE ME.

To the chaunter, a Psalme of Dauid.

**C**rye me, O Lord, from the cruel I man, and preserve me from the wicked manne. Whiche ymagine mischief in their dettes: & styte vpon strite all the daye longe. They haue sharpened their tonges lyke a serpent: & adders pop son is vnder theyr lippes. Scla. Crye me, O Lord, from the handes of vngodly: preserve me from the wicked men, whiche are purposed to ouerthrowe my goynges. The proude haue layde a snare for me: and lpyed a net abroade to coardes: psea, and set trappes in my way. Scla. I sayde vnto the Lord: thou arte my God, & heare the voyce of my prayers, O Lord. O Lord God, thou strength of my dealth, thou hast couered my head in the day of battayle. Let not the vngodly haue thys desyre, O Lord, let not his mucheuous ymaginacio prosper: least they be to proude. Scla. \* Let the mischief of theyr owne lippes fall vpon the head of them: & compass me about. Let hote burning cooles fall vpon them: let them be cast into the fyre and into the pyt: that they neuer rysse vpayne. I man full of wordes shall not prosper vpon the earth: euell shall hunte the wicked person, to ouerthrowe hym. Sure I am, that the Lord wil auenge the pooze: and maynteyne the cause of the helplees. The righteous also shall geue thanks vnto thy name, and the iust shall continue in thy sight.

The cxi. Psalme.

A Psalme of Dauid.

DOMINE CLAMAVI.

**L**ord, I call vpon the: hast thou vnto me, and consyde my voyce, when I crye vnto the. Let my prayer be set forth in thy sight, & as the incense, & let the lityng vp of my handes be aneuepyng sacrifice. \* Set a watch, O Lord, before my mouth and kepe the dooze of my lippes. O let not myne herte be inclined to any euell thyng, let me not be occupied in vngodly workes, with men & wyche wychednes, least I eat of such thynges as please them. Let the righteous rather synne me frendly & reprove me. But let not theyr precious balmes, breake in my head: psea, I will praye yet agaynst theyr wychednes. Let theyr iudges be ouerthrowen in strong places, that they maye hear my wordes: for they are swete. Oure bones lyke scattered before the pyt, lyke as when one breaketh & beweth wood vpon the earth. But myne eyes loke vnto the, O Lord God: in thy is my trust. Oh cast not oute my soule. Repe me from the snare whiche they haue layde for me, and from the trappes of the wicked doozes. Let the vngodlye fall into theyr owne nettes together: and



and lette me euer escape thim.

**The. cxliij. Psalme.**

VOCE MEA AD DOMINUM.

The instruction of David, a prayer  
when he was in the cage.

psal. cliv.

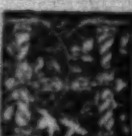
**I** Crept vnto the Lorde wpth my  
voice: yee, turn vnto the Lord wth  
I make my supplicacyon. I pow-  
red out my complaints befoze hym,  
and shewed hym of my trouble.

When my spete was in deuynes, I knewest  
my path: in I way wherein I walked haue they  
pauely layde a snare for me. I lohed also vpon  
my ryght hande, and se, therewas no man that  
wolde knowe me. I had no place to see vnto,  
and no man cared for my soule. I crept vnto  
O Lord, and sayde: thou art my hope & my por-  
cyon in the land of the liuyng. Consyde my co-  
playnte: for I am broughte very lowe. O de-  
liuer me from my persecutours: for they are to  
stronge for me. Wping my soule out of pylson,  
that I may geue thanks vnto thy name: which  
thing yf thou wylt graunt me, then shal I righ-  
teous resorte vnto my compaignie.

**The. cxliij. Psalme.**

DOMINE EXAUDI.

A Psalme of David: (When he came forth  
from the cage.)



Care my prayer. O Lord, and con-  
syde my desyre: herken vnto me  
for thy truth & righteousness sake.

And enter not into iudgements  
with thy seruante: for in thy sight  
shall no man liuyng be iustified. For the ene-  
my hath persecuted my soule: he hath synpeten  
my lyfe downe to the grounde: he hath layd me  
in the darkenesse, as the men I haue bene long

Joh. iiii.  
15. 17. 8  
Rom. iii.

psal. cliv.

deade. Therefore is my spete vered wpthin  
me: and my herte wpthin me is desolate. \* Yet  
do I remembre the tyme paste, I muse vpon all  
thy workes: pea, I exerceise my selfe in the wo-  
rkes of thy handes. I stretche forth the myne han-  
des vnto the: my soule gaspeth vnto the as a  
thysse lande. Selah. \* Heare me, O Lorde,  
and that soone: for my spete wexeth saynte,  
hyde not thy face from me, lest I be lyke vnto  
them that go downe into the pytte. O lette me  
\* heare thy louyng hymnecelle by tymes in the  
mornynge, for in the is my trust, for we thou me  
the waye that I shulde waite in, for I lyfte vp  
my soule vnto the. Deliuere me, O Lorde, from  
mine enemies: for I lye vnto the to hyde me.

Ex. xiii.  
15. 17. 8

Jos. xxiij.  
17. 8

Teache me to do the thing that pleaseth the  
for thou arte my God, lette thy louyng spete  
leade me forth vnto the lande of righteousness.

Awaken me, O Lorde, for thy names sake  
and for thy righteousness sake bying my soule  
oute of trouble. And of thy goodness slay myne  
enemies, and destroye all them that were my  
soule, for I am thy seruante.

**The. cxliij. Psalme.**

BENEDICTVS DOMINVS.

Of David.



Lessed be the Lorde my strengthe, I  
which teacheth my handes to war  
and my fingers to fyghe. My hope  
and my fortresse, my castell, and de-  
liuerer, my defender in whome I

trust, which subdueth my people that is vnder  
me. \* Lorde, what is man that thou hast suche  
respect vnto hym? O the sonne of man, that  
thou so regardest him? \* What is lyke a thing of  
nought his tyme passeth away lyke a shadowe

Before thy heauens O Lorde, & come downe,  
touche the mountaynes, and they shall smoke.

Caste forth the lychtenyng, and teare them  
shote out thynne arrowes, and consume them.

Send downe thynne hande from a boue, deli-  
uer me, and take me oute of the greates waters,  
from the hande of straunge chyldren. Whose  
mouth talketh of vanpetye, & their ryght hande is  
a ryghte hande of wychednesse. I wyll synge a  
newe songe vnto the, O God, and synge pray-  
ses vnto the vpon a tenne stringed lute. Thou  
that geuest victorie vnto kynge, and haste de-  
liuered David thy seruante from the parrell of  
the swearde. Saue me, and deliuer me frome  
the hande of straunge chyldren, whose mouth  
talketh of vanpetye, and their ryghte hande is a  
ryghte hande of iniquitie. That oure sonnes  
maye growe vp as the pong planetes, and that  
oure daughters maye be as the polished corners  
of the temple. \* That our garners maye be full  
and plentous with al maner of stowe: that our  
shepe maye bying forth thousandes & ten thou-  
sand in oure stetes. That our oxen maye be  
stronge to labour, that there be no decaye, no  
leadynge into captiuyte, and no complainyng  
in oure stetes. \* Hapye are the people that be  
in suche a case, yee blessed are the people whiche  
haue the Lorde for theyr God.

**The. cxlv. Psalme.**

EXALTABO TE DEVS.

A thankesgeuyng of David.



I wyll magnifye the, O God, my  
kyng, and I wyll prayse thy name  
for euer and euer. Euery daye wyll  
I geue thanks vnto the, and prayse  
thy name for euer and euer. Great

is the Lorde, & meruailous wozthy to be pray-  
sed: there is no ende of his greatnesse. One  
generacyon shall prayse thy workes vnto ano-  
ther, and declare thy power. As for me I wyll  
be talkynge of thy wozthyppes, thy gloire, thy  
praise, and wonderous workes. So that men  
shall speake of the myght of thy meruelous ac-  
tes, and I wyll also tell of thy greatnesse. The  
memoiall of thynne aboundaunt kynndes shal  
be thewed, and men shal synge of thy righteous-  
nesse. \* The Lorde is gracious and merciful,  
longe sufferynge, and of greates goodnesse. The  
Lorde is louyng vnto euery man, and his mercie  
is ouer all his workes. All thy workes praise  
the, O Lorde, and the saintes geue thanks vn-  
to the. They shewe the gloire of thy kyngdom,  
and talke of thy power. That thy power, thy  
gloire and myghtynesse of thy kyngdom, might  
be knowne

Be knowne vnto men. \* Thy kyngdome is my currlastynge kyngdome, and thy domynyon endureth thowowe out al ages. The Lord vpholdeth all suche as fall, and lyfeth vp all those that be downe. \* The eyes of all waite vpon the Lord: and thou geuest them theyr meate in due season. Thou openest thynne hande, and fyllest all thynges wth pientousnesse.

The Lord is ryghteous in all hys wayes, & holy in all hys workes. The Lord is nye vnto all them: that call vpon him, yee all such as call vpon hym sayedfully. He will fulfyll the desyre of them that feare hym, he also will heare theyr crye, and will helpe them. The Lord preseruethe all them that loue hym, but scattereth abrode all the vngodlye. My mouth shall speake the prayse of the Lord, and let all fleshe geue thankes vnto hys holy name for euer and euer.

**The. cxlvi. Psalme**  
LAVDA ANIMA MEA,  
A Psalme of Aggeus and zachary.

**Halleluya.**



**Raple f. Lozde, O my soule: whyte**  
I praye wll I praye the Lord: yee as longe as I haue any berynge, I wll synge prayes vnto my God.

\* O put not your trust in princes, nor in any chyld of man, for there is no helpe in them. For when the breath of man goeth forth, he shall turne agayne to his earth, and then all his thoughtes perthe. Blessed is he that hath the God of Jacob for hys helpe, & whose hope is in the Lord hys God. Whych made heauen and earth, the see, and all that therein is, whych heareth hys promysse for euer. Whych helpeyth them to ryght that suffer wronge, whych fedeth the hongrye. The Lord loyseth men out of prison, the Lord geueth syght to the blynde. The Lord helpeyth them that are fallen, the Lord careth for the ryghteous. The Lord careth for straungers, he defendeth the fatherles and widowe: as for the way of the vngodly, he turneth it vpsyde downe. The Lord thy God, O Spō shall be hynged for euermore, and thowowe out all generacions.

**The. cxlvii. Psalme**  
LAVDATE DOMINVM,

**Prayse the Lord, for it is a good thyng**  
to synge prayse vnto our God: yee a ioyfull & pleasaunt thyng is it to be thankfull. The Lord doth buyde by Jerusalem, and gathereth together the outcastes of Israel. He healeth those that are broken in harte and geueth medecyne to, vale theyr synnesse. \* He telleth the nombre of the starres, and calleth them al by theyr names. Great is our Lord, and greates his power: yee his wysdome is infynitie. The Lord setteth vp the meke, and byngere the vngodlye downe to the grounde. \* O synge vnto the Lord wth thankesgeyunge, synge prayse vpon the harpe vnto our God. Whych conereth the heauen wth cloudes, and preparerth rayne for the earth, & maketh the grasle to growe vpon the mountaynes, & maketh the felle of men. Whych geueth foddre vnto the cattell, & maketh

both the ponge rauen that call vpon hym. He hath not pleasure in the strength of an horse, neether deyleth in any mans legges. But the Lord des deyle is in them that feare hym, and putte theyr trust in hys mercy. Prayse the Lord, O Jerusalem: prayse the Lord, O Syon. For he hath made fast the barres of thy gates, and hath blessed thy chyldren wthyn the. He maketh peace in thy borders, & fylleth y with the floure of wheat. He sendeth forth hys commaundement vpon earth, and his woide runneth very swyftly. He geueth snowe lyke wool, and scattereth the hoystroff lyke ashyes. He casteth forth hys yse lyke morsels, who is able to abyde his froste? He sendeth out his woide and melteth them, he bloweth with hys winde, & the waters flowe. He sheweth his woide vnto Jacob, his statutes and odyunaunces vnto Israel. He hath not dealt so with any nation, neyther haue the heathen knowledge his lawes.

**Halleluya.**

**The. cxlviii. Psalme.**  
LAVDATE DOMINVM DECE

**Halleluya.**

**Prayse the currlastynge.**



**Prayse f. Lozde of heaue, prayse him**  
in the heygth. Prayse him al ye angels of his, prayse him all his host. Prayse him Sunne & Mone, prayse hym all ye starres and lyght. Prayse hym all ye heauens, and ye waters that be aboute the heauens. Let them prayse the name of the Lord: for he spake the woide, and they were made, & he commaunded, and they were created. He hath made them fast for euer and euer, he hath geuen them a lawe, whych shall not be broken. Prayse the Lord vpon earth, ye dragons, and all depes.

Hyge and hople, snowe and vapoys, wynde & frost, fulfyllynge hys woide. Mountaynes and all hylles, treutfull trees and all Cedres.

Beastes and all catell, wormes and fethered soules. Kynges of the earth and all people. Prynces and all iudges of the woide. Ponge men and maydens, olde men & chyldren: prayse the name of the Lord, for hys name onely is excellent, and hys prayse aboue heauen & earth.

He shall exalte the hoine of hys people, al hys sayntes shall prayse hym, euen the chyldren of Israel, euen the people that seruerth hym.

**Halleluya.**

**The. cxlix. Psalme.**

CANTALE DOMINO.

**Halleluya.**

**Prayse the currlastynge.**



**Synge vnto the Lord a newe songe**  
let the congregacion of sayntes prayse hym. Let Israel reioyse in hym that made hym, and let the chyldren of Syon be ioyfull in theyr hyng. Let them prayse hys name in the daunce, let them synge prayes vnto hym wth tabret and harpe. For the Lord hath pleasure in his people, and helpeyth the meke herted. Let the sayntes be ioyfull wth gloipe, let them reioyse in theyr beddes.

Let the prayes of God be in theyr mouth, and



# The Proverbes.

and a two edged swerde in theyr handes. To be auenged of the heathen, and to rebuke people. To bynde theyr hynges in chaynes, & theyr nobles wth synkes of yron. \* That they may be auenged of them, as it is wyrtten: suche honour haue all hys sayntes.

Halleluyah.

The .CL. Psalme.

LAVDALTE DOMINVMIN.

Halleluyah.

**P**raise God in hys holynesse, praise him in the firmamenter of his power. Praise him in his noble actes, praise him accordyng vnto hys excellent greatnes. Praise hym in the sounde of the trompet, praise hym vpon the lute and harpe. Praise him in tymbales and daunces, praise hym vpon the stringes and pyper.

Praise hym vpon the welltuned cymbales, praise hym vpon the loude cymbales. Let euery thyng that hath breath, praise the Lorde.

Halleluyah.

Praise the eternall synge.

The ende of the Psalter.

## The Proverbes of Salomon.

The first Chapter.

The prynciple of wysdome. We may not harden into the bo: improue prouocation and intelligens of spyners. Wythout complaynt her to be despyred of all men, and pprophesied destruccyon unto her despyers.

**T**he Proverbes of Salomon the sonne of Dauid kynge of Israel: to learne wysdome, & to percerue the instructiō and to percerue the wordes of vnderstandyng: & thereby to receaue prudence, ryghteousnes iudgement and equitye. That the very simple myght haue wytte, and that the ydge me myght haue knowledge and true vnderstandyng. By hearyng, the wyle man shal come by more wysdome, and he that is endued wth vnderstandyng, shal obtayne wytte to percerue a parable, and p interpretation therof, the wordes of the wyle, and the darke speches of the same. \* The feare of the Lorde is the begynnynge of wysdome. But folow despyre wysdome and instructiō. Wy sonne, heare thy fathers doctryne: and forsake not the lawe of thy mother: for that shal byynge grace vnto thy deade, and shalbe as a chayne aboute thy necke. Wy sonne, consent not vnto synners yf they eneyle the, and saye: come wth vs, we will laye wayte for bloude, and luche pynelpe for the innocent without a cause: we shal swallowe them vp lyke the hell, and deuoure them quiche and hole, as those that go downe into the pye. So shal we finde al maner of costly riches, and fyll our houses wth spoyles. Cast in thy lot amonge vs: and let vs all haue one purse.

Wy sonne, walke not thou wth the: refrayne thy fete from theyr waye. For: thei fete runne to euil: & are hasty to shed bloude. But in wayne is the net layd forth befoze the bydden eyes, yea they them selues laye wayte one for anothers bloude & one of them wolde slep another. These are the wayes of all such as be couetous, the one wolde rauyn anothers lyfe. \* Wysdome cryeth without, & putterh forth her voyce in p stretes. She calleth befoze the congregacion in the open gates, and sheweth her wordes chozowe the cytic, sayenge: O ye chyldren, howe longe wyll ye loue chyldyshnes? howe lōge wyll ye shewer despyte in schoynge, and the vniuers be enemyes vnto knowledg: O turne you vnto my correccion: lo I wyll expresse my mynde vnto you, & make you vnderstande my wordes. \* I haue called, and ye refused it: I haue stretched out my hande: and no man regarded it: but all my counseils haue ye despyled: and set my correccion at naught. Therfore shal I also laugh in your destruccion, & moche you, when that thyng that ye feare cometh vpon you: euen when the thyng that ye be afrayd of, falleth in sodenly lyke a storme, and youre myserye lyke a tempeste: yea, when trouble and heynenes cometh vpon you.

Then shal they call vpon me, but I wyll not heare: they shal seeke me early, but they shal not fynde me. And that because they hated knowledge: and receaied not the feare of the Lorde: but abhored my counsell, and despyled all my correccion. Therfore shal they eat the frutes of theyr owne waye, & be fylled wth theyr owne inuencions, for the turnynge awaye of the vniuers shal slepe them, & the prosperitee of foolis shalbe theyr owne destruccio. \* But who so bareneth vnto me shal dwell safe, and be sure from any feare of euill.

The .ii. Chapter.

Wysdome is to be sought and set by. An aduise: curren woman to be charysh.

**M**ysonne, yf thou wilt receaue my wordes and kepe my commaundmentes by the, that thou wilt encline thyne eares vnto wysdome, apply thyne heere the to vnderstandyng. For yf thou cryest after wysdome, and callest for knowledge: yf thou sekest after her as after money, & dyggest for her as for treasure, then shalt thou vnderstande p feare of the Lorde, & fynde the knowledge of God. \* For it is the Lorde that genneth wysdome, out of hys mouth cometh knowledge and vnderstandyng: he bydeth vp helth for p ryghteous. He pferueth the wellfare of the ryghteous and defendeth them that walke synnerly: he kepeth them in the ryght path, and pferueth the waye of such as serue him wth godlynes. The shal thou vnderstande ryghteousnes, iudgement, & equitye: yea & every good path. When wysdome entered in to thyne heere & thy soule desireth knowledge: she shal counsell pferue the, & vnderstandyng shal kepe the. That thou mayest be deliuered fro the euill waye, and from the man that speakech frowarde thynges, from suche as leane the

the high strete, and walke in the waies of darkness: whiche reioyce in dooing euill, and belite in wicked thinges: whose waies are crooked and thei frowarde in thei pathes.

**C**hat thou maist bee deliuered also \* from y strange woman, & from her y is not thine owne whiche geureth swete wordes, forsaketh y husbande of her yowth, & forgetteth the covenannt of her God. For her house is enclined vnto death, & her pathes vnto hell. All thei that goo in vnto her come not again, neither take thei hold of the waie of life. Therefore, walke thou in the waie of luche as bee verteous, and kepe the pathes of the righteous. For the iust shal dwell in the lande, and thei that bee perfect shal remain in it: but the vngodly shalbe rote out of y land and the wicked dooers shalbe rote out of it.

**Eccl. iii. Chapter.**

*¶ The commandmentes of God muste be diligently regarded and observed.*

**M**y sonne, forget not thou my lawe but se y thine heart kepe my commandementes. For thei shal prolong the daies and yeares of thy life and bying y peace. Let mercy & faithfulness neuer go fro the: bynde theim aboute thy necke & write theim in the tables of thine heart.

So shalt thou finde sauour & good vnderstanding in the sight of God & menne. Put thy trust in God with all thine hearte: & leane not vnto thine owne wit. In all thy waies haue respect vnto hym: & he shal order thy goynges. \* Bee not wise in thine owne conceits: but feare the Lord, & departe fro euill: so shal thy nauell be whole, & thy bones strong. \* Honour the Lord thy substaunce: & with the firstynges of all thyne increase, & geue vnto the poore, so shal thy barnes bee filled with plenteousnes: and thy presses shal flowe ouer wth swete wine. My sonne, despise not y chastenynge of the Lord, neither faint when thou art rebuked of hym. \* For whom y Lord loueth, hym he chasteneth, & yet deliuereth in him, euen as a father in his owne sonne. Wel is hym that fyndeth wisdom, and obtaineth vnderstandynge: for y gettyng of it is better the any marchaundise of siluer, & the profite of it is better then golde. \* Wisdom is moze worth the pccious stones: & all the thynges that thou canst desire are not to bee compared vnto her.

Upon her right hand is long life, and vpon her left hande is riches and honoure. Her waies are pleasant waies, and al her pathes are peaceable. She is a \* tree of life to theim that laie hold vpon her, and blessed is he that kepeth her faste.

With wisdom hath the Lord laied the foundation of the earth: and thei that vnderstandynge hath he stablished the heauens. Thei that his wisdom thei deapen bryake vp, and the cloudes droppe downe y dewe. My sonne, let not these thynges departe from thine eyes: but kepe my lawe and my counsaill, that thou maist haue y pleasure of long life and vnderstandynge: for thei shalbee life vnto my soule, and grace vnto my mouth.

Then shalt thou walke safely in thy waie: and thy fote shal not stumbe. \* If thou

stepest, y shalt not bee afraied: but shalt take thy rest, and slepe sweetely. Thou needest not to bee afraid of any sodein feare, neither for the violence rathynge in of the vngodly, when it cometh. For the Lord shal stande by thy syde, & kepe thy fote, y thou bee not taken. Withdraw no good thyng from theim y haue nede, so long as thine hand is able to dooe it. Make not vnto thy neighbour: go thy waie, and come again, to morowe will I geue y: where as thou hast now to geue hym. Intende no hurte vnto thy neighbour, seynge he dooeth dwell in rest by y. Strive not lightly with any manne without a cause, where as he hath dooen the no harme. \* For loe

not a wicked manne, & chose none of his waies: for the Lord abhorreth the frowarde: but his counsaill is among the righteous. The curse of the Lord is in the house of the vngodly: but he blesseth the dwellinges of the righteous. As for y scozefull dooth not he laugh theim to scozne: but he geureth grace vnto the lowly. The wise shal haue honoure in possession: but shame is the promotion that fooles shal haue.

**Eccl. iii. Chapter.**

*¶ Wisdom and her frutes ought to bee sought.*

**C**are, O ye children, the fatherly exhortacion, and take good heed, that ye maie learne wisdom. For I haue geuen yon a good doctryne forsake not ye my lawe. For when I my self was my fathers deere sonne, and tenderly beloued of my mother: he taught me also, and saied vnto me. \* Let thine heart receiue my wordes, kepe my commandementes, and thou shalt live. Get the wisdom: and get the vnderstandynge: forget not the wordes of my mouth, and thinke not from theim. Forsake her not & she shal preserve the: loue her & she shal kepe y.

The chiefe pointe of wisdom is, that thou be willyng to obtaine wisdom: and before all thy goodes to get the vnderstandynge. \* Make much of her and she shal promote the: Pea, if thou embrace her, she shal bying the vnto honoure. She shal make the a gracious hede, and garnishe the with a crowne of glozy. Heare my sonne, and receiue my wordes: and the yeris of thy life shalbe many. I haue shewed the, y waie of wisdom, and led the into the right pathes. So that if thou gooeste there in, there shal no straitnes hynder the, and when thou runnest thou shalt not fall.

Take faste holde of doctryne, and let her not go: kepe her, for she is thy life. \* Come not in y pathes of the vngodly, and walke not in y waie of the wicked. Abhoire it, and go not therein: departe aside, and passe ouer by it. For thei cannot slepe, except thei haue first dooen some mischief: neither take thei any rest, except thei haue first dooen some harme. For thei eate the hyde of wickednes, and drynke the wyne of robbery.

The path of the righteous shyneth as the light that is cure brighte and brighte vnto the perfecte daie. But the waie of the vngodly is as y darkenes, thei knowe not where thei fall.

\* My sonne, marke my wordes, and incline thyne

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# The Proverbs.

thyne care vnto my saynges. For thou shalt be parte from thyne eyes, but kepe them even in the myddelle of thyne hearte. For they are life vnto all those that fynde them, and healeth vnto all their bodies. Kepe thyne heart with all diligence for therupon hangeth life. Put a bridle from the a frowarde mouth, and let the lippes of selau- die bee farre from the. Let thyne eyes beholde þe thyng that is right, and let thyne eyeliddes loke straight before. Putte the pathe of thy fete, and let all thy wayes bee ordered a right. Turne not aside, neither to the right hande, nor to the left: but withholde thy fete from euill. For the left hande the waye that is on the right hande. As for the waye that is on the right hande, that is the waye of the right hande, and the waye that is on the left hande, that is the waye of the left hande.

Deuter. 10. 6.  
and psalm. 119.

## The v. Chapter.

The husbande to chuse with the wife: he should chuse a wife that is wise and fearefull of the Lord, and she should be a wife that is a virgin, and she should be a wife that is a virgin.

**I** soonne, geue hie vnto my wife-  
dome, and bowe thyne care vnto my  
prudencer: that thou maiest regarde  
good counsaill, and that thy lippes  
maie speake knowlage. For the lippes  
of an harlot are a dropping honny combe, & her  
throat is more glistering then oyle. But at the  
laste she is as bitter as worme wood, & as her tongue  
is as sharpe as a two edged swerde. Her fete go  
downe vnto death, and her stappes pearle tho-  
row vnto hell. Wherefore, thou dwelling with  
her, wilt pondre the pathe of lyfe so vnto the laste  
are her wayes that thou canst not know them.  
Hearre me now therfore (O my soonne) and de-  
parte not from the wordes of my mouth.

Deuter. 10. 6.  
and psalm. 119.

**K**epe thy waie farre from her, and come not  
nigh the doores of her house. That thou geue not  
thy strength vnto other, and thy cares to the  
cruell. That other mene bee not filled with thy  
goodes, and that thy labourers come not in a  
straunge house. Yea, that thou mourne not at þe  
last (when þe hast spet thy body and lusty grene  
youth) & then saie: Alas, why hated I nourtour:  
why did my heart despise correccion? Wherefore  
was not I obedient vnto the voyce of my tea-  
chers, and breked not vnto them that enfore  
med me? I am come almost into all misfortune  
in the myddell of the multitude & congregacion

**D**rinke of the water, of thyne owne well, of  
the riuers that runne out of thyne owne springes.  
Let thy well flowe out abrood, that there  
maie bee riuers of waters in the stretes, but let  
them bee onely thyne owne, and not straingers  
with the. Let thy well bee blessed, and bee glad  
with the wife of thy youth. Louyng is þe kinde,  
and frendly is the roo: let her breauste alwaie  
satysfie the, and holde the euer contente with her  
loue. O my soonne, why wilt thou haue pleasure  
in an harlot, and embrace þe bosome of another  
woman? For euery mannes wayes are ope in  
the sight of þe Lord, and he pondereth all their  
goynge. The wickednes of the vngodly shall  
catche hymself, and with þe snares of his owne  
synne shall he bee trapped. He shall die without

Job. 34. 11.  
and psalm. 119.

amendemente, and for his gerate foolishnes he  
shall goo astray.

## The vi. Chapter.

The husbande and the wife: the husbande should be a man that is wise and fearefull of the Lord, and the wife should be a woman that is a virgin, and she should be a woman that is a virgin.

**I** soonne, if thou bee surety for thy  
neighbour, and hast fastened thine  
hand for another manne, thou art  
bounde with thyne owne wordes  
and take with thyne owne speche.  
Therefore my soonne dooe this, and thou shalt  
bee discharged: When þe art come into thy neigh-  
bours daunger, go thy wayes then sone, hum-  
ble thy self, & wch thy fete treade threth thy creditour  
let not thyne eyes sleepe, nor thyne eyeliddes  
slombe. Make thy self as a doore fro the hande  
of the hunter, and as a bird from the hand of the  
fowler. So to the emmer (thou slouggard) con-  
side her wayes, & learne to bee wise. She hath  
no gnyde, nor ouerscar, nor ruler: yet in the som-  
mer she poureth her meate, and gathereth her  
fode together in the heruest. How long wilt  
thou sleepe thou slouggardman? When wilt thou  
arise out of thy sleepe. Prea sleepe on still a litle, &  
be a litle, folde thyne handes together yet a litle  
that thou maiest sleepe: so shall pouerty come vnto  
the as one that traualleth by the waie and  
necessite like a weaponed manne. For thou art  
not slouggard, thy husbande shall come as a springing well, and  
thyne husbande shall come as a springing well, and thyne  
husbande shall come as a springing well.

**A**nd vngodly persone, a wicked mane goeth  
with a frowarde mouthe, he winketh with his  
eyes, he tokneth with his fete, he poynteth with  
his fingers, he is euer imaginynge mischief and  
frowardnes in his heart, and causeth discorde.  
Therefore shall his destruction come hastely vpon  
hym, & sodeynly shall he bee all to broken, &  
not bee healed. These sixe thynges dooeth the  
Lord hate, & the seuenth he utterly abhorreth:  
A proude loke, a lying tong, handes that shed  
innocente bloodde, an heart that goeth about  
with wicked imaginacions, & feete þe bee swift  
in runnyng to dooe mischief, a falsse witness  
þe byngeth vpon lies, and suche as soweth discorde  
among brethren.

**O** my soonne, kepe thy fathers commaundement  
& forsake not þe lawe of thy mother. Put them  
vp together in thyne heart, & binde them about  
thy necke. That they maie lede the when þe goest  
pyslerue the when þe art a shepe, & that when thou  
awakest, þe maiest talke of them. For þe com-  
maundement is a lanterne, and þe lawe a light:  
yea chastenynge & nourtour is the waie of life, &  
they maie kepe the from the euill woman, and  
from the flatterynge tongue of the harlot, that  
thou lust not after her betwey in thyne heart, &  
lest þe bee taken with her faire lokes. An harlot  
will make a man to begge his brede, & a woman  
will hunter for þe precious life. Waise a man take  
fire in his bosome, & his clothes not bee burnt:  
Or can one go vpon hote cooles, and his fete  
not bee hurt? Euen so, whosoever goeth into  
his neighbours wife & toucheth her, can not be  
vngyted. For the wife of a man is as his  
owne flesh, & as his own bone.

**O** my soonne, dooe vnto thy neighbour as thou  
wouldest be dooe vnto thyself. For if thou  
hast hated thine enemy, thou shalt be troubled  
by him, & thou shalt be troubled by him. But  
if thou lovest him that hateth thee, he shall be  
thyne enemy no more. For if thou lovest him  
that hateth thee, he shall be thyne enemy no  
more. For if thou lovest him that hateth thee,  
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lovest him that hateth thee, he shall be thyne  
enemy no more. For if thou lovest him that  
hateth thee, he shall be thyne enemy no more.

that stealeth, to satisfie his soule when he is hū-  
grie: but if he maie begotten, he restoreth again  
seuen tymes as muche, as he maiketh recom-  
pence to all the good of his house. But who so ch  
mitteth aduouty with a woman, he is a foole,  
and byngeth his life to destruction. he getteth  
himself also shame and dishonour, such as shal  
neuer bee put out. For the groudly and wrathe  
of the manne will not bee intreated: no, though  
thou wouldest offre hym greates gifts to make  
amendes, he will not receiue them.

Eccl. vii. Chapter.

God ought to be feared and honoured. His comman-  
dements ought to be kept: without apperay and deli-  
tes ought to be shunned.



Kepe my wordes: and late  
up my commaundementes by the.  
Kepe my commaundementes & my  
lawe, euen as the apple of thyne eye  
& thou shalt liue. Bynde theim vp  
on thy fyngers, and wyte them in the table of  
thyne harte. Saie vnto wisdom thou art my  
sister: and call vnderstandyng thy kinswoman  
that thei maie kepe the from the harlot whiche  
getteth swete wordes.

For out of the window of my house I looked  
thorow the lattes, and behelde the symple peo-  
ple: and among other simple folkes: I spied one  
younge foole, goynge ouer the stretes, by the  
corner in the waite toward the harlottes house  
in the twilighte of the euernyng, when it began  
now to bee night and darke. And beholde, there  
met hym a womā with open toliens of an har-  
lot, onely her heart was hidde. She was full of  
loude wordes, and rebye to dallais: whose fete  
could not abide in þ house, now is she without,  
now in the stretes, and laiethe a bayte in euery  
corner. She caught the young man, kissed hym &  
was not ashamed sayng: I had a vow of peace  
offerings to paie, & this dale I perfourme it.

Therefoze came I forth to mete the, that I  
might seeke thy face, and so haue I founde the. I  
haue deckte my bed w couerynges & clothes of  
Egypt. My bed haue I made to smell of Myrr  
Alors, & Cinamō. Come let vs lie together, and  
take our pleasure till it bee dale light: & we wil  
enioye the pleasures of loue. For the good man  
is not at home, he is gone farre of. He hath ta-  
ken the bagge of monie with hym: and will re-  
turne at the apointed solempne feaste. Thus  
with many swete wordes she outraue hym, &  
with her flatterynge lippes she entised hym so  
deinly to folow her: as it were an ore led to the  
slaughter, and like as it wer a foole & laugherd  
when he goeth to the stockes to bee punished so  
long till she had wounded his liuer w her harte  
like as if a birde passed to the snare, not know-  
yng that the perill of his life lieth there vpon.

Hear me now therfoze, O my childen, and  
marke the wordes of my mouth. Let not thine  
heart wandze in her waies, and bee not thou de-  
ceined in her pathes. For many one hath she  
wounded, and call doone: yea, many a strong  
mane hath been slain by the meanes of her. Her  
houses are the waie vnto hell: and byng mene  
doone into the chambers of death.

The viii. Chapter.

The path of the righteous is straight.



Do: th not \* wisdome crieth dooeth I  
not vnderstandyng put forth her  
voice: Standethe she not in þ high  
places in the stretes & waies: dooeth  
she not crie before the whole cite &  
in the gates where menne goo out and in: It is  
you, O ye menne (saith she) whom I call. An-  
to (the childen of men) dooe I lift up my voice  
Take hede vnto knowlage O ye ignorant: be  
ye wile in heart O ye fooles. Geue eare, for I  
will speake of greates matters, and ope my lip-  
pes to tell thynges þ bee righte. For my chote  
shal be talkyng of þ trouth, & my lippes abhorre  
vngodlynes. All the wordes of my mouth are  
righteous there is no fro wardenes no; falsed  
therin.

Thei are all plain to suche as will vnderstand  
and right to theim þ finde knowlage. Receiue  
my doctryne, and not siluer: and my knowlage  
more then fyne golde. \* For wisdome is more  
worth then pzeious stones: yea, all thynges þ  
thou canst desire, maie not bee compared vnto  
it. I wisdome haue my dwellyng with know-  
lage, and prudent counsaill is myne owne. The  
feare of the Lord abhorreth wickednes, pride,  
disdain, and the cruill waite: and a mouthe that  
speakerth wicked thynges, I vterly abhorre. I  
can geue counsaill, & I conferre thynges: I haue  
vnderstandyng, I haue strenght. \* Thozow me,  
hynges raigne: thozow me, counsaillers make  
iust lawes. Thozow me, dooe pyners bare rule  
and all iudges of the earth execute iudgement.

I am longyng vnto those that loue me: & thei  
that seke me early shal finde me. Richesse and  
honoure are with me: yea, excellent goodes and  
righteousnes. My frute is better then gold and  
pzeious stone, and myne increase more worth  
then fine siluer. I will guyde the in the waie of  
righteousnes, and in the strete of iudgemente.  
That I may sende prosperite to those that loue  
me, and to increase their treasure.

The Lord hym selfe had me in possession in  
the beginning of his waies, or euer he beganne  
his woorkes afore tyme. \* I haue bene ordai-  
ned from euerylastyng, and from the beginning  
or euer the erth was made. When I was bozne  
there were neither dephtes no; springes of wa-  
ter. Before the foundations of the mountaynes  
were layed: yea, before all bylles was I bozne.  
The erth and all that is vpon the erth was not  
yet made, no, nor the ground it selfe. \* For when  
he made the heauens, I was pzeasente, when he  
set vp the dephtes in ordze, when he hangde the  
cloudes aboue, when he fastened the springes of  
the depe.

When he shut the sea within \* certaine boundes,  
that the waters would not goo ouer their  
markes that he commaunded.

When he laied the foundations of the earth  
I was with him, ordzynyng all thynges: deliuitng  
dayly, and enioyng al way before hym.

As for the round compasse of this worlde I  
make it ioyfull: for my deylte is to be amonge  
DD. ii. the



# The Proverbs.

the children of menne. Therefore heke vnto me  
O ye children, blessed are they that heare my wordes.  
O geue care vnto nourture, be wise, and refuse  
it not. Blessed is the manne that heareth me: wat-  
ching daily at my gates, & geyng attendaunce  
at the postes of my doores. For whoso findeth  
me, findeth life: and shall obtaine fauour of the  
Lorde. But whoso offendeth against me, hur-  
teth his owne soule. And they that hate me are  
the louers of death.

## Chapter.

Whoso receiueth all wisdom to encrease his. The pro-  
perts of an ingrate.

**W**isdom hath buylded her self an  
house, and betwen our seven pillars  
she hath killed her vitayles, poured  
out her wyne, and prepared her ta-  
ble. She hath sente forth her mai-  
dens to crye vpon the highest place of the citie.

Whoso is ignorant, let hym come heere. And  
to the vngodly she saith: O come on your waie,  
rate my byede, and drynke my wyne whiche I  
haue poured out for you. For sake ignorance,  
and yet shall live: and se that ye goo in the waie  
of vnderstandyng.

Whoso reproveth a scoynfull persone, get-  
teth hymself dishonour: and he that rebuketh  
the vngodly stainerh hymself. Reproue not a  
scozner, lest he owe the euill will: but rebuke a  
wise manne, and he will loue y. Geue a discreete  
manne but an occasiō and he will bee the wiser:  
teache a righteous manne, and he will encrease  
in knowlage.

Joh. 7. 17. 18.  
Whil. 17. 18.  
Whil. 17. 18.  
Whil. 17. 18.

The feare of the Lorde is the begynnyng of  
wisdom, and the knowlage of holy thynges,  
is vnderstandyng. For thowowe me thy daies  
shalbe prolonged, & the yeres of thy lyfe shalbe  
many. If thou be wise thy wisdom shall do  
thy selfe good: but if thou thinkest scozner ther-  
of, it shalbe thyne owne harme. A foolys stretch  
lesse woman full of wordes, and such a one as  
hath no knowlage, spytteth at the doore of her  
house, & in the hye places of the cite, to cal such  
as go by, and that walke straight in theyr way-  
es. Whoso is ignorant, saith she, let him come  
hyther, & to the vngodly she saith: stolen waters  
are swete: & the bread that is ywely cast, hath  
a good taste. And he doeth not consyde, & they  
are but deade whiche be there, and that her ge-  
res are in the depe of hell.

For he that sayeth he knoweth, shall go helow to hell, but  
he that humbleth himself from his knowledge shall be saved.

## Chapter.

In this chapter and all that followe unto the thirtieth, the book  
is expounded by dyuers sentences, whiche be colled parables,  
to declare wisdom, & the waye. And sheweth also vnto you the  
mystery of wisdom, & the waye to the knowledge of godlynes.

## The Proverbs of Solomon.

From 1. 1.  
From 1. 1.  
From 1. 1.  
From 1. 1.

**W**ise & lone maketh a glad father:  
but an vndiscrete soune is an heu-  
nelle vnto his mother. Treasures  
that are wickedly gotten, profyte  
nought: but theye that are lawfully  
gotten, theye shall be a defence  
from death. The Lorde will not let  
the soule of the righteous suffer hunger, but he  
taketh awaye the ryche of the vngodly. An  
idle hand maketh poore, but a quicke labou-

ryng hande maketh ryche.

Whoso is vngodly, let hym be as a dogge, for he hath eaten of his filth.

Whoso gathereth in thowowe, is wise: but  
he that is sluggish in haruest, byngeth him self  
to confusyon. Blessynges are vpon the head  
of the righteous, and the mouth of the vngodly  
hepeth myschefe in secrete. The memoypall  
of the iust shal haue a good repute: but the name  
of the vngodly shal synke. A wise man will  
receyue warnyng, but a pratyng foole shalbe  
punished. He that leaerth an innocent lyfe,  
walketh surely: but whoso goth a wryng way:  
shalbe knowne. He that winketh with his eye  
will do some harme: but he that hath a foolys  
mouth, shalbe eaten. The mouth of a righteous  
man is a well of lyfe: but the mouth of the  
vngodly hepeth myschefe in secrete.

Enyll will synne vnto synne: but loue con-  
reth the multiplynde of synnes. In the lippes of  
hym that hath vnderstandyng a manne shall  
fynd wysdom, but the rod belongeth to the backe  
of the foolys. Wise men laye vp knowlage,  
but the mouth of the foolys is nye destrucyon.  
The ryche mans goodes are bys stronge holde,  
but their owne pouertie feareth the poore. The  
righteous labourerh to do good, but the vngod-  
ly vseth his encrease vnto synne. To take hede  
vnto the chastenyng of nourture, is the waie  
of lyfe: but he that refuseth to be reformed, dis-  
ceyueh hym selfe. Whyslemyng lippes  
hepe hatred secretly: and he that speaketh anpe-  
sclaundre, is a foole. Where muche bablyng  
is, there must nedes be offence: and he that refrag-  
neth his lippes, is wise. An innocent tonge is  
a noble treasure: but the herte of the vngodly  
is nothyng wyse. The lippes of the righteous  
fede a whole multiplynde, but foolys shall dye  
in theyr owne folys. The blessing of the Lorde  
maketh ryche men: as for carefull transyle it  
doth nothyng therto. A foole doeth wychedly,  
and maketh but a spoite of it: but wysdome re-  
leth the man that hath vnderstandyng. The  
thynges that the vngodly are afraid of, shall  
come vpon them, but the righteous shall haue  
theyr desyre. The vngodly passeth when the  
tempeste cometh: but the righteous remaine.  
Wher sure for euer. As wynege is to the teeth,  
and as smoke is vnto the eyes, eue so is a sloug-  
hy person to them that sendeth hym forth.

The feare of the Lorde maketh a longe lyfe,  
but the peares of the vngodly shalbe wostened.  
The patient abyng of the righteous shal  
be turned to gladnesse: but the hope of the vn-  
godly shal perishe. The waie of the Lorde ge-  
ueth courage vnto godly, but it is a feare for  
wyched doers. The righteous shal neuer be  
ouerthydden, but the vngodly shal not remaine  
in the lande. The mouth of the iuste will be  
talking of wysdom, but the tongue of the froward  
shal perishe. The lippes of the righteous are  
occupied in acceptable thynges: but the mouth  
of the vngodly taketh them to the doore.

## Chapter.

3 falls



**A** false balauce is an abhominacion vnto  $\phi$  Lord: but a true weight pleaseh him. Where pride is, there is shame also and confusyon: but wher as is lowlinesse, there is wysdome. The innocente dealinge of the iuste shall leade them, but the wyckednes of such as dyssemble, shalbe theyr owne destruccio. Richesse helpe not in the daye of vengeance, but ryghteousnesse deliuereth from death. The righteousnesse of the innocent ordyeth his waye: but the vngodly shall fall in his owne wyckednesse.

The righteousnesse of the iust shall deliuer the, but the wycked shalbe taken in theyr owne vngodlynesse. When an vngodly man dyeth, his hope is gone: the confidence of rycheesse shal perishe. The ryghteous shalbe deliuered out of trouble, & the vngodly shal come in his steade.

Therfore the mouth of the dissembler is his neyghbour destroyed: but therfore knowlage shall the iust be deliuered. When it goeth well with the righteous, the cite is merry: and when the vngodly perishe, there is gladnesse. When the iuste are in wealth, the cite prospereth: but when the vngodly haue the rule it decayeth. A foole bringeth vp a schaunder of his neyghbour: but a wysse man wyll kepe it secrete. A dyssembling persone wyll discouer pryncy thynges but he that is of a fapthfull herte wyll kepe couysayle.

Where no good counsaile is, there the people decaye: but wher as many are that can geue counsaile, there is wealethe. He that is iustic for a sleaunger hurteth hym self, and he that medleth not with suretyshyppe is sure. A gracious woman maynteyneth honestye, as for the wycked, they maytayne rycheesse. He that is merciful, doth hym self a benefyte: but whoso hurteth his neyghboure, is a trayaunte. The labour of the vngodly prospereth not, but he  $\phi$  so weryth ryghteousnesse, shall receyue a sure rewarde. Lyke as ryghteousnesse byngeth lyfe: euen so to cleue vnto euil byngeth death. The Lord abhorreth them that be of a fained herte, but he hath pleasure in them  $\phi$  are of an vnde-fyled conuersacion. The wycked amendeth not for plage vpon plage: but the sede of the ryghteous shalbe pserued. A fayne woman with out dyscrete maners is lyke a ryng of golde in a swynes moute. The desyre of the ryghteous is acceptable: but the hope of the vngodly is indignacon. Some manne getteth oute bys goodes, and is the rycher: but the nygards (hauyng pryncy) wyll departe from nothyng, & yet is euer in pouerthe. He that is lyberall in geuyng, shall haue plenty: & he that watereth shalbe watered also hym self. Who so doozerth vp his cozne, shalbe cursed among the people: but blessing shall lyght vpon his heed that getteth foode. He that laboureth for honestye, fyndeth his desyre: but whoso seeketh after myschance, it shall happen vnto hym. He that trusteth in his rycheesse, shal haue a fall: but  $\phi$  ryghteous shall flourish, as the grene leafe. Who so maketh disquietnes in his owne house, he shall haue wynde for his herpage, and the foole shal

be a name to the wyse. The frute of the righteous is a tree of lyfe: and he that endenoureth hym selfe to winne mens soules, is wyse. The ryghteous be recompensed vpon earth, howe muche moze then the vngodly and the spongers.

The. xii. Chapter.



**A**ho so loueth wysdome wyll be content to bee reformed: but he  $\phi$  hateth to be reformed is a foole. A good ma is acceptable vnto  $\phi$  Lord but the wycked ymaginer wyll be condempned. A man can not endure in vngodlynesse: but the roote of the ryghteous shal not be moued. A housewylly woman is a crowne vnto her husbande: but she that behaueth her selfe vn honestly, is a corrupcyon in his bones. The thoughtes of the righteous are ryghte: but the ymaginacions of the vngodly are dyscreyful. The talkyng of the vngodly is howe they may lay wayer for bloud, but the mouth of the righteous wyll deliuer them. God ouerturneth the estate of the wycked, and they stande not: but the house of the ryghteous shall stande sted faste. A man shalbe commended for his wysdome, but a foole shalbe despyed. A symple manne whiche laboureth and worketh, is better then one that is gorgeous and lacketh bread. A righteous ma regardeth the lyfe of his cattel, but  $\phi$  vngodlye haue cruel hertes. He that tytleth his lande, shal haue plentyousnesse of barde: but he that foloweth ydelnesse, is a verpe foole.

Who so hath pleasure in contynue at the wyne, leaueth dyscrey in his owne destructione.

The desyre of the vngodly hunterth after myschance: but the roote of the ryghteous byngeth forth frute. The wycked falleth into the snare, therfore the malice of his owne mouth, but the iust shall escape oute of all peryll. Euerie man shall enioye good, accordyng to the frute of his mouth, and after the workes of his handes shal he be rewarded. Looker what a foole taketh in hande, he thynketh it well done: but he that is wyse, wyll be counsaied. A foole uttereth bys wrath in all the haste: but a dyscrete man couereth wronge. A iust man wyll tell the truthe, and shewe the thyng that is ryghte: but a false wytnesse dyscreyeth. A sleaundersous persone pycketh lyke a sword, but a wysse mans tonge is wholsome. A true mouthe is euer constant: but a dissembling tonge is soone chaunged.

They that ymagyn euil in their mynd, wyll dyscreue: but the counsaillers of peace shal haue soye folowynge them. There shall no mysfortune happel vnto the iust, but the vngodly shal be fylled with mysery. The Lord abhorreth lying lypes: but they  $\phi$  labour for truthe please hym. He that hath vnderstandyng, doeth bys wysdome: but an vndiscrete hert tellethe oute bys foolysnesse. A dysgent hande shal beare rule: but the ydle shalbe vnder trybute. Heuynesse discourageth  $\phi$  hert of ma: but a good woide maketh it glad agayne. The ryghteous excelleth bys neyghboure: but the waye of the vngodlye wyll dyscreue theim selues. The dyscreyfull man shal not tolke, that he looke in duntyng, but



# The Proverbes.

the children of menne. Therefore haue vnto me  
O ye children, blessed are they that heare my wordes.  
O geue care vnto nourture, be wise, and refuse  
it not. Blessed is the manne that heareth me: wat-  
chyng daily at my gates, & geuing attendaunce  
at the postes of my doores. For whoso findeth  
me, findeth life: and shall obtaine fauoure of the  
Lorde. But whoso offendeth against me, hur-  
terh his owne soule. And they that hate me are  
the louers of death.

## Eccl. ix. Chapter.

*Whoso moueth all manner to make his part. The pro-  
phecy of an iudger.*

**W**hoso hath buylded her self an  
house, and betwen our seven pillars  
he hath builded her vitayles, pouerd  
out her wyne, and prepared her ta-  
ble. She hath sente forth her mai-  
dens to crye vpon the highest place of the citie.

**W**hoso is ignorant, let hym come hether. And  
to the vndeuyse she saied: O come on pour wale,  
cate my bzede, and drynke my wyne whiche I  
haue pouerd out for you. For sake ignorance,  
and ye shall liue: and se that ye goo in the wale  
of vnderstandyng.

**W**hoso reproveth a scozefull persone, get-  
teth hymself dishonoure: and he that rebuketh  
the vngodly straineth hymself. Reproue not a  
scozner, lest he owe the euill will: but rebuke a  
wise manne, and he will loue y. Geue a discrete  
manne but an occasiō and he will bee the wiser:  
teache a righteous manne, and he will encrease  
in knowlage.

**The feare of the Lorde is the begynnyng of  
wisdom, and the knowlage of holy thynges,  
is vnderstandyng. For thowoe me thy daies  
shalbe prolonged, & the yeres of thy lyfe shalbe  
many. If thou be wise thy wisdom shal do  
thy selfe good: but if thou thinkest scozner ther-  
of, it shalbe thyne owne harme. A foolysh reth  
lesse woman full of wordes, and suche a one as  
hath no knowlage, spyteth at the doore of her  
house, & in the hye places of the cytie, to cal such  
as go by, and that walke straight in theyr way-  
es. Whoso is ignorant, saith she, let him come  
hyther, & to the vndeuyse she saith: stolen waters  
are swete: & the bread that is weneily catte, hath  
a good taste. And he doeth not consyde, & they  
are but deade whiche be there, and that her ge-  
stes are in the depe of hell.**

*For he that will be saynt vnto her, shall go helow in hell, but  
he that awayeth from her, shalbe saued.*

## Eccl. x. Chapter.

*In this chapter are all that folowe vnto the thyrtye, the last  
man excepted by dyuers sentences, whiche he collecteth parabolles,  
to folowe hys way, & the wiser. And thowoe also hath profite ch-  
uallity of wisdom, & hath by the same proceded to the thyrtye.*

## The Proverbes of Salomon.

**W**ise sonne maketh a glad father:  
but an vndiscrete sonne is an heu-  
nelle vnto his mother. Treasures  
that are wickedly gotten, prouoke  
nothyng: but righteousnesse deli-  
uereth from deathe. The Lorde will not let  
the soule of the righteous suffer hungre, but he  
taketh away the ryche of the vngodly. An  
idle hand maketh poore, but a quicke labou-

ryng hand maketh ryche.

*Whoso is vngodly, he shal be as a dogge, which he buyeth and selleth, but he  
shal be as a dogge, which he buyeth and selleth, but he shal be as a dogge, which he buyeth and selleth, but he*

**W**hoso gathereth in summer, is wise: but  
he that is sluggish in harvest, bringeth him self  
to confusiō. Blessynges are vpon the head of  
the righteous, and the mouth of the vngodly  
heryth myschefe in secrete. The memoypall  
of the iust shal haue a good report: but y name  
of the vngodly shal synke. A wise man will  
receyue warnyng, but a watyng fool shalbe  
punished. He that leaerh an innocent lyfe,  
walketh surely: but whoso goth a wong way:  
shalbe knowen. He that winketh with his eye  
will do some harme: but he that hath a foolysh  
mouth, shalbe eaten. The mouth of a righte-  
ous man is a well of lyfe: but the mouth of the  
vngodly heryth myschefe in secrete.

**E**uill will synneth by styfe: but loue coue-  
reth the multitude of synnes. In the lypyes of  
hym that hath vnderstandyng a manne shal  
fynd wysdom, but the rod belongeth to y backe  
of the foolyshe. Wylse men laye vp knowlage,  
but the mouth of the foolyshe is nye destrucciō.  
The ryche mans goodes are hym stronge holde,  
but thei owne pouertie feareth the poore. The  
righteous laboureth to do good, but the vngod-  
ly vseth his encrease vnto synne. To take hede  
vnto the chastenyng of nourture, is the wape  
of lyfe: but he that refuseth to be reformed, dis-  
cepueth hym selfe. Wylse blynges lyp-  
es heryth secrete: and he that speaketh anpe-  
sclandye, is a fool. Where muche babylng  
is, there must nedes be offence: and he that restay-  
neth his lypyes, is wise. An innocent tonge is  
a noble treasure: but the herte of the vngodly  
is nothyng woth. The lypyes of the righte-  
ous fede a whole multytud, but foolles shal dye  
in theyr owne folse. The blessing of the Lorde  
maketh ryche men: as for carefull transyle it  
dord nothyng therto. A fool doeth wychedly,  
and maketh but a spoite of it: but wysdome ru-  
leth the man that hath vnderstandyng. The  
thynges that the vngodly are afrayde of, shal  
come vpon them, but the righteous shal haue  
theyr desyre. The vngodly passeth when the  
tempeste commeth: but the righteous remay-  
neth sure for euer. As wynege is to the teeth,  
and as smoke is vnto the eyes, euil so is a sloug-  
gish person to them that sendeth hym forth.

**The feare of the Lorde maketh a longe lyfe,  
but the peaces of the vngodly shalbe shortned.**  
The patient abyng of the righteous shal  
be turned to gladnesse: but the hope of the vngodly  
shal perishe. The wape of the Lorde ge-  
ueth courage vnto y godly, but it is a feare for  
wyched doers. The righteous shal neuer be  
ouertrowen, but the vngodly shal not remain  
in the lande. The mouth of the iust will be  
talking of wysdom, but y tonge of the froward  
shal perishe. The lypyes of the righteous are  
occupied in acceptable thynges: but the mouth  
of the vngodly taketh them to the dooste.

## Eccl. xi. Chapter.

*A felle*



**A** false balancer is an abhominacion vnto þe Lord: but a true weighte pleaseþ him. Where pride is, there is shame also and confusyon: but where as is lowlinesse, there is wysdom. The innocent dealing of the iuste shall leade them, but the wyckednes of such as dyssemble, shall be theyr owne destrucciõ. Richesse helpe not in the daye of vengeance, but ryghteousnesse deliuereth from death. The righteousnesse of the innocent ordyeth his waye: but the vngodly shall fall in his owne wyckednesse.

The righteousnesse of the iust shall deliuer the, but the wycked shall be taken in theyr owne vngodlynesse. When an vngodly man dyeth, his hope is gone: the confydence of rycheesse shall perishe. The ryghteous shall be deliuered out of trouble, & the vngodly shall come in his steade.

Thowoe the mouth of the dissembler is his neyghbour destroyed: but thowoe knowlage shall the iust be deliuered. When it goth well with the righteous, the cite is mery: and when the vngodly perishe, there is gladnesse. When the iuste are in wealthe, the cite prospereth: but when the vngodly haue the rule it decayeth. A foole bringeth vp a sciaunder of his neyghbour: but a wyse man will kepe it secrete. A dyssembling persone wyl discourtey thynges but he that is of a fapfull herte wyl kepe counsaile. Where no good counsaile is, there the people decaye: but where as many are that can geue counsaile, there is wealthe. He that is mercie for a straunger hurteth hym self, and he that meyleth not with suretyþppe is sure. A gracious woman maynteyneth honestye, as for the wycked, they maytayne rycheesse. He that is merciful, doth hym self a benefyte: but who so hurteth his neyghbour, is a tyrant.

The labour of the vngodly prospereth not, but he þe foweth ryghteousnesse, shall receyue a sure reward. Lyke as ryghteousnesse byngeth lyfe: euen so to cleue vnto euil byngeth death. The Lord abhorreth them that be of a fained herte, but he hath pleasure in them þe are of an vndeilyed conuersacion. The wycked amendeth not for plage vpon plage: but the sede of the ryghteous shall be preserued. A fayne woman with out discrete maners is lyke a ryng of golde in a swynes snoute. The desyre of the ryghteous is acceptable: but the hope of the vngodly is indignacon. Some manne geueth oute hys goodes, and is the rycher: but the nygard (paynyng proude) wyl departe from nathing, & yet is euer in pouertye. He that is lybrell in geuyng, shall haue plentye: he that watereth shall be watered also hym self. Who so boozeth vp his coize, shall be cursed among the people: but blessing shall lyght vpon his heed that geueth foode. He that laboureth for honestye, fyndeth his desyre: but who so seeketh after myschance, it shall happen vnto hym. He that trusteth in his rycheesse, shall haue a fall: but the righteous shall floppye, as the grene leafe. Who so maketh disquietnes in his owne house, he shall haue wynde for his prytag, and the foole shall

be shewen to the wyse. The frute of the righteous is a tree of lyfe: and he that endoureth hym selfe to winne mens soules, is wyse. The ryghteous be recompened vpon earth, howe muche moze then the vngodly and the synners.

The. xii. Chapter.

**W**ho so loneth wysdome wyl be content to bee reformed: but he þe hateth to be reformed is a foole. A good ma is acceptable vnto þe Lord but the wycked pyngner wyl be condempned. A man can not endure in vngodlynesse: but the roote of the ryghteous shall not be moued. A howsewely woman is a crowne vnto her husbnde: but she that behaueth her selfe vnhonestly, is a corrupcyon in his bones. The thoughtes of the righteous are ryghte: but the ymaginacions of the vngodly are dysceyful. The talkyng of the vngodly is how they may lay waite for bloud, but the mouth of the righteous wyl deliuer them. God ouerturneth the estate of the wycked, and they stande not: but the house of the ryghteous shall stande faste. A man shall be commended for his wysdome, but a foole shall be despyed. A symple manne whiche laboureth and worketh, is better then one that is gorgeous and lacketh bread. A righteous ma regardeth the lyfe of his cattel, but the vngodlye haue cruell hertes. He that tyllith his lande, shall haue plentyousnesse of byerd: but he that foloweth ydelnesse, is a verrey foole.

Who so hath pleasure to conuene at the wyne, shall be dysceyful in his owne dwellynge.

The desyre of the vngodly hunteth after myschance: but the roote of the ryghteous byngeth forth frute. The wycked falleth into the snare, thowoe the malice of his owne mouth, but the iust shall escape oute of all peryll. Every man shall enioye good, accordyng to the frute of his mouth, and after the workes of his handes shall he be rewarded. Looke what a foole taketh in hande, he thynketh it well done: but he that is wyse, wyl be counsailed. A foole vttereth hys wrath in all the haste: but a discrete man conuerteth wronge. A iust man wyl tell the true the, and shewe the thyng that is ryght: but a false wytnesse dysceyueþ. A sciaunderous persone pycketh lyke a sword, but a wyse mans tonge is wholsome. A true mouth is euer constauit: but a dissembling tonge is soone chaunged.

They that ymagyn euil in their mynd, wyl disceyue: but the counsaillers of peace shall haue ioye folowynge them. There shall no mysfortune happẽ vnto the iust, but the vngodly shall be fylled with mysery. The Lord abhorreth lying lypes: but they þe labour for truth please hym. He that hath vnderstandyng, doeth hyde wysdome: but an vndiscrete hert telleth out his foolysnesse. A diligent hande shall beare rule: but the ydle shall be vnder trybure. He that discouereth þe hert of ma: but a good woide maketh it glad agayne. The ryghteous excelleth hys neyghbour: but the waye of the vngodlye wyl dysceyue theim selues. The dysceyfull man shall not roste, that he tooke in huntynge,



# The Proverbes.

but the rycheſſe of the riſt man is great as  
inc. In the waye of righteouſneſſe there is lyfe  
and in the ſame waye there is no death.

## The xiii. Chapter.

**A** Wyle ſonne wyll beſehen to his fa-  
thers warnyngs, but he is ſcozne-  
full, wyll not heare when he is re-  
proued. A good manne ſhal enioye  
the frute of his mowthe, but he that  
haue a frowarde mynde, ſhal be ſcoyled. He  
that keepeth his mowthe keepeth his lyfe: but  
who ſo openeth his lippes to euell, deſtroyeth  
him ſelfe. The ſlogarde would ſayne haue, and  
can not gette his deſyre: but the ſoule of the di-  
lygent ſhall haue plenty. A ryghteous man  
abhorreth lyes: but the vngodly ſhameth both  
other and hym ſelfe. Ryghteouſneſſe keepeth the  
innocent in the waye: but vngodlyneſſe doeth  
ouerthrowe the ſpyner. \* Some men ate ryche  
thoughe they haue nothing: agayne ſome men  
are poore, hauing greates richelle. With good-  
des euery man deliuereth his lyfe, and ſ poore  
wyll not be reproued. The lycht of the rygh-  
teous maketh ioyfull, but the candle of the vn-  
godly ſhal be put out. Among the proude there  
is euer lyfe: but among thoſe that do all thynges  
with aduylment, there is wyldeſome.

ps. xlviii.  
and. xlii.  
Job. xli.

Job. xli.

Claynlye gotten goodes are ſoone ſpente:  
but they that bee gathered together wyth the  
hande, ſhall encreaſe. Long taryng for a thyng  
that is deferred, greueth the heart, but when the  
deſyre cometh, it is a tree of lyfe.

Who ſo deſpyſeth any thyng ſhal be hurte  
for the ſame: but he that feareth the commaun-  
dement, ſhall haue the rewarde.

(A deſpyſfull ſonne ſhall haue no good, but a deſerue ſeruant  
ſhall do well, and his waye ſhall proſper.)

**T**he lawe is a well of lyfe vnto the wyle, ſ  
it may kepe hym from the ſnare of death.  
Good vnderſtanding geueth fauour, but hard  
is the waye of the deſpyſers. A wyle manne  
doeth all thynges with diſcrecyon: but a foole  
wyll declare his follye. An vngodly meſſen-  
ger falleth into miſcheſe: but a faythful ambaf-  
ſadoure is whoſome. He that thynketh ſcozne  
to be reſourced, cometh to pouertie and ſhame  
but who ſo regardeth correccyon, ſhall come to  
honoure. When a deſyre is broughte to paſſe,  
it deliuereth the ſoule: but foolen counte it abho-  
minacyon to departe from euell. He that goeth  
in the company of wyle men, ſhal be wyle: but  
whoſo is a companyon of foolen, ſhal be hurte.

Job. xli.

Job. xli.

Job. xli.

Wyle deſe foloweth vpon ſpyners, but the  
ryghteous ſhall haue a good rewarde. He that  
is vertuous, leaueth an heritaue vnto his chil-  
dren: ſ \* the rycheſſe of the ſpyner is  
layde vp for the iuſte. There is plenty of ſoules  
of foode in ſeldes of the poore but the ſeld not  
well oyled, is withoute frute. \* He that ſpa-  
reth the rod hateth his ſonne: but whoſo loueth  
him chaſteth him by ſimes. \* The righteous  
cateth, and is ſatiſfied: but the belly of the vn-  
godly hath neuer ynough.

## The xiiii. Chapter.

**W**ile women vpholde theyr houſe: but  
a foolyſhe wyfe plucketh it downe.  
He that walketh in the ryght path  
of the Lozde, ſeareth him: but he that  
turneth hym ſelfe from his wayes, deſpyſeth  
hym. In the mowthe of the foolyſhe is the rodde  
of wyde: but the lippes of the wyle wyll pre-  
ſerue them. Where no oxen are, there the crye  
is emptye: but where the oxen laboure, there is  
much fruite. A faythfull wytnesſe wyll not  
diſſemble, but a falſe reſcorde wyll make a lye.  
A ſcoznefull bodye ſeketh wyldeſome, and ſyn-  
derth it not: but a knowlage is eaſe to come by  
vnto hym that wyll vnderſtande.

He that thou meble not with a fool in who  
thou perceyueſt to be no knowlage. The wyl-  
dome of hym that hath vnderſtandynge, is to  
take heed vnto his waye: but the foolyſheſſe  
of the vnwyle diſceyueſt. Foolen make but a  
ſpoyle of ſpyne, but there is a fauourable loue  
amonge the ryghteous. The herte ſeletteth his  
owne iynes by eternelle, neyther ſhal the ſtraun-  
ger be partaker of his ioye. The houſe of the  
vngodly ſhal be ouerthrowen: but the taberna-  
cle of the ryghteous ſhall ſtoyde. \* There is a  
waye whiche ſome men thynke to be right: but  
the ende therof leadeth vnto death. The herte is  
ſorrowful euen in laughter, & the ende of myrth  
is heynneſſe. A backſlidyng herte ſhal be fylled  
with his owne wayes, but a good manne ſhall  
lyue of his frutes. An ignozant bodye bele-  
ueth all thynges: but who ſo hath vnderſtan-  
ding lokeſt well to his goynges.

(A diſcrepfull ſonne ſhall haue no good: but a deſerue ſeruant  
ſhall do well, and his waye ſhall proſper.)

A wyle man feareth, & departeth from euell  
but a ſurpous foole goeth on preſumptuouſlye

An vnparcyent man dealeth fooliſhly: but he  
that is well aduylled, is hated of the foole. The  
ignozant haue fooliſhneſſe in poſſeſſyon but ſ  
wyle are crownded with knowlage. The euell  
ſhall bowe them ſelues befoze the good: and the  
vngodly ſhall wayte at the doores of the righte-  
ous: The poore is hated eue of his owne neigh-  
bours, but the ryche hath many frendes. Who-  
ſo deſpyſeth his neyghboure doeth amysſe, but  
\* bleſſed is he that hath pytie of the poore.

(He that pittyeth his craft in the Lozde looth to be mercifull.)

Withoute doubt they erre that ymagyne  
wyckedneſſe, but they that muſe vpon good  
thynges, vnto ſuch ſhall happen merce and  
faythfulneſſe. In euery labour there is ſome  
proſpitye. But onely wayne woordes, byynge  
for the penurye. Rycheſſe are as a crowne vnto  
the wyle, but the ignozance of foolen is ve-  
ry foolyſheſſe. A faythfull wytnesſe deli-  
uereth ſoules, but a diſcrepfull wytnesſe byyn-  
neth for the lyes. The feare of the Lozde is a  
ſtrong hold, & his children are vnder a ſure de-  
fence. The feare of ſ Lozde is a well of lyfe, to a  
woyde ſnare of death. The encreaſe & proſpe-  
ritye of the comens in the thynges honour, but ſ  
decaye of the people, is the confuſyon of the  
wyner. He that is parcyente, hath muche vnder-  
ſtandynge, but he that is ſoone diſpleaſed,  
proue-

prouoketh foolys chynesse. A mery hert is the lyfe of the body: but rancoure consumeth a waye the bones. \* He that doth a poore man wrong blasphemeth his maker: but whoso hath pitie off poore doeth honoure vnto God. The vngodly is cast a waye for his iniquytie, but the ryghteous hath a good hope euen in deathe. Wylsome resteth in þe hert of hym that hath vnderstandynge, and it shalbe knowen emonge them that are vblearned. \* Ryghteousnesse setteth by the people, but the sacrifice of þe hearthen is vnfull. A discrete seruante is a pleasure vnto the kynge: but one that is not honest prouoketh hym vnto wrath.

The. xv. Chapter.

**A** soft answer putteth downe displeasure: but froward wordes prouoke vnto anger. The tung of such as be wise, vserth knowlage a right as for a foolys mouth it bablieth oute not hynge but foolys chynesse. The eyes of the Lozde looke on every place, beholding both the good and bad. A wholsom tonge is a tree of lyfe: but he that abuseth it, hath a broken mind. A foole despiseth his fathers correccion, but he that taketh hede wher he is repproued, shal haue the moze vnderstandynge.

*(Wher righteousnesse is plentiful, there is very great power: but the imaginacions of the vngodly shall be rooted oute.)*

The house of þe ryghteous is ful of riches, but the encrease of þe vngodly are nye destruccions. A wise mouth powreth out knowlage, but þe hert of þe foolys doeth not so. \* The Lozde abhorreth the sacrifice of þe vngodly, but þe prayer of þe righteous is acceptable vnto hym. The way of the vngodly is an abhominacion vnto þe Lozde: but whoso foloweth rightousnesse, hym he loueth.

He þe forsaketh the right way, shalbe soze punished: & whoso hateth correccion shal dye.

The hell wher payne is knowen vnto þe Lozde shalbe muche moze then the hertes of men: \* A scoynfull body loueth not one þe rebuketh him: neither wyll he come vnto the wylse. \* A mery hert maketh a cherefull countenance: but an heuy hert compelleth a man to syge.

The herte of hym that hath vnderstanding doth sche after knowlage: but þe mouth of fool is fed wylse foolys chynesse. All þe dayes of the poore are miserable: but a quiet herte is a continual feast. \* Better is a lytle with þe feare of the Lozde, then greate treasoure with sorowe.

Better is a messe of pottage wylsome, then a fat oxe withenell wyl. \* An angry man styreth vp styfe, but he that is paciente styllth disorde.

The way of a thoughtfull man is as it were hedged with thornes: but the strete of þe righteous is well clenched. \* A wylse sonne maketh a glad father, but an vndiscrete body shameth his mother. A foole reioyseth in foolys the thynges, but a wise man loketh wel vnto his owne goynges. Vnclayped thoughtes shal come to naught: but where as men are that can geue good counsaile, there is steadfastnesse. A ioyfull thyng is it to a man, when his counsaile is folowed: and very pleasaunt is a word spoken in due season.

The way of life leadeth vnto heauen & a man shulde be ware of hell beneath. The Lozde wyll breake downe the house of þe proude, but he shal make faste the borders of the wyddowe. The Lozde abhorreth the ymaginacions of the wyched, but pure wordes of innocentes are pleasaunt vnto hi. The courteous mā roseth by his owne house, but whoso hateth rewarde shal lyue.

*(Wher mery and sayth are synnes purged, and wher the feare of the Lozde hath many one.)*

The hert of þe righteous studieth his answer afore, but þe wyched mannes mouth spureth out myschefe. The Lozde is farr from þe vngodly, But he heareth the prayer of þe righteous. Like as the clearnesse of the eyes reioyseth the herte so doeth a good name fede the bones. The eare thatarkeneth to the reformatyon of lyfe, shal dwell amonge the wylse. He that refuseth to be reformat, despyseth his owne soule: but he þe submitte hym selfe to correccion is wylse. The feare of the Lozde is þe ryght seyntce of wylsome: and lowlynesse goeth before honoure.

The. xvi. Chapter.

**A** man maye wel purpose a thyng in his herte, but the answer of þe tonge cometh of the Lozde. \* A man thinketh all his wayes to be cleane, but it is the Lozde þe geth the myndes. \* Comyt thy wayes vnto the Lozde, and loke what þe deuyseth, it shal prosper. The Lozde doth all thynges for his owne sake: yea, and when he heperth the vngodly for the daye of wrath. The Lozde abhorreth all suche as be of a proude herte, his hande is against thei hande, and they shal not escape as innocentes.

*(The beginning of a good lyfe is to be ryghteousnesse: for that is more accept vnto God then to offre up sacrifices.)*

With louyng mery & saythfulnesse, synnes be forgenen, and whoso feareth þe Lozde eschuerth euill. When a mans wayes please þe Lozde he maketh his very enemies to be his frendes.

Better it is to haue a lytle thyng with ryghteousnesse, then greate rentes wrongfully gotten. \* A man deuyseth a waye in his herte, but it is the Lozde þe ordynerth his goynges. When the prophete is in the lypes of the kynge, his mouth shal not go wronge in iudgement. \* A true measure & a true balace ar þe Lozdes iudgements, he maketh all weyghtes. It is a great abhominacion, wher kinges are wyched, for a kinges seate shulde be holden by ryghteousnes.

Righteous lypes are pleasaunt vnto kynge: and he þe speaketh the trueth, shalbe beloued. The kynge dyspleasure is a messenger of death, but a wise man wil pacifie him. The chereful countenance of þe kynge is life: and his louyng fauoure, is as þe euening dewe. \* To haue wylsome in possession, is better then to haue gold: & to get vnderstandynge, is rather to be cholen then to haue syluer. The path of the ryghteous is to eschue euill, & whoso loketh wel to his wayes heperth his owne soule. Presumptuousnesse goeth before destruccyon, and after a proude shal make there foloweth a fall. Better it is to be of humble mynd with þe lowly, then to deuyde the



# The Proverbes.

spoiles with the proude. He that handleth a matter wysely, outspareth good: & blessed is he that putteth his trust in the Loyde. Who so hath a wise vnderstanding, shal be called to counsaile: and he that can speake saye shall haue more learninge. Vnderstandinge is a well of lyfe vnto hym that hath it: as for the chattering of fooles, it is but foolysheenesse. A wyse herte ordereth his mouth wylfully, & amendeth the doctrine in his lippes. Raye wordes are an hony combe, a refreshing of the mynde, and health of bones. \* There is a way that men thinke to be ryght, but the ende therof leadech vnto death. A troublous soule disquieteth herself, for her owne mouth hath brought her thereto. In vngodly persone they crye vpon euell, and in hys lippes he is an hony burninge fyre. A froward body causeth strife: and he that is a blabbe of his tonge, maketh deuysion amonge pynces. A wyched man begyleth hys neyghbour, & leadech hym into the waye that is not good. The vngodly that looketh hastily with his eyes, ymagineth mischefe: and when he moueth his lippes, he wyll doo some harme. Age is a crowne of wylshyp, if it be soude in a way of ryghteousnesse. A patient man is better theore than a stronge: & he that can rule hym self is more worth then he that wynerth a cite. The lottes are cast into the lappe, but orderinge therof standeth all in the Loyde.

## Chapter.

**B**etter is a depe morsel with quyetnes then a house full of fat offering with strife. \* A discrete seruante shal haue more rule then sonnes: & haue no wylde, & shal haue lyke heritage with the brethren. \* Lyke as spluer is tryed in the fyre, and golde in the fornaice, euen so doth the Loyde proue the hertes. A wyched bodye geueth audience to false lippes, & a froward person geueth eare to a dysceyfull tonge. \* Who so langberth & pooze to scoone, blasphemeth his maker: and he is glad of anothers mans hurte shall not be unpunished. Chyldren chyliden are a wylshyppe vnto the elders: & the fathers are the honoure of the chyliden. Speache of an ctoztie becometh not a foole, muche lesse a lying mouth then belongeth a pynce. A rewarde is a precious stone vnto hym that hath it: but vnto whome foruer it turneth, it maketh hym vntoyle. Who so couereth another mans offence scheth loue: but he that discloseth the faulte, setteth the pynce agaynst hym self. One reproueth onely doth more good to hym that hath vnderstanding, then a C. cryes vnto a foole. \* A sedicious person scheth myschefe, and therefore is a cruell messenger sente agaynst hym. It were better they came agaynst a shebear: robbed of her whelpes, then agaynst a sole in his foolysheenesse. \* Who so rewardeth euell for good, the plague shal not departe from his house. The beginning of stryfe is, as whelpe a man maketh an issue for water: therefore of a meetinge be leaue of contencio. The Loyd hateth as wel him that iustifyeth the vngodly, as hym that con-

dempneth the innocent. What helpeth it to geue a foole treasure in his hande, where as he hath no mynde to hye wysdome.

He is a frende that alway loueth: and in aduersyte a man shal knowe who is his brother. \* Who so promyseth by the hande, and is sure: the for hys neyghbour, he is a foole. He that believeth in synne, loueth stryfe: & who so setteth his doze to hye, scheth after a fall. Who so hath a froward herte obteyneth no good: & he that hath an ourthward tonge, shal fall into myschefe. He that begetteth a foole, begetteth his sorrowe, and the father of a foole can haue no sope. \* A mety herte make a lusty age, but a sozowfull mynde dyspeth vpon the bones. The vngodly taketh gyfte out of a bosome, to wylch the wayes of iudgemente. \* Wysdome shyneth in the face of hym that hath vnderstandinge, but the eyes of fooles wander thowowe out all landes. \* An vndiscrete sone is a grete vnto his father, and an heupnesse vnto his mother. To punishe the innocent, and to smite the princes that geue true iudgemente are both euell. \* A wise man vnderstandeth a fewe wordes, and he is a man of vnderstanding, that maketh muche of his lippes. \* Pea a very foole (whelpe he holdeth his tonge) is counted wyse: and to haue vnderstanding whelpe he shutteth his lippes.

## Chapter.

**H**eccepanyeth hym self with allsted fast & wholesome doctrine, that hath a seruent desyre to it, & is sequestrate from company. A foole hath no delyte in vnderstandinge, but onely in those thynges wherein his herte reioysseth. When a vngodly cometh, then cometh also dysdayne, and with a dishonest person cometh shame & dishonoure.

The wordes of a wise mans mouth are like depe waters, and a well of wysdome is lyke a full streame. \* It is not good to regarde a person of the vngodly, or to put backe the ryghteous in iudgement. A foolis lippes are cur bawling, and his mouth prouoketh vnto batayle. A foolis mouth is his owne destruction, and his lippes are a snare for hys owne soule. \* The wordes of a flatterer are very wylde, & go thowowe vnto a innermost partes of a body.

(For as collyth holone hym that is flouthful: & the scales of such as lyke in holupnesse shall hangen.)

Who so is slouthful and slacke in his labour, is the brother of hym that is a waster. The name of the Loyde is a stronge castill, the ryghteous flyeth vnto it, & is in safegarde. But the ryche mans goodes are hys stronge holde: pea, he taketh them for an hye wall rounde aboute hym. \* After pyde cometh destruction: & honour after lowlynes. \* He that geueth sentence in a matter before he heare it, is a foole: and wote hye to be confounded. A good stomach dysueth away a mans dyscase: but when the spryte is veyed, who maye hyde it? A wyse herte labourerth for knowlage, and a prudente eare scheth vnderstandinge. Liberalyte hyngeth a man to honours.

houte and woishyppe, and setteth hym among  
great men. The righteous declarerh his owne  
cause by hym selfe, yf hys neighbour come, he  
shall fynde hym. The lothe pacifyerh the vary-  
aunce, and parteth the myghty a sonde. A bro-  
ther though he be greued with offence, yet is he  
more worth then a very strong castel: and they  
that holde together are lyke the barre of a pa-  
lace. A mans hely shal be satysfied with the frute  
of his owne mouthe and with the increase of his  
lyppes shall be fylled. Deare and lyfe are in  
the instrumente of the tonge, and they that loue it  
shall enioye the frute thereof. \* Who so syn-  
derh a good wyfe, synderh a good thyng, & re-  
ceyuerh a wholl some benefyte of the Lozde.

*(He that putteth away a good woman, putteth away a good thyng  
but he that heareth an heere, is a foole and vniuersal.)*  
The pooze maketh supplicacyon: and prayeth  
me hely, but the riche geueth a rough answer.  
A man that loueth his frendes wyll be compr-  
nabile with them: and some frende spyketh sa-  
fer to a man then his brother.

The. xix. Chapter.

**B**etter \* is the pooze that lyueth godlye:  
then the blasphemour that is but foole.  
Where no dyscrecyon is, there the soule  
is enclined vnto the thyng that is not good,  
and is swyfte on fote, & offenderh. Foolishnes  
maketh a man to goo out of his waye, & then is  
his hert vnpacient agaynst the Lozde. Riches  
maketh many frendes: but the pooze is forsaken  
of his neyghboure. \* A false wytnesse shall not  
remayne unpunished: and he that speaketh ly-  
es shall not escape. The multitude hangeth v-  
pon greute men: and euery man fauoureth hym  
that geueth rewardes. As for the pooze, he is  
hated amonge all his bretheren: pea, hys owne  
frendes with draw fro hym and yf he aske them  
the cause, they dysdaine to answer hym. He is  
wylle, loneth his owne soule & kepeth vnder-  
standunge, that he maye prosper. A false wy-  
nesse shall not remayne unpunished: & he that  
speaketh lyes shall perishe. Pleasure becom-  
meth not a foole, muche more vnsemyly is it, a  
bonde man to haue the rule of prynces. A wyse  
man can put off dyspleasure: & it is hys honoure  
to let some fautes passe

\* The kynges dysfauoure is lyke the roaring  
of a Lyon, \* but his frendshipp is lyke the dewe  
vpon the grashe. \* An vndiscrete sonne is the  
shame of his father. \* A bawling wyfe is lyke  
the top of an houle, where thow it is curer of  
pyng. House and rychesse make a man haue by  
the heretage of hys elders: but \* a discrete wo-  
man is the gyft of the Lozde. Slouthfulnes bryn-  
geth slepe, and a soule accustomed wyth crasse  
shall suffer hunger. Who so kepeth the commaun-  
demēt, kepeth his owne soule: but he that re-  
gardeth not this waye, shall dye. He that hath py-  
tie vpon the pooze, lendeth vnto the Lozde: & loke  
what he layeth out, it shalbe payd hym agayne.  
Chasten thy sonne whyle there is hope: but let  
not thy soule be moued to slape hym.

\* A man of great wrath beareth a payne: and  
though he once deliuer hym, thou must agayne

be agayne the for hym. O geue eare vnto good  
counsel, & be content to be reformed, that thou may-  
est be wyse in the latter dayes. \* There are many  
deuyces in a mans hert: neuertheless, the counsel  
of the Lozde shall stande. \* It is a mans  
woishyp to do good: & better it is to be a pooze  
man then a dissembler. The feare of the Lozde bryn-  
geth a man to lyfe: & he shal rest & hole myght in  
plenteousnes, without visitacyon of any plage.  
\* A slouthful man putteth his handes into his  
bosome, as into the pot: & wyll not take payne  
to put it to his mouth. \* If thou synnest a scoone-  
full persone, the ignoraunte shall take better  
hede: & yf thou reprove one that hath vnder-  
standunge: he wyll be the wyser. He that but-  
teth his father or putteth out his mother, is a  
shamefull and an vnwoorthy sonne. My sonne  
heare no more the doctrine that leadeth the vn-  
to errours from the wordes of vnderstandunge  
A false wytnesse laugheth iudgement to scorn:  
and the mouth of the vngodly eateth wyched-  
nes. Punishments are ordeyned for the scoone-  
full: and stryppes for foolcs backes.

The. xx. Chapter.

**O**ne maketh a man to be scooneful  
and strong drinke causeth a mā to  
be vniuersal: who so deliuereth therein  
shall neuer be wyse. \* The kyng  
ought to be feared as the roaring of  
a Lyon, who so prouoketh hym vnto anger of-  
fenderh agaynst his owne soule. It is a mans  
honour to kepe hym self from stryfe: but they  
haue pleasure in bawling are foolcs euery one.  
A slouthfull body wyll not go to plowe for cold  
of the wynter: therfore shal he go a begging in  
summer, & haue nothing. Wyle counsell in the  
bert of man is lyke a water in the depe of the erth  
and a man that hath vnderstandunge bryngeth  
it to the. Many there be that wolde be called  
good doers: but wher shal one fynd a true faith-  
full man. \* Who so leadech a godly and an in-  
nocent lyfe: is ryghteous, & happy shal his chil-  
dren be whom he leueth behynde hym. A kyng  
that setteth in the throne of iudgement, & lokech  
well about hym dyueth a way all euil. \* Who  
can sape, my hert is cleane, I am innocent from  
synne: To vse two maner of waightes, or two  
maner of measures, both these are abhomy-  
nabile vnto the Lozde. A chyld is knowen by his  
conuersacion, whether his woikes be pure and  
ryght. The eare to heare the eye to se: the Lozde  
hath made them both, deliuer thou not in sleape  
lest thou come vnto pouertye, but open thyne eyes,  
that thou mayst haue breade ynough. It is  
naughte it is naughte (sayeth he that byeth a nye  
thyng) but when he cometh to his owne houle,  
then he boasteth of his peny worth.

A man that hath a mouth of vnderstandunge  
hath many precyous stones & collyre Jewelles.  
\* Take hys garmentes & is surety for a straun-  
ger: and take a pledge of hym for the vnknow-  
en mans sake. Euery man lyeth the breade he  
is gotten wyth dyscreete: but at the laste hys  
mouthe shalbe fylled wyth grauell. Thow the  
counsel, the thynges that men deuyse good for:



# The Proverbs.

warde: and with discrecyon augher warres to be taken in hande. The craftye dyscreyfull be-  
waireth secrete counceyl: and so hym that trusteth  
meth flatterynge lippes toyne not thy selfe.

**Prov. 27. 1.** \* Whoso curseth his father and mother: his  
light shalbe put out in the myddest of darcknes.  
**Prov. 27. 2.** \* The derystage that cometh hastily at the  
sprynge, shal not be passed at the ende. \* Say not  
thou: I wyl recompence euell: but put thy trust  
in the Lorde, & he shal defende the. \* The Lorde  
abhorrerth two maner of weyghtes, and a false  
balaunce is an euell thyng. \* The Lorde orde-  
reth euery mans goynges: how may a man the  
vnderstande his owne waye. It is a snare for a  
man to deuoure that which is holy: and after  
þowhe to tuene to thyne owne vse, þe thing thou  
hast vowed. \* A wise kyng destroyeth þe vngod-  
ly, and bringerth the whole ouer them. The lan-  
terne of the Lorde is þe lyght of man, and goeth  
thorow all the inward partes of the bodye.

**Prov. 27. 3.** \* Wercye and saythfulnes preferre the kyng:  
and with lounge kyndnes þys seate is holden  
vp. The strength of pong me is their worship,  
and a grape heade is an honoure vnto þe aged.  
Woundes dyscuse a waye euell, and so do stripes  
the inward partes of the bodye.

**Prov. 27. 4.** \* Wercye and saythfulnes preferre the kyng:  
and with lounge kyndnes þys seate is holden  
vp. The strength of pong me is their worship,  
and a grape heade is an honoure vnto þe aged.  
Woundes dyscuse a waye euell, and so do stripes  
the inward partes of the bodye.

## The .xxi. Chapter.

**Prov. 21. 1.** The kynges herte is in the hande of  
the Lorde, lyke as are the ryuers of  
water: he maye turne it whither so-  
euer he wyl. Euery man thynketh  
his owne waye to be ryght: but the

**Prov. 21. 2.** Lord iudgeth the hertes. \* To do righteounes  
and iudgemente is moze acceptable to þe Lorde  
then sacrifice. A presumptuous loke, a proude  
stomache: & the plowynge of the vngodlye, is  
sinne. The deuices of one that is diligent bring  
plenteuousnesse: but he that is vnadvised com-  
meth vnto pouertie. Whoso hoordeth vp ry-  
ches with the dyscreyfullnes of þys tonge, he is  
wayne and a foole, and lyke vnto them þe seke  
theyr owne death. The robberies of the vngod-  
lye shalbe theyr owne destruccyon: for they wyl  
not do the thyng that is ryght. The wayes of  
the frowarde are straunge: but \* the woikes of  
þym that is cleane are ryght. \* It is better to  
dwell in a corner vnder the house toppre, then in  
a brawlyng woman in a wyde house.

**Prov. 21. 3.** The soule of the vngodly wytheth euell: and  
hath no pryncyple vpon his neyghboure. \* When þe  
scornefull is punyshed, þe ignoraunt take þe bet-  
ter hede: & when he seith the wise men pryncyple,  
he wyl receyue the moze vnderstandynge.

**Prov. 21. 4.** The ryghteous man wylsele confydereth the  
house of the wicked: & for their wickednes God  
ouerthroweth the vngodly. \* Whoso stoppeth  
his eares at the cryng of the poore: he shal crye  
him selfe & not be hard. A pryncyple rewarde paci-  
fyeth dyspleasure & a gift in þe bolome, killeth fy-  
ryousnes. The Just deluyeth in doyng þe thyng  
that is ryght: but ouer the woikes of wyched-  
nes hangeth destruccyon. The man that wan-  
dereth out of þe waye of wylsom, shal remaine  
in the congregacion of the dead. \* He that hath  
pleasure in banquettes, shalbe a poore man.

Whoso deluyeth in wyne & delicates, shal not  
berych. The vngodly shalbe geuen for þe righ-  
teous and the wyched for the iuste.

**Prov. 21. 5.** \* It is better to dwell in the wyldernes then  
with a chydynge and an angrie woman. In a  
wyse mannes house, there is a grete treasur &  
oyle: but a foolysch body spendeth vp all. Whoso  
followeth ryghteousnes and mercy, synneth  
both lyfe, ryghteousnes, and honoure. A wyse  
man wynneth the cytie of the mightie: & as for  
þe strength þe they trust in, he bringerth it downe.  
\* Whoso keperth his mouth and þys tonge, the  
same keperth his soule from troubles. He that  
is proude & presumptuous, is called a scozeful  
man which, in wyth dare wyl he maliciously.

The voluptuousnes of the slouthfull is þys  
owne death: for his handes wyl not labour.  
He couereth and desirerth all the daye long, but  
the ryghteous is alwaye geuyng, and keperth  
nothyng backe.

**Prov. 21. 6.** The sacrifice of the vngodly is abhominable.  
Deyon, howe much moze when they offre þe thyng  
that is gotten with wickednes. \* A false wy-  
nes shal perishe: but he that is a true man bold-  
ly spraketh that he hath heard. An vngodlye  
man goeth forth rashly: but the iuste reformeth  
his owne waye. \* There is no wysdome, there  
is no vnderstandynge, there is no counceyl agaynst  
the Lorde. \* The horse is prepared agaynst þe  
day of battayle: but the Lorde geueth victoie.

## The .xxii. Chapter.

**Prov. 22. 1.** \* Good name is moze worth then  
greate rychesse, and lounge fa-  
uoure, is better then syluer and  
golde. The ryche and poore are  
together, the Lorde is the maker  
of them all. A wyse manne seeth the plage:  
and hyderth hym selfe, but the foolysch gooe on  
styl, and are punyshed. The ende of lowlynnes:  
and the feare of God is rychesse, honoure, prof-  
peritie and healt.

**Prov. 22. 2.** Thornes and snares are in the waye of þe frow-  
warde: but he that dorch kepe his soule, wyl fle  
from suche. Teache a chyld in his yowth what  
waye he shulde go: for he shal not leaue it, whē  
he is olde. The ryche rulerth the poore: & the bo-  
rower is seruaunt to þe lender. He that soweth  
wyche dennes shal reape sorowe: & the rodde of  
his cruelte shal perishe. \* He that hath a lo-  
uynge eye shalbe blessed: for he geueth of þys  
bready vnto the poore.

*(Who so geueth vnto the poore, shall open his eyes, and he shall not be ashamed.)*

**Prov. 22. 3.** Caste out the scozeful man, & so shal stryfe go  
out with hym: yea, varpaunce & sclaunder shal  
cease. Whoso deluyeth to be of a cleane hert and  
of gracious lippes, the kyng shalbe his frende.  
The eyes of the Lorde be seer knowlage, but  
as for the wordes of þe dyscreyfull, he bringerth  
them to naught. The slouthfull bodye sayeth  
there is a Lyon without, I myght be slayne in  
the strete. \* The mouthe of an hartlos is a depe  
pytte, wherin he fallerth that þe Lorde is angrie  
wythall. Foolyschennesse synneth in þe herte of  
the ladde, and the rodde of correccion shal dyscuse  
it alwaye.

It is a way. **W**ho so doth a poore manne wronge  
to increase his owne ryche, and geueth vnto  
ryche to please hym, at the last cometh to pouer-  
tye hym selfe. **W**hy sonne, howe downe thyne  
care, & herken vnto the wordes of wysdome, ap-  
plye thy mynde vnto my doctrine: for thou shalt  
be excellent yf thou kepe it in thyne hert, & pra-  
ctyse it in thy mouth, that thou mayste put thy  
trust in the Lord. I haue shewed the this daye:  
the thyng that thou knowest. haue not I war-  
ned the very o't with counsell & learning: that  
I might shewe the þe truth, and that thou with  
the verrey myghtest and w'ter est that sende vnto  
the: Se that thou robbe not þe poore, because  
he is weak, and oppresse not the simple in iud-  
gement: for þe Lord hym selfe wyll defende their  
cause, and do violence vnto them that haue v-  
sed violence. Make no frendshipp with an an-  
gry wylfull man, & kepe no company with the  
surpous: lest thou learne his wayes, & receaue  
hurt in thy soule. \* Be not thou one of them þe  
bynde the? hande vpon promysse, & are suretye  
for waighty causes: for if thou hast nothyng to  
paye, they shall take a way thy bed from vnder  
the. \* Thou shalt not remoue the lande marke  
whiche thy fooze elders haue sette. Seest thou  
not, that they whiche be diligent in their busi-  
ness, stande before hynges, and not amonge the  
simple people?

The. xxxii. Chapter.

**W**hen thou syttest at the table to eat  
of a Lord, order thy selfe manerly with  
the thynges that are set before the.  
Measure thine appetite: & yf thou  
wylt rule thyne owne selfe, be not ouer greedy  
of his meate, for meate begyleth and deceiweth.  
\* Take not ouer great trauaile & labour to be  
riche beware of suche a purpose. \* Why wyte  
thou set thyne eye vpon the thyng, whiche so-  
denly vanyscheth awaye? For riches make the  
scines wynges, and take they: flyghte lyke an  
Aegle into the ayre. Eate thou not with the en-  
uyous, and desyre not his meate. For he doeth  
as a man that p'ecrybeth a measure to the in  
his herte. He sayeth vnto the: eate and d'ynne  
where as his hert is not with the. Yea, the mo-  
rels that thou hast eaten shalt thou perbake &  
lese those swete wordes. Tell nothing into the  
eares of a foole, for he wyl despyse the wysdome  
of thy wordes. \* Remoue not þe old land marke  
and come not within the felde of the fatherles.  
For he that deliuered them, is mighty, euen he  
shall defende their cause against the.

Applye thine herte vnto correccyon, & thyne  
care to the wordes of knowlage.

\* Withholde not correccyon from the chyld,  
for if thou beatest hym with the rod, he shal not  
d'etherof. Yf thou smyte hym with the rodde,  
thou shalt deliuer his soule from del. Why sonne  
yf thy hert receaue wysdome, my hert also shal  
reioyse: for, my reynes shalbe very glad: yf thy  
lippes speake the thyng that is ryghte. \* Lette  
not thyne hert be gelous to folow lynnars, but  
keepe the selfe in the feare of the Lord all the day  
long: for the ende is not yet come, & thy pacient

abide: that shall not be in vayne. **W**hy sonne, geue  
care, and be wyle: and let strapte thyne herte in  
the waye of the Lord.

\* Kepe not company with wyne bybbers &  
riotous eaters of fleshye: for suche as be dyonhar-  
des and riotours shall come to pouerty: and he  
that is geuen to muche sleape, shall go wyth a  
ragged coate. Geue care vnto thy father that  
begate the, and despyse not thy mother when  
she is olde. Labour for to get the truth: sell it  
not a waye and so do by wysdome, nourter, and  
vnderstandinge: for a righteous father is mar-  
uelous glad of a wyle sonne, and he that beget-  
teth a wile chyld shall haue greate pleasure of  
hym. Dooe so that thy father and mother maye  
be glad of the, and that she that bare the may re-  
ioyse. **W**hy sonne geue me thine herte, and lette  
thyne eyes haue pleasure in my wayes. \* For  
an whoze is a depe graue, and an harlot is a na-  
rowe pyt. She luraeth lyke a cheefe, and byn-  
geth vnto her suche men as be full of wyce.

Who hath wor who hath sorrowe who hath  
stryfe who hath brawlyng: & who hath woun-  
dis without cause? **W**ho hath red eye?  
Euen they that bee euer at the wyne, & seke ex-  
cesse. Looke not thou vpon the wyne, howe red  
it is, and what a coloure it geueth in the glasse.  
It goth downe softly, but at the laste it biteth  
lyke a serpent, and styngeth lyke an adder. So  
shall thyne eyes loke vnto straunge women, &  
thyne herte shall muse vpon forward thynges:  
yea, þe shalt be as though thou layest in þe mid-  
dest of the see, or slepest vpon the top of þe mast  
of a shipp. They wounded me (saith thou saye)  
but it hath not hurtte me: they haue all to b'roght  
me, but I felt it not. When I am well wake-  
ned, I wyll go to the d'ynke againe.

The. xxxiii. Chapter.

**B**e not þe gelouse ouer wyched men  
and desyre not to be amonge them.  
For their hert imagineth to do hurt  
and their lippes talke of myschefe.  
Thozow wysdome is an house builded  
and with vnderstanding is it set vp. Thozow  
discrecion shall the chambers be fylled with all  
costly & pleasaunt riches. A wile man is euer  
strong: yea, a man of vnderstanding encreaseth  
of strength. For with discrecion mult warres be  
taken in hand, and where as many that can  
geue counsell, there is the victory. Wisdome is  
to b'ie a thing for a foole, for he dare not ope his  
mouth in the gate. He that ymagineth mischefe  
may well be called an vngacious person.

The thoughte of þe foolish is synne, and þe sco-  
nefull is an abhominacyon vnto men. Yf thou  
be ouersene & negligent in tyme of neede, then is  
thy strength but small, deliuer them that gooe  
vnto death, & are led away to be slaine, & be not  
negligent therein: if thou be able to do them good

Yf thou wylt saye: I knewe not of it. Thyne  
hert thou that he whiche made the hertes doeth  
not conspore it: And that he whiche regardeth  
thy soule, seeth it not: Shall not he recompence  
euerp man accordyng to his workes? **W**hy sonne  
thou eatest donke & the swete donke combe, be-  
cause



# The Proverbes.

cause it is good and sweet in thy mouth. **So** shall thy knowledge of wisdom be unto thy soul as thou hast gotten it. And thou shalt have longe dayes: yea, thy hope shall not be in vayne. Lape no piewe mayte (o wretched man) upon the house of the ryghteous and dysquyes not his resting place. \* For a iust man shall be seuen tymes, & riseth vp againe: but the vngodlye fall into wretchednes. \* Reioyse not thou at the fall of thine enemye, & let not thine heart be glad when he stumblith. Lest the Lord when he seeth it be angry, and turne his wrath from hym vnto the.

\* Let not thy wrath and gelousye moue the to folowe the wyched and vngodly. And wpp the wyched shall haue no posterite, & the candle of the vngodly shall be put out. \* My sonne, feare thou the Lord, and the kyng, and kepe no company with them that slyde backe from hym: feare: for they destruccyon shall come sodenly, and who knoweth the aduersyte & maye come from the north. These are also falsynges of the wyle. \* It is not good, to haue respecte of anye personne in iudgement. He that sayth to the vngodly: thou art ryghteous, hym shall the people curse: yea, the comynalte shall abhorre hym.

But they that rebuke the vngodly, in them doeth God deliuer, & a ryche blessing shall come vpon them. Euerie man shall kysse his lippes that giveth a good answer.

**D**o not make by thy wyke that is withoute and loke well vnto that whiche thou hast in the felde & then builde thine house. Be not a falsse wytnesse against thy neighbour and speake no falschode wpp thy lippes. Saye not: I will handle hym: euen as he hath dealt w me, & will rewarde euery man accordyng to his dedes. I went by the felde of the sloughful, and by the vineyard of the foolyhe man. And lo, it was al couered with nettles, and stoudeful of thistles and the stone wall was broken downe. \* This I sawe & consydered it well: I loked vpon it, & toke it for a warnyng. Yee, slepe on thyll a lytle, slomber a lytle, solde thy handes toge ther yet a lytle: so shall pouertie come vnto the as one that traualleth by a waye, and needlyte lyke a wepned man.

**The xxv. Chapter.**  
These are also parables of Salomon, whiche the men of Ezechiah kyng of Iuda copped oute.

**I**t is the honoure of God to kepe a thyng secrete, but the kynges honoure is to searche oute a thyng. The heauen is hye, the earth is depe and the kynges deit is vnsearchable. Take the drosse from the spluer, & ther shall be a cleane vessel therof. Take away vngodlynesse: frome the kyng, and his seate shall be stablished wpp ryghteousnes. But not forth thy selfe in the pcesence of the kyng, and pcesse not into the place of great men. \* Better is it, that it be sayde vnto the: come vp hither, then thou to be put lower in the pcesence of the pryncce whō thou seest wpp thine eyes. \* Be not hasty to

goe to the lawe, lest happily thou do some offence after the styfe be ended, wherby thy neighbour put the to shame. Handle thy matter wth thy neighbour hym selfe, and discover not another mans secret, lest wylde men heare thereof, it turne to thy dyshonoure, & leaste thine euell name do not cease.

A word spoken in due season, is lyke appels of golde in a graued wyke of syluer. The correccyon of the wyle is to an obedyent eare, a golde cherye & a Jewell of golde. Lyke as the wynter colde in the haruest, so is a faithfull messaunger to them that sende hym: for he refresseth hym inasters mynde. Who so maketh great boasts and giveth nothing, is lyke cloudes and winde withoute rayne. With patience is a pryncce pacified, and with a softer tonge is ryghteousnes broken. If thou syndest homy, care so muche as is sufficient for the: lest thou be ouerfull, & perbake it out agayne. Whiche dawe thy foote fro thy neighbours house: lest he be wery of the, & so abhorre the. Who so beareth falsse wytnesse agaynst his neighbour, he is a verpe clubbe a sworde, and a sharpe arrowe. The hope that is put in a falsse man in tyme of neede, is lyke a rotten toth and a slipperry sofe. Who so taketh away a mans garment in the colde wether, is lyke vnyner upon chalker, or lyke hym that singeth songes to an heuy hart. Lyke as the mouth that uttereth a curse: & a woman that covereth the brydes of a man with the bryde. \* If thine enemye hunger, fede hym wth the byrste, geue hym drynke: for so shalt thou breake cooles of fyre vpon his heade, and the Lord shall rewarde the. The Rothe wynde dryueth away the rayne, euen so doeth an earnest sober countenance a backbitters tongue. \* It is better to styre in a corner vnder the rose then with a bawlyng woman in a wide house. A good reposte oute of a farre countrey is lyke colde water to a drye soule. A ryghteous manne falslyng downe before the vngodlye, is lyke a troubled well, and a springe that is destroyed. Lyke as it is not good to eate to much homy, & euen so he that wyl search out hys thynges, it shall be to heuy for hym. He that can not rule hym selfe, is lyke a crite whiche is broken downe, and hath no walles.

**The xxvi. Chapter.**  
The snow is not met in sommer, nor rayne in haruest, euen so is wyse. \* Whyp vnsenely for a foole. Lyke as the byrde the swalowe take theyr synghie and he here and there, so the curse that is geuen in vayne, shall not lyght vpon a man. \* Vnto the horse belongeth a whip to rde. Ase a bydle, and a rodde to the foolis backe. Geue not the foole an answer after his foolysnes, leaste thou become lyke vnto hym, but make the foole an answer to his foliynes least he be wyle in his owne conceite.

He is lame of his fete, yea bronchen is he in vanyte, that comyteth any message to a foole. Like as in a lame man his legges are not equal euen so is a parable in a foolis mouth. He that seareth a foole in hys bygnite, that is euen as if a man

a manne put a stone in a spyng. A parable in a  
fooles mouthe is lyke a thorne that prynceth a  
broken man in the hande. (Wherof he that hath sayd  
all thyng, he remembreth the foole and recompenseth the reward  
prynceth.) A man of experyence discerneth al thyng  
ges well: but he that putteth the foole to sep-  
arance endeth the styfe. \* Lyke as the dogge tur-  
neth agayn to his owne vomite, euen so a foole  
begynneth his foolyshnes againe afresh.

If thou seest a man that is wise in his owne  
conceite, ther is moze hope in a foole the in him

\* The slouthfull sayth: there is a Lyon in y  
waie, and a Lyon in the myddest of the streets.  
Lyke as the doxe turneth aboute vpon the den-  
gers, euen so doth the slouthfull welter hym self  
in his bed. \* The slouthfull body thrusteth hym  
hande into his bosome, & it greuet hym to put  
it agayne to hym mouthe. The slougarde thyn-  
keth hym selfe wiser then seven men that yet &  
trache. Who so goeth by and medleth w other  
mens styfe: he is lyke one that taketh a dog by  
the eares. Lyke as a mad man that casteth fyre  
brandes, & woteth dredelely of owes and darters,  
euen so doth a dissembler with his neighbour.

And then sayeth he: (Wherof he is taken.) I byd it  
but in spoyle. Where no woode is, there the fire  
goeth out: Euen so where the tale betraper is  
taken awaye, there the styfe ceaseth. \* Coles  
kyndle heate, and wood the fyre: euen so doth a  
bysolping felowe steepe vpon vanyance.

A talebearer's wordes are lyke men y styfhe  
with hammers, but they pearse the inward par-  
tes of the body. Vnmercous lippes and a wy-  
ked herte, are lyke a potsharde couered with spli-  
uer dyasse. An enemy shal be knownen by his tal-  
kyng, & in the meane season he ymagineth mys-  
chefe, but when he speaketh saye, beleue hym  
not: for there are seven abhominacyons in hym  
herte. Who so hepeth euell wyll secretly to doo  
harm, his malice shal be the wed befoze y whole  
congregation. \* Who so dyggeth vpon a pyt, shal  
fall therein: and he that weltereth a stone, shal  
stumble vpon it hym selfe. A dissembling tong  
hateth one that rebuketh hym, & a flatterynge  
mouth worketh myschefe.

The xxvi. Chapter.

**N**ot thy boaste of to morowe,  
\* for thou knowest not what may  
happen to daye. Let another man  
praise y, & not thynne owne mouth  
praise, other folkes lippes & not thine  
The stone is heuy, and the sand weighty: but  
a fooles wrath is heuyer then them both.

Wrath is a cruell thyng, and furyousnesse  
is a very trespasse: but who is able to abide enuy?  
An open rebuke is better then a secrete loue.

Faythfull are the woundes of a lover, but y  
bysses of an enemye are cruell. He that is full  
abhoret an hony combe, but vnto him that is  
hungry, euery lowe thyng is swete.

He that oftymes aperteth, is lyke a byrde y  
foresaketh her nest. Salme & swete inckle make  
thei hert mery: so is the swete counsell of a mas  
freind that agreeth to his purpose. Thine owne  
frende & thy fathers frende se thou forsake not:

but gadnest into the brothers house in tyme of  
thy trouble. For better is a frende at hande,  
then a brother farre of. Wy sonne, be wyle: and  
thou shalt make me a glad herte, so that I shal  
make an answer vnto my rebukers. A wyle  
man spyng the plage, wyll hyde hym selfe, as  
for foolcs they go on styll, and suffre harme.

\* Take his garment that is suerty for a straun  
ger, and take a pledge of hym for the unknowen  
mannes sake. He that is to hasty to praise his  
neighbour about measure, shal be takn as one  
that geueth hym an euell reposte.

\* A bysolving woman and the roote of the  
house bysolving in a rapyne daye: maye wel be  
compared together. He that retrayneth her, re-  
trayneth the wynd, and holdeth the oyle fast in  
his hande. Like as one pyon whetteth another,  
so doth one man comforte another. Who so he-  
peth his fygge tree, shal enioye the frutes ther-  
of: euen so, he that wayteth vpon his mayster,  
shal come to honoure. Lyke as in one water  
there appere dyuerse faces, euen so dyuers men  
haue dyuerse hartes. Lyke as hell and destruc-  
cyon are neuer full, euen so the eyes of men can  
neuer be satisfyed. Syluer is tryed in y moule  
& golde in the fornaice, & so is a man, when he is  
openly praised to his face. (The best of a man's man go  
feth after mischefe, but a true best feth for knowlege.)

Though thou shuldest byrde a foole wth a  
pestel in a mortar lyke spymenty coze, yet wyll  
not his foolyshnes go from hym. He that thou  
knowe the nombze of thy catel thy selfe, & looke  
wel to thy flockes. For ryches abyderth not al-  
waye and the crowne endureth not for euer.

The depe groweth, the grasse cometh vp, and  
herbes are gathered in the mountaynes. The  
lambes shal clothe the and for the goates thou  
shalt haue moneye to thy husbandrye. Thou  
shalt haue goates mylke ynough to fede the, to  
upholde thy household, & to susteyne thy maidens

The xxvii. Chapter.

**H**e vngodly styeth wth no man cha-  
steth hym: but the ryghteous stan-  
deth styf as a Lyon. \* Because of  
synne the lande dothe ofte chaunge  
her pryncer: but the ryghte men of vn-  
derstandyng and wysdome, a realme endureth  
longe. One pooze manne oppresynge another  
by vpolence, is lyke a contynual raine that de-  
stroyeth the frute. Thep that forsake the lawe,  
praise the vngodly: but suche as kepe the lawe  
abhore them. \* Wyched men dyscerne not the  
thyng that is ryghte, but they that seke after  
the Lorde discusse all thynges. \* A pooze man  
leadynge a godlye lyfe, is better then the ryche  
that goeth in frowarde wayes.

Who so hepeth the lawe, is a child of vnder  
standyng: but he that is a compaignon of ry-  
tous menne, harmeth his father. He that by v-  
surpe and vnlike gapnes gathereth ryches, he  
shal lape them in toze for a man that wyll py-  
tie the pooze. \* He that tourneth awaye hym  
eare from hearyng the lawe, his prater shal be  
abhominable. Who so leadeh the ryghteous  
into an euell waye, shal fall into his owne pyt,  
but



# The booke.

but the iust shall haue the good in possession.

Eccl. x. 2.  
Job. xii. 2.

The ryche man thynketh hym selfe to be wise but the poore that hath understanding can perceiue hym well ynough. \* When ryghteous men are in prosperitie, then doeth honoure flourish, but when the vngodly come vp, the state of men chaungeth. He that byeth his synnes, shall not prosper: but whose knowlegeth the, and forsaketh them shall haue mercy.

Job. xii. 2.  
Job. xii. 2.

Well is hym that standeth alwaie in a feare, as for hym that hardeneth his heart, he shall fall into miserie. Lyke as a roaring Lyon, and an hungry beate, euen so is an vngodly prince ouer the poore people. Where the prince is without understanding, there is great oppres- sion and wrong: but yf he be suche a one as hateth couetousnesse, he shall longe ragyne. \* He that by violence sheddeth any mannes bloude: shall be a renegate vnto his graue, & no man shall be able to socoure hym. \* Who so leade- th a godly and an innocent lyfe shall be saued, but he yf goeth forward wapes shall once haue a fall.

Gen. xii. 2.

Job. xii. 2.

Job. xii. 2.

Eccl. x. 2.

Eccl. x. 2.

Job. xii. 2.

\* He that spyleth his lande, shall haue plente- ousnesse of bread: but he yf foloweth ydelnesse, shall haue pouertie ynough. A man that dealeth faithfully, shall be fylled wth blessinges, and \* he that maketh to muche haste for to bee ryche, shall not be vngylte. To haue respect of persons in iudgement is not good. And why I man will do wronge: yea, euen for a peece of bread. He that wylbe ryche all to soone, hath an euell eye: and consydereth not, that pouertie shall come vpon hym.

Who he that folowynge my preceptes rebuketh a man, shall fynde moze fauoure at the last, then he that flattereth hym. \* Who so robbeth his father and mother, and sayth it is no synne, the same is lyke vnto a destroyer. He that is of a proude stomache and wthoute feare: feareth vp streffe: but he that putteth his truste in the Lord shall be well fed. He that trusteth in his owne herte, is a foole: but he that dealeth wisely, shall be safe. \* He that getteth vnto y poore, shall not lacke, but he that turneth a waye his eyes from suche as be in necessitie, shall suffre greate pouertie hym selfe. \* When the vngod- ly are come vp, men are sayue to hyde them sel- ues: but when they perishe, y righteous increase.

Job. xii. 2.

Eccl. x. 2.

Job. xii. 2.

Job. xii. 2.

Job. xii. 2.

Job. xii. 2.

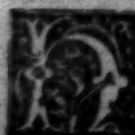
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## The xxx. Chapter.

3



E is stiffe necked, and wyl not be reformed: shall suddenly be destruyed without any helpe. \* When the ryghteous haue the oute hande the people are in prosperite, but when y vngodly beareth rule, there y people mourne.

Who so loueth wysdome maketh his father a glad man: \* But he that kepeth company with harlots, spendeth awaye that he hath. With true iudgement the kynge setteth vp the lande, but yf he be a man that oppresseth the people w gatheringes he turneth it vpsyde downe.

Who so flattereth his neighbour, layeth a net for his feete. The synne of the wyched is hyss owne snare, but the ryghteous doeth syng and reioyse. The ryghteous consydereth the cause

of the poore: but the vngodly regardeth no vnderstandynge. Wyched people byynge a cytie in decaye, but wise men sette it vp agayne. Yf a wise man go to lathe wth a foole, whether he deale with hym frendly or roughly, he getteth no rest. The bloudy wyche hate the ryghteous, but the iuste seke his soule. A foole putteth out his spere altogether, but a wise man kepeth it in, tyll afterwarde. Yf a prince delite in ly- es, all his seruauntes are vngodly. The poore and the lender mete together, and the lord lygh- teneth both the; eyes. \* The state of the kynge that saythfully iudgeth the poore, shall con- tinue sure for euermore. The robbe y correctyon minister wylldome, but yf a chyld be not lohed vnto, he byngeth his mother to shame.

When y vngodly come vp, wiche dynes increa- seth: but the ryghteous shall see the; fall. Fur- ous the; soune wth correctyon, and thou shalt be at rest: yea, he shall do the good at thine hert.

When the woorde of God is not preached, the people perishe: but well is hym that heareth the lawe. A seruaunte wyl not bee the better for woordes, for though he vnderstande: yet wyl he not regarde them. Yf thou seest a man that is hasty to speake vnadvised, thou maist trust a foole more then hym. He that delicately byn- geth by his seruaunt from a chyld, shall make hym his master at length.

An angry man styeth by strife, and he that beareth euell wyl in his mynde, doeth muche euell. After yfde commeth a falle, \* but a low- ely spere byngeth greater woorth. Who so kepeth company with a chere, hateth his owne soule: he beareth blasphemies, and telleth hit not forth. He that feareth men, shall haue a fall: but who so putteth his truste in the Lord is with- out daunger. Many there be y seke the princes fauoure, but euery mans iudgement cometh fro y Lord. The righteous abhorreth y vngodly, but as for those that be in the ryghte waye the wy- ched hate them. \* (A chyld that heareth the woordes, shall be wth- out destruction.)

## The xxx. Chapter.

The purpore of the woordes of Agur, and what he ought to saye of God, wth certayne wonderfull saynges that are in this woorde.



I he woordes of Agur: the sonne of Ia- 3 hep, and the prophete that the same man speake vnto Jehiel, euen vnto Jehiel, and Achall. I am moze foo- lyche then any man, & haue no man- nes vnderstandynge. I neuer learned wysdome nor had knowledgement of booke thynges. Who hath clymed vp into heauen: Who hath come downe frome thence? Who hath holden the wynde faste in his hande? Who hath comprehended the waters in a garmente? Who hath sette all the endes of the worlde? What is his name, or his sonnes name? Canst thou tell? \* al the woordes of God are pure and cleane, for he is a God vnto all them, that put the; trust in hym. \* Putte thou nothyng vnto his wo- des, leaste he reprove the, and thou be founde a lyar. Two thynges haue I requyred of the, that thou wylte not denye me before I dye.

Remoue

The wordes of kynge

Lamuel, and the lesson that bys  
mother taught hym.

**M**

Yf I shoulde (why do ye so) I shoulde  
of my body: I myn be de-  
ned some: give not ouer thy  
strength & waies vnto women  
which are the destruction euen  
of kinges. O Lamuel, it is not  
for kinges, it is not: I say, for  
kinges to drynke wyne, nor  
princes strong drynke: for they  
shall be as the chaffe of the  
lawe, and paruerce the iudgement of all poore  
mens chylde. Goe stronge drynke vnto such  
as are conuyned to death, & wine vnto those  
that mourne, that they may drynke it, and for-  
get their misery & aduersitie. For thou an adu-  
cate for the dowe and stande in iudgement thy  
selfe, to speake for all suche as be focurleile in  
this transitory worlde. Open thy mouth, de-  
fende the thyng that is iustfull and ryght, and  
the cause of the poore and helpeles.

Whoso findeth an honest faithfull woman,  
she is muche more worthy then peaciers. The  
heart of her husband may safelye trust in her, so  
he shal faile in no pouertie. She wil do him good  
and not euell al the dayes of her lyfe. She occu-  
pyeth well and floure, & labourerth gladly with  
her handes. She is lyke a marchauntes wyfe,  
that byngeth her vnto a farre. She  
is vp in the hygh season: to pryncesse in  
her household, and foode for her maidens. She  
considereth lande, and byeth it, & with the frute  
of her handes she planteth a vineyarde.  
She gyrdeth her loynes with strength, & cou-  
ragerth her armes. And yf she perceaue that her  
wyfe doeth good, her carde goeth not ouer  
by nyght. She layeth her fyngers to the syn-  
dle and her hande taketh holde of the distaffe. She  
openeth her hand to the poore yea, she stretcheth  
forth her handes to such as haue neede. She fea-  
reth not that the colde of wynter shal hurt her  
house, for all her household folkes are clothed w  
sharlet. She maketh her selfe fayre ornamen-  
tes, her clothyng is whiter sylke and purple. Her  
husband is muche set by in the gates, when he syt-  
teth amonge the rulers of the lande. She ma-  
keth clothe of sylke: and selleth it, & deliuereth  
gyrdels vnto the marchants. Strengthen and ho-  
noure is her clothyng, and in the latter day she  
shall reioyse. She openeth her mouth w  
wyfdom  
and in her tongue is the lawe of grace. She lo-  
ueth well to the waies of her household: reaterd  
not her brade w  
ydelnes. Her chylde shal a-  
rise, & call her blessed & her husband shal make  
much of her. Many daughters there be, yet  
they fynde no good: but thou goest aboue the  
all. As for fauoure, it is discearful, and beawtie  
is a vayne thyng: but a woman that feareth the  
Lorde, she is worthy to be prayed. Goe her of  
the fruite of her handes, and let her owne wo-  
men praye her in the gates.

The ende of the fourth booke of Salomon.

The

Remove fro me vanitye and lyeu: geue me nei-  
ther pouertie, nor riches, onely graunte me a  
meccellarye lyving. Leaste yf I bee to full, I de-  
nye the, and saye: \* Who is the Lorde? And least  
I beynge constrainede to shewe mynne fall vnto  
stealing, & take the name of my God in vain  
I curse not a seruaunt vnto his master, least  
he speake euell of the, and thou be hurte. There  
is a generacyon that curseth theyr father, and  
doeth not lesse theyr mother. There is a ge-  
neracyon that chyneth them selfe cleane, and  
yet is not clensed from theyr synne.

There is a generacyon that hath a proude loke  
and doth caste vnto theyr eyelidder. There is a  
generacyon whose teethe are swordes, and with  
theyr chawebones they consume, and deuoure  
the simple of the earth, & the poore fed among  
men. The hoyle leache hath two daughters cry-  
ng, byng biter, byng byter.

There be thre thynges that are neuer satisfy-  
ed: yea, foure thynges sayeth neuer hooe. The  
grane, a womans wombe closed: & the earth that  
hath neuer water ynough. As for the firste it sayeth  
neuer hooe. \* Whoso laugheth bys father to  
scorne & setteth his mothers commaundment at  
nought: the rauens wyll picke out his eyes in the  
valleye, and deuoure him of the yong eagles.

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neuer hooe. \* Whoso laugheth bys father to  
scorne & setteth his mothers commaundment at  
nought: the rauens wyll picke out his eyes in the  
valleye, and deuoure him of the yong eagles.

The xxxi. Chapter.

The xxxi. Chapter.



# The booke of the Prea

cher or other wyle called Ecclesiastes.

Chapter.

¶ All that is in this booke is to be taken.

Eccl. i. 1.

**T**hese are the wordes of the  
preacher the sonne of Dauid,  
king of Ierusalem. All is but  
mooch vayne vanitie (sayeth  
the preacher) and all is moche  
vayne (I saye) and but playn  
vanitie. For what els hath a  
man of all the labour that he

taketh vnder the sonne. One generation passeth  
awaye, another cometh: but the earth abydeth  
fyll. The sunne ariseth, the sunne goth downe,  
and returneth to his place, & he maye there ryl  
up agayne. The wynde goth towarde the south  
and turneth vnto the north, fetcheth his course,  
whirlith about, & goth forth, and his circuit  
returneth agayne to hym selfe. All floudes  
runne into the sea, & yet is the sea it selfe not fyl  
led: for loke vnto what place the waters runne  
thence they come to flowe agayne. All thynges  
are so harde to be knowen that no man caner  
passe them. The eye is not satisfied w<sup>th</sup> syght  
the eare is not filled w<sup>th</sup> hearing. The thing  
that hath bene, cometh to passe agayne, and the  
thing that hath bene done, shal be done agayne.  
There is no newe thyng vnder the sunne. Is  
there any thyng wherof it may be sayd: lo this  
is newe: For it was longe ago in tymes that  
haue bene before vs. The thinge that is past is  
out of remembraunce: Euen so the thynges that  
are for to come, shal nomoze be thought vpon  
among them that come after. I my selfe & prea  
cher was kynge of Irael at Ierusalem, and dyd  
apply my mynde to seke out & search for know  
lage of all thynges that are done vnder heauen.  
Such trauayl & labour hath God geuen vnto  
the chylzen of men, to exercise the selues therein.  
Thus haue I considered al these thinges & come  
to passe vnder the sunne: and lo, they are al but  
vanitie and veracion of mynde. The crooked can  
not be made streyght, nor the thing that is im  
perfect, cannot be accepted w<sup>th</sup> thynges that  
are perfect. I communed w<sup>th</sup> myne owne herte,  
sayng: lo, I am come to a grea<sup>r</sup> estate, & haue  
gotten moze wysdome, then all they that haue  
ben before me in Ierusalem. Yea, my herte had  
great experience of wysdome & knowlege, for  
therunto I applied my mynde, that I myght  
know what were wysdom and vnderstanding  
what were error & foolyshe<sup>n</sup>esse: and I percei  
ued, that this was also but a veracti<sup>n</sup> of mynde:  
for wher much wysdome is, there is also great  
trauayl and dyssquietnesse and the moze know  
lage a man hath, the moze is his care.

Job. xiii. 1.

Pro. xiii. 1.  
Eccl. xiii. 1.  
Job. xiii. 1.

¶ Then turned I me to consider wysdom, er  
ror & foolyshe<sup>n</sup>esse (for what is he among me, & I  
might be compared to me the kynge in suche wo  
rdes): & I sawe that wysdome excelleth foolyshe  
nesse, as farre as lyght doeth darkenesse. For a  
wyle man hath his eyes in his hed, but the foole  
goeth in the darkenesse: I perceiued also that they  
both had one end. The thought I in my mind,  
If it happen vnto a foole as it doeth vnto me,  
what needeth me then to labour any moze for  
wysdom: So I confessed w<sup>th</sup> hym my herte, that  
this also was but vanitie. For a wyle man is euer  
as lytle in remembraunce as a foolyshe, for the  
dayes shall come when all shal be forgotten: yea,  
the wyle man dyeth as well as the foole.  
Thus beganne I to be wepe of my lyfe, in so  
muche that I coulde away w<sup>th</sup> nothing that  
is done vnder the sunne, for all was but vani  
tie and veracion of mynde: yea I was wep of  
my labour, which I had takē vnder the sunne  
because I shoulde be sayne to leane them vnto  
another mā that cometh after me: And who  
knoweth whether he shall be a wyle man or a  
foole: And yet that he be lord of al my labours  
which I w<sup>th</sup> suche wysdome haue taken vnder  
the sunne. This is also a vayne thyng.

Chapter.

¶ All that is in this booke is to be taken.

**I**den saye I thus in my herte: Notwe  
stho, I will take myne ease, & haue good  
dayes. But lo, that is vanitie also: in so  
muche, that I shal be vnto the manne geuen to

laughter: thou arte man, and to mētē: what  
doest thou? So I thought in my herte, to geue  
my leide vnto wyne, and agayne to applye my  
mynde vnto wysdom, and to comprehendē so  
lythensse vntill the tyme that (amonge al the  
thynges which are vnder the sunne) I myght  
se what were best for men to do, so long as they  
lyue vnder heauen.

¶ I made gorgeous faire wothes. I builded  
my houses, & plantēd vineyardes. I made me  
orchardes & gardenes of pleasure & plantēd trees  
in them of all maner frutes. I made pooles of  
water, to water the grene & fruitful trees: all  
I boughte seruauntes and maydens: and had a  
great houtholde. As for catell and shepe, I had  
moze substance of them, the all they that were  
before me in Ierusalem. I gathered syluer and  
golde together euen a treasurie of kyndes & la  
des. I p<sup>r</sup>ouided me syngers and women, which  
could playe on instrumētē, to make me mirth  
& pastyme. I gat me psalteries & songes of mu  
sycke. And I was greater, & in moze wothes  
then all my predecessours in Ierusalem. For wil  
dome remained w<sup>th</sup> me: and loke what soeuer  
myne eyes desired, I let them haue it: & wherin  
so euer my herte deliyted or had anye pleasure, I  
with held it not fro it. Thus my herte reioysed  
in all that I did: & this was my p<sup>r</sup>ouise of al my  
trauayle. But when I considered all the wo  
thes that my handes had wrought, and al the la  
boure that I had taken therein: lo, all was but  
vanitie and veracion of mynde, & nothing of  
anye valewe vnder the sunne.

¶ Then turned I me to consider wysdom, er  
ror & foolyshe<sup>n</sup>esse (for what is he among me, & I  
might be compared to me the kynge in suche wo  
rdes): & I sawe that wysdome excelleth foolyshe  
nesse, as farre as lyght doeth darkenesse. For a  
wyle man hath his eyes in his hed, but the foole  
goeth in the darkenesse: I perceiued also that they  
both had one end. The thought I in my mind,  
If it happen vnto a foole as it doeth vnto me,  
what needeth me then to labour any moze for  
wysdom: So I confessed w<sup>th</sup> hym my herte, that  
this also was but vanitie. For a wyle man is euer  
as lytle in remembraunce as a foolyshe, for the  
dayes shall come when all shal be forgotten: yea,  
the wyle man dyeth as well as the foole.  
Thus beganne I to be wepe of my lyfe, in so  
muche that I coulde away w<sup>th</sup> nothing that  
is done vnder the sunne, for all was but vani  
tie and veracion of mynde: yea I was wep of  
my labour, which I had takē vnder the sunne  
because I shoulde be sayne to leane them vnto  
another mā that cometh after me: And who  
knoweth whether he shall be a wyle man or a  
foole: And yet that he be lord of al my labours  
which I w<sup>th</sup> suche wysdome haue taken vnder  
the sunne. This is also a vayne thyng.

¶ So I turned me to refraine my mynde from  
all suche trauayl, as I toke vnder the sunne:  
for so muche as a man shoulde wep hym selfe w<sup>th</sup>  
wysdom, w<sup>th</sup> vnderstanding and oportunitie  
and yet be faine to leane his labours vnto ano  
ther, that neuer stode for them. This is also a  
vayne

a dayne thyng & great misery. For what getteth a man of all the labour and trauayle of his mynde, & he taketh vnder the sunne, but heynesse, sorrowe, and disquietnesse all the dayes of his lyfe? Insomuche, that his hert can not reste in the nyghte: this is also a dayne thyng. \* Is it not better the for a man to eate & drynke, and his soule to be merry in his labour? Yea, I sawe that this also was a gyfte of God.

For who wyl eate or go more lustely to his worke then I? And why? God geueth to a man that is good before hym, wysdome, vnderstandyng and gladnesse: but vnto the synner he geueth werynesse. (and superfluous care) that he maye gather, and heape together the thynges that afterwarde shal be geuen vnto him, whom it pleaseth God. This is now a dayne thyng: yea a very disquietnesse and a veracion of mynde.

¶ The. iii. Chapter.

¶ All thynges come in theyr tyme, and passe awaye in theyr tyme.

**E**very thing hath a tyme: yea, all that is vnder the heauen hath his conuenient season. There is a tyme to be borne, & a tyme to die. There is a tyme to plant, and a tyme to plucke vp the thyng that is planted. A tyme to slay, and a tyme to make hole. A tyme to breake downe, & a tyme to build vp. A tyme to wepe, and a tyme to laughe. A tyme to mourne, and a tyme to daunce. A tyme to cast awaye stones, and a tyme to gather stones together. A tyme to embrace, and a tyme to refrain from embracing. A tyme to wep, & a tyme to lese. A tyme to spare, and a tyme to spende. A tyme to cut in peeces, & a tyme to sow together. \* A tyme to kepe silence, and a tyme to speake. A tyme to loue, and a tyme to hate.

A tyme of warre, and a tyme of peace. What hath a man els (that doth any thyng) but werynesse and labour? For as touchyng the trauayle and carefullnesse, which God hath geuen vnto men, I se that he hath geuen it them, to be excused in it. All this hath he ordeyned maruelous goodlye, to euery thyng his due tyme. He hath planted ignorance also in the hertes of men, that they shoulde not comprehend the grounde of his workes which he doth from the begynnyng to the ende. So I perceyued, that in those thynges there is nothyng better for a man, then to be merry and to do wel as long as he lyueth. For all that a man eateth and drynke: yea, whatsoeuer a man enioyeth of all his labour, & same is a gyfte of God. I considered also that whatsoeuer God doeth, it continueth for euer. And that nothyng can be put vnto it, nor taken from it, and that God doeth it to the entent, & men shoulde feare hym. \* The thyng that hath bene, is nowe: and the thyng that is for to come, hath bene afore tyme. For God restoreth agayne the thing that was passe. Wherefore, I sawe vnder the sunne vngodlinesse in the stede of iudgement, & iniquitye in stede of rightousnesse. Then thoughte I in my mynde: God will separte the ryghteous fro the vngodly, &

then shal be the tyme and iudgement of all counsailes and workes. I communed with myne owne herte also, concernyng the chyldren of me: how God hath chosen them, and yet letteth the appareare, as though they wer beastes: for it happeneth vnto men as it doeth vnto beastes: & as the one dyeth, so dyeth the other: yea, they haue both one maner of byeth: so that (in this) a man hath no preeminence aboue a beaste but all are subdued vnto vanytie.

They go all vnto one place, for as they be all of dust, so shal they all turne vnto dust agayne. \* Who knoweth the spyte of man that goth vnto the earth, & the breath of a beaste? goth downe to the earth. Wherefore I perceyue that there is nothyng better for a man, then to be tofull in his labour, for that is his porcion. But who wyl byng hym to se the thing that shal come after hym?

¶ The. iiii. Chapter.

¶ The miseryes of the innocent. The superfluous labours of man. The chyche that is poure and wylle. &c.

**I** turned me, and considered all the violent wronge that is doone vnder the sunne: and beholde, & feared of such as were oppressed, and there was no man to comfort them, or that wolde deliuer and defende the from the violence of theyr oppressours. Wherefore I iudged those that are dead, to be more happy then those that be alue: yea, hym & is yet vnborne to be better at ease then they bothe, because he seeth not the myserable workes that are done vnder the sunne. Agayne, I sawe that all trauayle and diligence of labour that euery man taketh in hande, was done of enuy agaynst his neyghboure. This is also a dayne thyng, an a veracion of mynde. The foole foldeth his handes together, and eateth vp his owne fleshe.

One handeful sayeth he is better with rest then both the handes full with labour and trauayle of mynde. Wherefore, I turned me, & beholde yet another vanitie vnder the sunne.

There is one manne, no mo but hym selfe alone, haupnge neyther chyld nor brother: yet is there no ende of his carefull trauayle: his eyes can not be satisfied woth ryche, & he doth not comprehend hym selfe, and superfluous. For whome dooe I take such trauayle? For whose pleasure do I thus consume awaye my lyfe? This is also a dayne and myserable thyng. Therefore two are better then one: for they maye well enioye the profyt of theyr labour. For yf one of them fall, his companyon helpeth hym vp agayne: But woe is hym that is alone: for yf he fall, he hat not another to helpe hym vp. Agayne, when two slepe together, they are warme: but howe can a bodye be warme alone? One maye be overcome, but two maye make resystance.

A threhold gable is not lyghthe bychen. A poure chyld beynge wyse, is better then an olde kynge that doeth, and can not beware in tyme to come.

\* Some one cometh oute of prysyn, and is made a kynge: & another whiche is borne in the

ee kynngdom



# The Booke.

hynzome cometh vnto pouerty. And I perceyued that all men liuing vnder the sunne go with the seconde chyldre, that shall stande vp in the steade of the other. As for the people that haue ben before him, and come after him they are innumerable. And they that come after him shall not reioyse of hym. This is also a wayne thyng and verayson of mynde. When thou comest into the house of God, kepe thy foote and drawe nye, that God whiche is at hande maye heare: that thou geue not the offeringes of foolys: for they knowe nought but to do euill.

## The v. Chapter.

*¶ An admonition to beware of the churche. We ought not to maxime at the oppression of the poore. The counsaile is not satisfied with his speech.*

**B**E not hasty with thy mouthe, & let not thyne herte speake any thyng rashely before God. For God is in heauen, & thou vpon earth, therefore let thy wordes be fewe. For where much carefulnesse is, there are many dreames: & where many wordes are, there men may beare folcs. ¶ If thou make a vowe vnto God be not slacke to performe it. As for foolish vowes be hath no pleasure in them: If thou promise any thyng, paye it: for better is it that thou make no vowe, then that thou shouldest promise, and not paye. Suffer not thy mouth to cause thy helthe for to synne, neyther say thou before the angel: that it is thy ignorance. For then God wyll be angry at thy voyce, & destroy all the wordes of thine lippes. And why? wher as many dreames & many wordes, there are also diuers vanities: but looke & thou feare God. ¶ If thou see the poore to be oppressed, and wrongfully delt withall, so that equyte and ryghte of the lawe is wrested in the lande, maruaile not thou at suche a thyng, for one great man heperth couth with another, and the myghtye men are in an croyste ouer the poore. The increase of feareth vpholdeth all thyng: pea the kyng him selfe is maynteyned by his bandye. He that longeth money wyll neuer be satisfied with money: and whoso helpeth in ryche shal haue no profit therof. This is also a wayne thyng. Where as much richesse is, there are many also that speke the awaye. And what pleasure more hath he that possideth them, sayng that he may loke vpon them with his eyes? A labouryng man slepeth sweetly, whether it be lytle or much he eateth but the aboundance of the rich, wyll not suffer hym to slepe. Per is there a soze plage, which I haue seene vnder the sunne, (namely) ryche kept to the hurt of hym that hath them in possession. For at tyme they preyth with his great mytche & trouble: and if he haue a child, it getteth nothyng. ¶ Lyke as he came naked out of his mothers wombe, so goeth he thither agayne: & carryeth nothyng a waye with hym of all his labour. This is a miserable plage that he shall go a waye rue as he came. What helpeth it him then that he hath laboured in the wynde? All the dayes of his lyfe also he vydrate in the darke, & great carefulnesse, sicknesse, & sorowe. ¶ Ther

fore me thynke it a better and a sapper thing, a man to eate and drynke & to be refreshed of all his labour, that he taketh vnder the sunne all the dayes of his lyfe which God geueth hym, for this is his porciō. For vnto whomsoeuer God geueth ryche, goodes and power, he geueth it hym to enioye it, to take it for his porciō, & to be refreshed of his labour: this is the gyfte of God. For he thynketh not muche howe long he shal lyue, for as much as God fylleth his bert with gladnesse.

## The vi. Chapter.

*¶ The myserye of the ryche and countaile. The difference of a foole and a wise man.*

**T**here is yet a plage vnder the sunne, and it is a general thing among men wher God geueth a man richesse, goodes & honoure, so he wanteth nothyng of all that his herte can desire, and yet God geueth hym not leane to enioye the same, but another man spendeth them. This is a wayne thyng & a miserable plage. ¶ If a man beget a hundred chyldren, & lue many yeres, so that his dayes are many in number, & yet can not enioye his good, neyther be buried, as for hym I saye: that vntimelye byrth is better then he. For he cometh to naught, & spendeth his tyme in daeknesse, and his name is forgotten. Moreover, he seeth not the sunne, and knoweth not of it: and yet hath he more rest then the other. Pea, though he lured two thousand yeres yet hath he no good lyfe. Come not all to one place: All the labour that a man taketh is for hym self, and yet his desire is neuer filled after his mynde. For what hath the wyle more then the foole. What helpeth it the poore, & he knoweth to walke with foolcs before the lyfynge? The clere syght of the eyes is better then the soule shoulde walke after desires of lust. howbeit, this is also a wayne thing, & a disquietnes of mind. The thing that hath ben is named already, and knowen & it is euen man hym self, neither may he go to lawe w hym that is mightier then he. Many thynges there be & encrease vnto vanytie: and what hath a man elles? For who knoweth what is good for man lyfynge, in the dayes of his wayne lyfe, which is but a shadow? Who wyll tell a man what shall happen after hym vnder the sunne.

## The vii. Chapter.

*¶ That whiche passeth our strenght and wyttis, ought to be left.*

**G**ood name is more worth, then precious oymment, & the daye of death is better then the day of birth. It is better to go into an house of mournyng, then into a banquetting house. For there is the end of all men: and he that is lyfynge, taketh it to better: grauntie is better then to laughe: for when the countenance is deuy, the herte is reformed. The best of a wile is in a mourning house, but the best of the foolys is in the house of mytch. ¶ It is better to geue eare to a challyng of a wyle man then to heare the song of foolcs. For the laughyng of foolcs is lyke the crackyng of thornes vnder a pot. And that is but a wayne thyng.

**T**he foyle man hateth wrong dealing: & abhorreth the herte that couereth rewarde. Better is it to colidze pende of a thyng then the begynnyng. The patient of spiryte is better then the hye mynde. Be not hastily angrie in thy mynde, for wrath resteth in the bosome of foolles. Saye not thou: What is the cause, that the dayes of y olde tyme were better then they that be nowe: for that were no wyle questyon. Wisdom with enheritaunce is good: yet better is it with them that without care maye behold the Sunne. For wisdom defendeth as well as mony and the excellent knowlage & wisdom geueth lyfe vnto hym þat hath it in possession. Consydre the worke of God, howe y no man can make þe thyng streight whiche he maketh croked.

**A**ll well þe tyme of prosperitie, & remembre the tyme of misfortune: for God maketh þe one by the other. So þa man can fynde nothing els. All thynges haue I consydyed in þe tyme of my vanytie: that the iuste man perissheth for his righteousnes sake, & the vngodly liueth in his wickednesse. Therfore, be thou nether to righteous nor ouerwyle þe thou perissh not. Be nyther to vnyghteous also nor to foolissh, lest þe dye before thy tyme. It is good for the to take hold of this, and not to let y go out of thy hand. For he þe feareth God, cometh forth w threm al.

Wisdom geueth moze courage vnto the wyle, then ten myghty men of the cytie: & for there is not one iust vpon earth þe doeth good & synneth not. Take no hede vnto euery worde þis spoken, lest thou heare thy seruauunt curse the: for thyne owne hert knoweth that thou thy self also hast oft times spoken euell by other men. All these thynges haue I proued in wisdom: for I thoughte to be wyle: but she wente farther frome then she was before: yea, and so depe that I myght not reach vnto her. I applyed my mind also vnto knowlage, & to seke & search out science, wisdom & vnderstanding: to know þe foolisshnesse of the vngodly, & the error of doting foolles. And I founde, that a woman is bitterer then death, for she hath caste abrode her hert as a net that men fynde wylde: & her handes are cherynes. Whoso pleaseth God, shal escape fro her, but the synner wyll be taken with her.

Beholde, sayeth the preacher, this haue I diligently searched out and proued. One thyng must be consydyed with an other, þa man may come by knowlage: wyche as yet I seke and fynde it not. Amonge a thousandemen I haue founde one, but not one woman among all. Lo this only haue I found, þe God made man iust and ryght, but they sought many inuencions.

**¶ The viij. Chapter.**

*¶ The thynges whiche are ought to be shewed. Chapter viij.*

**W**ho is wyle, who hath knowlage to make an answer: A manys wisdom maketh his face to shyne: but vnhamesfastnes putteth it out of fauour. I must kepe the thynges comendement, & the othe that I haue made vnto God. Be not hasty to go out of his sight, and se

thou shalt liue in no small thyng, for whatsoeuer thou doest, thou shalt be. Like as when a man geueth a charge, his comendement is myghty: Euen so, & who maye saye vnto hym: what doest thou? Whoso kepeth the comendement, shall fele no harme, but a wyle mans hert discerneth the tyme and iudgement. For euery thyng wyll haue oportunitie & iudgement, and this is the thyng that maketh men full of carefulnesse, and sorrow. And why? a man knoweth not what is for to come: for who wyll tell hym? Neether is there any man that hath power ouer the spyte, to kepe syl the spyte nor to haue any power in the tyme of death: is it not he also that can make an ende of the bat-tayle: neether maye vngodlynesse deliuer the that medle wythall.

All these thynges haue I consydyed, and applyed my mynde vnto euery worke þe is vnder the sunne: how one man hath lordship vpon another to his owne harme. For I haue seene of ten the vngodly brought to they graues: & yet they haue returned into the cytie agayne, and came from the place of holy men, which in þe cytie were growen out of memozy, as were those also þe lyued well. This is also a vayne thyng because now that euell workes are not hastily punished, the hert of man geueth hym self ouer vnto wickednesse. But though an euill personne offende an hundred tymes, & God defer, geuyng hym longe lyfe: yet am I sure, that it shall go well with them þe feare God, because they haue hym before their eyes. Agayne, as for the vngodly, it shall not be wel with hym, neether shall he prolonge his dayes, but euen as a shadow: so shal he be that feareth not God.

Yet is there a vanytie vpon earth: There be iustmen, vnto whome it happeneth, as though they had the workes of the vngodly.

Agayne, there be vngodlye, with whome it goeth as though they had þe workes of þe righteous. This haue I called also a vayne thyng. Therfore I commende gladnes, because a man hath no better thyng vnder the Sunne, then to eate and drinke, and to be mery: for that shal he haue of his labour all the dayes of his lyfe, which God geueth hym vnder the Sunne. And so I applyed my minde to learne wisdom, and to knowe the trauayle þe is in the worlde (and that of suche a fastyon, that I suffred not myne eyes to slepe, neether daye nor nyght) I vnderstode of all the workes of God, but it not possible for a man to attayne vnto the workes þe are done vnder the Sunne: and though he bestowe his labour to seke them oute, yet can he not reache vnto them: yea, though a wyle man wolde vnder take to knowe them, yet shall he not fynde them.

**¶ The ix. Chapter.**

*¶ A man knoweth not by the sight whiche is of hym owne thynge, neether he be iust nor wicked. A man ought to lyue iustlye, but he knoweth not by the sight.*

**O**f all these thynges purposed I in my mynde to seke oute. The righteous and wyle: yea, & they seruauunts also are in þe hande of God: and there is no man



# The booke.

## The .x. Chapter.

*U* The difference betwixt a foole and a wylde man. For many saye that a wylde man is a wylde man.

*Job. vii.*

man that knoweth neither love nor hate, but all thinges are before the. It happeneth unto one as unto another: it goeth with the righteous as with the vngodly: \* with the good and cleane as with the vncleane: with hym that offrech, as with hym that offrech not, lyke as it goeth with the vertrous, so goeth it also with the synner. As it happeneth unto the periured, so happeneth it also, to hym that is astraped to be forsworne. Among all thynges that come to passe vnder the sunne: this is a misery that it happeneth vnto al alyke. This is the cause also that the vertes of men are full of wychednesse, and madde fooly: wherfore is in theyr vertes, as long as they lyue, vntill they dye.

**B** And why: as long as a man lyueth, he hath an hope: for a quicke dogge (say they) is better then a deed Lyon: for they þe lyuynge, knowe that they shal dye: but they that be deed, know nothyng: neyther deserue they any more. For theyr memoypall is forgotten, so þe they be neyther loued, hated nor enuyed: neyther haue they any more parte in the world in all that is done vnder the sunne. So thou thy waye then, eate thy bread with ioye, & drynke thy wyne with a glad hert, for thy woordes please God. Let thy garmentes be alway whyte, \* and let thy heed lacke no oymment.

*Math. vi.*

*Prover. x.*

\* Ale thy selfe to lyue ioyfully with thy wyfe whom thou louest, all þe daies of thy lyfe which is but wayne, that God geueth the vnder the sunne, all the dayes of thy vanpryde: for that is thy porcyon in this lyfe, of all thy labour & traualle that thou takest vnder þe sunne. What forner thou takest in hande to do, that do with all thy power, for in the graue that thou goest vnto, there is neyther wothe, counsayle, knowledge, nor wysdome.

*Eccles. viii.*

**C** So I turned me vnto other thinges vnder þe sunne, & I saw, þe running it helpeth not to be swyft: in battayle it helpeth not to be strong to fyndyng, it helpeth not to be wyle: to ryche she is helpeth not to be subryl: to be had in fauour, it helpeth not to be connyng: but that all lyeth in tyme & fortune. For a mā knoweth not his tyme, but lyke as the fysh are taken with the angle, & as the byrdes are caught with þe snare: Euen so are men taken in the peryllous tyme, when it cometh sodaynly vpon them.

**D** This wysdome haue I seene also vnder the sunne, and me thought it a great thyng. There was a lytle citty, and a fewe men wyth in it: so there came a greate kyng & besyged it, & made greate bulwoykes agaynst it. And in the citty there was found a poore mā (but he was wyle) whiche with his wysdome deluyered the citty: yet was there no body that had any respecte to such a simple man. Then sayd I: wysdome is better then strength. Reuerchelesse, a simple mans wysdome is despyed, and his woordes are not hearde. A wyle mans counsayle that is folowed in seclence, is farre aboue the crynge of a captayne amonge foolys. \* For wysdome is better then harnesse: but one vntyffre alone destroyeth muche good.

*Isa. xli.*  
*1. & 2. & 3.*  
*1. & 2. & 3.*

**A** Weed syle doth corrupte swete oymment, & maketh it to synke. Euen so ofte tymes be that in made for wisdom and honour, is abhorred because of a litle foolys wherelle. A wyle mans hert is vpon the right hande, but a foolys hert vpon the left. A foole wyl thewe hym self when he goeth by the waye: yet thynketh he that euery man doth as foolishly as hym selfe. If a pryncypall spyrite be geuen the to beare rule, \* he not neylygent then in thine offyce: for he that can take cure of hym self, auoydeth great offences.

**I**n other place is there, whiche I haue seene vnder the sunne: namely, the ignoraunce that is commonly among prynces: in that a foole spyteth in great dignyte, & the ryche are set downe beneath: I haue seene seruantes ride vpon horses and prynces goyng vpon their fete as it wer seruantes. \* But he that dyggeth vpon a pyte shal fall therein hym selfe: & who so breakech downe the hedge, a serpent shal bite hym. Who so remoueth the stones, shal haue traualle withal: and he þe heweth wood, shal be hurte therewith.

**W**hen an yron is blunt, & the poppe not sharpened, it must be whet agayne, & that whymight Euen so doth wisdom folow diligence. A babler of his tonge is no better then a serpente þe syngeth wythoute byssynge. The wordes out of a wyle mans mouth, are gracious: but the lippes of a foole wyl destroy hym selfe. The beginning of his talking is foolishnes, & the last worde of his mouth is like madnesse. A foole is full of wordes, & a man can not tel what shal come to passe, who wyl then warne hym of it that shal folowe after hym. The labour of þe foolyshe is greuous vnto them, while they know not how to go into þe citty. Woe be vnto þe (O þe land) whose kyng is but a chyld, & whose prynces are early at theyr banckettes. But well is þe (O þe land) whose kyng is come of nobles, & whose prynces eate in due seale, for necessitie & not for lute. Thowowe thoughtfulness the bathes falle downe, & thowowe ydle handes it raineth in at þe house. Great maketh men to laugh, & wine maketh them mery: but vnto money are all thynges obedyent. Wylthe the kyng no euell in thy thought, & speake no hurt of þe rich in thy pryey chambze: for a byrde of the ayre shal betray thy voyce, and wyth her fetters shal she be wyaye thy wordes.

## The .xi. Chapter.

*By the waye ought to be byssynge vnto the wyle.*

**I**f thy breed vpon wete faces, and so shal thou fynde after many dayes. True parte seuen dayes, and also vpon þe. Wyl, for þe knowest not what misery shal come vpon earth. When the cloudes are ful, they poure out raine vpon earth. And wyl þe tree fall (whether it be toward the south or north) in what place soeuer it fall, there is lyeth. He that regardeth the wynde,

wynde, shall not sow and be y<sup>e</sup> hath no respecte vnto the cloudes, that not reape. Now lyke as thou knowest not the waye of the spyrite howe it entreteth into y<sup>e</sup> lytle body, beyng yet in y<sup>e</sup> mothers wombe: Euen so y<sup>e</sup> knowest not the woorkes of God, which is the woorkemaster of all.

**C**ease not thou therfore with thy handes to sow thy seede, whether it be in the moynynge or in the euenynge: for thou knowest not whether thys or that shall prosper, & yf they both take it is y<sup>e</sup> better. The lyght is swete, & a pleasaunt thing is it for the eyes to looke vpon the Sunne. If a man lyue many yeres, and be glad in them all, let hym remembre the dayes of darkenesse, whiche shal be many, and that foloweth: al thynges shal be but vanytie. Be glad then O thou yong man in thy youth, & let thy heart be merry in thy yonge dayes: folowe the wayes of thyne owne herte, and the luste of thyne eyes but be y<sup>e</sup> sure, that God shall bypnyng the into iudgemente for all these thynges.

**Chapter. xii.**

*From our youth ought we to consider, and regard the good-will of God.*

**I**n all a waye of pleasure oute of thyne herte, and remoue euil from thy body: for childhodes & youth is but vanytie. Remembre the maker the sooner in thy youth, or euer y<sup>e</sup> dayes of aduersitie come, & or the yeres shal wyne, when y<sup>e</sup> shal saye: I haue not pleasure in the, before the sunne, y<sup>e</sup> light, the mone & starres be darkened, and or the cloudes turne agayne after the rayne whiche the keepers of the house shall tremble, & when the strong men shall bowe them selues, when y<sup>e</sup> milners stande still, because they be so fewe, and when y<sup>e</sup> sight of the windowes shal waxe dymme, when the doores in the stretes shal be shut, & when y<sup>e</sup> voyce of y<sup>e</sup> pipner shal be layd downe: when men shal crye vp at the voyce of the byrde, & when all the daughters of musike shal be brought lowe: when men shall feare in hye places, and be afrayed in the stretes, when the Almond tree shal flourish, and be laden with the greshopper, and when al luste shal passe: because man goth to his longe home, and the mourners go about the stretes: O: euer the syluer lace be taken away, & or the golden wel be broken: O: the pot be broken at the well, & the whele vpon the chetterne. Then shall the duste be turned agayne vnto earth, from whence it came: & the spyrite shal retourne vnto God, whiche gaue it. \* All is but vanytie (sayth the preacher) al is but plaine vanytie.

The preacher was yet moze wyse, & taught y<sup>e</sup> people knowlage: he gaue good hede, soughte out the grounde, and set forth many parables: his diligence was to fynd out acceptable woordes, yf the scripture, and the woordes of tructh for y<sup>e</sup> woordes of the wyse are lyke pyckes and nayles, that go thorow, where wyth the stuffe gathered is holden by: for they are geuyn of one shepheard onely. Therfore be ware (my sonne) of that doctryne that is besyde thys: for to make many booke, it is an endelesse woike: and to loude cryngye werpeth the bodye.

Let vs heare the conclusyon of all thynges: **O** fear God, and kepe his commaundementes: for that toucheth all men. For God shal iudge all woorkes and secret thynges, whether they be good or euill.

**The ende of the booke of the preacher, other wyse called Ecclesiastes.**

**The Ballet of Ballet.**

tes of Salomon: called in Latyn, Canticum Canticorum.

**The fyrste Chapter.**

*A mystical songe of the spiritual and godly loue betwene Christ the spouse, and the church or congregation his spouse.*



That he wold kysse me wyth y<sup>e</sup> kysles of his mouth: for thy loue is moze pleasaunte then wine: & that because of y<sup>e</sup> good and pleasaunt sauoure of thy moste pccypous balmes. Thy name is: a swete smellynge

oyntment when it is shed forth, therfore do the maidens loue the, drawe thou me vnto the: we wyll runne after the. The kyng hath brought me into his pryue chambres. We wyll be glad & reioyse in the: we thinke moze of thy loue then of wyne. They that be ryghteous loue the. I am blacke: O ye daughters of Ierusalem lyke as the tentes of the Cedarenes, & as the ginges of Salomon, but yet am I fayre & wel fauoured withal: Wauer not at me that I am so blacke: for why the sunne hath shyned vpon me. My mothers chyldren haue euil wyl at me they made me the keeper of the vineyardes, but myne owne vineyard haue I not kepte.

Tell me of hym whom my soule loueth: when thou sedest the shepe, where thou makest them rest at y<sup>e</sup> none daye: for why shall I be lyke hym that goeth wylonge about the flockes of thy companions: If thou knowe not thy selfe, O say rest amonge women: then go thy way forth: after the footstepes of the shepe, & fede thy goates besyde the shepherdes tentes. Vnto y<sup>e</sup> house of Pharaos charettes haue I compared the, O my loue. Thy chekes & thy necke is beautifull as the turtles, and hanged wyth spanges and goodly welles, a neckebande of golde wyll we make the wyth syluer buttons. When y<sup>e</sup> shynge lytteth at the table, he shal smel my flardus: a bundel of myrrer is my loue vnto me: he wil lye betwixt my breastes: a clustre of Camphire in y<sup>e</sup> vineyardes of Engaddi is my loue vnto me. \* O howe fayre art y<sup>e</sup> (my loue) O howe fayre art y<sup>e</sup> (my beloved), both wel fauoured art y<sup>e</sup>. Our bed is betwixt flowers, the selynge of our house are of Cedre tree, & our crosse toiles of Cipresse.

**The ii. Chapter.**

In the lylle of the felde, and rose of y<sup>e</sup> valleyes: as the rose amonge the thornes, so is my loue amonge the daughters. Lyke as the apple tree

**Eccl. amonge**



# The Ballettes.

among the trees of the wood, so is my beloved  
among the sonnes. My desire is to fynd vnder  
hys shadowe, for hys frute is swete vnto my  
throat. He byngeth me into hys wyne seller,  
his banner spred ouer me his loue. Met aboute  
me cuppes of wyne, cōfort me with appels: for  
I am lyche of loue. \* His left hande lyeth vnder  
my heed, and his ryght hande shal embrace  
me. \* I charge you, O ye daughters of Ierusa-  
lem by the roes and hyndes of the felde, that ye  
wake not vpon my loue, nor touche her: tyll she  
be content her selfe. We thinke, I heare y<sup>e</sup> voice  
of my beloved: lo, there cometh he hoppinge  
vpon the mountaynes, & leaping ouer the lytle  
hilles. My beloved is like a roo, or a pong hart  
Behold, he standeth behind our wall, he looketh  
in at the wyndow, & peepeth thowhe the grate.  
My beloved answered, and saied vnto me.

O stand vpon my loue, my bewtiful, and go to  
thyne owne, for lo, the wynter is now past &  
rayn is away & gone. The flowers are come vp  
in the felde, the tyme of the byrdes syngynge is  
come, and the voyce of the turtle dove is heard  
in our lande. The fygge tree byngeth forth her  
fygges, & the vynes beare blossomes, and haue  
a good smel. O stande vpon then & come my loue  
my bewtiful, & come I say (O my loue) out of  
the canes of f rocks out of the holes of f wal:  
O let me se thy countenance, & heare thy voice,  
for swete is thy voyce, & sayre is thy face. Get  
vnto the fores, yea the lytle fores, that hurt f vi-  
nes: for oure vynes beare blossomes. \* My loue  
is myne, & I am hys: whiche fedeth among the  
roles, vntill the daye brake: and tyll the sha-  
dowes be gone. Come agayne (O my beloved)  
and be lyche as a Roo, or a pong hart vpon the  
wyde mountaynes.

## Chapter.

**B**ynght in my bed I soughte hym,  
whom my soule loueth: yea diligently  
sought I hym, but I founde hym not  
I wil get vp (thoughe I) and go a-  
boute the cytie, in the wayes, in all the streates  
wyl I seke hym to whome my soule loueth: but  
vntill I sought hym I found him not. The watch  
men also that go about the cytie founde me.

Howe ye not hym to whome my soule loueth?  
So when I was a lytle past the, I found hym  
whom my soule loueth. I haue gotten hold vpon  
hym, and wil not let hym go, vntill I byngne  
hym into my in others house, & into her chāber  
that bare me. \* I charge you, O ye daughters  
of Ierusalem, by the roes and hyndes of the  
felde, that ye wake not vpon my loue, nor touche  
her tyll she be contente her selfe. Who is this,  
that cometh vpon out of the wilderness lyke va-  
pour of smoke, as it were a smel of myrr, fran-  
lincence, and all maner spyes of the Spoteca-  
rye? Beholde, about Salomons bedde the  
stand the scope valiant men of f most myg-  
tye in Israel. They holde swerdes every one, &  
are expert in warre. Every man also hath his  
sweorde vpon his thygh, because of feare in the  
wynde: Byngne Salomon had made hym selfe a  
palace of the wood of Libanus, f pillars are of

syluer the courtynge of golde, the seate of pur-  
ple, the grounde is pleasauntlye paved w<sup>th</sup> loue,  
for the daughters of Ierusalem. So forth, (O  
ye daughters of Syd) and beholde: Myng Sa-  
lomon in f crowne, wherewith his mother crow-  
ned hym in f day of his maryage, and in f dape  
of the gladnesse of his hert.

## Chapter.

**O** how sayre art thou my loue, howe I  
sayre art thou: thou haste doun eyes,  
besyde that whiche lyeth byd w<sup>th</sup> dyu.  
\* Thy berpe lockes are lyke the woll  
of a flocke of goates that be shorne vpon most  
Gilead. Thy teeth are lyke the shepe of f same big-  
nesse, which went vp from the washyng place:  
where every one beareth two twinnes, and not  
one vnfrutefull amonge them. Thy lippes are  
lyke a rose coloured ryband, thy wordes are lo-  
uely, thy chokes are lyke a peece of a pomegranat  
w<sup>th</sup> in thine heeres. Thy necke is lyke f tower  
of David buylded w<sup>th</sup> costly stones, lypng out  
on the spires w<sup>ch</sup> upon there hange a. 4. shyl-  
des: yea, al the weapons of the giantes. \* Thy  
two brestes are lyke two twinnes of younge  
Roos, whiche fede amonge roses. O what I  
myght go to the mountayne of myrr, & to the  
hill of frankincense: till the daye brake, & tyll f  
shadowes be past awaye. Thou arte all sayre  
(O my loue) & no spot is there in the. Come to  
me fro Libanus (O my spouse) come to me fro  
Libanus, loke fro the top of Amanah, from the  
top of Banir, and Hermo, from f syons dñes,  
and fro the mountaines of the leopordes. Thou  
hast w<sup>th</sup> loue bewitched my hert, O my syster  
my spouse: f hast bewitched my hert w<sup>th</sup> one  
of thyne eyes & w<sup>th</sup> one cheyne of thy necke.

O how sayre are thy brestes, my syster, my  
spouse: Thy brestes are more pleasaunt then  
wyne, & the smel of thyne oynmentes passeth  
all spyes. Thy lippes, O my spouse, as  
the hony combe: yea mylke and honye is vnder  
thy tynge; and f smel of thy garmentes, is lyke  
the smel of Libanus. A garden well locked is  
my syster, my spouse: a garde well locked, and a  
sealed well. The frutes that are planted in the  
are lyke a very paradys of pograntes, w<sup>th</sup>  
swete frutes: as Camphire, Cardus, and Wal-  
fron, Calamus, Spynard, w<sup>th</sup> all swete smel-  
lyng trees: Myrr, Aloes, and all the best spy-  
ces: a well of gardens, a well of luyng waters  
whiche ranne downe from Libanus. Al thou  
nozt wynde, come thou south wynde, and blow  
vpon my garden, that the smel thereof maye be  
carped on every syde: yea, that my beloved may  
come into his garden, and eate of the swete fru-  
tes that growe therein.

## Chapter.

**I**m come into my garde. O my sy-  
ster, my spouse: I haue gathered nil  
Myrr w<sup>th</sup> my spye. I haue cast  
hony w<sup>th</sup> my hony combe, I haue  
dronke my wyne w<sup>th</sup> my milke. Eat,  
O ye frendes, bynke & be mery, O ye beloved  
As I am a slepe, and my hert is washyng I  
heare f voyce of my beloved, wher he knocketh  
Open

Oppe to me, O my syster, my loue, my dowe, my  
desyring, for my heade is full of dewe, & the loc-  
kes of my heare are full of the nyght drowpes.  
I haue put of my coote, howe can I doo it on a  
gaine? I haue washed my fete, howe shal I file  
them agayne? My loue put in his hande at the  
hole, & my herte was moued within me. I stode  
vp to open vnto my beloued, & my handes drow-  
ped with myre, & the myre came downe my  
fingers vpon the locke. I opened vnto my be-  
loued, but he was departed and gone his way.  
Howe when he spake, my herte was gone: I  
sought hym, but I coude not fynde hym. I cry-  
ed vnto hym, neuertheles, he gaue me no answer.  
So the watchmen y went about the cite: foud  
me syde me, & wounded me: Pea, they y kepre  
the wailles, toke away my hearecheafe fro me.

I charge you therfore, O ye daughters of Je-  
rusalem, yf ye fynde my beloued, yf ye tell hym  
howe that I am sycke for loue. What maner of  
man is thy loue about other louers? Of fairest  
among women? What can thy loue do more  
the other louers that y chargest vs so straitly?  
As for my loue, he is whype & redde coloured,  
a goodly person among ten thousand, his heed  
is as the mooste fyne golde, y lockes of his heare  
are bushed, and blacke as a crow. His eyes are  
as the eyes of doves by the water brookes, as  
though they were washed with mylke, & are set  
lyke perles in golde. His cheekes are lyke a gar-  
den bed, wherein the Spote-carpes plant all ma-  
ner of sweete thynges.

His lippes are lyke roses that drowpe sweete  
smellynge myre. Hys handes are lyke golde-  
rynges, haupng inclosed the puerpous stone of  
Charlis. Hys bodye is as the pure puerp, dect  
ouer with Sappires: his legges are as y pil-  
lers of Marbell, sette vpon lockettes of golde.  
His face is as Libanus: and as the beche of y  
cedre trees. The woordes of his mouthe are  
sweete yee, he is al together louelye. Suche one  
is my loue. O ye daughters of Jerusalem, such  
a one is my loue.

¶ The vi. Chapter.

Whether is thy loue gone then? O  
thou sayest among women: why  
ther is thy loue departed? We wil  
seke him with y. My loue is gone  
downe into hys garden, vnto the  
white smellynge beddes that he make refreche  
hym self in the garden, & gather roses. My loue  
is myne and I am hys, whiche fedeth amonge  
the roses. Thou arte bewepfull, o my loue: as  
is the place Thirza, thou arte saye as Jerusa-  
lem fearfull as an armye of menne, with the y  
banners. Turne away thine eyes fro me, for they  
haue let me on fyre. \* Thy beary lockes are like  
a floche of goates, thorne vpon the mounte of  
Silead. Thy fethers are lyke a floche of thorne  
shepe, which go out of the waluyng place: wher  
eury one beareth thyng, & not one vnfruteful  
amonge them. Thy cheekes are lyke a peece of a  
pomgranate. Whypin thy volupers. There  
are x. Quenes, xxx. wyues, and damelles  
without numbje. One is my dowe, one is my

desyring. She is the onelye beloued of her mo-  
ther: and here vnto her that bare her.

When the daughters sawe her, they sayd the  
was blessed. Pea: the Quenes and wyues pray-  
sed her. What is the this that lokech forth as  
the mornynge? saye as the moone, cleere as the  
sunne, and fearfull as an armye of men w the y  
banners. I went downe into the nut garden to  
see what grew by the brookes, and to loke yf y  
vyneparde shoulde, or yf the pomgranates  
were not loyde. I knewe not that my soule had  
made me the charpot of y people that be vnder  
tribute. Turne agayne turne agayne. O thou  
perfect one turne agayne, turne agayne & we wil  
loke vpon y. What wyl ye se in y Sulampye?  
She is lyke men of warre singin in a copany.

¶ The vii. Chapter.

Howe pleasaunt ar thy tredynges  
with thy shoes, thou Dyrnces dau-  
ghter. Thy thynges are lyke a fat-  
ter well, whiche is wroughte by a  
connyng wo:lcmaister. Thy navel  
is lyke a round goblet, whiche is neuer without  
drynke. Thy wombe is lyke a heape of wheate  
that is set about with roses.

\* Thy two brestes are lyke two rhynges of  
yonge roes. Thy necke is as it were a Towre  
of puerp: thine eyes also are lyke the water po-  
les that are in Helebon beside the porte of Li-  
thabbin, thy nose is lyke the towre of Liba-  
nus, whiche lokech towarde Damascus.

That brade that standeth vpon the, is lyke  
Carmell: and the heare of thy heade is lyke pur-  
ple, and lyke a king going forth with his gard  
about hym. O howe saye and lonely art thou  
my desyring in pleasures. Thy stature is lyke  
a palme tree, and thy brestes lyke y grapes. I  
sayde I wyl clyme vp into the palme tree, and  
take holde of his hye bzaunches.

Thy brestes also shalbe as y wyne clusters  
the smel of thy nostrilles lyke as the smel of ap-  
pels, & thy lattes lyke the best wyne.

Which goth straight vnto my beloued, & by  
steth forth by the lippes of the auncient elders.  
There wyl I turne me vnto my loue, & he shal  
turne him vnto me. O come on my loue, we wil  
go forth into the felde, and take oure lodgyng  
in the vllages. In the mornynge wyl we go  
se the vneyard: we wyl se yf y vine be sprong  
forth, yf the grapes be growne, and yf the pom-  
granates be hot oute. There wyl I geue the  
my brestes: the Wandjagoas geue their sweete  
smel, and beside our dozes are all maner of plea-  
saunt frutes, both new and olde: whiche I haue  
kept for the, o my beloued.

¶ The viii. Chapter.

That I myght fynde the wythoute, I  
kylle the, whom I loue as my bro-  
ther whiche suet my mothers brestes:  
that y shal not be despyed. I wyl  
leade y a byng y into my mothers house: that y  
mightest teache me, & y I myght geue y drynke  
of spiced wyne, & of the sweete sappe of my pom-  
granates. \* Hys lefte hande shalbe vnder my  
heade, and his ryght hande shal embrace me.

¶ The ix. Chapter.



# The Propheeye.

**I** charge you, O ye daughters of Jerusalem that ye waite not vpon my loue, nor touch her, till she be content her selfe. What is the thing that commeth vpon from the wilderness: and leaueth vpon her loue? I waite the vpon among pappell trees, where thy mother conceived thee, where thy mother (Isay) brought thee into the world. O let me as a scale vpon thine harte, and as a scale vpon thine arme: for loue is myghtie as the death, and gelously as the hell. Her coles are of fyre, and a very flame of the Lorde: so many waters are not able to quenche lone, neither maye the flames drowne it.

**P**er, yf a man wolde geue all the good of his house for loue, he shulde count it nothyng. Our syster is but ponge, and hath no brestes, what shal we do for our syster, when she shal be spoken for? If she be a wal, we shal builde a siluer bulwark ther vpon: yf she be an open doore, we shal fasten her with boordes of Cedre tre. I am a wall, and my brestes lyke towres, then was I as one that hath founde fauour in his syght. Salomon hath a vineyard at Baal hamon, & this vineyard he deliuered he vnto the keepers: & euery one for the frute ther of shulde geue him a thousand peces of siluer.

**O**ur vineyard is in my syght: thou O Salomon must haue a thousande, and the keepers two hundred with the frute. Thou that dwellest in the gardenys. O let me heare thy voyce that my companions may hearken to the same. O get thee awaye, my loue, and be as a Rose: o a ponge herte vpon the swete smelling mountaynes.

The ende of the Ballet of Ballettes of Salomon called in latyn Canticum Canticoꝝ.

## The booke of the Prophet Esaye.

The fyrste Chapter.

¶ Esay prophesied that the anger of God shal come vpon Jerusalem, because of theyr synnes.

**I**n the visyon of Esay & sonne of Amos, which he sawe vpon Iuda and Jerusalem: in & dayes of Azia, & Ioathan, Ahaz & Iehoziah kynges of Iuda. Heare: O heauen, and hearken o earth. For the Lorde hath spoken. I haue noyshed & brought vpon chylde, but they haue done wyckedly agaynst me. The ore hath knowen his owner, and the asse his mayster: cryb: but Israell hath receyued no knowledge, my people hath no vnderstandyng. Alas for this synfull nacib, a people of great iniquite: a freward generacyon vnmaturall chylde. They haue forsaken the Lorde, they haue prouoked the helpe one of Israell vnto anger, & are gone backwarde. Wherby shulde ye be plagued anye more? For ye are euery daye sayyng a waye. The whole head is synne and the herte is peny. From the sole of the foote vnto the head, there

is a whole parte in all your bodye, but all are woundes, botches, sores, & stripes which can neether be helped, bounde vpon, molified, nor called vpon for ioyntmente.

**Y**our land lyeth waste, your cyties are bzent vpon, your enemies deuoure your land, & ye must be laine to stand, & loke vpon it: & it is desolate as it were with enemyes in a battayle. Mozeouer, the daughter of Sion is left alone lyke a cotage in a vineyard, lyke a lodge in a garde of cucumbers, lyke a beleged cite. And except the Lorde of hostes had left vs a fewe alpye: we shulde haue bene as Sodoma, & lyke vnto Gomorra. Heare the woide of the Lorde: ye Lordes of Sodoma: and hearken vnto the lawe of oure God, thou people of Gomorra. Why offer ye so many sacrifices vnto me? I am full of & bzent offrynges of wetters, and of the fatnesse of fed beastes. I haue no pleasure in the bloud of bullockes, lambes: & goates. When ye appeare before me, who requyryth you to treade wythin my porches? Offer me no mo oblacions, for it is but lost labour. Incense is an abhominable thyng vnto me. I maye not awaye with your newe woones, your Saboths and solempne dayes. Your fastynges are also in vayne. I hate your newe holpe dayes and fastynges, euen from my very herte. They make me wery, I can not abyde them. When you hold out your handes, I wyl turne myue eyes from you. And though ye make many prayers, yet wyl I heare nothing at all, seing your handes are full of bloude.

**W**ashe you, make you cleane, put awaye your euell thoughtes out of my syght, cease from doynge of euell. Learne to do ryght, applie poure selues to equite, deliuer the oppressed, helpe the fatherlesse to his ryght: let the wydowes complaine come before you. Nowe go to, saith the Lorde: let vs talke together. Though your synnes be as red as scarlette, they shalbe as white as snowe. And though they were lyke purple, they shalbe as white as wol. Yf ye be lowyng & obedient ye shal enioye the best chyng & groweth in the lande. But yf ye be obstinate & rebellious, ye shalbe deuoured wth the sword: for thus the Lorde hath promysed to his owne month.

**H**owe happeneth it then & the ryghteous cytie (whiche was full of equyte) is become vn- safe full as an whozer. Ryghteousnesse dwelleth in it, but nowe murderers. Thy siluer is turned to dross, and thy wyne mixt with water. Thy pynaces are wycked and companions of cheues. They loue gyftes altogetther, and gape for rewarde. As for the fatherlesse, they helpe hym not to his right, neyther wyl they let the widowes causes come before them. Therefore saith the Lorde God of hostes, & myghtie one of Israell: Ah, I must eate me of mine enemies, and auenge me of mine aduersaries. I shall lay my hand vpon the, & burne out thy dross from the finest and purest, & put out all thy synne, and set thy iudges agayne as they were sometime & thy denatoures as they were from the beginning. Then shalte thou be called the righteous cite, the faithfull cite. Sion shalbe redemed with

With equite, and they shall turne agayne vnto her in righteousnes. For the transgressours vngodly, and such as are become vnfaithfull vnto the Lorde must al together be utterly destroyed. And excepte ye be ashamed of the oke trees wherein ye haue so delited, & of the gardes that ye haue chosen, ye shall be as an oke whose leaues are fallen awaye: & as a garden & harbe no moystnes. And as for the glory of these thinges it shall be turned to dysestrawe & he shall make it to a sparke. And they shall both turne together, so þat no man shall be able to quench them.

¶ The ii. Chapter.

¶ Of the commynge and death of Chyrlie, and of the kyllynge of the heathen.

**I**n this is the worde þat was opened vnto Elyse the sonne of Amoz vpon Juda & Jerusalem. It shalbe also in the laste daye, that the hyl wher the house of the Lorde is buylded, shall be the cheefe amonge hilles, and exalted aboue all litle hilles. And all nacions shall preache vnto hym, and the multitude of people shall go, speaking thus one to another: vp, & let vs go to the hyl of the Lorde and to the house of the God of Jacob: that he maye shewe vs his waye, and that we may walke in his pathes. For þat lawe shall come out of Syon, & the worde of þat Lorde from Jerusalem, and shall geue sentence among the heathen, & shall refoirme the multitude of people: they shall breake their swearthes also in to mattoches, & their speares to make sythes. And one people shall not lyfte vp a weapon agaynst another, neyther shall they learne to fyght from thence forth.

**C**ome ye (O house of Jacob) let vs walke in the light of the Lorde. But thou hast forsaken thy people the house of Jacob, because they go farre beyonde thepy fathers in doozeres (wher they haue as the Whyskines had) & in straunge children they thinke the selues to haue ynough. They lande is full of syluer and golde, neither is there any ende of thepy treasure: Their land is also full of hoxes, and no ende is ther of their charettes. Their land also is ful of vayne goddes, & before the worke of thepy owne handes haue they bowed them selues, yea euen before þat thing that thepy owne fyngers haue made. There kneleth the man, there fallet the man downe before them, so þat thou canst not bypunge hym awaye from thence.

**A**nd therfore get the into some rocke, & hyde the in the ground for feare of the Lorde, and for the glory of his maiesty: Which casteth downe the hyghelokes of presumptuous personnes, & bypnyeth lowe the pryde of man, and the Lorde only shall be exalted in that day. For the day of the Lorde of hostes shall go ouer all pryde & presumption vpon all them þat exalte them selues, and shall bying them all downe: vpon all hygh and stout Cedre trees of Libanus, and vpon al the okes of Basan: vpon all hygh hilles, and vpon all stoute Mountaynes, vpon all costly towres, & vpon all stronge walles, vpon al the pyes of the sea, and vpon euery thinge that is

glorious and pleasant to looke vpon. And it shall bypunge downe the pryde of man & shall laye mans presumptionnes full lowe, & the Lorde shall onely haue the victorie in that daye. But the pydes shall utterly be rote out. Men shall crepe into holes of stone, & into caues of the earth, for feare of þat Lorde, & for the glory of his maiesty: what tyme as he shall wake him vp to condempne þat earth. Then shall man cast awaye his goddes of syluer, and his goddes of golde (whiche he neuer thelesse had made to honoure them) vnto Hoies & Watters. And they shall crepe into the caues and rockes & into the clyftes of hard stones, for feare of God, and for the glory of his maiesty, when he ysseth to condempne the earth. Feare not ye then anye man whose byethe is in his nostrilles. For what is he of reputacion?

¶ The iii. Chapter.

¶ Of the prophesyng that at the commynge of Chyrlie all strength and power shall be put forth of Iury.

**I**n lo, þat Lorde God of hostes doth take away from Ierusalem and Juda all possessions and power, all meat and drynke, the captayne & the soudar, the iudge & the Prophete, the wyfe and the aged man, the prynce of fifty yere olde, and the honozable: the Senatours & men of vnderstandyng, the maysters of craftes and oratours. And I shall geue them children to be their prynces, & babes shall haue the rule of you. The people also shall be pyllid & polled, and one shall euer be doinge violence & wronge to another. The hope shall presume agaynst the elder and the vyle personne agaynst the honozable. Yea, one shall take a frende of his owne kynred by the bolome, & say: thou hast clothinge: thou shalt be our heade, for thou mayst kepe vs fro this fall and perell.

Then shall he sweare & saye: I can not helpe you. Moreover, there is neyther meate nor clothynge in my house, make me no ruler of the people. For Jerusalem and Juda muste decaye because that bothe their wordes and counsels are agaynst the Lorde, to prouoke the presence of his maiesty vnto anger. The chaunging of thepy countenance bewyareth the, yea they declare their owne synnes them selues, as the Sodomites, and hide them not. Woe be vnto thepy soules, for they haue rewarded euell vnto them selues. Wyd the ryghteous do well, for they shall enioye the frutes of thepy studies. But woe be to the vngodly & vnryghteous, for they shall be rewarded after theyr workes. Chyldren are excoynours of my people: and women haue rule of them. O my people, the leaders deceaue the, and depraue the waye of thy fote stappes. The Lorde is here to comen of the matter, and standeth to geue iudgement of þat people: The Lorde shall come forth to reason with the Senatours and prynces of his people. It is ye þat haue burnt vpon my vynyarde, the poore is in your houses. Wherefore do ye oppresse my people, & marre þat faces of the poore, sayth the Lorde of hostes. Moreover, thus sayth the Lorde: Seing the



# The Prophecie.

daughters of Sion as become so proude, & come in with stretched out neckes, & with vaine wan-  
ton eyes: saying they come in tripping so merrily  
with they: lette: Therfore shall the Lord haue  
the heades of the daughters of Sion, and shall  
discover they: shame. In that day shall the Lord  
take away the gorgynousnesse of they: apparel  
and spanges cheynes, partelets, & colars, brace  
letters, & boones, the goodly floured, wyde and  
broyded rayment, byooches, and headbandes,  
rynges and garlandes, holly daye clothes & va-  
les, hercheles and pyrmes, glasses & cypresses,  
bonets, and taches.

And in stead of good smel, there shall be stinke  
amonge them. And for they: girdles there shall  
be loose bandes. And for: wel let beare they: shall  
be baldnesse. In steade of a stomacher, a sake  
clothe, and for they: bewrye wyth chednesse, and  
sunne burning. Your husbandes and myghtie  
men shall perishe with the swearde in battayle.

At that tyme shall they: gates mourne and  
complayne, and they: shall crye as desolate folke  
vpon the earth.

## ¶ The. iiii. Chapter.

*¶ For waite of moun, from toun to toun, saye to haue one man.*

**W**hen shall seven wyues take holde  
of one man: and saye, We wyll laye  
all oure meate and clothynge toge-  
ther in commen: only that we may  
be called thy wyues. and that they:  
shamefull rejoyse maye be taken from vs. Af-  
ter that tyme shall the bryauche of the Lord  
be bewryful and myghty, & the frute of the earth  
shall be faire and pleasaunt for those Israelites  
that shall spyunge therof. Then shall the rem-  
naunte in Syon, and the remnaunt at Jerusa-  
lem be called holy: Namely al suche as are wyte-  
ten among the liuing at Jerusalem: what time  
as the Lord shall waite a way the fylthynesse  
of the daughters of Sion, & purge the bloud out  
from Jerusalem with the wynde of his iudge-  
ment, and with fyre. Wo: coner, vpon all the  
dwellynges of the hille of Syon & vpon they:  
whole congregacyon, shall the Lord prouide a  
clode & smoke by daye, & the shynynge of a flam-  
myng fyre by nyghte for all they: glory shall  
be perserued. And Jerusalem shall be a taberna-  
cle for a shadowe, because of heate in the daye  
tyme: a place & refuge where a man maye kepe  
hym from wetter and rayne.

## ¶ The. v. Chapter.

*¶ Of they: and his bypnynde, whiche, an operation of con-  
science, and knowledge.*

**O**we wyll I sing my beloued frend  
a songe of my frendes, because of  
his vineyarde. My beloued frende  
both a vineyarde in a verpe frute-  
full plentious grounde.

Thys he hedged, thys he walled rounde a-  
boute, and plantid it with goodlye grapes. In  
the myddest of it buylded he a towre, and made  
a wyne presse therin. And afterwarde when he  
looked that it shoulde byynge hym grapes: it  
broughte forth thornes. Nowe therfore (O ye  
Citizens of Jerusalem & whole Iuda:) Iudge

I praye you betwixt me, and my vineyarde.  
What moze could haue ben done, for if I haue  
not done: Wherfore then hath it geuen thorn-  
es: where I looked to haue had grapes of it?

Well, nowe I shall tell you howe I shall do  
with my vineyarde. I wyll take the hedge from  
it, that it maye perishe, and bryake doونه & wal  
that it maye be troden vnder fote. I wyll laye  
it waste, that it shall neyther be dygged nor cut  
but beare thornes and byares. I wyll also for-  
byd the cloudes that they: shall not raine vpon  
it. As for the vineyarde of the Lord of hostes:  
it is the house of Israel, and whole Iuda  
is saye plantynge. Of these he looked for equy-  
tye, but se there is wyronge: for ryghteousnesse, lo  
it is but myscrepe.

Woe vnto them that saye one house to ano-  
ther, and byynge one lande so nyghte vnto ano-  
ther, that the poore can get no moze grounde &  
that ye maye dwel vpon the earth alone. These  
thynges are in the eares of the Lord of hostes  
shall not many greater & moze gorgynous hou-  
ses be so waste, that no man shall dwel in them:  
And ten acres of vyues shall geue but a quart,  
& thirty bushels of fede shall geue but an Ephra.

Woe be vnto them, that crye vncarly to so-  
lowe byonkennes, and to them that continue so  
vntyll nyghte, and tyll they be sette on fyre to  
byne. In those companyes are harpes & lutes,  
tabrettes and pyres, and wyne. But they re-  
gard not the woike of the Lord & conside not  
the operation of his handes. Therfore cometh  
my folke also into captiuitie, because they haue  
no vnderstandynge. Their glozpe is famished  
with honger, and their pyde is marred for thirst.  
Therfore gapeth hell, and openeth her mouth  
maruelous wyde: that their pyde, doostynge,  
and weiche, with suche as reioyse therein, maye  
descende into it.

Thus hath a man a fal, and is brought lowe  
and the high lough of proud shall be laid downe.  
But the Lord of hostes shall be exalted in iud-  
gemente, and God that is holpe, is praysed in  
ryghteousnesse. Then shall the shepe cate, in or-  
der, & the ryche mens landes shall be laied wast,  
shall straungers deuoure. Woe be vnto them, &  
dyaue wyckednes vnto the with cordes of va-  
nitie & synne, as it wer with a carter rope.

Which vse to speake on this maner: let hym  
make haste now, and go forth with his woike,  
that we maye se it. Let the counsell of the holy  
one of Israel come, & dyaue nye, that we maye  
knowe it. Woe be vnto them that call euell good:  
and good euell, whiche make darkenesse lyght,  
& lyght darkenesse, & make sothe swete, & swete  
sowe. Woe be vnto them that are wyle in they:  
owne lyghte, and thynke they: selues to haue vn-  
derstanding. Woe be vnto them that are strange  
to suppe out wyne, & expert men to set vpon  
hermes. These geue sentence with the vngodly  
for rewarde, but condemne the iuste cause of  
the ryghteous. Therfore lyke as fyre lycketh  
vpon the strawe and as the flame consumeth the  
stubble: Euen so they: rote shall be as corrupeish  
and they: blossome shall wither as a wyne lyke  
vnto

dust: for they haue caste awaye the lawe of the Loide of hostes, and blasphemed the worde of the holie maker of Israel.

**I** Therefore is the wrath of the Loide kindled also agaynst his people, & he shaketh his hande at them: yea, he hath impten, so that the hills byd tremble. And their carcasses byd lye in the open stretes, lyke mier. And in all this f wrath of God hath not ceased, but his hande is stretched ouer thyll. And he shall geue a token vnto a straunge people: and cal vnto them in a farre countre: and beholde, they shall come hastily to speede. There shall not be one faynte no: feble amonge them, no not a sluggish no: sleerye personne. There shall not one of them put of f gyrdle from his loppes, no: loose the latchet of his shoo. His arrowes are sparre, and all his bowes bent. His hoyle hooves are lyke flint, & his cart wheles lyke a storme wynde. His crye is as it were of a Lyon, & he roareth lyke Lyons whelpes. They shall roare, and hantche vnto the pray and no man shall recouer it, or get it from them. In that daye they shall be so scarce vpon them, as the sea. And if we loke vnto f lande, behold it shall be all darknesse & so: or so. If we looke toward heauen, beholde, it shall be darke.

**The vi. Chapter.**

*Elaye sawe the glory of the Loide, and was sent to prophesie the desolacion of Ierusa.*

**I**n the same yere that kynge Oziah dyed, I sawe the Loide speake vpon an hygge and glozious seate, & his traine fyllyng the temple: And about hym stode Seraphims, wherof euery one had sixe winges. With twaine eache couered his face, with twaine his fete, & with twaine he did flye. They cried also echone to another on this maner: holy, holy, holy is f Loide of hostes. The whole world is full of his glozpe. Psea, the graues and doze chekes moued at his crying and the house was full of smoke. Then I said, O woe is me: for I am lost: in as much as I am a man of vncleane lippes, and dwell amonge people that hath vncleane lippes also: for mine eyes haue sene f king & Loide of hostes. Then stode one of the Seraphims vnto me hauping a hott cole in his hande, whiche he had taken from the auter with the tonges and touched my mouth: and saide, lo: this hath touched thy lippes, and thyne vnryghteousnesse is taken away, & thy synne forgiven. Also, I heard whom shall I sende, and who wyl be our messenger: Then I sayde: here am I: sende me. And he sayde: go, and tell this people: ye shall breake in dede, but ye shall not vnderstande: yee shall plainly see and not perceyue. Harden the heart of this people, stoppe they: eares, and shut they: eyes: f they se not with they: eyes, heare not with they: eares, and vnderstand not with they: hertes, and conuerste: and be healed.

Then spake I: Loide, howe longe: he answered: vntyll f cities be utterly wasted without inhabitours, & the houses without men, til the lande be also desolate, and lye vnbuylded. For

the Loide shall take the men sacre awaye, so f the lande shall lye wast a longe season, yet in it shall succede ten kynges, and the lande shall retourne and be layde waste. And as f Cerebint tree and oke in wynter caste they: leaues, & yet haue they: lappe in them: so shall the holy seide continue in they: substance.

**The vii. Chapter.**

*The Syrians moue battayle agaynst Ierusalem, & saygeyne shall haue a chylde.*



**H**appened in the tyme of Ahaz: f sonne of Iotam, which was f sone of Oziah kynge of Iuda: that a Rasin the kynge of Siria, and Berchab the sone of Romeliah, kynge of Israel, went vp toward Ierusalem to beslege it, but Rasin was not able to winne it. Now when f house of dauid (that is Ahaz) heard wo: be therof, that Siria & Ephraim were confederate to gether his hert quaked (ye & the hertes also of his people) lyke as when a tree in the feides is moued with the wynde.

Then sayde God vnto Elay: go mete Ahaz (thou and thy sonne Sear Iasub) at f head of the ouerpole, in f fote parych by f fullers ground and saye vnto hym, take hede to thy self: and be thyll, but feare not, neyther be faynte harted, for these two sayles: that is for these two smoking f pychandes the wrath and furpousnes of Rasin the Sirian, and Romelies sonne: because that the kynge of Siria Ephraim, & Romelies sonne haue wychedly conspyred agaynst the saynge: We wyll go vp agaynst Iuda, bere them, and bying them vnder vs, and set a kyng there, euen the sonne of Tabeel.

For thus saith the Loide God therto: It shall not so go forth: neither so come to passe, for the head cytie of the Sirians is Damascus, but f heade of Damascus is Rasin. And after tyme and thre score yere, shall Ephraim be nomore a people. And the cyrie of Ephraim is Samaria but the heade of Samaria is Romelies sonne. If ye beleue not, it cometh of this: that ye are vnfaithful to God. Wo: couer, God spake once agayne vnto Ahaz sayng, requyre a token of the Loide thy God, whether it be towarde the depth beneath: or towarde the height above. The sayde Ahaz: I wyll requyre none, neyther wyll I tempte the Loide.

The Loide answered: Then here to, ye of the house of Dauid: is it not ynoughe for you that ye be greuous vnto men, but ye must greue my God also: And therefore the Loide shall geue you a token: Beholde a vyrgyne shall conceyue and beare a sonne, and (thou his mother) walte call his name Emanuel. Suffer and borye shall beate, that he maye knowe to refuse the euell, and chose the good. For or euer the chylde come to knowlage: to eschue the euell, & chose the good, the lande (that thou so abhorrest) shall be desolate of bothe her kynges. The Loide also shall sende a tyme vpon the, vpon thy people, & vnto thy fathers house (such as neuer came sence the tyme that Ephraim departed from Iuda) thowtwe the kyng of the Assyrians. For at f same tyme



# The Prophecye.

synt shall the Loyde saye to the kinges that are about the water of Egypte, & saye to them in the Assyrians lande. These shall come & shall lyght all in the desolate vales, in the holes of stones: vpon all thorny and bushy places.

**D** And the same tyme: shall the Loyde haue the beare of the head & the fete and the beards cleane of, with the rasure that he shall haue beyond the water: namely, with the kynge of the Assyrians. At the same tyme shall a man lyue with a cow, and two shepe. Then because of the abundance of mylke, he shall make butter and eate it. So that every one whiche remaineth in the lande, shall eate butter and hony. At the same tyme all vnyngardes (though there be a thousand vnynges in one and were solde for a thousand syluer lynes) shall be turned to beares and thornes. Lyke as they shall come into the lande with arrows and bowes, so shall all the lande become beares and thornes. And as for all bylles that are betwene doone, there shall not come vpon the any feare of beares & thornes. But the cattel shall be dynten therether, & the shepe shall fede there.

## The viii. Chapter.

*Of the destructione of the land by Sennacherib. The stone of offence at which many shall stumble.*

**A** Doreouer, the Loyde sayde vnto me Take the a great leafe, & wyte in it, as men doo with a penne, make hastie spede to robbe, & haste to the spoyle. And I called vnto me sayth full wytnesse to recorde. Uria the prest, & zacharia the sonne of Berachiah. After that I went vnto the prophetesse, that had conceaued and borne a sonne. Then sayde the Loyde to me: geue hym this name: a spedy robber: an hastie spoiler. For why, as euer the childe shall haue knowlage to crye father, and mother: shall the cryes of Damascus and the substance of Samaria be taken awaye by the spoiler, before the kynge of the Assyrians.

**B** The Loyde spake also vnto me, saynge: for so much as this people refuseth the sil reuning water of Silo, and put their desyre in Rayn & Romelies sonne: Beholde, the Loyde shall byng mighty and great floudes of water vpon them namely, the kynge of the Assyrians with all his power: which shall clyme vpon all his floudes, and renne ouer all theyr bankes. And shall breake in vpon Juda, flowing and encreasynge in power, tyll he get hym by the necke. He shall tyl also the widnesse of thy land with his wyde wynges. O Emanuel. Breake downe (o ye people of Iherusalem) & ye shall be broken downe, heken to all ye offscare countreys.

**C** Quier you, & ye shall be broken downe, ye parte you to battell & you shall be tozme in prey: take your counsel together, yet must your counsel come to naught, go in hand withal: yet shall it not prosper: for Gods with vs. For the Loyde spake thus to me in the power of his hande and warned me, sayng vnto me: that I shoulde not walke in the waye of this people.

He sayde moreover, found with none of the whoso euer saye, yonder people are bounde to-

gether: feare the not, neyther be afrased of them but sanctify the Loyde of hostes, let hym be your feare and dread. For he shall be a holy place to flye to, and stone to stumblen at, the rocke to fall vpon, a snare and net to both the houses of Israel, and the inhabitours of Jerusalem. And many shall stumblen, fall: and be broken vpon hym yet: they shall be snared and taken.

Now laye the wytnesse together and seale the lawe with my disciples. Thus wyll I waite vpon the Loyde that hath turned his face from the house of Jacob, and I wyll loke for hym. But lo, as for me: and the chyldren whiche the Loyde hath geuen me: we are a token and a wonder in Israel, for the Loyde of hostes sake, which dwelleth vpon the hyll of Syon.

And if they saye vnto you: aske counsel at the soothsayers, Wytches, charmers, and conuicers, then make them this answeere. Is there a people any where, that asketh not counsell at his God? Shulde men runne vnto the deade for the lyuynge? If any man wante lyghte, let hym loke vpon the lawe, and the testymonye, whether they speake he not after this meanynge. If he doo not this, he shall stumblen & suffer hunger. And if he suffer hunger, he is oute of patience, and blasphemeth his kynge and his God. Then loke he vwarde, and downwarde to the earth, & beholde, there is trouble & darknes & rayson is rounde about hym, and the cloude of erreure. And out of such a aduersyte shall he not escape. Euen lyke as in tyme past he hath bene well sene, that the lande of zabalon and the lande of Neptali (where thow the see way goeth ouer Iordane into the lande of Galilee) was at the tyme in lytle trouble: but afterwarde soe viced.

## The ix. Chapter.

*Of the prophecye of Chyprian against the house of Sennacherib.*

**T**he people that walke in darkenesse haue sene a great lyghte. As for the that dwell in the lande of shadow of death, vpon them hath the lyght shyned. Thou hast multiplied the people and not increased theyr loye. Theyre loye before the, euen as men make mery in haruest, and as men that haue gotten the victorie, when they deale the spoyle. For thou hast broken the yoke of the peoples burthen: & staffe of his shoulder and the rodde of his opprellour, as in the dayes of Oadian.

And truly every battayle & the warriorre accomplisheth, is doone with confusid noyse, and despyng theyr garmentes with bloodde. But this battayle shall be with burnynge & consuming of fyre. For vnto vs a childe is borne and vnto vs a sonne is geuen. vpon his shoulder both the kyngdom is, and he is called with his owne name wonderful. The geuer of counsell, the myghtie God, the euerslastynge father, the prince of peace, he shall make no end to encrease the kyngdom and peace, and shall lye vpon the seate of Dauid and in his kyngdom, to set vp the same, and to stablysh it with equyte and righteousness, from henceforth for euermore. O ye shall

shall the grelousy of the Lorde of Hostes byryn  
to passe. The Lorde sente a worde into Jacob,  
the same is come into Israel. And al the people  
of Ephraim shall knowe, and they that dwell  
in Samaria, that saye woth pryde and bye flo  
maches on this maner: The tyle worthe is fal  
len downe, but we wyll builde it woth squared  
stones. The molbery tymbre is broken, but we  
shal set it vp agayne woth Cedre. Neuertheles  
the Lorde shal prepare Razyns enemy agaynst  
them, and so ordze they aduersaryers, that the  
 Syrians shall laye holde vpon them befoze, &  
 the Philistines behynde, and so deuoure Israel  
 woth open mouthe.

After all this is not the wrath of the Lord  
ceased, but yet is his hande stretched out  
against the people turneth not unto hym that cha-  
stiseth them, neyther do they seeke the Lord of  
hostes. Therefore hath the Lord rored out of Is-  
rael both head and tayle, byaunch and twyp in  
one day. By the head is vnderstande the Sena-  
tour & honourable man, and by the tayle the pro-  
phet that preached lyes. For all they which en-  
fourme the people: that they bee in a right case,  
suche be discepuers. Such as men thinke al so  
to be perfect among these, are but calke waics

Therefore shal the Lorde haue no pleasure in  
they sponge men, neyther fauour they father-  
lesse and wyddowes. For they are all together  
pyccyres and wycked, and all they mouthes  
spake foliye. After all this, is not the Lordes  
wraath ceased: but yet his hand is stretched out  
till. For vngodlynes burneth, as a fyre in the  
bryers and thornes. And as it were oute of a  
fyre in a wood: so ascendeth the  
smoke of they pride. For because of the wraath  
of the Lorde of hostes, is the land full of darch-  
nesse, & the people be consumed, as it were with  
fyre no man doeth spare his brother, but he rob-  
berth on the ryght hand: and doeth sampter, he  
eateth on & left hand, & he shal not haue enough

Euery man shall eate the flesh of his owne  
arme. Manasses shall eate Ephraim, & Ephra  
im Manasses, and they both shall eate Iuda.  
After all this, is not the Lordes wrath ceased,  
but yet is his hande stretched out still.

Chapter.

¶ He threatneth the oppressions of the poore, and mercurieth against Achanazib.

**C**ome vnto them & make vnyg-  
teous lawes, and deuple thynges:  
whiche be to hard for to kepe wher  
tho: othe the poore are oppresed on  
euery syde, & the innocences of my  
people robbed of iudgemente: that wyddowes  
maye be they: priue, and that they maye robbe  
the fatherlesse. What wyll ye do in tyme of the  
visytacion, & when destruccyon shall come fro  
farre: To whom wil ye runne for helpe: and to  
whom wyll ye geue youre honoure, that he may  
kepe it: that when I withdraue my hande, ye  
come not amonge the pylsoners, o: ye among  
the dead: After al this doth not the wrath of y  
Lord cease. but yet is he stretched out his

75 Woe be also unto Alur, which is a Staff of

my wrath, in whose hande is the rod of my punishment. I shall sende hym amonge those hypocritical people, amonge the people that haue defiled my dwelling: shall I sende hym, that he may venterly robbe the, spoyle them, & tread them downe, lyke the myse in the strete. Howebeit his meaneinge is not so, neyther thynketh his heart on this fallow. But he ymagineth on lyfe, howe he maye rote out and destroye muche people, for he sayth: are not my princes all kinges: Is not Calno as easie to wynde as Charhamis: Is it harder to conquer Hamath then Arphad: Or is it lyghter to overcome Damascus, then Samaria: As who say: I were able to wynde the kyngdome of the Idolaters and their goddes: but not Ierusalem, and Samaria. Shall I not doe vnto Ierusalem and their ymages, as I did vnto Samaria & their ydols

Wherfore the Lorde saith: Alas as I haue  
performed my hole worke vpon þe ppl of Sy-  
on & Ierusalem, then wll I vsset the noble &  
stout part of þe king of Assyria with his proude  
lokes. For he standeth thus in his owne conceit  
Thys doo I thow the power of myne owne  
hande, and thow me my wysdome. For I am  
wylle: I am de yremoueth the landes of þe peo-  
ple, I robbe the; treasures: and (lyke one of þe  
worthies) I drine them from the; bye seates.  
My hande hath founde out the strengthe of the  
people, as it were a nest. And lyke as egges that  
were layed here & there, are gathered together  
So doo I gather all countreys. And there is no  
man that dare be so bolde, as to touche a fether  
that dare open his mouth, or ones whisper.

Shal the are boost it selfe agaynst him that  
he werth therewith: or doth the lawe make anye  
blyagginge agaynst hym that ruleth it: That  
weren euen lyke, as if the roddid exalte it selfe a-  
gaynst hym that beareth it: or as though the  
staffe shuld magnifie it selfe, as who say: it wer  
no wood. Therfore shall þe Lord of hostes send  
hym amonge his satyrpuges, leaneesse, and burne  
vp his glozp, as it werd a fyre. But the lycht  
of Israell shall be that fyre, and his Sanctuary  
shall be the flame, and it shall kindle and burne  
vp bys choznes and bycers in one daye: yea, all  
the glozp of hys woodes and felde shalbe co-  
sumed with body and soule. And they shal be as  
an hoste of men whose standerd beare sayltes  
The trees also of the felde which remaine, shal  
be of such a nombre, þa chyld may tell them.

After that daye that the remnaunt of Israel  
and such as are escaped out of the house of Jacob  
seeke no more comforte at hym that smote them  
but with saythfulnesse & truthe shall they trust  
vnto the Lorde, the holy one of Israel. The re-  
maunt, euen if posteritie of Jacob shall conuer-  
te vnto God & myghte one. For though the peo-  
ple (O Israel) be as the sande of the sea, yet shall  
the remnaunt of them conuert in hym. Perfect  
is the iudgement of hym that sheweth in righte-  
ousnesse, and therefore the Lorde of hostes shall  
perfectly fulfill the thyng that he hath deter-  
mynd in it, in yddell of the hole worlde. There-  
fore thus sayth the Lorde God of hostes: Thou



# the Prophecie.

**I**f my people, that dwelleth in Syon, be not afraid, for the kynge of the Assyrians: he shall smite the wyth a rod, and shall wagge his staffe at þe as the Egyptians dyd some tyme: But soone after shall my wyth and myne indignacion be fulfilled in the destruction of them.

Howeuer, the Lord of hostes shall prepare a scourge for hym, lyke as was the slaughter of Hadian vpon the rocke of Oreb. And he shall lyfte vp his rod ouer the sea, as he dyd somtyme ouer the Egyptians. Then shall his burthen be taken from thy shoulers, & his yoke from thy necke: yea, the same yoke shall be corrupt for verie fatnesse. He shall come to Iah, and goo thowre towarde Hygron: at Wichmas shall he lay vp his harnesse, and go ouer the foorde.

Sibea shall be their resting place: Ramath shall be afayed: Sibea Hauke shall flye away. The voyce of the noyse of thy horses (O daughter Gallin) shall be heard vnto Laps and to Anothoth, which also shall be in trouble. Madmena shall tremble for feare, but petyres of Gabin are many, yet shall he remayne at Rob þe daye. After that shall he lyfte vp his hande agaynst the mount of the daughter syon, the hyll of Ierusalem. But se, the Lord God of hostes shall take a waie the proude from thence with feare: he shall betwe downe the proude, and fell þe hye mynded. The bushes also of the wode shall be roote oute wyth yron, and Libanus shall haue a myghtie fall.

## The. xi. Chapter.

*The prophesie of the natyryte of Chryste, and of his people of the remanent of Israel, and of the sayng of the weathen at Gentyes.*



**A**d there shall come a rod forth of þe kyned of Iah, and a blossom shall flourish out of his rote. The spiryte of the Lord shall lyght vpon hym: the spiryte of wysdom and vnderstandyng, the spiryte of counsaile and strenght, the spiryte of knowlage, and of the feare of the Lord, & shall make him seruent in þe feare of god. For he shall not geue sentence, after þe thyng that shall be brought befoze his eyes, neither reþeue a matter at the fyrst hearing, but w right trouthe shall be iudge the poore, and with holynesse shall he reforme the simple of þe worlde.

He shall smyte the worlde with the rodde of his mouth, and wyth the breath of his mouth shall he slaye the vngodly. Rygheousnesse shall be the gyde of his loynes: truth and saythfulness, the gyding vp of his rapnes. The wolfe shall dwell with the lambe: and the Leopard shall ly downe by the goate. Bullocks, Lyons and cattel shall kepe company together, so that a lytle chyld shall rule them.

The howe & the beare shall fede together, & their yong ones shall lie together. The Lid shall eate strawe lyke the oxe, & þe howe. The chyld whyle he sucketh shall haue a desyre to the serpentes nest, and when he is weaned, he shall put his hande into the cockatrice denne. No man shall do euil vnto another, no man shall destroy another, in all the daye of my holynesse. For the earth shall be full of the knowlage of the Lord

even as the sea floweth ouer with water.

And in that day shall the Gentyes enquire after the roote of Jesse whiche shall be set vp for a token vnto the people, and his dwelling shall be glorious. At the same tyme shall the Lord take in hande agayne, to conquere þe remanent of his people (whiche shall be sette aliv) from the Assyrians, Egyptians, Arabians, Moabans, Elampres, Caldees, Antiochyans: and from the Ilandes of the sea. And he shall set vp a token among the Gentyes, and gather together the disperid of Israel: yea, and the outcastes of Iuda from the foure corners of the worlde.

The hatred of Ephraim also & enemyes of Iuda shall be cleane roted out. Ephraim shall beare none euell wyll to Iuda, & Iuda shall not hate Ephraim: but they both together shall lyve vpon the shoulers of the Philistines toward þe west, and spoye them together that dwell toward þe East. The Dymyres and the Moabites shall be obedient vnto them.

The Lord also shall cleane the tonges of þe Egyptians sea, and with a mighty wynd shall he lyfte vp his hande ouer Filus, & shall smite his leuen streames, and make men go ouer drye God. And thus shall there be a way for his people that remaneth from the Assyrians, lyke as it happed to the Israelites what tyme they departed out of the lande of Egypte.

## The. xii. Chapter.

*The songe of the church for the obeying of the victorie and ouercomynge of the worlde.*



**S**o that then þe shall saye: O Lord I shall thank the, for thou wast displeased at me: but restayne thou from thy wyth, and comforte me. Beholde, God is my saluacion in whiche I wyl truste, & not be afayed. For þe Lord God is my strenght and my songe, he also is become my saluacion.

Therefore with ioye shall ye draue water out of the welles of the sauoure, and then shall ye saye: geue thanks vnto þe Lord, cal vpon his name, declare his counsailes amonge the people, kepe them in remembrance, for his name is excellent. O syng praises vnto the Lord, for he hath done great thynges, as it is known in all the worlde. Crye out, and syng thou þe dwellest in Syon: for great is the holy one of Israel in the myddest of the.

## The. xiii. Chapter.

*The prophesie of the destruction of Babylon, the captiuitie & the clapping agayne of the people.*



**B**abylon is the dray burthen of Baby- lon, whiche Elap þe sonne of Amos dyd se. Lyfte vp the baner vpon the hye hyll, call vnto theim, holde vp your hande, that the prynces maye go in at the doze. I haue sent for my deputies & my gyauntes (sayth the Lord) whiche shall execute wyth: I wyl call for suche as triumphe in my gloire. There is a noyse of a multitude in the mountaynes, lyke as of a great people, a rushing as though the kyngdomes of the nacionys came together. (And the Lord of hostes mustered

musteth bys armye to battayle. ) They come out of a farre country, from the ende of heauen: Curn the Lorde byn selfe wth the mynystrs of bys wjath, to destroye shole lande. Wourne ye, for the day of the Lorde is at hande and shal come as a destroyer from the almighty. Therfore shal all handes be letten downe & all mens hertes shal melt away. they shal stand in feare carefulnesse and sorowe shal come vpon them and they shal haue payne, as a woman travaileth with chyld. One shal be abashed of an other, & theys faces shal burne lyke the flame of fyre. Beholde, the daye of the Lorde shal come terribly, and full of indignacion, furoure, and wjath to make the lande waste, & to roote oute the synners therof. For the starres and planetes of heuen shal not geue theys lycht, & sunne shal be darkened in the tpyngye, and the moone shal not shyne wth his lycht. And I wyl punyssh the wyckednesse of the woylde, and synners of the vngodly, sayth the Lorde.

**C** The bye stomaches of the proude wyl I take away, and wyl laye downe the boastyng of tyn rauntes. I wyl make a man deareer then syne golde, and a man to be moze worth then a golden wedde of Ophyr. Therefore I wyl make the heauen, and the earth shal remoue out of her place: in the wjath of the Lorde of hostes, and in the day of his fearful indignacion. And Babylon shal be as an hunted or chased doo, and as a shepe that no man taketh vp. Every man shal turne to his owne people, and theye eche one into bys owne lande. Whoso is found alone, shal be shot shorowe. And whoso gather together shal be destroyed with the swerde.

**\* Theys chyldren shal be slayne befoze their Dyes, theys houses spolie, and theys wyues rapyshed. For so, I shal byynge vp the Medes agaynst them, which shal not regard syluer, nor be desirous of gold. With bowes shal they destroye the ponge chyldren, & haue no ppyt vpon women with chyld. & theys faces shal not spare the chyldren. And Babylon (that gloz of kyngdomes and beaute of the Caldees honoure) shal be destroyed euen as God destroyed Sodds & Gomor. It shal not endure for euer, neyther shal there be any moze dwelling there, from generacion to generacion.**

The Arabians shal ppyche no tentes there neyther shal the shepherdes make theys foldes there any moze: but fearfull wylde bestes shal lye ther, & the houses shal be full of great owles. Estreches shal dwel there, & apes shal daunce there, wylde catteres shal crye in the palaces, and dragons shal be in sh pleasaunte houses. And as for Babylons time it is hande, & her dayes shal not be prolonged.

**The. xliii. Chapter.**

*The manner of the people from captiuitie. The prophesye of the people of God, and affliction of theys enemyes. The wycked of Babylon.*

**B** At the Lorde wyl be mercifull vnto Jacob, and wyl yet chose Israell agayne, and set them in theys owne lande. Strangers shal cleane vnto them, & get them to sh house of Ja-

cob. The people shal take the & carry the dome to their owne lande. And make them to inherite the house of Israell in the lande of sh Lorde, that they myght be seruauntes & handmaydens of the Lorde. They shal take those ppysoners whose captiues they had ben afore and rule those that had opprelled them. When the Lorde now shal byynge the to rest fro the trauaile, scare, & hard bondage, that sh wyl laden wth shal, then shal thou vye theys mockage vpon the kyng of Babylon, & saye: how happeneth it that sh opprel- four leaueth of? Is the golden tpybute come to an ende? The Lorde hath broken the sceptre of sh vngodly, and the rod of the lordly. Which whil he is wroth smyteth the people wth conynual strokes, & tyjanously raggeth ouer sh hea- then whom he persecuted without compassyon. And therefore the whole woylde is now at rest and quyetnesse: and men syng for ioye.

**Pea, euen the Kyre trees & Cedres of Lybanus, reioyle at the fall, sayng: Now that thou art layde downe, there come no moe vnto he we do tyme vs. Hell also bendeth trembleth to mete the at thy conyng, and for thy sake hath ray sed his deed, & all myghtye men and pynces of the earth. All kynges of the earth stand vp fro their seates, & they may al answer, and speake vnto the Arte thou become weakke also as we? art thou become like vnto vs? Thy pompe and thy pyde is layd downe into the pyt, and so is sh melody of thy instrumentes. Woymes be layd vnder the, & woymes be thy courtynge.**

**Howe art thou fallen from heauen? Lucifer thou saye mozyngge chyld: howe hast sh gotten a fall euen to the grounde, & art become weaker then the people? For thou saydest in thine hert: I wyl clyme vp into heauen, & exalt my thorne aboue, besyde the starres of God. I wyl lyt also vpon the holly mount toward sh North. I wyl clyme vp aboue the cloudes, and wyl be lyke the hyghest of all. Yet thou shalt be brought downe to the depe of hell. They that seke the shal narrowly loke vpon the & thinke in the selues, sayng: Is this the man sh broughte all landes in feare, and made sh kyngdomes a feap? Is this he sh made the woylde in a maner waste, and layd the cyties to the grounde, whiche let not his ppysoners go out?**

The kynges of the nacjons lye euery one in bys owne house wth wozyngge, and thou art caste out of the graue lyke a fylthy abhominable braynche: lyke as deade mens raymente that are shot shorowe with the swerde and go downe to the stoness of the depe: as a deed corse that is troden vnder fete: and art not buried wth sh. Euen because that thou hast wasted thy lande, & destroyed thy people. The generation of the wycked shal be without honour for euer. Let there a way be sought to destroye theys chyldren, that be in theys fathers wyckednesse that they come not vp agayne to possesse the land, & fyll the woylde full of enemyes.

I wyl stande vp agaynst them (sayeth the Lorde of hostes) & root out the name and remnaunte, sonne, and sonnes sonne of Babylon, (sayeth



# The Propheeye.

(sayth the Lorde) and wyl geue it to the Oe-  
ters, & wyl make water puddles of it. And I  
wyl swepe them out with the besome of destru-  
ccion, sayth the Lorde of hostes. The Lorde of  
hostes hath sworne an oth saying: Je shal come  
to passe as I haue determyned, & shal be fulfyl-  
led as I haue dreuyed. So that Assyria shal I  
destroie in my lande, & vpon my mountaynes  
wyl I treade hym vnder foot. Wherfore we  
hys folk shal come from them and his burthen  
shalbe take fro their shulders. This deuple hath  
God taken thowoe the whole world, & this is  
hys hande stretched out ouer all people. For yf  
the Lorde of hostes determyne a thyng: who is  
hable to dysanull it: And yf he stretch forth  
hys hande, who maye holde it agayne?

**E** The same yere that kynge Ihas dyed, God  
threatened on thys maner: Retorse not (thou  
whole Palestina) because the rod of hym that  
beatech the is broken: for oute of the serpentis  
roote there shal come an adder, & the frute shal-  
be a fyre styng woyme. But the fyrst boyme of  
the pooze shal be fed, & the symple shal dwell in  
safety. Thy roote also wyl I destroy wth hynge,  
and it shal slay thy remnaunt. Mourne & wepe,  
wepe thou cyrie, for: O whole lande of Palesti-  
na) thou arte layed waste, for there shal come  
from the north a smoke & not one alone maye  
abide in hys place. Who shal then answer the  
messenger of the Gentyles? For yf Lorde hath  
stablished Syon, and the pooze of his people yf  
be therein, do put theyr truste in hym.

## The xv Chapter.

A prophete agaynst Moab.

**T**his is yf heuy burthen vpon Moab  
Ar of Moab was destroyed & ouer-  
throwe in yf night season. For also  
in Moab was destroyed, & perished  
in the nyght. They went vp to yf p-  
dolsous eu to Dibon to yf hie places to wepe  
for Rebo, & Moab did moune for Medba: Al  
their bedes were balde, & all their herdes shaued

**I**n theyr stretes are they girded about with  
sackloth. In all the toppes of theyr houses and  
stretes shalbe nothyng but mournyng and we-  
pyng. Helbon and Eleale shal crye, that their  
voyce shalbe herde vnto Jahaz. The worthies  
also of Moab shal bleate oute, and crye for ve-  
ry sozow of theyr myndes: Alas shal my bert  
be for Moabs sake. They shal lye vnto the cy-  
tie of Zoar which is lyke a faire yonge bulloche  
of thys yere olde, for they shal al go vnto Luth  
wepyng. Euen so by the waye towardes Hozon-  
aim they shal make lamentacion for their vt-  
ter destruccyon. For yf waters of Rimmon shal  
be dried vp, by reason wherof the grasse is wi-  
thied, the herbes destroyed, & the grene thynges  
gone. For the resydue that he hath done, they  
are sozow. As for theyr substance, the enemyes  
haue caried them to the brooke of the wyllo-  
wes. For the crye went ouer the whole lande of  
Moab: vnto Eglaim & vnto Ber Elvay was  
there nothing but mourning, because yf waters  
of Dimon wer ful of blood for yf Lord shal send  
more blood vnto Dimon, & Liba vnto yf remnaunt

of yf land, & on them yf are escaped from Moab.

## The xvi Chapter.

A prophete agaynst Moab.

**E**nde the Lorde of the world a lambe  
from the roche that lyeth towardes the  
deserte, vnto the byll of the daughter  
Syon. For as for the daughters of  
Moab, they shalbe as a tremblng byde that  
is put out of harurst. For they shal carpe them  
vnto Arnon: Gather your counsaill, come toge-  
ther in iudgement, couer vs with your shadow  
in the myddaye, as the nyght doth hyde yf cha-  
ced, and betwaxe not them that are fled, let my  
persecuted people dwel amonge you. Moab be  
thou theyr refuge against the destroyer: for the  
aduersarye is brought to naught, the robber is  
vndone, the tyraunt is wasted out of the lande  
And in merce shal the seate be prepared, & he  
shal lye vpon it in the crutch in the tabernacle  
of Dauid, iudgyng and sekynge iudgemente,  
and makynge haste vnto ryghteousnesse. We  
haue herd of yf pride of Moab, he is very proude  
presumptuous, arrogant, and full of indignacy  
on and vayne are his lyes. Therfore shal Mo-  
ab make lamentacion because of yf Moabites,  
(that shalbe slayne) yea, they shal wepe all to-  
gether. Because of the foundations of yf cytye yf  
is made of bycke, shal ye complayne: euen ye  
lame people that are left onely behynde.

**F**or the vines of Helbon are cut downe: As  
for the vyne of Sybna, the lordes of yf heathen  
haue broken downe her pyncepal bryanches:  
they are come euen vnto Jazer, the yf wente on  
wandrynge vnto the wylbernesse. Her goodlye  
bryanches were thowen downe as they went  
ouer the sea. Therfore wyl I moune for Jazer  
and for yf vyne of Sibna. I wyl pouer my te-  
ares vpon the, O Helbon and Eleale, for yf crye  
of thyn enemyes is fallen vpon thy somer fru-  
tes, and vpon thy harurst. The myrd and chere  
is taken a waye out of yf plente full felde, and in  
the vyneyardes, there shalbe no soye nor glad-  
nesse. The treader shal treade oute no wyne in  
the presses, the longe of theyr merce chere haue  
I laid downe. Wherfore, my bowels shal com-  
ble lyke an harpe for Moabs sake, and mine in-  
warde partes, for the cyties sake that is made  
of bycke. And it shal come to passe, that when  
it is sene that Moab shalbe made verrey of his  
byl chapels, he shal come to his temple to pray  
but he shal not be hable. So then, thys is the  
sayng that the Lorde hath spoken concernyng  
Moab, syng that tyme. But now the Lorde  
hath spoken, sayng: In thys yere, whiche shal  
be as the yeres of an hyed seruaunte, shal the  
glozy of Moab be turned into confusyon, tho-  
rowe oute all hys myltitude, whiche is verrey  
great. And that whiche remayneth, shalbe ve-  
ry small and feeble.

## The xvii Chapter.

A prophete agaynst Damascus.

**T**his is the dry burthe vpon Dama-  
scus: beholde, Damascus is taken a-  
way, to be nomoz a cytye, but shalbe  
a heape of broken stones. The waste  
cytyes

copies of Arore shall be sold for cattell, which shall be there, and there shall be none to fraie the awaye. Ephraim also shall no more be strong, and Damascus shall no more be a hyngdome, and the remnant of Siria shall be as the glory of the chyldren of Israel, sayeth the Lord of hostes. And in that daye it shall come to passe, that Jacob shall be made very poore, and the fatnesse of his fleshe shall waie leane. And he shall be as one that gathereth up coine in harvest, even lyke hym whose name is a peth the eares of coine. He shall be also lyke him that gathereth eares of coine in the valley of Rephaim. Some gathering in dede shall there be left in it, such as in the halpyng of an Oleue tree, there remaine two or thre berpes in the top of the vitermost bowe, and foure or fyue in the brode fruteful braches thereof: sayeth the Lord God of Israel.

Then shall man turne agayne to his maker and his eyes shall haue respect to the holy one of Israel. As for the altiers which are his owne hande worke, he shall not regard them, and the thynge that his fingers haue made (as groves and ymagines) those shall he not cast his eye vnto. In that daye shall they strong cyties be as the forsaken shrubbes & bryanches, whiche they left: because of the chyldren of Israel: and the land shall be desolate. Because thou hast forgotten God thy saluacion, & hast not ben mindful of thy strong rock: therefore shalt thou set pleasant planties, and shalt graffe the bryanche of another mannes vine. In that daye shalt thou make thy plant to growe & early in the morning shalt thou make thy seede to sprout. The harvest shall be gone in the day of enheritaunce and there shall be sorow without hope of comfort.

Woe shall be to the multitude of much people, whiche shall make a sounde lyke the noyse of the sea. And the violence of the nations, whiche shall rage lyke the rushing in of many waters: Eue lyke many waters shall the people rage. God shall rebuke hym, and he shall flye farre of. He shall be chased awaye lyke as drie strawe vpon the mountaynes befoze the wynde: and lyke a thynge that turneth befoze the bozme. It euen be hold, there is trouble: & of euer it be morning lo he is gone. This is the porcyon of them that oppresse vs, and the lot of them that proboe vs.

The xviii. Chapter.

A prophete agaynst Egypt.

That lande that trusteth vnder the shadowe of winges, & lande whiche is beyonde the waters of Ethiopia: sendynge messengers by the sea, euen in vessels of rebes ouer the water. Sette you hence (ye speyde messengers) to a nacyon that is scatred abrood, and robbed of that they had, a fearfull people frome they begynnynge hether to: a nacyon troden downe by litle & litle, whose land & floudes haue spoyled. All ye inhabitours of the woide and in dwellers of the earth, looke vp when he setteth a token in the mountaynes, and herken when he bloweth with the trompe. For so the Lord sayde vnto me: as for me, I will take my rest, & loke

upon the matter in my habitacon, lyke a faire man that sitteth the rayne: and lyke a cloude of dede in the heate of harveste.

For afore the harvest when the bryanche is growen, there shall come rype frute oute of the floure: and he shall cut downe the increase with spydes, and the bryanches shall be take awaye with hookes: Thus shall they be left together vnto the foules of the mountaynes & to the bestes of the earth: for in summer the byrdes shall remaine vpon it, and euery beast of the land shall be vpon it in the winter. In that tyme shall there a present be brought vnto the Lord of hostes euen a people that is scatred abrood, and robbed of that they had, that same people whiche haue bene fearfull frome they begynnynge hether to, a nacyon troden downe by litle and litle whose lande the floudes haue spoyled: to the place of the name of the Lord of hostes, euen to the mounte Syon.

The ix. Chapter.

A prophete agaynst Egypt.

He heuy burthe of Egypt: Beholde the Lord rideth vpon a swift cloud & shall come into Egypt, & the ydols of Egypt shall treble at the presence of hym, and the best of Egypt shall quake in the midst of her. And I will set the Egyptians one agaynst another, so that one brother shall fyght against another, and one neighbour agaynst another, cite agaynst cite: and realme agaynst realme. The mynde also of Egypt shall be cleane wout counsaill within it self, and the deuyce that they take will I destroy, so that they shall seeke counsaill at ydols, & at soothsayers at workers with spyrites and at soothsayers. And the Egyptians will I geue ouer into the hande of a maruailous cruel lord, & a mighty hyng, shall haue dominion ouer the, sayeth the Lord God of hostes, the waters of the sea shall fayle, and the ryuer shall decrease, and be dryed vp. The waters shall be drawen out: the ryuers of Egypt shall be emptyed and dryed vp, the reedes and flagges shall be cut downe.

The graffe in the riuer & by the riuers banke and all that groweth by the riuer shall whither awaye, and be brought to nought. The fyshers also shall mourne, & all they that cast angle in to the water, shall make lamentacion, & they shall laye forth they net beside the waters shall be rooted out. The reuer, they that worke in flax and make fyne wothes, shall be confounded: and so shall they that weue open wothes. For they open wothes shall be euen destroyed, and all they that make yondes and stues for fysh shall come to nought.

But ye foolyshe princes of ioan, ye wise counsailers of Pharao, whose wit is turned to foolyshe, how say ye vnto Pharao, I am come of wyse men, and of auncient hynges: Where are now the wyse men? Let the sel the (if they can) what the Lord of hostes hath deuyced vpon Egypt.

The princes of ioan are become foolyshe, & princes of Aioh are disceyued, they haue disceyued

As Egypt



# The Prophecye.

Egypt, even they that were taken for the chyl-  
dren thereof. In the myddes of it hath the Lord  
poured the spirit of wickednesse: and they have  
despised Egypt in every worke thereof, cut as  
a drunken man stachereth in his vomite. Neither  
shall the heere of taylor, the bracelet of rebe be ba-  
ble to do any worke in Egypt. In that day shall  
Egypt be lyke unto women: It shall be afrayde  
and stande in feare at the motion of the hand of  
the Lord of hostes, whiche he shal herby ouer it.  
And Egypt shall be afrayed of the land of Iuda  
so that cury one which maketh mencyon of it,  
shall be afrayed therat because of the counsaile of  
the Lord of hostes whiche he deuyled for it.

In that daye shall syue cities in the lande of  
Egypt speake the language of Canaan, & sweare  
by the Lord of hostes: the cite of desolacion  
shall be called one of them. In the daye shall the  
tate of the Lord be in the myddes of the lande of  
Egypt, and this tyle besyde it: VNTO THE LORD  
And it shall be a token and a wytnesse vnto the  
Lord of hostes in the lande of Egypte. For  
they shall crye vnto the Lord, because of such  
as trouble them, and he shall sende them a sau-  
oure, and a great man to deliuer them.

And the Lord shall be knowne in Egypt, &  
the Egyptians shall knowe the Lord in the daye,  
and doo sacrifice and oblation: yea, they shall  
bowe a bowe vnto the Lord, and performe  
it. The Lord also shall smite Egypt soze, & heale  
them againe, and they shall be conuerted vnto the  
Lord, and he shall be increased of them, & shall  
heale them. In that daye shall there be a comen  
waye out of Egypt into Assyria, & Assyria shall  
come into Egypt: and Egypt into Assyria: so the  
Egyptians and the Assyrians shall serue the  
Lord together. In that daye shall the nacyon of  
Israel be the thynde with Egypt and Assyria  
and they shall be blessed in the myddes of the land  
whiche lande the Lord of hostes hath blessed,  
sayng: blessed is my people of Egypt: Assur al  
so is the worke of myne handes: and Israel is  
myne inheritaunce.

## The xx. Chapter.

Agaynst Egypt and Ethiopia.



In the yere that Tharthan came vnto  
Aldob (when Sargon the kyng  
of Assyria had sente hym) and had  
fought agaynst Aldob, and taken  
it. At the same tyme spake the Lord  
by the hande of Elape the sonne of Amos, say-  
ng: So, and take of the sacke clothe from thy  
loynes, and put of thy shooes thy fote. And he  
doo so, walkyng naked and barefote.

And the Lord sayd: like as my seruant E-  
lape hath walked naked & barefote for a signe  
and wonder the yeres vpon Egypte: and E-  
thiopia: Euen so shall the kyng of Assyria take  
away out of Egypt & out of Ethiopia, chyl-  
dren and olde men, naked and barefote, in their loy-  
nes vncouered, to the great shame of Egypt.

They shall be broughte in feare also, and a-  
named one of another: Ethioppe of Egypte &  
Egypt of Ethiopia, consydering what glorie  
they were in afoze. And they that dwell in the

same shal, shall saye in that day: Behold, thus  
are we regarded. Whither shall we fle for helpe  
that we maye be deliuered from the kyng of As-  
syria? And howe shall we escape.

## The xxi. Chapter.

Agaynst Babylon, Thumme, and Arabia.



The burthen of the waste sea: Euen I  
as the storme wetter that passeth  
thorow at the none daye, to come  
from the wilderness, from that hor-  
rible lande. A greuous vylis was  
shewed vnto me: Let one discreffull offender  
come agaynst another, & one destroyer against  
another. Up Elam, laye siege to Media, all  
they: grompyng haue I layde downe. Therfore  
are my loynes fylled w sorrow: heynesse hath  
taken holde vpon me as the panges of a womā  
that is trauaplyng: It made me stoupe when  
I herde it, and it vexed me when I sawe it. My  
heart panted, fearfulness came vpon me. The  
nyght of the voluptuousnesse hath be turned a-  
gaynst me into feare. While they garnished the  
table, the watchman looked: And while he was  
eatyng and drinkyng: it was sayde vpon ye cap-  
taynes take you to your shylde. For thus hath  
the Lord sayd vnto me: Go, & set a watchman, to  
tel what he seeth. And he sawe a charret which  
ii. horsemen sat vpon, w the carpage of an asse  
and the carpage of a camel. So he looked, & toke  
verydiligent hede. And the lyon cried, & the  
stande wayting all the hole day, & am appoynt-  
ed to kepe my watch euery nyght. And behold  
here cometh a charret of men, with two horsemen  
And he answered, and sayd, Babylon is fallen  
it is fallen: & all the ymages of her goddes hath  
be smitten downe vnto the ground. Thou art  
be whom I must thye, and thou belondest to  
my coyne dooze. Thus that I hearde of the  
Lord of hostes, the God of Israel haue I shew-  
ed vnto you.

The burthen of Duma: he calleth vnto me  
out of Desir: Watchman what hast thou espied  
by nyght? Watchman what hast thou espied  
by nyght? The watchman sayde: The moyn-  
nyng cometh, and so doeth the nyght. If ye  
will aske anye questyon, then aske it: retorne,  
and come agayne.

The burthen concerning Arabia: In the plea-  
saunt ground of Arabia shall ye tary all nyght  
euen in the stretes of Dedan. The inhaby-  
tours of the lande of Tema broughte forth the  
water to him that was thirsty, they presented  
hym with theyr breade that was fled a waye.  
For because of swarthes are they become fugi-  
tyue, euen for the drawen swerde, & for the bent  
bowe, and because of the greuousnesse of warre  
For thus hath the Lord sayde vnto me.  
There is yet a yere accordyng to the yeres of  
an hyed seruant and all the glorie of Cedar  
shall faile. And the nombre of them that shall  
escape from the bowes, shall be minyshed by the  
mighty chyl-  
dren of Cedar: for so the Lord God  
of Israel hath spoken.

## The xxii. Chapter.

Agaynst the kyng of Ierusalem.

The

**T**he burthen of the valley of visyon.  
What haste thou to doo here, & thou  
climest vnto y<sup>e</sup> house toppes: Thou  
art full of occupynge, thou seducy-  
ous and proude cytie: thy slayne meyne are ney-  
ther put to deathe w<sup>th</sup> swerde: nor deade in  
battayle. All thy captaynes are fugityue toge-  
ther, the archers haue taken theim prysonniers.  
All they that are founde in the, are in captiui-  
tie together, because they fledde farre of. Ther-  
foze sayde I: let me alone, and I wyl make la-  
mentacion. Ye shal not be hable to comfort me  
because of the destruccion of y<sup>e</sup> daughter of my  
people. For this is a daye of trouble, of ruine, &  
of destruccion that the Lord wyl bring to passe  
in the valley of visyon, breakyng downe y<sup>e</sup> cy-  
tie, and cryng vnto the mountaynes.

**B**elam beate y<sup>e</sup> quiner with a charret of fote-  
me and of horsemen, the cite of Egipt: shewed y<sup>e</sup> child  
open. Thy chiefe valley also was full of charre-  
tes, & the horsemen set theyr faces dyrectlye to-  
warde the gate. And in that daye dyde the enemy  
take awaye the bewte of Iuda: and then dyd-  
dest thou loke toward the armour of the house  
of the forest. Ye haue sene also y<sup>e</sup> broken places  
of the cytie of Dauid, howe that they are many  
& ye gathered together the waters of y<sup>e</sup> lower  
pooles. As for y<sup>e</sup> houses of Ierusalem, ye haue no-  
bied theim, & the houses haue ye broken downe  
to make the wall stronge. A pytte also haue ye  
made betwene y<sup>e</sup> two walles, for y<sup>e</sup> waters of y<sup>e</sup>  
olde pooles & haue not regarded y<sup>e</sup> maker therof  
neither had respect vnto hym y<sup>e</sup> toke it in hande.

**C** And in that daye dyd the Lord God of hostes  
call men vnto weeping and mournyng, to bald-  
nesse and gyrdyng about with sackcloth. And  
beholde, they haue ioye and gladnesse, slaynge  
oren & kylling theyr, eatynge fleshe, and dryn-  
kyng wyne. \* Let vs cate & drynke, for to mo-  
rowe we shal dye. And it came to the eares of y<sup>e</sup>  
Lord of hostes: This iniquitye shal not be pour-  
ged from you tyll ye dye, sayeth the Lord God  
of hostes. Thus sayeth the Lord God of ho-  
stes: So get the into poudre treasurer, euen vn-  
to y<sup>e</sup> Seba, whiche is y<sup>e</sup> ruler of y<sup>e</sup> house. What  
hast thou to do here, and whom hast thou here?  
that thou shuldest here be we y<sup>e</sup> out a sepulchre  
as it wer one that beweth hym out a sepulchre  
on hye, or that graueth an habitacyon for hym  
selve in an hard roche.

**D** Beholde, O thou man, the Lord shal cary  
the awaye into captiuietye, and shal surely co-  
ure the w<sup>th</sup> confusyon. The Lord shal turne  
the ouer lyke a bal to his handes. (and shal sende the)  
into a farre countrie. There shalt thou die, and  
there (in steade of the charrettes of thy pompe)  
shal y<sup>e</sup> house of thy Lord haue confusyon: I wil  
drysse the from thy place, & out of thy dwelling  
shal be ouerthrowe the. And in that daye shal  
I call my seruante Eliakim the sonne of Ichi-  
hia. And with thy garmentes wyl I cloth him  
and with thy gyrdle wyl I strengthe hym: thy  
power also wyl I comyt into his hande, and he  
shal be a father of such as dwel in Ierusalem, &  
in the house of Iuda.

**I**n the keye of the house of Dauid wyl I  
late vpon his shoulder, so that he shal open and  
no man shal shut: he shal shut, and no man shal  
open. And I wyl faste hym as a napele in a sure  
place, and he shal be the gloriouse seate of his fa-  
thers house. Moreover, all generacions and  
posterities shal hange vpon hym all the glorie  
of theyr fathers house, all vessels both grete &  
small, & all instrumentes of measure & masure.  
In that daye (sayeth the Lord of hostes) shal  
the napele that is fastened in the sure place, de-  
parte, be broken, and fall: and the burthen that  
was vpon it, shal be pluckt awaye, for so y<sup>e</sup> Lord  
hathe spoken.

The xliij Chapter.

A prophete agaynst Tyre, and a psonyph that is shew-  
ed agayns.

**T**he burthen of Tyre: Mourn ye  
whippes of Charlis, for ther cometh  
such destruccion, y<sup>e</sup> pe shal not haue  
an house to stre into: Out of y<sup>e</sup> land  
of Citi haue they knowlage of this  
plage. Be still ye y<sup>e</sup> dwell in the yle, y<sup>e</sup> marchan-  
tes of zidon, and such as passe ouer the see, haue  
made y<sup>e</sup> plenteous. The cozne y<sup>e</sup> groweth by the  
great waters of Eilus, and the frutes of the ri-  
uer were her vitayles, so that it became a com-  
men mart of the nations, Be ashamed thou zi-  
don, for the see (euen y<sup>e</sup> strengthe of the see) hath  
spoken, sayinge: I haue not trauayled nor  
brought forth chyldren, nor nourished vp yonge  
men or brought vp virgyns.

**W**hen tidynge cometh to the Egyptians  
they shal be soze for the rumoure that goeth of  
Tyre. Set you to Charlis, mourn ye y<sup>e</sup> dwell  
in the yle. Is not this that gloriouse Cite of  
yours, whiche hath bene of old antiquyte: her  
owne fete shal carpe her forth to be a sojourner  
into a farre country. Who hath deuised this a-  
gayns the Tyre (y<sup>e</sup> geneth garlandes vnto other  
citties) whose marchantes are princes: & whose  
captaynes are honourable in the world. Euen  
the Lord of hostes hathe deuyled this, to put  
downe the pride of all such as be gloriouse, and  
to minishe all them y<sup>e</sup> be proude vpon earthe.  
Get the oute of the lande vnto the daughter of  
Charlis: sayng thou hast nomoze strengthe.

**H**e that smote the kingdomes together, hol-  
deth out his hand ouer the see: euen y<sup>e</sup> Lord hym  
self hath geuen a commaundment agayns the  
same comen place of marchaundise, that they  
shal utterly destrope the myghte therof. And  
he sayde: Make nomoze thy bolle (O virgyn y<sup>e</sup>  
daughter zidon) thou shalt be brought downe:  
Up, get the ouer vnto Citi, where neuer the-  
lesse, thou shalt haue no rest. Beholde, this peo-  
ple come not of y<sup>e</sup> Caldees: but Assur made the  
strong to great whippes. They set up y<sup>e</sup> stronge  
holdes therof, and destroyed his places: and he  
broughte it in decaye. Mourn, ye whippes of  
Charlis for your strengthis brought downe.

**A**nd in that daye shal Tyre be soz gotten se-  
uenty yeres (according to y<sup>e</sup> yeres of one kyng)  
and after y<sup>e</sup> ende of the seventy yeres shal Tyre  
synge as doeth an harlot. Take an harpe, and  
sing.



# The Prophecie.

go about the citie: thou shalt see that thou shalt see  
gotten make sweete melodye, synge mo songes  
that thou mayst be had in remembrance. And  
after the ende of the seventy yeres that the Lord  
visite Tyre and she shall conuerse vnto her re-  
warde, and shall comyt fornicacyon with all  
the kingdomes of the earth that are in the world.

Their occupying also and their reward shall  
be holy vnto the Lord. Their gaires shall not  
be layed vp nor kepte in stoope, but it shall be  
theirs that dwell before the Lord, that they may  
eate ynough, and haue clothynge sufficient.

## ¶ The .xxiii. Chapter.

*All prophesies of tribulation to come vpon the  
world because of synne.*

**B**Eholde, the Lord maketh the earth  
vast and empty: he turneth it vp-  
syde downe, & scattereth abroad the  
inhabitours thereof: And the people  
shall be as the people: and the master  
as the seruant: the maistresse like the mayde: the  
seller like the bier: he that lenderth vnto vsurye,  
like him that borroweth vnto vsurye: the creditor as  
the better. The world shall be cleane wasted & ve-  
terly spoiled, for so the Lord hath spoken. The  
earth is soyle, & consumeth away: the world is fe-  
ble & perissheth, the proud people of the earth are  
come to naught. The earth also is become un-  
profitable vnder the inhabitours thereof, which  
haue transgressed the lawes, chaunged the ordi-  
nances, broken the everlastynge covenante.

**T**herfore hath the curse consumed the earth,  
& they that dwell therein, are fallē into trespasse.  
Wherfore the inhabitours of the earth are peris-  
hed with drought, & few men are left behynde.  
The wine faileth: the vine hath no myght, al they  
that haue bene merie of heretofore are come to mour-  
nyng. The mirth of tabrettes is layed downe,  
the noise of such as haue made merie, is ceased:  
the ioye at the harpe is at an ende. They shall  
dryncke no more wine w mirth, stronge dryncke  
shall be bitter to them that dryncke it. The citie  
of vanitie is broken downe, every house is shut  
vp, that no man may come in. In the stretes is  
there a cryng because of wyne, all chere is van-  
ished away, the mirth of the world is gone:  
in the citie is left desolacion, and the gate is  
smitten with destruction.

**F**or in the middes of the world, euen among  
the people, it shall come to passe, as at the wa-  
shynge of Olives: and as the grappes are when  
the vineharuest is done. They shall lyft vp their  
voice, & make a merie noise: and in magnifyng  
of the Lord, shall they crye out of the well. Wher-  
fore praise ye the Lord in the vailles, euen the  
name of the Lord God of Israel, in the Isles of the  
see. For the uttermost parte of the earth haue  
we herde praises & mirth, because of the righ-  
teous. And I saide: I knowe a thyng in secret:  
woe is me, the transgressours haue offended: the  
transgressours haue greuously offended. Neare  
fulne the pit, and the snare are vpon the, O  
thou that dwellest on the crathe. It will come to  
passe, & whosoener escapeth the fearful noise,

shall fall into the pit. And he that cometh by  
out of the pit, shall be taken with the snare.  
For the windowes from on hyght are open, &  
the foundations of the earth are moued.

The earth is utterly broken downe, the earth  
hath a soze entne, the earth quaketh excedyn-  
gly. The earth shall reile to and fro, like a dron-  
kerde: & shall be remoued lyke a tent (of our synnes)  
and the iniquite thereof shall be deuyd vpon it. It  
shall fall, and not ryse vp againe. And in that  
dape shall the Lord visite the booke aboue that  
is on hye, & the hynges of the world are vpon the  
earth. And they shall be gathered together, & they  
that be in prison: and they shall be shut vp  
in ward, & after many dayes shall they be visi-  
ted. \* The moone shall be abashed, & the sunne  
shamed when the Lord of hostes shall ragne  
in mount Sion in Ierusalem w wynde, and  
in the syght of such as shall be of his counsell.

## ¶ The .xxv. Chapter.

*A thanksgyng to God for his workes.*

**T**hou art the Lord my God, I will  
magnifie the, I will geue thanks  
vnto thy name. For thou hast brought  
wonderfull thynges to passe, accor-  
dyng to thine olde counsels truelye  
& faithfully. \* Thou hast made of a cite a drap  
of stoncs and brought a strong towne into de-  
scape. The habitacion of strangers hast thou made  
to be no cite, neither shall it be builded any more.  
Therfore shall the mightie people geue gloze  
vnto the, the citie of the valeunt heath shall fear  
the. For thou hast bene a strength vnto the poore,  
& a succour for the nedy in his trouble. A refuge  
against euill wether, a shadowe against the  
heate. For the blaste of ragynge men is lyke a  
flood that casteth downe the wall.

Like as thou bringest heat downe out of a hye  
place: so shalt thou suppress the noise of aliares.  
The heat is in the shadowe of the cloude: the bray-  
che of the mightie shall be brought lowe. And in  
this mountaine shall the Lord of hostes make  
vnto al people a feast of plenteous & delicate thynges,  
eue of moost pleasur & deint dishes. And  
in this mountaine shall the Lord destroye the cou-  
ring, & all people are wrapped in, & the bagyn-  
g that is spread vnto al nations. \* As for death he  
hath destroyed it for euer. \* And the Lord God  
shall wipe away teares from all faces, and the  
rebuke of his people shall he take away out of  
all the earth. For so the Lord hath sayde.

And in the day it shall be said: Lo this is our God,  
we haue wayted for him, & he shall saue vs.  
This is the Lord in whome we haue hoped, we will  
be merie & reioyse in the saluacion that cometh of  
him. For in this mountaine shall the Lord have of the  
stronge & shall be treshed vnder him, eue as  
strawe is treshed vnto the ground. And he shall  
stretch out his hand in the myddes of the (as he  
swymmeth, casteth out his handes to swimme) &  
w the strength of his handes shall he byng downe  
their pynde. The strong holde also & defence of  
thy walles shall be ouerthrowe & cast downe &  
brought them to the grounde, euen vnto dust.

## ¶ The .xxvi. Chapter.

A songe





# The Prophecy.

that violently beareth downe all thynges. The crowne of the pride of the dyonchen <sup>chap. 11</sup> shall be troden under foote: \* so p the floure of his sapience and be wyte, whyche is in the deade of the vallete of forties, shall seade a way, as doth an vntymelye rype syg asofoe harueste. Which whā a man speeth, he lokeh vpon it, & while it is yet in his hande, he eateth it vp.

**I**n that daye shall the Lozde of hostes be the crowne of glasse, & dyamonde of bewtie vnto p residue of his people. He wyll be also a spiryte of perfect knowledge to him p syteth in iudgement, & strenght vnto the that turne a way the battel to the gate of the enemies. But they are out of the way by reason of wyne: pee, farre out of the waye are they thozow strong dyonche.

<sup>chap. 12</sup> \* The piete also and the prophete are gone astray by the meanes of strong dyonche, they are dyonche w wyne they go amulle thozowe strong dyonche, they faile in prophecying & stromble in iudgemente. For tables are so full of vomite & spyches that no place is cleane. Whom then shall such one teach knowlege? And whō shall he make to vnderstande the thynges p he heareth? For they are as ignorant as yong children, p are taken from the mylke, and are weyned.

**C** For they that be luche muste haue after one lesson, another lesson: \* after one commaundment, another commaundment, after one rule another rule, after one instruction, another instruction: there a litle & there a lytle. For he that spaketh vnto this people is euen as one that vseth rude nesse of spech, and a straunge language. If any man saie vnto them: lo, this is the reste where with ye maye ease him that is werpe, this is p refecthyng, they wyll not herken. \* Therfoze, the woarde of the Lozde (lesson vpon lesson, commaundment vpon commaundment, rule vpon rule, instruction vpon instruction, there a lytle and there a lytle) shall be vnto them an occasion of stromblyng that they may go on, & fall backward, be bysied, tangled and snared.

**D** Therfoze, heare the woarde of the Lozde ye mockers, ye that haue rule of this people, which is at Jerusale. Because ye haue sayde, we haue made a couenaunt with deathe, and with hell are we at agrement. And though there go forth a soze plage, it shall not come vnto vs: For we haue made saluode our refuge, & vnder vanite are we byd: Therfoze sayeth the Lozde God: Behold, I lay in Sion for a foundacio a stone eue a tryed stone, a picious corner stone, a sure foundation. Whoso beleueth, let him not be to basse. Iudgement also wyll I laye to the rule and rpydroufnes to the balaunce: so that the boyle shall take awaye your wayne confidence as a byrome, & the pzeup place of poure refuge shall the waters renne ouer.

**E** And thus the couenaunt that ye made with deathe, shall be dysanulled: and poure agremente that ye made with hell, shall not stande. Pee, whē the soze plage goth forth, ye shall be troden downe vnder it. From the time p it goth forth, it shall take you awaye. For earlye in the morninge curtye daye: pee, bothe daye and nyght

shall it go thozowe: & when the noyse thereof is perceaued, it shall genzre veracion. For the bed is narrowe, and not large: and the couerpyng so small that a man cannot wynde him selfe vnder it. \* For the Lozde shall stande as in mounte <sup>chap. 13</sup> Paralim, and shall be towarthlyke as in the valley \* Sibeon, that he maye do his wothe, his straunge wothe, and bypnye to passe his acte, his straunge acte.

Nowe therfoze se that ye be no mockers, lesse p your punyshmet increase: for I haue heard of p Lozde of hostes, that there shall come a thozende vpo the whole earth. Heare ye then, & herken vnto my voyce, consyde and pondze my speche. Doeth not the husbandman plowe all the daye, & openeth and bykerth the clottes of his grounde, p he may sower when he hath made it playne, wyl be not spzedde abode the fytches, and sowe comin, and cast in whete by measure, and the appointed barley and rye in their place? God wyll instruct him to haue discrecion, euen his God wyll teach him. For fytches shall not be theshed with an harowe, nethe shall a cart whele be byoughte thozowe the compyn: but the fytches are beaten out with a staffe, and comin with a rod. But the se de that beead is made of, is theshed, though it be not alway a thesling. And the cart whele must be byoughte ouer it, lest he grinde it w his teth. This also cometh of the lozde of hostes, which wozyeth w wonderfull wylsom, & byingeth excellent wozyes to passe.

## Chapter.

<sup>chap. 14</sup> A prophete agaynst Jerusale, and agaynst the bypne tradycions of men.

**U**nto the, O Ariel thou Citie p David dwelt in. So on frome year ungas to peare, & lette the lābes be flaine. I wyll lay sege vnto Ariel, so that there shall be deuynge & sozow in it, and it shall be vnto me euen an altier of slaughter. I wyll beslege the round about, & fygte agaynst the thozowe a bulwarcke, & wyll reate vpo dyches agaynst the. Thou shalt be brought downe, & shalt speake out of the grounde, & thy speach shall go lowe out of the dust. Thy voyce also shall come out of the grounde like p voyce of a witch: and thy talhyng shall whysper out of the dust. Moreover, the noyse of the strange enemies shall be like thynne dust, & the multitude of straunges shall be as byle strawe p cannot ta pte: euen sodenly & in hast shall their blasse go.

Thou shalt be visited of p Lozde of hostes w thozowe earthquake, & w a great noyse w sozome & tempest & with the flābe of a consuming fyre. And the multitude of al nacyon that fygte agaynst Ariel, shall be as a dreame sene by nyght: \* eue so shall al they be, p make warre agaynst it, & stryde holden to ouercome it, & that lape anye sege vnto it, In conclusio, it shall be eue as wyl an hongry man dreameth that he is eatyng, & when he awaketh, his soule is emptye. Or as when a thyslyp man dreameth that he is dynhyng: and when he awaketh, he is yet saynt: & his soule hath apetyte. Euen so shall the multitude of al nacyon that fygte agaynst Sion pondze

**C**ondemne these thynges once in poure myndes, and wondre. \* Blynded are they them selues, & the blynde gupdes of oðer. They are blynded: but not w' wyne, they are vnkylable but not thowwe stronge bynke. For the Lozde hath couered pou w' a slomberynge spere, and hath closed poure eyes. Poure prophetes also & rulers & quid se, them hath be couered. \* And the visio of all the prophetes is become vnto pou, as the woordes of a boke that is sealed vp, whiche men deliuer to one that is learned, sayng: Reade þ in it. And he sayeth: I ca not, for it is sealed. And the boke is geuen vnto hym that is not learned, sayng: Reade thou in it, and he sayth: I am not learned. Therfore thus hath the Lozde sayde: \* For so muche as thys people, when they be in trouble, do honour me with theyr mouth and w' theyr lippes: but theyr herte is far fro me, & the feare whiche they haue vnto me, proceedeth of a commandeement þ is taught of men. Therfore wyl I do maruayls amonge thys people, euen maruolous thynges: I saye, and a wonder. \* For the wylsome of theyr wylsome shal perishe, & the vnderstandyng of theyr wittie me shal hide it selfe.

W' vnto them þ heperth secret theyr thoughtes, to hyde theyr counsell from the Lozde and do theyr wothes in darknesse, sayng: \* who seyth vs: & who knoweth vs: Doubtles, poure destruction is (in my handes) in reputacion as the potter's claye. And doth the wothe say of hym that made it, he made not me: And doth an earthe vessel saye of hym that fashioned it, he had no vnderstandyng: Is it not harde at hande, that Lybanus shalbe turned into a lowe felde, and that the lowe felde shalbe taken as the wood: And in that daye shal deasse men beare the woordes of þ boke, and the eyes of the blynde shal se euen out of the cloude & out of darknes.

**E** The meke spere also shalbe mety in þ Lozde, and the poore amonge them that be lowly, shal reioyse in þ holpe one of Israel. For he that byd vpolence, is brought to naught, and þ scozefull man is consumed: and they rored oute that were hasty so sone to vnrightheousnes, makynge a mā to synne in the word, & that toke hym in a snare whiche reproued them in the ope place: and they that haue turned the cause of the rightheous to naught. Therfore thus sayth the Lozde vnto þ house of Jacob, eue thus sayth he that redeemed Abraham: \* Jacob shal not now be confounded no: his face pale. But when he seeth þs chyldre the wothe of my handes in the myddes of hym, they shal sanctify my name, and prayse the holy Lozde of Jacob, & feare the God of Israel. They also that haue bene of an erronous spere shal come to vnderstandyng, & they that haue bene scozefull, shal learne doctrine.

#### ¶ The xxx. Chapter.

*¶ Agayne the Lord that in the counsel of God & cleue to the counsel of men. The prophete also threatneth the remnant of the people, that after the destruction of Jerusalem write into Egypt.*

**L**as, for those dysoberdient chyldren, (sayth the Lozde) \* that they wil take couell w' thowte me. Alas, & they wyl take a secreete aduysor, and not oute of my spere, and

therfore adde they synne vnto synne. Euen they that walke to go dowe into Egypte, and haue asked no questid at my mouth but seke strenght in the myght of Pharaon, & truste in the shadowe of Egypte. Therfore shal the strenght of Pharaon be poure confusion, & the truste in the shadowe of Egypte poure shame. For þis captaynes were at Ioan, & his ambassadours came vnto hanes. \* They were all ashamed of the people & coulde do them no good, and that myght not helpe the, no: Gawe them any prospe, but were theyr confusion and rebuke.

**T**he heuy burthen of the beastes of the south B in a lande of trouble and anguythe, from whiche shal come the yonge and olde Lyon, the vpper & hye serpent that speth agaynst them that vpo colles beare theyr ryches, & vpon Camels theyr treasures, to a people that can do them no good. For vayne & nothyng wozth shal the helpe of the Egyptians be. Therfore haue I cryed vnto Jerusalem. They shal haue strenght ynough, if they wyl lette theyr myndes in quietnes. \* Now therfore, go thy waye, & wyte this befoze them in a table, & note it in a boke that it may synally remayne and be kepte styll for euer.

For thys is an obstynat people: \* and dyssembling chyldren, chyldren that refuse to heare the lawe of the Lozde.

For they sape vnto the seers: Se not, and to them þ be cleare of iudgement: loke not out right thynges for vs: but speake saye woordes vnto vs: loke out errours, get you out of thys waye, departe oute of thys path, & turne the holpe one of Israel from vs. Therfore thus sayth the holpe one of Israel: Because poure hertes rse agaynst thys woide, & because þe truste in wozng dealynge & peruerse iudgement, & put poure confydence therein. Therfore shal þe haue thys myschefe for poure destruction and fall, lyke as an hye wall þ falleth, because of some rse or blaste whose breakynge cometh sodenly. \* And þur the therois lyke an earthen vessel, whiche breaketh w' thowre helpe: so that in the burstynge of it, ther is not founde one quene to fette the rse in, or to take water w' thal out of the ppe.

For thus sayth the Lozde God, euen thy holy one of Israel: In repentaunce & in \* rest shal þe be safe: in quietnes and sure confydence shalbe poure strenght. But þe haue had no lust thereto, for þe haue sayde: No, but we wyl escape thowwe hoyses. (Therfore shal þe sipe) and we wyl get vs vp vpon swyfte beastes. And therfore shal poure persecutours be swyfter. \* A thousande shal sipe at the rebuke of one, and at the rebuke of fyue shal þe all sipe, tyll þe be leste as a chymney mast vpon the top of a mountayne, and as a braken vpon an hylle. \* Therfore doth the Lozde cause pou to wayte that he maye haue mercy vpon pou: to thyntent, that he maye haue the preminence, when he is gracious vnto pou. For the Lozde is the God of iudgemente. Blesed are all they that hope in hym.

¶ The people remayne in Sion, and at Jerusalem, thou shalte not be in heynes: but at the voyce of thy coplaynt shal he haue mercy vpo þ



# The Prophecie

And when he heareth it he shall gree the an-  
swere. And though the Lord geue you the bread  
of trouble, & the water of aduersitie, thy rayne  
shall be nomore so faine but thyne eyes shall se  
thy rayne. Per. & thyne eare shall heare the tal-  
lynge of hym that doth speake behynde the.

**¶** This is the waye, walke ye in it. Turne not  
asyde, neyther to the ryght hande nor to the left.  
Ye shall destroye also the conerynge of your syl-  
uer ymages, and the deckynge of youre golden  
ydols. Euen as thyne eyes shall see the waye.  
And thou shalt saye vnto it. Get the hence. The  
shall God geue rayne vnto thy seed, that shall  
sowe the grounde wythal. and bryde of the in-  
crease of the earth, whych shall be fat & very plen-  
teous. In that daye also, shall thy cattell be fed in  
large pastures. The ornyshewse and the ydg-  
asses, that eate the grounde shall eate cleane  
prouendur, wyche is pouged wyth the wynde  
and the fayne.

**¶** Finally, vpon euery hye mountayne & hyll  
shall there be ryuers & streames of waters. \* In  
the daye of the great slaughter, wher the towerns  
fall. Whereouer, the lyght of the moone shall be as  
the lyght of the sunne, and the sunne lyght shall  
be seuen folde, and haue as muche wyne as in se-  
uen dayes besyde, when the Lord byndeth up  
foze of his people, and healeth the stroke of theyr  
wounde. Beholde, the same of the Lord cometh  
from farre, & his pyeience is to hote, that no man  
is able to abyde. His pyppes are full of indigna-  
cyon, and his tonge is as a consuminge fyre.  
His byerth is as a vehement flood of water that  
reachech up to the necke. That he may syt a way  
the hearte in the syue of vanity. And his byerth  
is as a bydle of erroure in the charytes of people.

**¶** And ye shall synge, lyke as in the nyght, wher  
the hoyle solemnitye begynneth. And ye shall  
haue gladnes of herte, lyke as when one cometh  
wyth a pyppes vnto the hyll of the Lord, and to  
the moost myghty one of Israel. And the Lord  
shall cause his gloriouslye voyce to be herde, and  
shall declare his stretched out arme wyth a ter-  
rible countenance & wyth the flame of a consu-  
mynge fyre, with manye lpyghtenynge, with a  
shower, & with halye stones. For thowhe the  
voice of the Lord, shall \* I thus be destroyed,  
whych smote other men wyth the rodde. And it  
shall come to passe, that whycher soeuer he goeth  
the rodde shall cleaue vnto hym, whych the Lord  
shall laye vpon hym wyth tabyettes and harpes  
& wyth great warre shall he fyght agaynst his  
hoost. \* For the fyre of payne is ordeyned from  
the begynnyng: yee, euen for kynge is it pre-  
pared. This hath the Lord set in the depe: and  
made it wyde: the burnynge wherof is fyre and  
much wood. The byerth of the Lord, whych is  
a ryuer of byrmstone doth hynble it.

## The xxxi. Chapter.

*The swerth that shall take God, and take  
for the helpe of man.*

**¶** And vnto the that go downe into E-  
gypt for helpe, & trust in horses, and put  
their confydence in charrettes, because they  
be many, and in horsemen, because they be lusty

and stronge. But they regarde not the holp one of  
Israel, and they aske no questyon at the Lord.  
Where as he neuertheless (being wytest of all)  
plageth the wycked, and yet goeth not from his  
wynde, when he steppeth forth, and taketh the vy-  
ctoary agaynst the householde of the scowarde, &  
agaynst the helpe of euill doers. Nowe the Egy-  
ptians are men, & not God, & they holpen helpe  
and not synet. And allone as the Lord stretcheth  
out his hand, then shall the helper fall, & he that  
shulde haue bene helped, and they shall all toge-  
ther be destroyed. For thus hath the Lord spo-  
ken vnto me: \* Lyke as the Lyon of Lyons  
whelpeth roareth vpon the praye that he hath got-  
ten, and is not afrayde though the multitude of  
shepherdes crye out vpon hym neyther abashed  
for all the heape of them. So shall the Lord of  
hostes come downe to fyght for mounte Syon  
and defend his hyll. Lyke as byrdes flote about  
theyr nestes, so shall the Lord of hostes kepe,  
saue, defende, and deliuer Jerusalem.

**¶** Therefore, O ye chyldren of Israel, turne a-  
gayne, from that infidelitie, wherin you dyd  
nege your selues. \* For in that daye euery man  
shall cast out his ydols of syluer & his ydols of  
golde, whych he haue made with your owne ha-  
des vnto your synne. \* Assur also shall flayne  
wyth the swearde, not wyth a mans sweard, ne-  
ther shall the swearde of any man deuoure hym:  
And he shall sle the slaughter, & his seruants  
shall be dyscomfyted in theyr bettes. He shall  
go for feare to his stronge holdes, & his pyppes  
shall flee from his badge. Thys hath the Lord  
spoken, whose lyght burneth in Syon, and bys  
fyre in Jerusalem.

## The xxxii. Chapter.

*The conpylons of good rulers and officers.*

**¶** Beholde, a kynge shall gouerne after  
the rule of ryghteousnes, and the prin-  
ces shall rule, accordynge to the balace  
of equityte. And that man shall be vnto  
men as a defence for the wynde, and as a refuge  
for the tempeste: lyke as a ryuer of water in a  
thyrstie place, and the shadowe of a greute roche  
in a drye lande. The eyes of the seynge shall not  
be dym, and the eares of them that heare, shall  
take diligent hede.

**¶** The bett of the vntowle shall attayne to know-  
ledge, & the vnprofyte edge shall speake playnly  
and dyspynctly. Then shall the foolyshe nygarde  
be nomore called gentile, nor the churle lyberall.  
But the nygarde wyll be nygardly mynded, and  
his herte wyll worke euell, and plase the vy-  
crite, and ymagyne abhomyacions agaynst  
God, to make the holye leane, and to dyscholyde  
hysne from the thyrst. These are the perous  
weapons of the churlysh, these by his shamefull  
counseils: that he may begyle the poore wyth dy-  
scantful wordes: yee, euen there as he shuld geue  
sentence wyth the poore. \* But the lyberall per-  
sonne ymagyneth honeste thynges, and cometh  
vp for lyberalltye vnto promocyon.

**¶** Up (ye ryche and ydeil women) hearken vnto  
my voyce. Ye carles cytyes, make my wo-  
des,

des. After peared a dayes that ye be brought in  
fear. O ye careless cytyes. For harnest shall be  
out, and the grape gathering shall not come.  
O ye cytyes that are no parel. Be  
abashed, you that live in aboundance, tremble  
you that live carelesse: take of your rayment  
make your selues bare, put sackcloth aboute  
you. For as the infant wepe when they mo-  
thers teates are dried: so shall you wepe for your  
fayre felde and fruytful vyneyardes. My peo-  
ple selde shall byng thornes & thystles: and so  
shall it be euen in euery house of voluptuousnes  
and in euery cytye that reioyseth. The places al  
so shall be broken, and the greatly occupied cytyes  
desolate. The towres and bulwarckes shall  
become denues for euermoze, the pleasure of mu-  
les shall be turned to pasture for shepe: vnto the  
tyme that the spere be powred vpon vs frome  
aboue. Then shall the wilderness be a fruytfull  
felde, and the plentous felde shall be chened for  
a wood. Then shall equyte dwell in the deserte  
and ryghteousnes in a fruytfull lande.

And the rewarde of ryghteousnes shall be  
peace, and her fruyte rest and quyetnes for euer.  
And my people shall dwell in the innes of pea-  
ce, and in sure dwellinges in safe places of con-  
forte. And when the bayle falleth, it shall fall in  
the wood, and the citie shall be set low in the val-  
ley. O howe happye shall ye be, when ye shall sa-  
fely sowe your seede besyde al waters, & dyne  
thether the feete of your oxen and asses.

The xxxiii. Chapter.

Threatning agaynst the Assyrians, & discoueryng of  
them that shall be the Lozde.

**U**nto the that destroyest, whi thou  
wast not destroyed, thou breakest  
the legges, where as none hath bro-  
ken it wyth þe, for when thou shalt  
leane destroyinge, & thou thy selfe  
shalt be destroyed. And when thou ceasest from  
breahyng the legges, then shall they breake it to  
the. O Lozde, haue mercy vpon vs, we haue put  
our hole trust in the. Be an arme to such earlye  
and our health in tyme of trouble. At that con-  
fust noyle, the people fled, & at thyn exaltinge  
the heathen were scattered. And the spoyles shall  
be gathered wythch shall be yours as are the ga-  
theringe of Wyches. And the multitude go-  
ing to it shall be as locustes rummyng to and fro.

The Lozde is exalted, for it is he that dwel-  
leth an hye: he hath fylled Syon wyth iudge-  
ment & ryghteousnes. And a sure stablyshinge  
of thy tyme shall be strength, health, wisdom  
and knowlege, and the very feare of the Lozde  
shall be the treasure of it. Beholde, the messen-  
gers shall crye wythout: & the ambassadours of  
peace shall wepe bitterly. The stretes are wast  
there walkeyth no man therein. God hath broke  
the appoyntment, the cyties are caste awaye, &  
men are nothing regarded, the desolate earth is  
in denues. Libanus is thamed: & bewen downe  
Saron is lyke a wilderness: Basan and Char-  
mell are spoyled of thyr fruytes, and therefore  
saith the Lozde, I wyl vpon now, now wyl I be  
auanced, now wyl I be exalted as a myghty

God. & shall conceaue trouble, & beate strake  
and your spere shall be the spere, that it may co-  
sume you and the people shall be burnt lyke lyme  
and as the thornes burne that are beuen of, and  
cast in the fyre. Nowe berke to ye that are fatte  
of, howe I haue done, and consyder my power,  
ye that be at hande.

The sinners at Sion are afrayed, a soden fe-  
stulnes is come vpon the hypocrites, what is he  
amonge vs, sape they, that shall dwell by the co-  
sumyng fyre: wyche of vs maye abyde that  
cruell synge beate? he that leadeth a godlye  
lyfe sape I, and speake the truth he that ab-  
horreth gaynes wonne by violence and discreat  
he that kepeth hys hande that he touche no re-  
warde: whiche stoppeth his eares, that he heare  
no counsell agaynst the innocent bloude: which  
holdeth downe hys eyes that he se none euil. he  
it is that shall dwell on hye: whose sauegard shall  
be in a bulwarke of rockes, to hym shall be geue  
meate, and hys waters shall not faile. Thyn  
eyes shall se the hyng in hys glorie: euen the  
hyng of the same countreyes shall they se: thyn  
bert studied for feare thynching thus. What  
shall then become of the Scrybes of the receauers  
of our monye: what of hym that tared our say-  
rest houses: There waite thou not se people of  
a straunge tonge to haue so dyffused a languag  
þit maye not be vnderstande, nether so straung  
a spech, but it shall be perceaued. There shall  
on be lene þ head cytye of oure solempne feastes  
There shall thyn eyes se Ierusalem that glori-  
ous habitation: the tabernacle that neuer shall  
remoue: whose nayles shall neuer be taken oute  
woulde without ende: whose cordes euerychone  
shall neuer corrupte, for the glorious maiesty of  
the Lozde shall there be ptesente amonge vs: as  
a place, where saye byode riuers and streames  
are, thow we the wyche shall nether galpe nor  
no great wypp saye. For þ Lozde is our iudge  
the Lozde is our lawe geuer. The Lozde is our  
hyng, and he hym selfe shall be oure Saufoure  
There are the cordes so layde abrod, that they  
cannot be better. And therefore they haue not fir-  
ed they: masse, nor sprede abrode they: saye.  
Then there is dealed great spoyles: per, lame mē  
runne after the praye. There lyeth no man that  
layeth: I am lyche: but all euil is taken awaye  
from the people that dwell there.

The xxxiiii. Chapter.

The last destruction of the Synagoge: in which the  
kingdome and prynces of that people was translated  
to the church and congregation of Christ.

**C**ome ye heathen & beate, take hede ye  
people. Heke þ earth and al þ is ther-  
in, þ round compas and all that grow  
eth thereup, for þ lozde is angry with  
all people, & hys displeasure is kindled agaynst  
al the multitude of the: he hath destroyed them  
and deliuered them to the slaughter. So þ their  
flayne shall be cast out, & they: bodys & synche þ  
eul þ very byls shall be wet w the bloude of them.  
Al the starrs of heauen shall wast, & the heathen  
shall folde together lyke a rol: and al the starrs  
therof shall fall lyke as the leaues fall, from the  
hyng and fygges. For my swerde shall be ha-



# The Prophecye

shall in heaven, and shall immediately come downe in iudgement vpon Iouma, and vpon the people which I haue cursed for my vengeance.

**A**nd the Lordes sword shall be full of blood, & be rusty with the fatnes & blood of lambs and goates, with the fatnes with the kidnes of weathers. For the Lord shall kill a great offering in Bouza, & a great slaughter in the land of Iouma. There shall the Unicorne be with them & the bulles with the giants, & their lande shall be thowowly soled with bloude, & they shall growe corrupte with fatnes. Unto the also, O Zion shall come the daye of my vengeance of God and the yeare when thyne owne iudgements shall be recompensed. And thy shoudes shall be turned to pyth, & thy earth to hyssop: & they with shall the lande be hyndled, so that it shall not be cutted daye nor upgrowe: but smoke enermore, and so forth to lye wast. And no man shall go thowow it for euer. But pellicanes, & owles, great oules & rauenys shall haue it in posselsion, & dwel therein.

**F**or God shall spiede out the lyne of desolacion vpon it, and wepe it with the stones of emptines. When hynges are called vpon, there shall be none & all princes shall be away. Thornes shall growe in their places, nettles & thistles in their stronge holdes & the Dragons may haue their pleasure therein, & that they may be a court for clypters. There shall straunge vsures & monstrous beasts mete one another, and the wyld be hepe com panie together. There shall the Lamia lye, and haue her lodgyng. There shall the oule make her nest, buyde: be there at home and byngne & the bys pongons. There shall the kytes come together, & the one to bys lye.

**S**eeke thowowe the scripture of the Lord and tradit. There shall none of these thynges be left out, there shall not one nor such lyke, sapie. For what bys mouth commaundeth, that same doth his spyt gather together, & fulfilleth. He hath cast the lot for them, and to those beastes hath he his handes deuised the lyne: therefore those shall possesse the empytaunce frome generacion to generacion, and dwel therein for euer.

## The xxxv. Chapter.

Of the tyme and byngth of Chyng.

**I**n the deserte & wyldernes shall reioyce, the wast ground shall be glad and flopply as the lylly. She shall flopplye pleasaunt ly and be sofull, and euer be geuyng chanches more and more. For the glory of Lybanus, the betwyt of Charmell, & Sharon shall be greuen her. These shall knowe the honour of the Lord, and my mayesty of oure God. And therefore strength the weathe handes, and comfort the feeble knees.

**H**ope vnto them that are of a fearful herte, be of good chere, and fear not. Beholde, power God cometh to take vengeance: and you shall see the reward that God geueth. God commaundeth bys owne selfe, and wyl deliuer you. The eyes of the bynde be lychened, and the eares of the deafe opened. Then shall the lame man leape as an hart and the dumb mans tong shall geue thanks. In the wilderness also there shall weig lyming, and fountes of water in the deserts

The drye ground shall turne to riuers, and the thystle to sprynges of water: Where as dragons dwelt afore: there shall growe swete flowers and grene rushes. There shall be fote pathes & comen stretes, this shall be called the holy way. No vncleane personne shall go thowowe it, for the Lord him selfe shall go with them, that way and the wayfarer, nor ignorant shall not erre. There shall be no lye, and no rauishing beastes shall come therein, nor be there, but men redeemed shall go there free and safe. And I redeemed of the Lord, I shall conuerter and come to Syon with thanksgyng. Currlastyng I shall thep haue, pleasure and gladnes shall be among them. And as for all sojowre and heuyng, it shall vanyshe away.

## The xxxvi. Chapter

Jerusalem is besieged by Sennacherib in the tyme of kynge Hezekiah.

**I**n the xlii. yeare of kynge Hezekias came Sennacherib king of the Assyrians and downe, to laye sege vnto all the stronge cities of Iuda, to conquer the And the kynge of the Assyrians sent Rabshakeh from Lachis towards Jerusalem against king Hezekias, with an exceeding hoste whiche set hym by the condyte of the ouerpole in the waie that goeth thowow the fallers land. And so there came forth vnto him Eliakim helkias sonne of president Sennacherib the scribe, & Iohas Asaphs sonne, the secretorye.

And Rabshakeh sayde vnto them: Tel Hezekias, that the great kynge of Assyria sayth thus vnto him: what presumption is this, that thou trustest vnto: I sayd: Surely thou trustest in dayne wordes, when counsell and strengthe are necessary to the battel, or is wherto trustest that thou callest thy selfe offred? loo, thou puttest thy trust in a broken staffe of reede (I meane Egypt) whiche be that leaneth vpon, it goeth into bys hande and shattereth hym thowowe.

Cur so is Pharaos the kynge of Egypt, vnto all them that trust in hym. But yf thou woldest saye to me: We trust in the Lord oure God. A goodly God in dede: whose bye places and altiers Hezekias toke downe and commaunded Iuda and Jerusalem to worshipp onely before the altier. Howe therefore deliuer hostages that thou rebel nomore agaynst my Lord the kynge of Assyrians. And I wyl geue the ii. C. horses: yf thou be able to set men vpon them. Howe darrest thou resist the power of the smallest pynce that my Lord hath: howe darrest thou truste in the charittes and hostesmen of Egypt? Wo: eo uer thyne selfe thou that I am come by byrther to destroye thy lande withowt the Lordes wyl. The Lord sayde vnto me: go vnto the lande that thou mayest destroye it. Then sayde Eliakim, Sennacherib & Iohas vnto Rabshakeh: speake to us thy seruantes in the syre language, for we vnderstande it well.

And I spake not to vs in the Iewes tonge, lest the folke heare whiche I sayd vpon the wal. The answered Rabshakeh: thus saye I the kynge sent me to speake this only vnto the Lord and the

hath he not sent me vnto them also & lye vpon  
the wall & they may be compelled to eate the  
owne donge, & drinke the ownes stale vpon  
And Rabsakech stode fust, and cried w a loude  
voyce in the Jewes tonge, and saide: now take  
hede, howe the greate hyng of the Assyrians  
C greueth you warnynge. Thus sayeth the hyng:  
Let not hezekias dysceyne you: for he shal not  
be able to deliuer you. Moreover, let not heze  
kias comforte you in the Lorde, when he sayth  
the Lorde wthoute doubte. Shall defende vs, &  
shal not geue ouer this cytie into the handes of  
the hyng of the Assyrians, beleue hym not. But  
thus sayeth the hyng of Assyria: optaine my fa  
uour, enclyne to me, so maye euery man enioy  
hys vyneyardes and fygtrees, and drynke the  
water of his cistern, vnto the tyme I come my  
selfe and byng you into a lande & is lyke your  
owne, wherein is wheat & vyne, which is both  
sowen with sede, & planted wth vyneyardes.  
Let not hezekias dysceyne you when he sayth  
vnto you: the Lord shal deliuer vs. \* Wighte  
the gods of & Gentyles kepe euery mans lande  
from the power of the hyng of the Assyrians.  
Where is & God of hemath? Irphad: Where  
is & God of Sepharaim? And who was able to  
defende Samaria out of my hande? Or which  
of all the goddes of these landes hath deliuered  
the: counterpe oute of my power: is the Lorde  
in dede able to deliuer Ierusalem from my ha  
nd? Vnto this hezekias messengers helde they  
tonges, & answered not one word, for & hyng had  
charged the: & they shuld geue hym no answer.  
So came Eliakim hezekias sonne the president  
Sobna the scribe, and Ioab Asphas sonne &  
secretoyre, vnto hezekias wth rent clothes, &  
tolde hym the wordes of Rabsakech.

¶ The xxxvii. Chapter.

*¶ Hezekias humbled hym selfe before the Lorde. The armye of  
Sennacherib is slaine of the Angell of the Lorde: and he hymselfe  
is helled of his owne sonnes.*

**W**hen hezekias heard that, he rente  
hys clothes, & put on a sackclothe  
and went into & temple of & Lorde  
but he sent heliahim the president  
Sobna the scribe, wth the el  
dest prestes clothed in sackcloth vnto the pro  
phet Elay the sonne of Amos, & they sayd vnto  
hym: Thus sayeth hezekias: this is the day of  
trouble, of plage and blasphemy: for the chyl  
dren are come to the place of byeth: but there is  
no power to bynge them forth. The Lorde thy  
God (no doubte) hath well considered the wo  
rdes of Rabsakech, whom hys Lorde & hyng of  
the Assyrians hath sente to desyre and blasphe  
me the luyng God, with suche wordes as the  
Lorde thy God hath hearde ryghte well. And  
therefore lyfte vp thy prayer for the remnaunte  
that are left. So the seruantes of & hyng he  
zekias came to Elaye.

And Elaye gaue them thus answer. Say  
thus vnto your Lorde: thus sayeth the Lorde  
Benot afrayed of the wordes that thou haste  
hearde wherewith the hyng of & Assyrians ser  
uantes haue blasphemed me. Behold, I wyl

cause a winde to go ouer hym as he bea  
reth the mounre, he shal go again into his cou  
trie, there wyl I destruy him wth & sword in  
his owne land. \* Now when Rabsakech retur  
ned, he tolde & hyng of Assyria layng segeto Lib  
nas, for he had vnderstande & he was departed  
ted from Lachis. For there came a rumoure &  
Charles king of Ethiopia was come forth to  
warre against hym. And when the king of As  
siria heard &, he sent other messengers to hyng  
hezekias wth this comaundement: Say thus  
to hezekias king of Iuda. Let not thy God dis  
ceine the, in whom & hopest, and sayest: Ierusa  
lem shal not be geuen into the handes of & king  
of Assyria. For loo, thou knowest wel how the  
kinges of Assyria haue handled al the landes &  
they haue subuerted, and hopest thou to escape?  
Where the people of & Gentiles (whom my pro  
genytours conquered) deliuered at any tyme  
thozow their Gods: & I namely, Sozan, Ha  
ran, Acseph, and the chyldren of Eden, which  
were at Chalassar. Where is & king of hemath  
and the hyng of Irphad, & the hyng of the cyp  
Sepharaim, Eua and Inar? Now when he  
zekia had receyued the letter of & messengers  
and read it: he went vp into the house of & Lorde  
and opened the letter before the Lorde: and he  
zekia prayed before the Lorde on this maner.  
O Lorde of hostes thou God of Israel, which  
dwellest vpon Cherubin. Thou art the God,  
that only is God of all kyngdomes of & world  
for thou only hast created heauen and earth,  
Enclyne thine eare Lorde and consider, open  
thine eyes, O Lorde, and se, and ponder all the  
wordes vpon Sennacherib, whiche hath sent  
his embassage to blaspheme the luyng God,  
It is true O Lorde, that the kynges of Assyria  
haue conquered al kyngdomes and landes, and  
caste the: goddes in the fyre. Not wthstan  
dynge those were no gods, but the workes of  
mens handes, of wood, or stone, therefore haue  
they destroyed the. Deliuer vs then, O Lorde  
oure God, from & handes of Sennacherib, that  
all kyngdomes of the earthe maye knowe, that  
thou only arte the Lorde. Then Elay & sonne  
of Amos sent vnto hezekia, sayng: Thus say  
eth the Lorde God of Israel. Where as & hast  
made thy prayer vnto me, as touchyng Senna  
cherib the hyng of Assyria, this is the answer  
that the Lorde hath geuen, concernynge hym.  
Dispyled art thou, & mocked (O daughter Sy  
on) he hath shaken his head at the, O daughter  
Ierusalem. But thou Sennacherib: & whome  
hast thou despyed & blasphemed? Agaynst who  
hast thou lyfted vp thy voyce, and exalted thy  
proud lokes: euen against the bold one of Isra  
el. Thou wth thy seruantes hast blasphemed  
the Lorde, and thus holdest & of thy selfe. I wyl  
couer the hye mountaynes and fydes of Lyba  
nus wth my horsemen. And there wyl I cut  
downe the hye Cedze trees & the sayest fyre  
trees, I wyl vp into the hyght of it, & into the  
cheffeste of hys cymber woodes. If there bene  
water, I wyl graue and drynche. And as for  
waters of defence, I shall drye them vp, wth &  
fete



# The Prophecie

set of myne hoste. Pee, haſte thou not deſte  
what I haue taken in hande, and broughte to  
paſſe of olde tyme: That ſame wyll I do nowe  
also: and waſte, deſtroy and bypnyng ſtrong cy-  
tyes vnto heapes of ſtones. For they inhaby-  
ters ſhalbe lyke lame men, broughte in ſcare &  
confounded. They ſhalbe lyke ſtrawle & grene  
herbes in the ſelde lyke the hepe vpon the houſe  
toppes, that wethereth aſoye it be growen vp.

I knowe thy wapes, thy gopnge forth and  
thy commynge home, pee, and thy madneſſe a-  
gaynſt me. Therefore thy ſurprouſhes agaynſt  
me, and thy pryde is come beſoye me. I wyll put  
my rynge in thy noſe, and my bypyle byt in the  
chawes of the, and turne the aboute, enen the  
ſame waye thou cammeſt. I wyll geue the alſo  
thys token (O hezekia) thys yere ſhalte thou  
eate ſuche as groweth of it ſelf: and the ſeconde  
yere, that whiche ſpryngeth a gayne of ſame,  
and in the thyrde yere, pe ſhall ſow & reape: pee  
ſhall plant vineyardes, & enioy ſfrutes therof.

And ſuche of the houſe of Iuda as are eſca-  
ped, ſhall come together, and the remanent ſhal  
take roote beneth, and bypnyng forth frute aboue  
for the eſcaped ſhall go out of Ieruſalem, and  
the remanent from the mount Sion.

And thys ſhall the geuouſye of the Lozde of  
hoſtes bypnyng to paſſe. Therefore thus ſapeth  
the Lozde concernynge the kynge of the Aſſy-  
rians. He ſhall not come into this cytie: and ſhal  
ſhote no arrowe into it, there ſhal no ſhild hurt  
it, neither ſhall they caſt bytches aboute it. The  
ſame waye that he came, he ſhall retorne & not  
come at his cytie ſapeth the Lozde. And I wyll  
kepe & ſaue the cytie (ſapeth he) for myne owne  
and for my ſeruaunt Dauidas ſake.

144. 22. 23. 24.  
144. 25. 26. 27. 28.  
144. 29. 30. 31.

Thus the Angell of the Lozde went forth  
and ſue of the Aſſyrians hoſte, on C. lxxx. and  
v. And when men aroſe early in ſmornynge  
Beholde, they were ſlayne, and all laye full of  
deade bodyes. So Sennacherib the kynge of  
Aſſyrians byake vp and dwelt at Nineue. Af-  
terward it chaunced, as he played in the temple  
of Aſtrah his god, that Adramalach & Bara-  
zer his owne ſonnes ſlew hym with the ſwerd  
and fled into the lande of Armenia. And Aſar-  
hadon his ſonne reigned in his ſteade.

¶ The xxxviii. Chapter.

¶ Hezekia in ſyche vnto Dauid: but to yet occupied by the Lozde,  
and by the ſyche panyer after, for by the benyſſe he geueth  
Dauid.

144. 22. 23. 24.  
144. 25. 26. 27. 28.  
144. 29. 30. 31.

**I**n longe aſoye thys was hezekia  
ſyche vnto the deaſe, and the pro-  
phet Eſape the ſonne of Amoz, ca-  
me vnto hym, and ſayde: Thus co-  
mmandeth the Lozde: Sette thyn  
houſe in ordze, for thou muſte dye, and ſhalte  
not eſcape. Then hezekias turned his face to-  
warde the walle, and prayed vnto the Lozde,  
and ſayde: Remembre (O Lozde) that I haue  
walked beſoye the in trueth, and a ſteff ſhall be  
and haue done the thynges that is pleaſante to  
the. And hezekia wepte ſoye. Then ſayde God  
vnto Eſape: Goor and ſpeake vnto hezekia:  
The Lozde God of Dauid thy father ſendeth  
the this woide: I haue heard thy prayer, and

conſidered thy teares, beholde, I wyll put ſi-  
f. 144. 22. 23. 24.  
tem peres mo vnto thy lyfe, and deſpue the  
the cytie alſo, from the hand of the kynge of Aſ-  
ſyria, for I wyll defende the cytie: And take  
the thys token of the Lozde, that he wyll do ſe,  
as he hath ſpoken: Beholde I wyll retorne the  
ſhadowe of Aſaz diall, that nowe is layde out  
with ſ ſunne & bypnyng it ten degrees backward  
\* So the ſunne turned ten degrees backwarde,  
the whiche he was deſcended aſoye.

144. 24

¶ I thankes geuyng, whiche hezekia kynge  
of Iuda wrote when he had bene ſyche  
and was recovered.

**I** thought I ſhoulde haue gone to  
the gates of hell, when myne age  
was thortened, and haue wanted  
the reſpydue of myne peres. I ſpake  
within my ſelfe: I ſhall neuer vp-  
ſet the Lozde (the Lozde I ſape) in thys lyfe.  
I ſhall neuer ſe manne amonge dwellers of the  
wozde. Myne age is ſolden vp together, and  
taken away from me. Lyke a ſhepherds cottage  
I haue betwen of my lyfe by my ſynnes: lyke as  
a weauer cutteth of his webbe. He wyll with by-  
pnyng ſyche make an ende of me: pee, he wyll  
make an ende of me in one daye. I thought, I  
wolde haue lyued vnto the moztow, but he hui-  
ſed my bones lyke a Lyon, and in our day thou  
wyll make an ende of me.

25

Then chattered I lyke a ſhalowe, and lyke  
a Crane, and mourned as a doue.

I lyft vp mine eyes into the heighe: O Lozde  
(ſaid) I my ſychnes kepeſt me down: aſe thou  
me: What ſhal I ſape? The Lozde hath made a  
promyle to me. Pee, the hym ſelf hath perſou-  
med it. I ſhall therefore ſo longe as I lyue reme-  
ber this biſternes of my lyfe. O Lozde men may  
lyue beyond their peres: and I wil declare to al  
men, & euen in thole peres I haue a ſopful lyfe &  
that it was ſ that cauſed me to ſlepe agayne  
thou haſt geue lyfe to me. Behold bitter as gal  
was my penſiſneſſe, ſo ſoye longed I for healeth  
And it was thy pleaſure to deſpue my lyfe fro  
the ſylythe pye, for thou it is (O Lozde) & haſt  
caſt all my ſynnes behynde thy backe.

\* For heil prayſeth not the, deaſe doeth not  
magnifye the they & go downe into the graue,  
praple not & truth: but the liuyng: pee, & liuyng  
knowlage the, lyke as I do this daye.

The father teileth his chyld of thy faithful-  
nes. To heale me is the Lozdes woize, and he  
wyll ſyng my ſonges in thy houſe, al & daies of  
our lyfe. And Eſay ſaid: take a plaſter of figges  
& lay it vpon the ſoye, ſo ſhal it be whole. Then  
ſayd hezekia: What a great myracle is this, &  
I ſhall go vp into the houſe of the Lozde.

¶ The xxxix. Chapter.

¶ Hezekia in ſyche vnto Dauid, because he ſtrough his trowthe  
vnto the end of the daye of Babylon.

**I**n the ſame tyme, Nerodach Ba-  
ſadani, ſent letters & preſented  
to hezekia. For he vnderſtood how  
that he had bene ſyche, & was reco-  
uered

And he wold them the comodities of his trea-  
sure, of syluer, of golde, of spices and rootes of  
precious oyles, all that was in his cubburdes &  
treasure houses. There was not one thyng in  
hezekias house, and so thowout all his king-  
dome but he let them see it.

Then came Elayc the prophete to kyng  
hezekia, and sayde vnto hym: What haue the  
men sayde & from whence came they vnto the?  
hezekia answered, they came oute of a farre  
countre vnto me oute of Babylon: Elayc sayd  
what haue they looked vpon in thyne house? he-  
zekia answered: All that is in mine house haue  
they sene: and there is nothyng in my treasure  
but I shewed it them.

Then said Elayc vnto hezekia: Understand  
the woide of the Lorde of hostes. \* Beholde,  
the tyme wyl come that euery thyng whiche  
is in thine house, and all that thy progenitours  
haue layde vp in stowe vntill this daye shalbe  
carped to Babylon, and nothyng left behynd.  
Thus sayeth the Lorde: pea & parte of thy son-  
nes, that come of the, and whom thou shalt get  
shalbe carped hence, and become gelded cham-  
berlaines in the kyng of Babylons court.

Then sayde hezekia to Elayc. Now God pro-  
phesie his owne counsaile whebe thou hast tolde  
me. he sayd mozeouer. So yf there be peace and  
safethulnesse in my tyme.

¶ The xl. Chapter.

*The coming of saynt John Baptiste. The preparacion of  
the apostles. The calling of the Gentyles.*

**C**omforte my people (O ye proph-  
etes) comfort my people, sayth yowre  
God, comfort Ierusalem at the porte  
and tell her: that her trauaile is at  
an end that her offence is pardoned  
that she hath receyued of the Lordes hande suf-  
ficient correccion for all her synnes. \* A voyce  
cryeth in wilderness: Prepare the waye of the  
Lorde in the wilderness, make streygthe the  
path for our God in the desert. Let all valleys  
be exalted, and euery mountayne & hyl be layd  
lowe: what so is crooked, let it be made streygthe  
and let the rough, be made playne felde. \* For  
the glory of the Lorde shal appere, and all flesch  
shal at once se it, for why? yf mouth of the Lorde  
hath spoken it.

The same voyce spake. Nowe crye. And the  
prophete answered: what shall I crye? that al  
flesch is grasse, and that all the goodynesse ther-  
of is as the floure of the felde: The grasse is wi-  
thered, the floure falleth awaye: Euen so is the  
people as grasse, when the blythe of the Lorde  
bloweth vpon them. Reuertheles whether the  
grasse wyther, or the floure fade awaye: \* Yet  
the word of our God endureth for euer. So vp  
vnto the hye hyl (O Zion) thou that byngest  
good tidynge, lyste vp thy voyce with power.  
O thou preacher Ierusalem. Lyste it vp with  
oute feare, and sape vnto the cyties of Iuda:  
Beholde your God, beholde: the Lorde God  
shall come with power, and beare rule with his  
arme. Beholde, he byngeth the his treasure with

hym, and his wythes goode before hym. he shal  
fede his flocke lyke an heardman. he shal ga-  
ther the lambs together with hym, and  
carpe them in hym bosome, and shal kyndly en-  
treate those that beate yonge.

Who hath holden the waters in bys fyfte?  
Who hath measured heauen with his spanne  
and hath comprehended all the earth of the world  
in theyr measures? Who hath weped the mostaynes  
and hylles in a balauce? Who hath  
reformed the mynde of the Lord? or to whom  
hath he shewed his counceill? \* Or who is of his  
counceill to teach hym? or who hath greuen hym  
vnderstandyng and hath taught hym the path  
of iudgement? Who taught hym connyng and  
opened vnto hym the wape of vnderstanding?  
Behold al people are in comparyson of hym as a  
droppe to a bucketful, & are counted as the lest  
thyng that the balauce weyeth. Pee and the  
yless he taketh vp as a very litle thyng. Lyba-  
nus is not sufficient to mynstre fyre for his of-  
feryng, & all the beastes therof, are not ynough  
to one sacrifice. All people in comparyson of  
hym are rekened as nothyng, & yf they be compa-  
red with hym, lesse then nothyng, and as it that  
is not: To whome then wyl ye lyken God? or  
what synilitud wyl ye set vp vnto hym? Shal  
the carner make him a carued ymage, and shal  
the golde smyth couer hym with golde, or caste  
hym into a fourme of syluer plates? Mozeouer  
shal the ymage maker, yf the pooze man which  
is disposed, maye haue some thyng to set vp al-  
so? seke out & chole a tree this not rotten, & carue  
there out an ymage that mourt not. Knowe  
ye nothyng. O wretches: heare ye neuer of it?  
hath it not bene preached vnto you since yf be-  
gynnyng? haue ye not bene enfourmed of this  
by the foundation of the earth, yf he stretteth vpon  
the cyrcle of the world, and that all the inhaby-  
tours of the world are in comparyson of hym,  
but as grechoppers? \* That he stretcheth out the  
heavens as a couering, that he stretcheth them  
out, as a tene to dwel in: That he bygeth ym-  
ages to nothyng, & the Iudges of yf earth to dust  
so that of them it may be sayd they be not plan-  
ted nor sowne agayne, neyther they stocke roo-  
ted agayne in the earth. For as sone as he blow-  
eth vpon them, they wyther & fade away, lyke  
the strawe in a wynde wynde. To whom now  
wyl ye lyken me, and whom shal I be lyke say-  
eth the holy one: Lyste vp your eyes on hye, and  
consider: \* who hath made these thynges, which  
come out by so great beapes, and he can cal the  
al by theyr names. For there is nothing dyd vn-  
to the greatnes of his power, strength & myght  
how may the Jacob thinke, or how may Ira-  
el sape. My wapes are hyd from the Lorde, and  
my god knoweth not of my iudgements. Know-  
west thou not, or hast thou not heard yf the cuerlasting  
God yf Lorde which made all yf corners of yf earth  
is neyther wey nor sapint: & that his wisdom  
can not be comprehended: but yf he greuethe strength  
vnto yf wey, & power vnto the faint: Children  
are wey & faint, & the strongest men fal. \* But  
vnto them yf haue yf Lorde before theyr eyes, shal  
strength



# The Prophecie.

strength be increased. I gesle wings shal grow  
vpon them. when they runne they shall not fall  
and when they go they shall not be wepse.

¶ The. xli. Chapter.

¶ Of the psones and myrtyr of God towarde the people.

**B**E syl (ye landes) & herke vnto me  
Ie stronge ye people. Come hether  
& I shewe me your cause. we wyl go  
to y lawe together. Who raised vp  
the iust man from the rising of the  
sunne. & called him to go forth. Who cast downe  
the people. & subdued the kynges before hym. &  
he made thowse them all to the grounde w<sup>th</sup> his  
fwearde. and scattere them lyke stubble with his  
bowe. he soloweth vpon them. & goeth safely  
hym selfe. And that in a waye where before his  
fote had not troden. Who hath made & created  
all these thynges: euen he & called & generatid  
from the begynnyng. ¶ Euen I & Lozde, which  
am the first. & with the last. The ylls saw it. &  
dyd feare. & the endes of y earth. were a bashed:  
dye we nye. & came hether. Every man exhorted  
his neyghbour & brother. & bad hym be stronge  
The carpenter comforted the goldsmith. & the  
goldsmith the hammer man. sayng: Gue wel do  
very wel in it. It shal be good. & we fallen this  
cast worche: & then they fastened it with nailen  
& it shulde not be moued. But y Israel arte my  
seruaunt: y Jacob arte elect & art the seed of A-  
braham my beloued. & art he whom I led from  
the endes of y earth by the hande. For I called y  
from farre euen from among the glorious men  
of it. and said vnto the: Thou art my seruaunt.

¶ The. xlii. Chapter.

I haue chose the. & not cast the away: be not a  
fraid. for I am w<sup>th</sup> the. Wilt not away as ware  
for I am thy God. to strength the. helpe the. &  
to kepe the w<sup>th</sup> this ryght hand of myne. Behold  
all they y relye the. shall come to confusyon &  
shame. & thyne aduersaries shal be destroyed &  
brought to naught. So y who so sekereth after the  
shall not fynde the. Thy destroyers shall perishe  
and so shal they y undertake to make battail a-  
gainst y. be as y is not. & as a thyng of naught.  
For I thy Lozde & God will strengthen thy right  
hand. Euen I & I say vnto the. Feare not: I wyl  
helpe y. Be not afraid y lytle worme Jacob. &  
y despyled Israel: for I wyl helpe the. sayth the  
Lozde. & the holy one of Israel thine aduenger.  
Beholde. I wyl make the a treading cart and  
a netwe slepe. that thou shalt threwe & grende  
the mountaynes. and byng the hylles to poul-  
der. Thou shalt fane them. & the wynd shal ca-  
rye them away. & the tobylle wynde shal scatter  
them. But thou shalt reioyce in the Lozde. and  
shalt helpe in prayng the holy one of Israel.

¶ The. xliii. Chapter.

¶ When the thursty & poore seke water & find  
none. & when their tong is drye of thirst. I geue  
it them sayth the Lozde: I the God of Israel for  
saie the not. ¶ I byng forth founteyns in the hil-  
les. & welles in the plaine feides: I turne y wyl-  
dernes to ryuers. & the drye land to cobites of  
water. I plant in the waste ground trees of ce-  
dris. bore myrr. and olyues. And in the drye. I  
set fyre trees. cymes & haubornes together.  
All this do I. that they al together. may se and

make. perceauie w<sup>th</sup> they: hertes & confide  
that y hande of the Lozde maketh these thynges. &  
that the voyce one of Israel byngeth the to  
passe & stande at your cause sayth the Lozde. &  
byng forth your strongest grounde. sayeth the  
kyng of Jacob. Let the byng forth they: god-  
des. & let they: gods tell vs what shal chaunce  
hereafter: yee. let the shewe vs y thynges y are  
past. what they be: let them declare the vnto vs  
that we maye take them to herte. & knowe the  
hereafter. Euer the we vs thynges for to come.  
& tell vs what shal be done hereafter: so shal we  
know. y your gods. do some thyng ether good  
or bad: so wyl we both knowlege y same. & tell  
it out. Beholde. ye are gods of naughte. & your  
making is of naught: yee. abhominable is the  
ma y hard chose you. neuertheles. I haue wa-  
ked vp one fro the north. & he shal come. And a  
nother from y east. whych shal cal vpon my na-  
me. & shal treade vpon princes as vpon claye: &  
as y potter treadeth downe y myrre. Who decla-  
red this from the begynnyng. & we wyl knowe  
hym. O y frome y olde tymes. & we wyl confesse  
& saie y he is righteous. But there is none that  
the w<sup>th</sup> of declareth anye thyng: there is none  
also y heareth your wordes. The first is that  
shal say to y. Beholde. beholde. they are yre  
sent: & to Ierusalem it selfe wyl I geue an E-  
uangeliste. But when I consyder. there is not a  
man among the no: any that can geue counsell  
no: when I examyne them y can answere one  
worde. Loo. wyched are they. and wayne w<sup>th</sup> the  
thynges also that they take in hand. yee. they:  
ymages are but wynde and wayne thynges.

¶ The. xlii. Chapter.

¶ The commyng of Christ and his Baptisme.

**B**Eholde. this is my seruaunte vpon  
whome I leane. my electe in whome  
my soule is pacified. I haue geuen  
hym my sprete. that he maye shewe  
forth iudgemente. and equyte among the Gen-  
tyles. he shall not be an outcrier. no: lyfte vp  
his voyce. his voyce shal not be hearde in the  
streets. And a broled rede shal be not bryke & the  
smoking flar shal be not quench: but sayth fully  
& trevely shal he geue iudgement. not be pensue  
no: careful: y he maye restore righteousnes vnto  
the erth. & the Gentiles also shal kepe his la-  
wes. For thus sayeth God y Lozde vnto hym  
(euen he that made the heuens & spred them a-  
bode. & set forth the erth w<sup>th</sup> her increase: which  
geueth breath vnto y people y is in it. & spire to  
them y dwel therein) I y Lozde haue called the in  
ryghteousnes. and led the by the hand. ¶ Ther-  
fore wyl I also defend the. & geue the for a con-  
naunt of y people. & to be y light of y Gentiles  
that y mayest open the eyes of the blynd. ¶ let  
out y prisoners from their bondes: & them y sit  
in darcknes. out of y dongeon house. Euf I am  
Lozde & this is my name. ¶ And my glory wyl I  
geue to none other. neither min honoure to graue  
ymages. Behold. olde thynges are come to passe  
& newe thynges do I declare. And oz euer they  
come. I tel you of them. Winge vnto y Lozde. a  
newe songe of thankegeyunge. blowe out y  
pypes

praise from the ende of the world. They that be  
upon the see, and all that is therein praise hym  
the Iles: all they that dwell in them. Let the wyl-  
dernes with the cypres lyfte up their voyce, the  
townes also that they of Eder dwell in. Let them  
be glad that sit upon rocks of stone, and let them  
crye downe from the mountaynes ascribing  
glorie vnto the Lorde, & magnify hym among  
the Gentyles. The Lorde shall come forth as a  
Giant & take a stomache vnto hym like a free-  
we man of warre. He shall crye and crye, & ouer-  
come his enemies. I haue longe holden my peace  
(saith the Lorde) I haue bene still and refray-  
ned my selfe, but nowe I will crye lyke a true  
lynge woman, and at once will I destroy and  
deuoure. I will make wast both mountayne &  
hyle, & drye up euery greene thing that groweth  
thereon. I will drye up the floudes of water, &  
drynke up the ryuers. I will drye the blynde  
into a strete, that they knowe not, & lede them in  
to a forpath that they are ignozant in. I shall make  
darkenes lyght before them, and the light that  
is crooked to be straight. These thinges haue I  
done vnto them, and not forsahe them. \* They  
are fallen backe: yee, & let them be ashamed ear-  
nestly, that hope in ydolles, and sape to falsi-  
fied ymages: yee at our gods. Heare, O ye deafe  
men, & sharpen your sightes to se. (O ye blynde)  
\* Who is blynde but my seruante? O so beaie  
as my messenger, whome I sente vnto them:  
For who is the ruler so blynde (saie they) as  
perfect man & so blynde as the Lordes seruante  
Thou vnderstandest much, & kepest nothing, &  
eares are open, & no man heareth. The Lorde is  
merciful vnto them for his ryghteousnes sake  
his woide might be magnified, and praised:  
But the people them selues is robbed & troden  
vnder foot, chayned in dongeons, & they al (I  
saie) be shut into pylson houses. \* They are ca-  
rped awaye captiue, & no man dothe lose them  
They be trode vnder foot, & nomā doth labour  
to bringe the agayn. \* But who is he amōg you  
that pondreth this, that consydereth it, & taketh  
it for a warn- ing in tyme to come?  
\* Who suffered Jacob to bee troden vnder  
fote, & Israel to be spoiled? Did not the Lorde?  
Because we haue sinned against him, and haue  
had no dyspente to walke in his wayes, neither be  
obedient vnto his lawe: Therefore he hath pou-  
red vpon hym his wrathful displeasure, & strong  
battel, which speaketh hym on euery spede yet wyl  
he not vnderstand. He burneth hym vp, yet sin-  
neth it not into his herte.

The. xliij. Chapter.

God promyseth to sende his Chyrche, whiche shall helpe his  
people, & forgiue synners for his owne sake.

**B**Ut nowe, the Lorde that made the.  
O Jacob, and he that fashioned the  
O Israel, saith thus: \* Feare not  
For I haue redeemed y. \* I haue cal-  
led y by name, thou art mine owne  
\* If thou goest thowowe the water, I wyl be w  
the, & the strong floudes shalbe not pluche the a  
waye. \* And if thou walkest thowowe y fyre, it  
shall not burne the, and the flame shall not kyn

de vpon the. For I am the Lorde thy God, the  
holly one of Israel thy saviour. I gaue Egypt  
for thy deliuerance, the Moziars, & the Wabe  
es for the: because I wast dere in my syght, & be-  
cause I set by the, & loued the. I wyl geue ouer  
all men for the, and deliuer vp al people for thy  
sake, feare not: for I am with the. \* I wil bring  
the sde from the east, and gather the together  
from the West. I wyl say to the North: let go. &  
And to the southe, kepe not backe: but brynge  
me my sones from farre, & my daughters from  
the endes of the worlde. Namely all those that  
be called after my name. For them haue I crea-  
ted, fashioned, and made for myne honour.

\* Bynge forth y people, whiche is blynde & yet  
harpeyes, which are deafe although they haue  
eares. \* If al nacys come in one & be gathered  
together: which among them shal declare such  
thinges, & to tel vs what is to come: Let them  
brynge the: y wpenes so shal they be free, els, let  
them heare, & say: it is truth. You are my wit-  
nesses (saith the Lorde) & my seruante, whome I  
haue choise, therefore be certified & geue me faith-  
ful credence, & consider: \* I am he, before whom  
there was neuer any God, and yther shalbe no  
ne after me. I am, euen I am the onely Lorde: &  
besyde me there is no saviour. I gaue warning  
I made whole, I taughte you, when there was  
no strange God amonge you. And this record  
must ye beate poure selues: (saith the Lorde) y  
I am God. And euen he am I frome the begyn-  
nyng, and \* there is none y ca: take any thing  
out of my hande. I do the worke and who shal  
be able to let it? Thus saith the Lorde the holly  
one of Israel poure redeemer: \* for your sake I  
haue sente to Babylon, and broughte downe the  
strongest of them. All they are fugitiue with y  
Coaldees that bolt them of they: Quip, es: Eue  
I the Lorde your holly one which haue made Is-  
rael, and am your kynge. Thus saith the Lorde  
(\* Euen he that maketh a waye in y see, and a  
forepath in y mighty waters) \* which blygeth  
forth the charrettes and hoxles, the host & the y  
w: of warre, that they maye fall & neuer ryle,  
and be extinct, lyke as towre is quenched.

Remember not thynges of olde, and regard  
nothyng that is paste: Beholde, I shal make a  
newe thyng, and woorthly shall it apere, and shal  
you not knowe it? I wyl make stretes in the de-  
sert, and riuers of water in the wilderness: The  
wylde beastes shal w: thymme me: y Dragons  
and the young Estriches. \* For I shal geue wa-  
ter in the wilderness, and streames in the desert  
y may geue drinke to my people, whome I chose  
This people haue I made for my selfe: and they  
shall (we say) my praise. For y (Jacob) wol-  
dest not call vpon me, but y haddest an valiste  
to ward me, O Israel, Thou gauest me not thy  
beastes, for burnt offerynges, neither didest ho-  
nour me w thy sacrifices. Thou boughtest me  
no dere sprec with thy money, neyther pourest  
the fatte of thy sacrifices vpon me. \* Howe be-  
it, I haue not bene chargeable vnto the in offe-  
rynges, neyther geuous in incence. But y haste  
laden me with thy synnes, and wretched me with  
thyne



# The Prophecie.

*Isa. xlii. 1.* **I**thyne vngodlynes. *Isa. xlii. 2.* **I** am he only for myne owne selues sake do awaye synne offences and forget thy synnes. so that I wyll neuer thynke vpon theim. But me nowe in remembraunce (for we wyl reason together) and shewe what thou haste for the, to make the ryghteous. *Isa. xlii. 3.* **Thy** first father offended soze, and thy rulers haue synned against me. Therefore I errier suspeded, of due the cheefest princes. I byd curse Jacob, and gaue Israell into reprose.

## ¶ The xliii. Chapter.

*¶ Christe promising to deliuer his church.*

*Isa. xliii. 1.* **I** heare nowe. *Isa. xliii. 2.* **O** Jacob my seruaunt, and Israell whom I haue chosen, for thus saith the Lord, that made the, fashyned the, & helped the, euen from thy mothers wombe. Be not afrayde, *Isa. xliii. 3.* **O** Jacob my seruaunt, & ryghteous whom I haue chosen. *Isa. xliii. 4.* **For** I shal poure water vpon the drye ground, and ryuers vpon the thyrstye. *Isa. xliii. 5.* **I** shal poure my sperte vpon thy seede, and mine encrease vpon thy stocke. They shal growe together lyke as the grasse, and as the wyllowes by the waters syde. *Isa. xliii. 6.* **One** shal say I am the Lordes, I nother shal call hym self after my name of Jacob. The thyrd shal subscribe with his hande vnto the Lord, & geue hymselfe vnder the name of Israell.

*Isa. xliii. 7.* **Thus** hath the Lord spoken, euen the kyng of Israell and his redemer, the Lord of hostes. *Isa. xliii. 8.* **I** am the first and the last, and without me is ther no God. *Isa. xliii. 9.* **If** any be like me, let him call for thyng past, and openly shewe it, & lay it playne before me, what hath chaunled synce I appoynted people of the world, & what shal be shortly, or what shal come to passe, in tyme long to come, let them shewe these thynges. *Isa. xliii. 10.* **Be** not abashed nor afrayed. *Isa. xliii. 11.* **For** haue not I euer told you bothert & warned you. *Isa. xliii. 12.* **Ye** can beare me recorde your selues. *Isa. xliii. 13.* **Is** there any god except me, or any maker that I shulde not knowe hym.

*Isa. xliii. 14.* **All** karuers of ymages are but vayne, and fharued ymages that they loue, can do no good. *Isa. xliii. 15.* **They** must beare recorde them selues, & seing they can neither se, nor vnderstand, they shalbe confounded. *Isa. xliii. 16.* **Who** dare then make a God, or fashion an ymage, & is profitable for nothing. *Isa. xliii. 17.* **Behold** all the felowshippe of them must be brought to confusyon. *Isa. xliii. 18.* **And** truly as the wothe masters of them are men, they shalbe gathered together, they shal stonde, tremble, and be confounded one with another. *Isa. xliii. 19.* **The** smith maketh an are, and tempereth it with hooe coles, and fashoneth it with hammers, and worketh it with all the strengthe of hys armes: yea, sometime he is faint for very hunger, and so thirsteth that he hath no moze power. *Isa. xliii. 20.* **The** carpenter (or ymage karuer) taketh measure of the timber, & spredeth forth his line: he maketh it with some colour, he planeth it: he ruleth it, and squareth it, and maketh it after the ymage of a man: and accordyng to the betwix of a man it may stand in the temple.

*Isa. xliii. 21.* **Wherefore** he goeth out to be doone.

*Isa. xliii. 22.* **He** bringeth home Cines and Ores, and takyng a bolde courage, he seketh oute the best timber of the wood. *Isa. xliii. 23.* **He** hym self hath planed a pine tree, which faine hath welled, which wood serueth for men to burne. *Isa. xliii. 24.* **Of** this he taketh and warmeth hym selfe withal: he maketh a fyre of it to bake breade. *Isa. xliii. 25.* **And** after ward maketh a god therof, to honour it, and an ydoll to knele before it. *Isa. xliii. 26.* **One** peece he burneth in the fyre with a nother he rosted the, that he may eat rost his belly full: with the thyrde he warmeth hym selfe, and sayth vnto: I am wel warmed. *Isa. xliii. 27.* **I** haue bene at the fyre. *Isa. xliii. 28.* **And** of the residue he maketh hym a God, & an ydoll for hym self. *Isa. xliii. 29.* **He** kneleth before it, he worshippeth it, he prayeth vnto it, and sayth: deliuer me, for I am my God.

*Isa. xliii. 30.* **¶** Yet men neyther consyder nor vnderstand because they eyes be stopped, that they cannot se: and they herkes, that they cannot perceaue. *Isa. xliii. 31.* **They** ponde not in their mindes, for they haue neither knowlage nor vnderstanding to thinke thus. *Isa. xliii. 32.* **I** haue bzent one peece in a fyre, I haue baked bread with the coles therof, I haue rosted flesch withal, & eaten it: *Isa. xliii. 33.* **What** I now of residue make an abhomyable ydoll, and fall downe before a rotten peece of wood. *Isa. xliii. 34.* **Thus** he doth but lese his labour, and his herte whiche he is disceyued doth turne hym aspyde: so that none of them can haue a free consyence to thinke, may not I erre.

*Isa. xliii. 35.* **Considere** this: *Isa. xliii. 36.* **O** Jacob and Israell for thou arte my seruaunte. *Isa. xliii. 37.* **I** haue made the, that thou myghtest serue me. *Isa. xliii. 38.* **O** Israell, forget me not. *Isa. xliii. 39.* **As** for thine offences, I haue giuen the a way like the cloudes, & thy synnes, as smitt. *Isa. xliii. 40.* **Turne** the agayn vnto me. *Isa. xliii. 41.* **For** I haue redeemed the.

*Isa. xliii. 42.* **Be** glad ye heauens, whome the lord hath made, for the Lord hath dealete graciously with his people, let all that is here beneth vpon the earthe beioyfull. *Isa. xliii. 43.* **Reioyce** ye mountaynes and woodes, with all the trees therof: for the Lord hath redeemed Jacob, and wyl shewe his mercy vpon Israell. *Isa. xliii. 44.* **Thus** saith the Lord thy redemer euen he fashoneth from thy mothers wombe. *Isa. xliii. 45.* **I** the Lord dooe all thynges my selfe alone. *Isa. xliii. 46.* **I** onely spreade out the heauens, & I onely haue layde the foundacyon of the earth by mine owne selfe. *Isa. xliii. 47.* **I** destrope the tokens of wytyches & make the Soothsayers fooles. *Isa. xliii. 48.* **As** for I wyl I turne them backward, and make their conning foolshnesse.

*Isa. xliii. 49.* **He** doeth set vpon the purpose of his seruaunte and fulfilleth the counsell of hys messaungers. *Isa. xliii. 50.* **Concerning** Ierusalem, he sayth: *Isa. xliii. 51.* **It** shalbe inhabited. *Isa. xliii. 52.* **And** of the cityes of Iuda: *Isa. xliii. 53.* **They** shalbe buylded agayn, and I wyl repayze they decayed places: he sayeth to the grounde: be drye. *Isa. xliii. 54.* **And** I wyl drye vp the water foudres. *Isa. xliii. 55.* **He** saith of Cicus: *Isa. xliii. 56.* **He** is my heardman: so he shal fulfill all thynges after my wyl. *Isa. xliii. 57.* **He** saith also of Ierusalem: *Isa. xliii. 58.* **It** shalbe buylded, and of the Temple it shalbe faste grounded.

## ¶ The xlv. Chapter.

*¶ The deliuerance of the people by Cyrus. The coming of Christe and callinge of the gentiles.*

*Thus*

**I**hus sayeth the Lord vnto Cyrus his anoynted, whom I haue taken by the ryght hand, to subdue nations before him. \* I will loke & gyde of kynges and I wyl open the gates before his face, & not to shut their doores. I wil go before the, & make the crooked streyght. I shall bryke the brasen doores, & buest the yron barres. I shal geue the that hysd treasure, and the thyng whych is secretely kept, that thou mayst knowe. \* I am the Lord God of Israel which haue called the by thy name and \* that for Jacob my seruantes sake, & for Israel my chosen. For I called the by name & ordayned the: or euer thou knewest me. \* Euen I the Lord before whome there is no other: for without me ther is no God: \* I haue prepared the: or euer thou knewest me, & I might be knowen fro the rysyng of the sonne to the goyng downe of the same, & all is nothing without me. For I am the Lord, & ther is els none. It is I that created the lyght & darckenes. \* I make peace and trouble: yea, euen I the Lord do all these thynges. Pe heauns from aboue droype downe, & let the cloudes raine righteousness. The erth openeth it self, & bringeth forth healeth, & therby righteousness maye flozpe. Euen I the Lord bryng it to passe. \* Wo be vnto him that stpnerth with his maker, the potterd with the potter. Saith the clay to the potter: What maketh the: or thy worke serueth for nothing. Wo be vnto him that saith to his father: Why begettest thou: And to his mother: Why barest thou. Thus sayeth the Lord, euen the holy one & maker of Israel. Aske me of thynges for to come concernyng my sonnes: and put me in remembrance as touchyng the woiches of my handes. I haue made the erth, & created man vpon it: With myne handes haue I spread forth heaun, and geuen a commaundement for all the host thereof. I shall make him vp with ryghteousnes, and ordre all his wayes. \* He shal bryde my cite, and let out my prisoners, and that nether for gyfte nor rewardes sayeth the Lord of hostes: Thus sayeth the Lord The occupiers of Egypt. The marchauntes of the Moztians and Sabers, shall come vnto the with tribute, they shal be thyne: they shal folow the, and go with cheynes vpon their sete. They shal fal downe before the, and make supplicacon vnto the. \* For God (without whom there is none other God) shal be with the. \* O howe profounde are thou O God, thou God and sauoure of Israel: Confounded are they all, and put to dishonour: they are gone hence together with shame, euen the makers of Images. But Israel shal be saued in the Lord: whiche is the euerlastyng saluacion. Pe shal not come to shame nor confusyon worlde wythoute ende. For thus sayeth the Lord, \* euen I created heauen the God I made the erth, that fashioned it, and set it fast. He dyd not make it for naught, but to be inhabited. Euen I the Lord without whome there is none other: \* I haue not spoken secretly neyther in darcke places of seeth. It is not for naught, & I said vnto the seide of Jacob seke me

I am the Lord whiche when I speake, declare the thynges that are righte and true, gather you and come together, draw nye hether, you are escaped of people. \* Haue they any vnderstan dyng, I let vp the stones of their Idoles, and pray vnto a god, & can not helpe the: draw nye come hether, & let them aske counsel one at another, & the we forth: What is to be & tolde this before: or who spake of it euer sence I began myng. Haue not I the Lord doone it: \* without whome there is none other God & true God & sauour, & there is els none but I. \* And therefore turne you vnto me (al ye endes of the earth) & ye may be saued: for I am God, and there is els none. I sweare by my selfe, out of my mouth cometh the word of righteousness, & that no man may turne: \* but all knees shal bowe vnto me, & all tonges shall sweare by my name, sayyng: Mercy to him shal me come, but al they that thincke scoorne of hym, shal be confounded. And the whole seide of Israel shal be iustified, and make they boast in the Lord.

The clvi. Chapter.

Tholatre is reproved, The heathen that cometh by Christ is prophesied.

**B**el is fallen. Babel is broke downe & whole Images were a burthen for the beastes and cattell, to ouerlade them, and to make the wery. They are sonke downe, & fallen together for they may not ease the of their burthen, therfore must they go in captiuitie. Hecken vnto me O house of Jacob, and al ye that remayne yet of the housholde of Israel: whiche I haue bozne frome your mothers wombe: and broughte you vp from your byrth, tyl ye were grownen. I, I, whiche shal beate you vnto poue laste age. I haue made you: I wyl also nozpe you, beate you, and saue you. \* Whome wyl ye make me like, or to whome wyl ye make me equal: or compare me that I shulde be like him, in fashyon or Image, that I maye be like him. \* Pe soles (no doubt) wyl take out siluer & gold oute of your purses, and weye ye, & byze a goldsmith to make a God of it, that men may knele downe and worshippe it. \* Yet must he be saue on mennes holders, and bozne and sette in his place that he maye stande, and not moue out of his place. Alas that men shulde cpe vnto him whiche geueth no answer: and delouer not the man that calleth vpon him from his trouble. Consyder this well, and be ashamed. So in to your owne selues (O ye runnagates) Remembre the thynges which are past, sence the begynnyng of the worlde, that I am God, and there is els no God: yea, and there is nothing like vnto me, in the begynnyng of a thyng. I the we the ende thereof: and I tell before, thynges that are not yet come to passe. My deuce standeth stand fastly stablished, and I fulfil al my pleasure. \* I call a byrde out of the east, & the man by whom my counsel shal be fulfilled out of far countreies as sone as I thynke to deuyse a thyng. I do it.



# The Prophecie.

Hear me, O pe that are of an hye stomache, but are from righteousness, I shall bring forth my righteousness. It is not farre, my deathe shall not tary long awaye. I will save deathe in Dion, and in Israel my glozpe.

The xlviii. Chapter.

The wordes of the Lorde against Babylon.

**B**Ut as for the (O daughter: thou virgin Babylon) yet thou downe in the dust, yet vpon the ground, and not in a throne. (O thou maide of Caldea) Thou shalt nomoze be called tendie and pleasaunt. Syng forth the quene: and grynne mele, vntill thy brodered beare, put of thy shoes, make bare thy knees, and wade thorow the water rivers. Thy name shall be discovered and thy priuities shall be seene. For I will aduenge me of the, & will shew no mercye to the as I do to other men. I saye thoure redeemer: which is called the Lorde of hostes the holy one of Israel.

**S**yt still, holde thy tongue, and get the into some darcke corner. (O daughter Caldea) for thou shalt nomoze be called lady of kingdoms. I was so wrathe with my people, that I punished myne inheritaunce, and gaue them into thy power. Neuerthelesse, I shewed them no mercy, but euen the very aged men of them dyddest thou oppresse eyngh soze with thy poke, & thou thoughtest thus: I shall be ladye for ever.

And besyde all þ, thou hast not regarded these thinges, neether remembred what was the ende of þatie Jerusalem. heare nowe therfore, thou wylful, þ syttest so carelesse, and speakest thus in thine herte: I am alone and without me is there none: I shall neuer be wyddowe nor desolate againe. And yet both these thinges shall come to þ vpon a day in the tynching of an eye.

**E**namely, wyddowheade and desolaciõ. They shall mightely fall vpon the, for the multitude of witches, and for the great heape of thy counturers. For thou hast trusted in thy wickednes and hast said: A man seeth me. Thyne owne wysdome and cunnyng hath deceaued the. In that thou hast sayde: I am alone, and without me there is none. Therfore shall trouble come vpon the and thou shalt not know from whence it shall aryse. Wylschewe shall fall vpon the, which þ shalt not be able to put out. A loyapne vntee

**D**estruction shall come vpon the or euer þ beware. Nowe go to thine counturers, and to the multitude of thy witches (with whome thou hast wepyed thy selfe from thy youth) yf they maye helpe the or strenght þ. Thou hast herbert of ad many counceils of them: so let the, and gales and the beholders of starres, and moone prophetes come on nowe and deliuer the: yee, and lette them serue when these thynges shall come vpon the. Behold, they shall be lyke strawe, which yf it be kyndled with fyre no man maye ryd it for the verement of the flame. And yet it getteth no sunders to warme a ma by, nor cleare fyre to syt by. Thus are they with whiche thou hast wepyed thy selfe: and thus are thy marchauntes that haue bene with the from thy youth. Every

one hath taken his owne waye and none of the shall defende the.

The xlviii. Chapter

The prophesie of the Ieremie to reprobate. The Lorde alone will be worshipped, and he shall be glorified in the last daye.

**H**Eare this, O thou house of Jacob, I saye that are called by the name of Israel, and are come out of one stocke with Iuda: which swaie by the name of the Lorde, and beare witness by the God of Israel (but not with truth and right) which are called fre men of the holy cy. They are groudied vpon þ God of Israel, whose name is the Lorde of hostes.

The thynges that I shewed you euer since the begynnynge haue I not broughte them to passe immediately as they came out of my mouth and declared them: they are come: howebeit, I knowe that thou arte obstinate, and that thy necke hath anyon wayne, and that thy browe is braile, neuerthelesse I haue euer since the begynnynge shewed þ of thynges for to come, and declared the vnto þ, or euer they came to passe: that þ shouldest not saye, myne ydell hath bene done it, my carued or molten ymage hath shewed it. Thou herdest it before and beholde, it is come to passe & whether can ye prophesie of thynges to come? But as for me I tolde the before at þ beginning, newe and secrete thinges that thou knowest not of.

And some done nowe, not of olde tyme, wherof thou neuer herdest, before they were brought to passe: þ thou canst not say Beholde I knewe of them: howeouer, there be some wherof þ hast neether heard nor knowe, neether haue they bene opened vnto thine eares a soze tyme. For I knewe that thou woldest maliciously offende, therfore haue I called þ a trasgressoure, eue fro thy mothers wombe. Neuertheles, for myne names sake, I will withholde my wrath, and it shall be for mine honours sake yf I paciently forbeare the, yet not as siluer.

**B**ehold, I haue poured the, yet not as siluer. I haue chosen the in the fire of affliction, and þ only for myne owne sake: yee, & eue for myne owne sake will I doo this, or els what dythoure wolde they do to my name? Herken vnto me, O Jacob and Israel whom I haue called, I am euen he that is, I am the first and last. My hande hath layde þ foundation of the erth and my right hande hath spanned ouer the heuens. A lone as I cal them they are there. Gather yon altogether and herken: whiche of yonder goddes hath declared this? The Lorde hath a lone vnto him, and he shall persourme his will against Babel, and declare his power against the Chaldees. I my selfe alone, eue I haue told yow this before: yee, I dyd call him: and byng him forth: and he shall make his wayes prosperous. Come nye and heare this: haue I spoken anye thyng darke, since the begynnynge? when a thyng begynneth I am ther. Wherfore the Lorde God þ his spyes hath sente me. And thus sayth the Lorde God thy redeemer, the holy one of Israel. I am the Lorde thy God: which teacheth the. & profitable thynges, and leade the.

the thy wape, that thou shouldest go. \* O thou haddest regarded my comaundementes, then had thy welthyng ben as the water streame, & thy righteounes as the waues flowing in the see.

¶ Thy seide also had bene like as a sande in a see, and the fruyte of thy body lyke a grauel stones therof. his name shulde not be rooted oute: nor destroyed before me. \* So a way from Babilon, fye fro the Caldees, with a mery voyce speake of this, declare it abroad, and go forth vnto the ende of the world, saye ye: The Lord hath redeemed his seruant Jacob, that they suffered no thurst, he ledde them thorow the wyldeynes, & caused the waters to flow out vnto them from out of the rocke. \* He claue the rocke asunder, & the water gushyd out. \* As for y vngodly, they haue no peace, sayth the Lord.

¶ The. xlii. Chapter.

¶ Christ shall gather together all nationes be they neuer so farr of.

**I**hesus herken vnto me, & take hede ye people fro farr. The Lord hath called me from my byrthe, and made nencis of my name from my mothers wombe: he hath made my mouthe lyke a harpe & werde vnder the shadow of his hande hath he defended me, and hidde me in his quyer as a good arrowe, and sayde vnto me. Thou arte my seruant Israel. \* I will be honoured in the. Then answered I: I haue lost my labour, I haue spent my strength in vayne.

¶ Nevertheless I wil comit my cause and my worke vnto the Lord my God. And now sayth the Lord, euen he that hath poned me fro my mothers wombe to be his seruante, that I maye byng Jacob agayn vnto him: howbeit, Israel wil not be gathered vnto him again. In whose syght I am great, whiche also is my Lord, my God & my strength. And he said: it is but a smal thyng that thou arte my seruant, to let vp the kynredes of Jacob, & to restore the destructio of Israel. \* For I haue made the a lyght of the Gentiles, that thou maist be my helth vnto the ende of the world.

¶ Moreover, thus sayth the Lord the redeemer & holp one of Israel: bycause of the abhorryng & despying among the Gentiles, concernyng the seruant of all the that beare rule: kynge and prynces shal se, and ayle and wofull, bycause of the Lord that is faithful: and bycause of the holy one of Israel, which hath cholen the. And thus sayth the Lord: \* In the tyme accepted haue I herde the, & in the daye of saluacyon haue I helped the. \* I wyl perseuer the, & make the to be the attonement of the people, that thou maist helpe vnto the earth agayne: and possesse agayne the desolate peryages. \* That thou maist saye to the prisoners: go forth, and to them that are in darcknes, come into the lyght, they shal se in the daye wapes, and gette their pasture in all hye places.

\* They shal neyther hunger nor thirst, heat nor sunne shal not hurt the. For he shal saue the, shal leade the, & gine the drinke of a spyring of wel. I wil make waies vnto al my modis.

nes, & my footepathes shal be exalted. And behold they shall come from farr: so, some from the north & west, some fro the lande of Symp, which is in the south. \* Reioyce ye heauens: and syng praples, thou earth. \* Talke of hope ye heuyls, for God hath comforted his people, & wyl haue mercye vpon his that be in trouble.

¶ But God said, \* God hath forsake, & my lord hath forgott me. \* Al a wife forget a childe of her wombe, & not putre the sonne who she hath borne. And though she do forget, yet wil I not forget the. Behold, I haue written the vp vnto my handes, thy walles are euer in my sight. They make hast to builde the vp again. As for those that ouerthwe the, & made the wast, they shal departe from the. \* Lyfte vp thine eyes, & looke about the: al these gather the together & come to the. As truly as I liue, saith the Lord, I shal put them al vpon the: as an apparel, and gird the to as a byrde doth her Jewels. As for thy lande that lieth desolat, wasted & destroyed, it shal be so narrowe for the that shal dwell in it. And they shal wolde deuoure the, they shal be farr away. Then a childe who shal be byng forth vnto the, shal saye in thine eare: this place is so narrowe, genc place that I may haue rounne. The shal I thinke by thy self: who hath begotten me these: syng I am bare alone, a captiue & an outcast. And who hath nourished the vp for me? I am desolat & alone, but fro where come these.

¶ And therfore thus saith the Lord God: Behold I wyl streche out myne hande to the Gentiles and let vp my token to the people. They shal byng the thy sonnes in their lappes: and carpe thy daughters vnto the vpon their shoulers. For kinges shal be thy nursing fathers, & queenes shal be thy nursing mothers. They shal sal before the with their faces flat vnto the earth: & lyche vp the dust of thy feet: that thou maist know how that I am the Lord. \* And who so putterh his trust in me shal not be confounded. \* Who spoiled the graue of his pray: or who taketh the prisoner from the myghty: And therfore thus saith the Lord: The prisoners shal be taken from the graue: and the spoule deliuered from the violent, for I wyl maintayne thy cause agaynst thyne aduersaries, and saue thy sonnes. And wyl se thyne enemies with their owne fleshe, & make them drinke of their owne bloude, as of swete wyne. And all fleshe shal knowe, O Jacob, that I am the Lord, thy saupour, thy noble redeemer.

¶ The. l. Chapter.

¶ The Iewes are reproued, and also called.

¶ Thus sayth the Lord: \* Where is the byl of I your mothers deuourer? I sent her a way: or who is the vsurer to who I solde you? \* Beholde, for your owne offences are pe solde, & bycause of your transgression, is your mother forsake. For why wold no man receiue me when I came? & when I called, no man gaue me answere. \* As my hande shortned, that it myght not helpe: or haue I no power to deliuer: so as a word I drinke vp the see, & of the founteynes I make drye lande: so that for want of water



# The Prophecie.

of water the fythe corrupte and dye for synners. \* As for women, I clothe with darchenes, & put as it were a sacke upon it.

**B** The Lorde God hath geuen me a wel learned tonge, \* so that I can comfort them whiche are troubled: yee, and that in due season, he wakeneth me up by times in the moynynge, by times in the moynynge. I say: he wyl wake myne eare & I myght herk as to the scole masters. \* The Lorde God hath opened myne eare, therfore can I not saye nape: noz withdraue my selfe: \* but

**C** I offer my backe vnto the smiters, and my cheekes to the nippers. \* I turne not my face from shame and spyttyng: and the Lorde God shall helpe me therfore shall I not be confounded I haue herdened my face lyke a synthe stone, for I am sure that I shall not come to confusyon. He is at hande that iustified me, who wyl then go with me to lawe: Let vs stande one against another: if there be any that wil reason with me let him come here forth to me. \* Behold, y Lorde God standeth by me, what is he then that can condemne / loo, \* they shall be lyke as an olde clothe, the moth shall eate them up.

Therfore, whoso feareth the Lorde amonge you, let hym heare the voyce of his seruaunte. Whoso walketh in darchenes, and no light shyneth vpo him, let him put his trust in the name of the Lorde, & holde him by his God. But take heed, ye al hyndle a fyre of the wrath of God, & steare vp the cooles, walke on in the glistering of your owne fyre, & in the cooles that ye haue hyndled. This cometh vnto you from my hand namely that ye shall slepe in sorowe.

## The li. Chapter

*¶ Confession and comfort to penitentes vnto the synners.*

**H** Erken vnto me, ye f holde of ryghte trounses, and ye that seue the Lorde Take heed vnto the stone, wherout ye are hewn, and to the graue wherout ye are digged. Consider. \* Abba ham your father and Sara that bare you: howe I called him alone, and blessed him, & encreased him. Therfore shall the Lorde comforte Syon, and repayre all her decaye, making her deserte as a paradyse: & her wyldernes as the garden of the Lorde. Myrrh and ioye shall be founde there thaniggyng & the voyce of prayse. haue respect vnto me then, O my people both hygh and lowe and laye thyn eare to me: for a lawe & a bypnaunce shall go forth fro me, to lychten the Gentiles. It is heard by that my health

**B** and my ryghteousnes shall go forth & the people shall be oyled with myne arme. The landes that be in the Gentiles, shall boope in me, & put their trust in myne arme. Lychten vnto your eyes to warde heauen, and loke vpon the earthy beneth. \* For sheanens shall banyshe a way like smothe and the earth shall beare old lyke a clothe, and they that dwell therein shall perishe in lyke manner. But my saluacion shall endure for euer, & my ryghteousnes shall not cease. Herken vnto me ye that haue pleasure in elghteousnes, thou people that hearest my lawe in thyn herte.

\* Fere not the curse of men: be not afrayed of their blasphemyes, and reuylnges \* for wo: men and mothes shall eate them vplike cloth & woll. But my righteounesnes shall endure for euer and my saluange health from generation to generation. Make vp, wake up, and be strong. O thou arme of y Lorde, wake up: lyke as in time past euer and sence the wo:ld beganne.

\* Art thou not the same arme, that hast wounded the proude Egypte, & betwen the Dragon in peeces: Art not thou euen he which hast dried vp the depe of the see, whiche hast made playne the see grounde & the deliuered myght go thowow: Therfore the redemer of the Lorde shall turne a gapne, & come with ioye vnto Sion, ther to endure for euer. \* That mirth and gladnes might be with them, that sozow and wo might fle fro them. \* Per, I, I am euen he, y in all thynges getteth you consolaciō. What art thou then, that fearest a mortal man: the childe of man, which goeth a way as doth the floure: And forgetteth the Lorde that made the, that spied out the heauens, and layde the foundations of the earth.

But thou arte euer afrayed for the syghte of thyn oppresoure, which is readye to do harme vnder is the wrath of y oppresoure: The tyme cometh on last when the prisoner shall be low sed, and he shall not dye in the dongeon, noz yet be consumed by famishment. \* I am thy Lorde thy God: that make f see to be styl, & to rage: whose name is the Lorde of hostes: I haue put my wordes in thy monthe, & haue defended the in the shadow of my hande: that I may plant the heanens, and laye the foundation of y earth and saye vnto Sion: thou art my people.

I wake a wake, and stande vp. O Ierusalem, thou that from the hande of the Lorde hast dyen hen out: the cup of his wrath: thou that hast supped of, and sucke out the dregges of his dead lye cuppe to the bottome. For among al the sonnes whom he hath begotten, there is not one f maye holde it up, and not one to leade it by the hande of all the sonnes that he hath nozryed. Both these thynges are happened vnto the, but who is sozpe for it: Pee, destruction: wastynge, hunger & swearde, but who wyl comforte the: Thy sonnes lye comfortlesse at the head of eue epe strete lyke a taken venyson, and are full of the terrible wrath of the Lorde, and punishment of thy God. And therfore, thou miserable & dyshen: he to be it not with wine, hear this: Thus sayth the Lorde: thy Lorde, & God f defender of his people: Beholde: I wyl take the sloumyng cuppe oute of thy hande, eue the cuppe with the dregges of my wrath: that fro henceforth, thou shalt neuer drynke it moze, but I wyl put it into their hande that trouble the: which haue spoken to thy soule, stoupe downe, that we may go ouer the, and thou laydest thy bodye euen with the grounde, and as the strete to go vpon.

## The lii. Chapter

*¶ A consolation and comfort to the people of God.*

**B** Sion vp, take thy strength vnto y put on thy honoure rayment, O Ierusalem, thou holye citie. For from this time forth: there shall no vncircumcised

**V** Sion vp, take thy strength vnto y put on thy honoure rayment, O Ierusalem, thou holye citie. For from this time forth: there shall no vncircumcised

no: vncleane perſone come in the. Shake ſted  
the duſt: ariſe and ſtande vp. O Ieruſale: Pluk  
out thy necke fro the bond. O captiue daugh-  
ter Syon: for thus ſayth the Lord. \* ye are ſold  
for naughte, therefore ſhal ye be redeemed alſo wi-  
out any monye. For thus ſayth the Lord God

\* My people wente downe afore tyme into E-  
gypte there to be ſtraungers, and the hyng of ſ  
Iſraels oppreſſed the without any cauſe. And  
nowe what profite is it to me (ſayth the Lord)  
that my people is frely caried away, & brought  
into heuines by theyr rulers, & my name cuer  
ſhall blaſphemed ſayth the Lord: But that my  
people may knowe my name, therefore I ſay in  
that day they ſhall knowe it, that I am he that  
do ſpeake I ſay euen I. \* O howe bewyful are  
the ſete of the ambadaſſadour, & bringeth the meſ-  
ſage from the mountaine, & proclaymeth peace  
that byngeth good tydynges, and preacher  
beleth, & ſaith vnto Sion: thy God iſt he king  
Thy watchmen ſhal lyft vp their voyce: with  
loud voice ſhal they preach of him for they ſhal  
\* ſe him preſent, when ſ Lord ſhal conuert Sio

\* Be glad with thankſguyng. O thou deſo-  
late Ieruſale, & reioyce together: for the Lord  
hath comforted his people, he hath deliuered Je-  
ruſalem. The lord hath made bare his holpe  
arme, & ſhewed it forth in the ſyghe of all ſ  
Gē  
tiles, \* and all the endes of the earth hath ſene ſ  
ſayng health of our God. A waye awaye, get  
you out fro thence, & touche no vncleane thyng  
Go out from amonge ſuche. And be cleane that  
beate the veſſels of the Lord. For ye ſhal not eſ-  
cape by runnyng no: by ſlyng a way: but \* the  
Lord ſhal go before you, and the God of Iſra-  
el ſhall gather you together.

Behold, my ſeruaunt ſhal deale wyſely, ther-  
fore ſhall he be magnified, exalted, and greatly  
honoured. Like as the multitude ſhall wonder  
vpon him, be cauſe his face ſhal be ſo deformed  
and not as a mans face, his \* betwylke no mā  
Euen ſo ſhall the multitude of ſ Gentiles loke  
vnto him, and kynges ſhal put their mouthes  
before him. \* For they that haue not ben told of  
him, ſhal ſee him, and they that heard no thyng  
of him ſhall beholde him.

¶ The liii. Chapter.

¶ The propheticall ſuccenſſy of the Poſſion of our  
Saviour Ieſus Chriſt.

¶ **B**Ut who hath \* geut credence vnto ſ  
thyng ſ we haue heard: O: to who  
is the arme of the Lord knowe: For  
he dyd grow before the Lord like as  
a braunch and as a roſe in a drie grounde, \* he  
hath nether betwile no: fauoure. When we ſhal  
loke vpon him there ſhal be no ſaynes: we ſhal  
haue no luſt vnto him. \* he is deſpiſed & abho-  
red of men, he is ſuch man as is aful of ſorrowe  
as hath good experience of infirmities: We ha-  
ue reſhened him ſo vile, ſ we dyd our faces from  
him: yee, he was diſpiſed and therefore we regar-  
ded him not. Howbeit \* he onely hath taken on  
him our infirmities, & bozne our paines. Yet we  
dyd iudge him, as though he were plagued and  
caſt downe of God: and punyſhed \* where as he

(not withſtandyn) was wounded for oure of-  
fences, and ſmitten for our wickednes. For the  
chaſtiſement of our peace was layde vpon him,  
and with his ſtrippes we are healed.

\* As for vs, we haue goone all aſtrape (like  
ſhepe) euerie one hath turned his owne waye.  
But the Lord hath heaped together vpon him  
the iniquitie of vs al he ſuffered violence & was  
euell increated, and dyd not yet open his mouth  
\* he ſhal be led as a ſhepe to be ſlayne, yet ſhall  
he be as ſyll as a lambe before the ſhearer, and  
not open his mouth. he was had a waye from  
pyſon: his cauſe not hearde and without anye  
iudgemente: Whoſe generacion yet who maye  
nombr: he was cut of from the ground of the li-  
uyng: whiche punyſhement dyd go vpon hym,  
for the tranſgreſſion of my people, which in dede  
had deſerued that punyſhment. \* His graue was  
geuen him with the condemned, and with the  
riche man at his death. \* Where as he dyd neuer  
violence no: vnyght, neyther hath there bene  
anye deſeractulnes in his mouth.

\* Yet hath it pleaſed the Lord thus to burſte  
him with plagis, and to ſmyte him with inſpy-  
mites, that when he had made his ſoule an offe-  
ryng for ſynne he myght ſe longe laſtyng ſced  
And this deuyce of the Lord ſhall proſpere in  
his hande. With treuall and labour of his ſou-  
le, ſhal he optayne frute and he ſhal be ſatiſfied  
\* by the knowlege of him whiche is my righte-  
ous ſeruaunt: he ſhal iuſtifie the multitude, for  
he ſhal beare a way their ſynnes. Therefore wel  
I gene hym the multitude for his patie, and he  
ſhal deuide the ſpoyle with ſ ſtrongeſt, becauſe  
he geureth ouer his ſoule to deatch. \* And is reſe-  
ned among the tranſgreſſours, which neuerthe-  
leſſe hath taken a waye the ſynnes of the multi-  
tude, and made interceſſion for the myſdoers.

¶ The liii. Chapter.

¶ Of the greates deſpoyon of Chriſt. The ſyngeſon  
of God entureth but a ſhorte ſpace, but his mercy is euer  
laſtyng.

¶ **B**E glad now, \* thou barren that bea-  
reſt not, reioyce, ſyng, and be mery  
thou that arte not with childe: For  
the deſolate hath mo chyld: en then  
the married wyfe, ſayeth the Lord.  
Make thy ſentis wyder, and ſpyede out the ban-  
gynges of thine habit acroſſe ſpare not, lay forth  
thy cordes, and make faſte thy ſhakes, for thou  
ſhalte be multiplyed on the ryghte ſyde and on  
the liſte, and thy ſerde ſhall haue the ſentyles  
in poſſeſſion & dwel in the deſolat cities. Feare  
not, for thou ſhalt not be confounded: Be not a-  
ſhamed, for thou ſhalt not come to confuſyon.  
Yee, thou ſhalt forget the ſhame of thy youth &  
ſhalt not remember the dyſhonoure of thy wyd  
dowhead. For he that made the ſhal be thy lord  
\* and huſbande (whole name is \* the Lord of ho-  
ſtes) and thy redeemer ſhal be euen the holpe one  
of Iſrael, the Lord of the whole world. For the  
Lord hath called the beynge as a deſolate ſorrow  
full woman, and as a yong wyfe that hath by-  
hen her wedlocke ſayth thy God.

\* A little while haue I forſaken the, but with  
great mercifulnes ſhal I take the vp vnto me,



# The Prophecie.

**When I was angrye.** I hid my face from you for a little season, but thowowe euertlastyng mercye haue I pardoned the, sayth the Lorde thy rede-  
**mer.** \* and this is vntome as the water of Noe, for lyke as I haue sworne that I wyl not bypnyng the water of Noe any more vpon the world: so haue I sworne that I wyl neuer be angrye with the, nor repyue the: The mountaynes shall remo-  
**uour** and the hilles shall fall downe: but my lou-  
**upng** hyndnes shall not moue, and the bonde of my peace shall not fal downe from the, sayth the Lorde thy merciful loue. Beholde, thou poore ouerwhelmed with trespasse and \* without com-  
**fort:** I will make thy walles of precious stones, & thy foundation of Saphires, thy wyndowes of Chryshall, thy gates of fyne cleare stone, and  
**D**all thy borders of pleasant stones.

**Thy children** shall all be taught of God, & I will geue them plenteousnes of peace. In righte-  
**ousnes** shall he be grounded, & he shall not be oppres-  
**sed,** for I which I needest not to be afrayd, nerther  
**for** hinderance, for it shall not come nye. Be-  
**hold,** the aleaunt I was farre fro me, shall dwell  
**with** the, and he I toyneth battel against I shall  
**peryre.** Beholde I make the synners I bloweth  
**the** cooles in the fire, & he maketh a weape after  
**his** handy worck. I make also the waster to de-  
**stroye:** but all the weapons I are made against  
**the,** shall not prosper. \* And as for all songes I  
**shall** rest I the in iudgement. I shall ouercome  
**them:** and condemne them. This is the herita-  
**ge** of the Lordes seruantes, & their ryghteous-  
**nes** cometh of me sayth the Lorde.

## The .lv. Chapter.

*A consolation and comforte to the people. The freynte and  
 poynt of the worde of God.*

**C**ome to I waters al ye that be thir-  
**sty,** & ye shall haue no monye. Come by  
**that** ye may haue to eate. Come, bye  
**wine** and milke without any monye,  
**or** in my worth, wherfore do ye lape out youre  
**mony** for I thynge I fedeth not, & I speke your la-  
**boure** about I thynge I satisfieth you not: But  
**herken,** herken rather vntome, and ye shall eate  
**of** the best, & your soule shall haue her pleasur  
**in** plenteousnes. Enclpne youre eares, and come  
**vntome,** take heade (I sape) & your soule shall  
**lyue.** \* For I wyl make an euertlastyng coue-  
**nant** with you euen the sure mercies of Dauid

**B**ehold, I gaue him for a witnes among the  
**folke,** for a Prince & captayne vnto the people.  
**Lo** thou shalt cal an vnknown people, & a peo-  
**ple** that had no knowlege of the shall runne vn-  
**to** the, because of the Lorde thy God, & the holy  
**one** of Israel, whiche glorified the. Where the  
**Lorde** whyle he may be founde: & call vpon him  
**while** he is ne. \* Let I vngodly ma for sake his  
**owne** wayes, and the vnyghteous bys owne  
**ymaginations,** & turne agayne vnto the Lorde  
**so** that he be merciful vnto him, and to our god  
**for** he is verie ready to forgeue.

**For** thus sayth the Lorde: my thoughtes are  
**not** your thoughtes, & your wayes are not my  
**wayes,** but as farre as the heauen is hyer the  
**the** earth, so farre do my wayes exceede yours,

and my thoughtes yours. \* And like as the rai-  
**ne** and snowe cometh downe from heauen, &  
**re**turneth not thither agayne but watereth the  
**earth** maketh it fructifull and grene, & it maye ge-  
**ue** come vnto the sower, and heade to him that  
**eateth:** so the worde also that cometh out of  
**my** mouth: shall not turne agayne voyde vnto  
**me,** but shall accomplysh my wyl and prospere  
**in** the thing wherto I sende it.

**And** so shall ye go forth with hope, and be led  
**with** peace. The mountaynes & hyls shall syng  
**with** you for hope, and all the trees of the felde  
**shall** clappe their handes. For thownes ther shall  
**grow** fyre trees: and the Wyrtree in the ste-  
**ade** of briers. And this shall be done to I pray-  
**se** of the Lorde, and for an euertlastyng token  
**that** shall not be taken awaye.

## The .lvi. Chapter.

*An exhortacion to iudgemente and to ryghteousnes,  
 and to the spiritual hepyng of the Saboth. Agaynst  
 the pharisees that deuoure theyr flocke.*

**I**hus sayth the Lorde: \* kepe equitie  
**and** do ryghte, for my sauynge dealed  
**shall** come shortly, & my ryghteous-  
**nes** shall be opened. Wicked is the ma  
**that** doth this and the manschilde whiche he-  
**reth** the same \* he that taketh vnde, that he vn-  
**der**stande not the Saboth (that is) he that heperth  
**him** selfe that he do none euil. Then shall not I  
**straunge**, whiche cleaueth to the Lorde sape: \*  
**I** las the Lorde hath put me cleane out fro his  
**people.** Neither shall the gelded man sape: loo,  
**I** am a drye tree. For thus sayeth I Lorde vnto  
**the** gelded that heperth my Sabboth. I amelye  
**that** holdeth greatly of the thing that please  
**me,** and heperth my couenant: Cinto them wyl  
**I** geue in my household, & within my walles, a  
**better** heritage & name then yf they had ben cal-  
**led** sonnes & daughters. \* I wyl geue them an  
**euertlastyng** name, that shall not perishe. Agayne  
**the** straungers that sticke to the Lorde, to serue  
**hym,** and to loue his name: & to be bys ser-  
**uantes.** And all they which kepe the seruice, I  
**they** vnderstande not the Saboth name, that  
**they** fulfyll my couenant. Them wyl I bypnyng  
**to** my holy mountayne, & make the ioyfull in my  
**hous** of praiser. Their burnt offerings & sacrific-  
**es** shall be accepted vpon mine altier. \* For my  
**hous** shall be called a house of praiser for al people  
**thus** sayeth the Lorde God whiche gathereth  
**together** I scattered of Israel: I wyl bypnyng yet  
**another** congregacion to him. Come all ye beas-  
**tes** of the felde, that ye may deuour all the beas-  
**tes** of the wood. \* For his watchmen are al blind  
**they** haue altogether no vnderstandyng, they  
**are** all dome dogges, not beyng able to barke:  
**they** are slepye dogges they are they, and lye sno-  
**zyng:** they are shamelesse dogges, that be neuer  
**satisfyed.** The Wypperden also in lyke maner  
**haue** no vnderstandyng, \* but euerye man tar-  
**net** his owne waye, euerye one after his owne  
**conuetousnes** with all his power. \* Come (saye  
**they**) I wyl fetch wyne, to shall we fyll oursel-  
**ues:** & we maye be drunken. And do so moow  
**like** as to dape: yee, and much moze.

The

**C The lviij. Chapter.**

*(The Ihesus chrisse sheweth his chyrche howe to chysse)*

**T**he rightuous periseth, & no man regardeth it in his hart. Good godly people are taken a way, and no man consydereth it. Namely, that synners is conueyed a way fro the wiche. He cometh into peace, and godly men rest in their chaunces, and before the godlye man goeth peace. Come hither therfore ye chauncers chyliden, & ye sonnes of the aduouterer, and the whore: wherein take ye your pleasure / vpon whiche gape ye with your mouth, and beare out your tongue: Are ye not chyliden of aduoutre? And a seed of dissimulation? Ye make your eye vnder the oke, and vnder all grene trees, and ye offre chyliden in the vallies and denes of stone. Thy parte shalbe with the stony rockes by the ciuer. Yea, euen these shalbe thy parte. For they thou hast poured meate and drinke offering vnto them. Shoulde I delpe in that? Thou hast made thy bed vpon hye mountaines, thou wentest vp thither, and there thou hast slaine sacrileces. \* Behynde the doores and postes hast thou set vp thy remembraunce.

When thou haddest discovered thy selfe to another then me, when I wentest vp, & made thy bed wider, & with those ydoles hast thou made a covenante, & loudest their couches, where thou sawest them. Thou wentest streight to kinges with oyle & diuers oymmentes, that is thou hast sent thy messenges farre of, & yet arte thou fallen into the piete therby. Thou art weep for the multitude of thine owne wales, yet saidest thou neuer, I wil leaue of. \* Thou hast had the life that thy handes wrought, & therfore I arte carelesse. For when wylt I be a bashed of feare seeing thou hast broken thy promise, and remembrest not me, neither hast me in thine hart? Thinkest thou, that I also wil holde my peace, as a foretyme, that thou fearest me not? Yea, verely I wyl declare thy goodnesse & thy workes, but they shall not prosper the: when thou cryest, let thy chosen hepe deliuer the. But the winde shal blowe them forth, and vanitie shal take them all away. \* Steuerthelesse, they put their trust in me, shall inherite the lande: and haue my holpe hyl in possession.

**D** And therfore thus he sayth: \* Make playne, make playne: & cleanse the stret, take vpon thy stumbling blockes oute of the way & leade the to my people. For thus sayeth the hye and excellent, euen he I dwell in euerylastyngnesse, whose name is the holy one: \* I dwell hye about: and in the Sanctuary, and with him also that is of a contrite and humble spyrte do I dwell: that I may deale a troubled mynde, & a contrite hart. \* For I chide not euer, and am not wroth with out ende. But the blaspheming goeth from me: and is included in the body, and I made the breath: I am wroth with him for his couetousnesse. I smyte him, I hyde me, & am angry, wyl he turne him selfe, and foloweth the hy waye of his owne herte. I haue sene his wayes, and I deale him: \* I leade him, and restore to hym comfort,

and to those that were sorow, with him. I make the feutes of thankesgyuing, that demay say: Peace, peace: vnto them that are farre of, and to them that are nyghe, sayeth the Lord, and I make him whole. But the wycked are like the ragging sea, that can not reste, whose water fommeth with the myze and grauell. \* Euen so the wycked haue no peace, sayth God.

**C The lviii. Chapter.**

*(The Lord by the mouth of the prophet sayeth the people for they sayyng, I wyll be full of synners)*

**C**ome now as loud as thou canst, & leaue not of, lyft vp thy voyce lyke a trompet, & shewe my people theyr offences, & the house of Jacob theyr synnes. For they seke me daily, and wyl know my wayes, euen as it were a people that oyd right, & had not forsaken the statutes of theyr God. They argue with me concernyng ryght iudgement, and wyl be nye vnto God. \* Therfore fast we (saye they) and thou seest it not: we put our lyues to straitnesse, and thou regardest it not.

\* Behold, when ye fast, your lust remaineth: I say, for ye do no lesse violence to your detters: lo ye fast to stryfe & debate, & to synne wylt of wyckednesse. Nowe ye shall not faste thus that you maye make your voyce be heard aboue.

\* Thinke ye this fast pleaseth me, & a maid chaste him selfe for a day, & to wishe his heed aboute lyke a hoke, & to lye vpon fearth in an heape cloth? Shoulde that be called fastyng, or a daye that pleaseth the Lord? Doeth not this fastyng rather please me, & thou loose him oute of bondage, that is in thy daunger: that I ozake the othe of wicked bargaynes: that thou let the oppressed go free, & take from the all maner of burthenes: & to deale thy bread to the hungry, and byng the pooze wandryng, home into thyne house: when thou seest I naked that thou couer him, & hyde not thy face from thy neygbdoure, (and besyde that not thyne owne flesh.)

\* Then shal thy light breake forth as the moyning, & thy health flourish right woefully, thy righteounesse shal go before the, and the glory of I Lord shal embrace the. \* The yf thou callest, I Lord shal answer the: yf I cryest, he shall saye: here I am. Yea, yf thou layest away fro the thy burthens, and holdest thy fyngers, & ceasest fro blasphemous talkyng, yf thou hast compassid vpon the hungry, and refrestest the troubled soule: Then shall the lyghte spyrng oute in the darkenesse, & the darkenesse shalbe as the none day. The Lord shal cure be thy guide, & satisfy I desire of thine hart in I tyme of drought & fyl thy bones w mary. Thou shalt be like a freshe watered garde: lyke I fountaine of water I neuer leauest drynyng. Then the places I haue euer ben waste shalbe builded of the: there shalt thou lay a foudacion for many kynreds. Thou shalt be called the maker vp of bedges, and the buylder agayne of the waye of the Ihaboth.

Yea, yf thou turne thy lere in the \* Saboth, so that thou do not the thing which pleaseth thy selfe in my holy daye, and thou cal the pleasant



# The Prophecie.

holpe and glorious habour of the Lorde, and that thou geue him the honour, so that he do not after thine owne pynagination, either seke thine owne wyl, nor speake thine owne wordes. Then walste thou haue thy pleasure in the Lorde, and I wyl carrie the hye above the earth, & seide the with the heritage of Jacob thy father for the Lordes owne mouth hath so promised.

## The .lxv. Chapter.

*¶ The Lorde is myghty to save, and ready to helpe one that cryeth.*

**I** **B**ehold, \* the Lordes hande is not so weakened, & it cannot helpe, neither is his care so stopped that it maye not heare. But \* your misdeedes haue sepe- rated you from your God, & your \* sinnes hyde his face from you, that he heareth you not. For your handes are defyled with bloude, and your fyngers with vnrightheousnesse. Your lippes speake leasynge, and your tongue stretcheth out wretchednes: so man regardeth rightheousnesse, and no man iudgeth truly. Currye man hopeth in vaine thynges, and pynagineth disceate \* conceaith wearenes, & bringeth forth euil. They beede Cockatrice egges, and weaue the spiders webbe: Who so eateth of their egges, dyeth. But yf one create vpon them: ther cometh vpon a serpente. They webbe maketh no clothe, and they maye not couer them with their laboures. Their beddes are the beddes of wretchednesse, and the woich of robbery is in their beddes. \* Their feete runne to euil, and they make haste to shed innocent bloude, their counceils are wicked coun- cels, harme \* and destructione are in their wayes. **B**ut the waye of peace they knowe not. In their goinges is no quite: their wayes are so croked y whosoeuer goeth therein knoweth of no peace. And this is the cause that quite is so far from vs, and that rightheousnes cometh not neare vs. \* We loke for lighte, loo, it is darcknes, for the morning myne: se, we walke in darcke. \* We grope lyke the blynde vpon the wal, we grope euen as one y hath none eyes. We stobbe at y none day as though it were toward vnght in the fallynge places, lyke men that are halfe deade. We moue all lyke Beares, and mourne vpon lyke dours. We loke for quite, but there is none: for health, but it is farre fro vs. For oure offences are manye before the, and oure synnes testifye against vs: Yee, we must confesse that we offende, and knowlege that we do amysse: Namely, transgresse and dissemble agaynst the Lorde, and fall awape frome oure God vyinge presumptuous and trayterous pynaginations, and callinge false matters into our herthes. And therfore is quite gone aside, and rightheousnes standeth farre off, & truthe is fallen downe in the strette, and the thing that is plaine & open, may not be heard. Yee the truthe is taken awape, & he that refrayneth him selfe from euil, muste be spoiled. When the Lorde saide this, it displeased him so, that there was no quite. He sawe also, that there was no man rightheous, and he wond: d that there was no man to helpe hym. Wherfore he helde hym by his owne power,

and he sustayneth him by his owne rightheous- nes. He \* put rightheousnes vpon hym for a brest plate, he set the helmet of health vpon his heade he put on watch in steade of clothing, and toke geulousye aboute hym for a cloke: (like as when a man goeth forth watchfully to recompence his enemies, and to be auenged of his aduersaries) \* Namely, that he myght recompence & reward the Ilandes, wher the howe y name of the Lorde myghte be feared from the ryling of the sunne and his maiestie, vnto the goinge downe of the same. For he shal come as a violet water streame which the winde of the Lorde hath moued.

\* But vnto Sion there shal come a redeemer and vnto them in Jacob that turne fro wretched- nes sayeth the Lorde. I wyl make this couena- unt with them (sayeth the Lorde) My spyt that is vpon the, and the wordes whiche I haue put in thy mouth shal neuer go out of thy mouth, nor oute of the mouth of thy chyldren chyldren, from this tyme forth for euermore world with oute ende, sayeth the Lorde.

## The .lxvi. Chapter.

*¶ A consolation and comforte to Ierusalem.*

**E**t the vpon tymes, be vnght **I** (O Ierusalem) for thy \* lyghte cometh and the gloire of the Lorde is ryfen vpon the. For loo, while y darcke- nesse and cloude couereth the earthe & the people, the Lorde shal shewe the lyght and his gloire shalbe sene in the. \* The Gentyles shal come to thy lyghte, & hynges to the bright- nes that spryngeth forth vpon the. \* Lette vpon thine eyes, & looke rounde about the. All these gather them selues: and come to the, thy sonnes shal come vnto the from farre, & thy daughters shal gather them selues to the on euerye syde. Then thou shalt se this: and be glorious, thou shalt maruaile exceedynge, and thine herre shalbe opened, when the aboundance of the sea shalbe couered vnto y (that is) wher the riches of the Gentyles shal come vnto the, the multi- tudes of Camels, shal couer the, the Dyomedar- ies of Adian and Cyba, \* All they of Baba shal come, bringyng golde and incence, & theye inge the prayse of the Lorde. \* All castell of Ce- dar shalbe gathered vnto the, & rames of Baba loth shal serue the, to be offered acceptabyle vpon the altar, \* whiche I haue chosen: & in the house of my gloire whiche I haue garnished. But what are these that be here like y cloudes and as the dounes flyng to the? Wyndowes? The Iles also shal wayte for me, and specy- ally the Whippes of Tharsys, & they may bring thy sonnes from farre, and their siluer and their golde with them, vnto the name of the Lorde thy God, vnto y holy one of Israell, chae hath glorified the: \* Strangers shal buyde vpon thy walles, and the Kynges shal do the seruyce. For wher I was angry, I smote the: and of my c- mencye, I pardoned the: thy gates shal stand open vpon day and nyght, and neuer be shut that the hood of the Gentiles may come, and that their kynges may be brought vnto y. For euery people & hyngedom that serueth not the, shal

shal perishe and be destroyed with utter destru-  
ction. The glory of Libanus shal come vnto þe  
The fyre trees, Sorens & Cedars together, to  
garnyshe the place of my Sanctuary for I wyl  
glorifye the place of my sece.

Moreover, those shal come knelyng vnto  
the, that haue vaxed the: and all they that despi-  
sed the, shal fall downe at thy fote. Thou shalt  
be called the cytie of the Lozde. Upon the cytie  
of the holy one of Israell. Because thou hast  
bene forsaken and hated: so that no man wente  
thorow the: I wyl make the glorious for ever  
and to full thowout all posterities. \* Thou  
shalt sucke the mylic of the Gentyles, and kin-  
ges brestes shal fede the. And thou shalt knowe  
that I the Lozde am thy sauour and redemer  
the mighty one of Jacob. For byasse wyl I gene  
the golde, and for pyon syluer: for wood brasse,  
and for stoness pyon. I wyl turne thine oppres-  
sion into prayce, and thine exactions into ryghte-  
ousnes. Violence & robbery shal neuer be heard  
of in thy lande, neyther barne and destruccion  
within thy borders: Thy walles shalbe called  
helde, and thy gates the prayse of God. \* The  
sunne shal neuer be thy daylyght: and the lyght  
of the mone shal neuer thine vnto the: but the  
Lozde hym selfe shalbe thine euerlastyng light  
and thy God shalbe thy glorye.

\* The sunne shal neuer goo downe, and the  
mone shal not be hyd: for þe Lozde hym selfe shal  
be thine euerlastyng lyght, and thy sorrowfull  
dayes shalbe ended. Thy people shalbe al righ-  
teous & possesse thy lande euer, the flower of my  
plantynge: the worke of my handes, wherof I  
wyl reioyce. The yongest and least shal grow  
into a thousand, and the symplest into a strong  
people: I the Lozde shal hostely bynge this  
thyng to passe in this tyme.

The lxi Chapter.

¶ The prophete sayeth that Christe shalbe anointed & sent to preache.

**I**n the spere of the Lozde God is vpon  
me, for the Lozde hath anointed me,  
and sent me to preache good thynges  
vnto the poore, that I myght bynde  
by the wounded heetes: that I myght preache  
deliuerance to the captiue, & open the prison  
to them that are bounde: that I myght declare  
the acceptable yere of the Lozde, and the daye  
of vengeance of our God: that I myght com-  
forte all them that are in deuynes, that I might  
gene vnto them that mourne in Sion, that I  
myght gene I sape hewty in steade of ashes, ioy  
full oynement for syghyng, pleasaunt ratymen-  
te for an heuy mynde. That they myght be called  
trees of ryghteousnes, a plantyng of the Lozde  
for hym to reioyce in.

They shal buyde the longe rougher wilder-  
nes, & set vp the wild desert, they shal repaire  
þe wast places, & such as haue bene voide thowout  
oute many generacions. Strangers shal stand  
and fede your cattell, and the Aleuantes shalbe  
your plowmen & dyers of your vines. \* But  
ye shalbe named þe priestes of þe Lozde: men shal  
call you the seruauntes of our God. Ye shal en-  
ioye the goodes of the Gentyles, & triumphe in

theys substaunce. For your greete reproche you  
shall haue double lope, and for shame shal they  
haue lope of theys poeison. For they shal haue  
double possession in theys lande, & euerlastyng  
lope shalbe with them. For I the Lozde which  
loue ryghte & hate robbery (though it were offer-  
red me) shal make theys workes full of fayth-  
fulnesse and make an euerlastyng conuauente  
with them.

Their sece also: and theys generacyon shal be  
knowne amonge the Gentyles, and among  
the people. All they that see them, shal knowe  
that they are the hygh blessed sece of the Lozde.  
And therfore \* I am ioyfull in the Lozde, and  
my soule reioyceth in my God. \* For he hath  
put vpon me the garment of saluacion: and co-  
uered me wth the mantell of ryghteousnesse.

\* He shal decke me lyke a bydegrome, & as  
a byde that hath her apparill vpon her. For  
lyke as the grounde bynggeth forth frute, and  
as the garden hosteth forth sece: so shal þe Lozde  
God cause ryghteousnes, and prayse to flosythe  
forth before all the heathen.

The lxi Chapter.

¶ A prophete of the comyng of Christe.

**I**n Sions sake therfore wyl I not  
holde my tonge and for Ierusalem  
sake: I wyl not cease vntill theys  
ryghteousnesse byake forth as the  
burnyng lyghte, and theys saluacy-  
on as a burnyng lampe. Then shal þe Gentiles  
see thy ryghteousnes, and all bynges thy glorye.  
Thou shalt be named wth a newe name, which  
the mouth of þe Lozde shal shew. Thou shalt be  
a crowne in the hande of the Lozde, & a glorious  
garland in the hand of thy God. Fro this tyme  
forth thou shalt neuer be called the forsaken, &  
thy lande shalbe nomore called the wyldernes  
but thou shalt be called my pleasure is in her: &  
thy land shalbe called þe maryed woman, for the  
Lozde loueth the and thy lande shalbe ioynd in  
marryage. \* And lyke as a ponge man taketh a  
doughter to marryage, so shal thy sonne be ma-  
ryed vnto the. And as a bydegrome is glad of  
his byde, so shal thy God reioyse ouer the.

I haue set watchmen vpon thy walles (O  
Ierusalem) whiche shal neyther cease day nor  
nyghte to preache the Lozde. And ye also that  
remembre the Lozde, ye shal not kepe hym close  
nor leane to speake of hym vntill Ierusalem be  
set vp, & made the prayse of þe Lozde. The Lozde  
hath sworne by his ryght hand & by his strong  
arme, that fro henceforth he wyl not gene thy  
cozne to be meat for thine enemies, nor thy vine  
(wherein thou hast laboured) to be dynke for  
the straungers. But they that haue gathered in  
the cozne shal eate it, and gene thankes vnto þe  
Lozde and they þe haue bozne in the wyne, shal  
dynke it in the courte of my Sanctuary.

So you go you thowout þe gates make cleane  
the way for þe people, make plaine, make plaine  
the fote path, and take awaye the stoness out of  
it, and set out a token for the people.

Beholde, the Lozde proclaymeth vnto the  
endes of the world: tell þe doughter Sion: see  
G. d. thy



# The Prophecie.

thy dampoure cometh: behold, he dyngeth  
his treasure with by, and his woche god be-  
fore him. For they whome I Lorde deliuereth  
shall be called the holy people: and as for the,  
which be named the greatie occupied, and not  
the forsaken cytie.

## The lxiii. Chapter.

*Of the redemption promysed to the people.*

**W**hat is he this, that cometh from  
Edon, with red colored clothes of  
Sofra: (which is so coslye cloth)  
and cometh in so myghtely with  
all his strengthe. I am he that sea-  
cherd ryghteousnes, and am of power to helpe  
Wherfore then is thy clothynge red, & thy rap-  
ment lyke dy that treadeth in the wine presse?  
I haue troden the presse my selfe alone, and of  
all people there is not one with me.

Thus wyll I treade downe myne enemyes  
in my wrath, and set my fete vpon them in my  
indignation. And they: bloude shall be spreunge  
my clothes, and so wyll I stayne al my raiment  
with.

\* For the daye of vengeance is assigne in  
my herte, and the yere when my people shall be  
deliuered is come. I looked aboute me, and there  
was no man to shew me any helpe: I marvelled  
that no man helde me vp. Then I helde me by  
myne owne arme, and my feruentnesse sustay-  
ned me. And thus wyll I treade downe the peo-  
ple in my wrath, and bath them in my dysplea-  
sure, & vpon the earth wyll I laye the strength

\* I wyll declare the goodnes of the Lorde, yet,  
and the prayse of the Lorde for all that he hath  
geuen vs, for the great good that he hath done  
for Israel: whiche he hath geuen them of his  
owne fauour, and accordyng to the multitude  
of his lounge kyndnesse. For he sayde: These  
no doubte are my people, and no shynking chyl-  
dren, so he was they: saupour. In they: trou-  
bles, he was also troubled with them, and the

**C**augell that went forth from his presence de-  
liuered them: Of very loue and kyndnes that  
he had vnto the, he redeemed the. He hath doone  
them and carped them vp, euer sence the world  
began. But after they prouoked him to wrath  
and vexed his holy mynde, he was they: enemy  
and fought agaynst the hymself. Yet remembred  
Israel the olde tyme of Moses and his people  
sayng: Wher is he that brought them from  
the water of the see: with them y feede his shepe  
Wher is he that hath geuen his holy spact: a-  
monge them: he led them by the ryght hande of  
Moses with his glayous arme: deuidyng the  
water before them (wherby he gat hym self an  
euertlasting name) he led them in the depe, as an  
hazle is led in the playn, & they shulde not stum-  
ble as a tame beaste goeth in the felde: and the  
lyeth geuen of God, geuerd hym rest.

**T**hus O God: haste thou led thy people, to  
make thy self a glayous name world. Loke  
downe then from heauen, and beholde the dwel-  
lynge place of thy Sanctuarie, and thy glayse  
howe is it that thy gelospe, thy strengthe, the  
multitude of thy mercyes, and thy lounge kynd-  
nes wyll not be entreated of vs: Pet arte & our

father. For Abraham knoweth vs not, neither  
is Israel acquainted with vs. But I Lorde  
art our father and redeemer, and thy name is e-  
uerlasting. O Lorde, Wherfore hast thou led  
vs out of the waye: Wherfore hast thou harde-  
ned oure hertes, that we feare I not: We at one  
with vs agayne, for thy seruantes sake, & for  
the generacyon of thyne herpage. Thy people  
haue had but a lytle of thy sanctuarie in posses-  
sion: for oure enemyes haue troden downe the holie  
place. And we were thyne from the begynnyng  
when thou wast not they: Lorde, for they haue  
not called vpon thy name.

## The lxiiii. Chapter.

*Of the prophecie: whiche the people of the Jewes (whiche they  
call the house of David) shal receyue in the daye of  
the resurrection of the dead.*

**W**hat thou woldest cleaue the sea-  
men in sondre, and come downe: that  
the mountaines myght melt a waye  
at thy presence, lyke as an whote sy-  
er: and that the malicyns myght boyle as the  
water doeth vpon the fyre.

Wherby thy name might be knowne among  
thyne enemyes, and that the Gentyles myghte  
tremble before the. When thou wroughteste  
wonders straunge wayes, we looked not for  
them. Thou camest downe, and the hylls mel-  
ted at thy presence. For sence I begynnyng: of  
the world it hath not bene heard or perceued, ne-  
ther hath any eie sene another god beside I whiche  
doest so much for them I put they: trust in the.

Thou helpest hym that doeth ryghte with  
cheerfulnesse and them that thynke vpon thy  
wayes. But loo: thou hast bene angrie, for we  
offended, and haue bene euer in synne, though I  
wolde haue cleaued to them: yet shal we be sa-  
ued. We are all as an vncleane thyng & all our  
ryghteousnes are as the clothes of a woman, we fall  
euer chone as the leafe for our synnes carpe vs a waye lyke I wynde.

There is no man that called vpon thy name  
that standeth vp to take hold by the. Therfore  
hidest thou thy face from vs, and consumest vs  
because of our synnes. But now, O Lorde, thou  
father of ours: we are thy clays, and I art oure  
porter, & we all are the worke of thy handes.

\* Be not so soze displeased (O Lorde) & hepe  
not oure offences to longe in thy remembraunce  
but consider that we are all thy people. The cy-  
te of thy Sanctuarie lyeth wast: Zion is a wil-  
dernes, & Jerusalem a deserte. Oure holy house  
whiche is our beutie, where our fathers prayled  
the, is brynte vp: yee all oure commodities and  
pleasures are wasted away. Wylt I not be in-  
treated (Lorde) for all this: Wylt thou holde  
thy peace and scorge vs so soze?

## The lxv. Chapter.

*Of the fallacye of Jerusalem and the calling of the heathen.*

**T**hey seke me, that hyder to haue not I  
asked for me, they synde me & hyder:  
to haue not soughte me, I haue sayde  
I am here. I am here, I am found of  
a people I neuer called vpon my name. For thus  
long haue I euer holden out my handes to an vn-  
sayful people that go not the ryght way, but  
after

after their owne pmaginations: To a people  
is euer desynge me to my face. \* They make  
their oblations in gardens, & their smoke vpon  
ankers of byrche, they lurke among the gra-  
nes: & lye in theyr benches all night. \* They eat  
swynnes flethe: & vncleane byrth is in theyr ves-  
sels. If thou comest nye them, they saye touche  
me not: for I am holper then thou.

All these men when I am angry, shalbe tur-  
ned to smoke and \* fyre that shal burne for euer.  
Behold, it is written before my face, & shal not  
be forgotten, but recompensed. \* I shal reward  
it them into theyr bosome: I meane your misde-  
des, and the mysdoes of your fathers together  
(sayth the Lord) which haue made theyr smokes  
vpon the mountaynes, and blasphemed me vpon  
the hylls: therfore wyl I measure their old de-  
des into theyr bosome againe. Moreover, thus  
sayth the Lord: \* lyke as when one wolde ga-  
ther holy grapes, men saye vnto him: bpeake it  
not of, for it is holy: \* euen so wyl I do also for  
my seruauntes sakes, that I wyl not destroye  
them all. But I wyl take a sede out of Jacob &  
out of Iuda one, to take possession of my hyll.

My chosen shal possesse these thynges & my ser-  
uauntes shal dwell there. Sharon shalbe a shepe  
fold, and the valley of Echoz shal greue & stat  
lyng for the cattell of my people that feare me.

But as for you, ye are they that haue forsake the  
Lord, & forgotten my holy hyl. Ye haue set vp  
an auker vnto Iuppter, and giuen rich drinke  
offerings vnto the planetes. Therfore wyl I  
nombr you with the sword, that ye shalbe de-  
stroyed all together. For when I called, no man  
gaue me answer: wher I spake, ye hardened not  
vnto me but byd wychednesse before mine eyes  
and chose the thyng that pleased me not.

Therefore, thus saith the Lord God: Beholde  
my seruantes shal eat, but ye shal haue hunger  
Behold, my seruantes shal drinke, but ye shal  
suffer thyrst. Behold, my seruantes shal be  
mery but ye shalbe confounded. Behold, my ser-  
uantes shal reioyce for a very quyetnes of hert  
but ye shal crye for sorow of hert: & complain  
for veracis of mid. Your name ye shal leaue ac-  
cursed amonge my chosen, for God the Lord  
shal slaye you, and call his seruantes by ano-  
ther name. \* Whoso reioyseth vpon earth, shal  
reioyse in the true God. And whoso sweareth  
vpon earth shal sweare in the true God. For  
the olde enemye shalbe forgotten, and taken a-  
waye out of my syghte. \* For lo, I shal make  
a newe heauen and a newe earth. And as for the  
olde, they shal neuer be thought vpon, nor kept  
in mynd: but the Lord sayth: be glad and euer-  
more reioyse, for the thynges that I shal do.

For why? Beholde, I shal make a ioyfull  
Jerusalem, and his people ioyful: yee, I myselfe  
wyl reioyse with Jerusalem, and be glad with  
my people. \* And the voyce of weeping & way-  
lyng shal not be heard in her from thence forth.  
There shal neither be chyld, nor olde man, that  
haue not theyr full dayes. But when the chyld  
commeth to an. C. yere olde it shal dye. And yet  
be that is an. C. yere of age do wyng he shalbe

curse. \* They shal buyde houses and dwell in  
them they shal plant vineyardes, and eate the  
frute of them: They shal not buyde and ano-  
ther possesse: they shal not plant, & another eate.  
\* But the lyfe of my people shalbe lyke a tree,  
and so shal the worke of theyr handes.

My chosen shal lyue longe, they shal not  
laboure in vayne, nor beget wiche trouble: for  
they are the bygh blessed sede of the Lord, and  
theyr frutes with them. And it shalbe, that of  
euer they call, I shal answer them.

Whyle they are yet but thynkyng how to  
speake, I shal heare them. \* The wolfe and the  
lambe shal fede together, and the Lyon shal eat  
haye lyke the bulloche. \* But earth shalbe the  
serpentes meate. There shal no man hurte nor  
slay another, in al my holy hyl, saith the Lord.

The lxxvi. Chapter.

God dwelleth not in temples made by mannes hands. He de-  
spiseth sacrifices done withoute mercy and fayth. God chos-  
eth them that are troubled for his sake, amonge the Chyrtien:  
the Abbot is continuall.

Thus sayeth the Lord: \* Heauen is  
my seate, and the earth is my foote-  
stole, where shal I nowre & house stand  
that ye wyl buyde vnto me? And  
where shalbe the place that I wyl dwell in. As  
for these thynges my hande hath made them all  
and they are all created, sayeth the Lord.

Whiche of them shal I then regarde? Euen  
hym that is pooze & of a lowlye troubled spere  
and standeth in a we of my wordes. For who so  
slayeth an ore for me doth me to greate dyspo-  
nour as he that kylleth a man. He that kylleth  
a shepe for me, knetchech a dogge. He that byn-  
geth me meat offerings, offereth swines bloude.

Whoso maketh me a memoriaill of incence,  
prayseth the thyng that is vnyrghe. Yet take  
they such thynges in hande, and theyr soule de-  
lyteth in these abhominacions.

Therefore wyl I also haue pleasure in laugh-  
yng them to scoone, and & thyng that they feare  
wyl I byrnyng vpon them. \* For when I called  
no man gaue answer: when I spake they wold  
not heare: But did wychednes before mine eyes  
and chose the thynges that displeas me. Heare  
the worde of the Lord all that feare the thyng  
whiche he speaketh. Your brethren & hate you  
and cast you oute for my names sake, say: The  
Lord is greuous agaynst vs: but you shal see  
hym in ioye when they shalbe confounded.

Then shalbe heard a great noyse from the  
cyrte and the temple, the voyce of the Lord,  
that wyl reward, and recompence his enemies,  
lyke as wher a wyfe byngeth forth a man child  
of euer she suffre the paine of the byrth, and an  
gryth of the trauell. Who euer hearde of sawe  
suche thynges: doth & ground beare in one day,  
or are the people bozne at once, as Dion trau-  
led in childe byrth & bare her sonnes: For thus  
sayeth the Lord.

Am I he that maketh other to beare, and  
beare not my selfe? Am not I he that beareth  
and maketh barren: sayeth the God? Reioyse  
with Jerusalem, & be glad with her, all ye that  
loue her: \* Be ioyful with her, al ye that mourned  
for

Jer. lxxvi.  
Jer. lxxvi. 1  
Jer. lxxvi. 2

Jer. lxxvi.  
Jer. lxxvi. 1  
Jer. lxxvi. 2

Jer. lxxvi.  
Jer. lxxvi. 1  
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Jer. lxxvi.  
Jer. lxxvi. 1  
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Jer. lxxvi.  
Jer. lxxvi. 1  
Jer. lxxvi. 2

Jer. lxxvi.  
Jer. lxxvi. 1  
Jer. lxxvi. 2



# The Prophecie.

## The booke of the Pro

phet Jeremie.

The fyrste Chapter.

*The floure of Jeremie, an infant borne by prophesie. He expressed himselfe in the office of a prophet because he is taught of the Lord, and he himselfe telleth what he hath heard of the Lord. Jeremie is commanded to speak the word of God unto the Jews without feare.*



These are the sermons of Jeremie the sonne of helkiah the priest one of them that dwelt at Bethanath in the lande of Benjamin when the Lord had first spoken with hym in the tyme of Josiah the sonne of Amion: kynge of Juda, in the thirtene

yearre of his reigne: and so during vnto the tyme of Jeboahym the sonne of Josaph kynge of Juda, and vntill the xi. yearre of zedekiah sonne of Josaph kynge of Juda were ended, when Jerusalem was taken, euen in the fyfte moneth.

The worde of the Lord spake thus vnto me, before I had coneyed in my mothers wombe I dyd knowe the. And o ever thou walke bozne

I sanctified the, & ordeined the to be a prophet vnto the people. Then sayd I: Oh Lord God I cannot speake, for I am yet but yonge. And the Lord answered me thus. Saye not so I am yonge.

For I will go to all that I shall sende the vnto: & what soeuer I commaunde the, that shalt thou speake. Be not afrayed of the faces. For I am with the, to deliuer the saith the Lord.

And with that, the Lord stretched out his hande, and touched my mouth, & the same Lord sayde vnto me: Beholde, I put my wordes in thy mouth, and beholde: this daye doo I set the

ouer the people & kyngdomes that thou mayste roote out, breake of, destroy and make waste & that thou mayest buyde vp and planter. After this the Lord spake vnto me, sayng: Jeremie what seest thou? And I sayde: I see a rod of an almonde tree. Then sayde the Lord vnto me: Thou hast seene ryght, for I will make hast spe

dely vpon my worde, to perfourme it. It happened afterward that the Lord spake to me agayn, and sayde: What seest thou? And I sayde: I dese a serpyng: & pot lokyng frome out of the Rothe.

Then sayde the Lord vnto me: Out of the North shall come a plage vpon all the dwellers of the lande. For lo, I will call all the kyngdomes of the North (sayeth the Lord). And they shall come, and euery one shall set his seate in the gates of Jerusalem, in theyr walles rounde aboute, and in all the cyties of Juda. And thowowe theim shall I declare my iudgement vpon all synners of those men that haue forsaken me: that haue burnt incense vnto straunge goddes, and worshipped the images of theyr owne handes.

And therfore gyde by thy loynes, arpe & tell them all, that I geue the in commaundment feare them not, lest I destroy the before them. For behold, this daye do I make the a strong defended

for her. For ye shall see some of the dwellers, and be satisfied. Ye shall see, and haue deliue in the plente of the power. For thus saith the Lord: Beholde, I will let peace come vnto her. Water shal be and the mightie of the heathen lyke a flowing streame. Then shall ye see, ye shall be bozne vpon her sides, and be topfull vpon her knees. For lyke as a chylde is comforted of his mother, so shall I comforte you and ye shall be comforted in Jerusalem. And when ye see this, your heart shall reioyse, & your bones shall saye lyke an herbe.

*Jer. vii. 1. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

Thus shall the hande of the Lord be knowne amonge his seruauntes, and his indignacion amonge his enemyes. For beholde, the Lord shall come with fyre, & his charret shall be lyke a whyle wynde, that he maye recompence his vengeance in his wrath, and his indignacion with the flame of fyre. For the Lord shall Judge all fleshe with the fyre, and with his sword, and there shall be a great nombre slaine of the Lord. Such as haue made the felues holy and cleane in gardens, and those that haue eaten swynes flesh, myce, and other abhominacions, these shall come and see my gloire. Vnto theim shall I geue a token and sende a certayn of the (that be deliuered) amonge the Gentiles: into Cilicia, Africa, and Lybia, where men can handle bowes into Italie, and also Grekelande.

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The Isles farre of, I haue not heard speake of me, and haue not sent my gloire, shall preache my praise amonge the Gentiles and shall bring al your brethren for an offering vnto the Lord out of all people, vpon horses, charettes, horse lytters, vpon mules, and carres to Jerusalem my holy hyl (sayeth the Lord) lyke as the chyliden of Israel, bring the offering in cleane vessels to the house of the Lord.

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And I shall take oute certayne of theim for to be priests and Leuytes (sayeth the Lord).

For lyke as I newe heauen, and the newe earth whiche I will make, shall be faste stablished by me (sayeth the Lord): So shall your seide and your name contynue, and there shall be a newe doone for the other, and a newe habbooth for the order, and all fleshe shall come to worshippe before me (sayeth the Lord). And they shall goo forth, and loke vpon the carions of theim that haue transgressed agaynst me. For they

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defenced towne, an yron pyller & a brasse wall agaynst the whole lande, agaynst the hynges and mightye men of Iuda, agaynst the prestes and people of the lande. They shall fyghte agaynst y, but they shall not be able to overcome the: for I am with the to deliuer the, sayeth the Lozde.

The.ii. Chapter.

*God reuerſeth by benefytes howe into the Iewes agaynst the prestes and prophetes, or preachers that contemne and deſpyſe God. The Iewes are deſerued, because they ſay the God, and bytrauſe they cannot a worſhipping after people.*

**O**uer, the word of y Lozde came vnto me, ſaying: So thy way, cpe in the eares of Ierusalem, and ſaye thus ſayeth the Lozde: I remember the, for the kynedneſſe of thy youthe and bycauſe of thy ſtedfaſt loue, at the tyme of thy deſpouſyng, in that thou foloweſt me thowowe the wylderneſſe, in an vnplowed lande. Iſrael was an halowed thyng vnto the Lozde, and ſo was his ſpyte frutes. \* All they that deuoure Iſrael ſhall offend: my fortune ſhall fall vpon them, ſayth the Lozde. Here therfore the word of the Lozde. O thou houſe of Iacob, and all the generacions of the houſe of Iſrael. Thus ſayeth the Lozde.

**W**hat vnſaythfulneſſe founde your fathers in me, that they went ſo farre away fro me, ſayinge to lygheſneſſe, and byyng ſo vaine? They thought not in they: heres: Wher haue we left the Lozde y brought vs oute of the lande of Egypte: \* that led vs thowowe y wilderneſſe, thowowe a deſert and rough lande thowowe a dyke and a deadlye lande: pea a lande y no man had gone thowowe, and wherin no man had dwelt.

\* And when I had broughte you into a pleaſante wel byplowed lande, that ye myght enioy the frutes and all the commodites of the ſame ye went forth and deſpyled my lande y broughte myne beytage to abhominacion.

The preſtes them ſelues ſaide not: Where is the Lozde? They that had the law in they: handes knowe me not: The ſpecheberdes offended agaynſt me. The Prophetes dyd ſerupce vnto Baal, and folowed ſuche thynges as ſhal byyng them no profyte.

**W**herfore, I am conſtrayned (ſayeth the Lozde) to make my coplaynt vpon you, y vpon your chyldren chyldren: So into the ples of Ceſaym, and loke well: ſende vnto Cedar, take by lygheſe hede: eſe whether ſuche thynges be done there, whether the ſcayples the ſelues deale ſo falſely and vntuly with they: goddes (which yet ar no goddes in dede.) But my people haue gruen ouer they: hye honoure for a thyng that maye not helpe them.

**B**e aſtonyſhed, (O ye heauens) be aſtraled & aſhamed at ſuche a thyng, ſayeth the Lozde. For my people haue done it euyles. They haue forſaken me the well of y water of lyfe, and dygged them pyttes: pea dyke and broken pyttes, y can holde no water. In Iſrael a bonde ſeruaunt as one of the houſholde.

Why the is he ſo ſpoiled? Why do they roye &

cry then vpon hym as a ſpon? They haue made his land waſt, \* his cities are ſo byent by, that there is no man dwelling in the. Pee, the chyldre of Aſah and Caphtan haue deſpyled thy necke.

\* Cometh not this vnto the, becauſe thou haſte forſaken the Lozde thy God, euer ſence he led the by the waye? And what haſte thou now to do in the ſtrete of Egypte: to drinke the water of Aſius? Eſther what maſt thou in the waye of Aſirya: To drinke water of y floude

\* Thynne owne wyckednes ſhal reſpoue the, and thy turnyng a waye ſhall condemne the, that thou mayſt knowe and vnderſtande, how euell and hurtfull a thyng it is, that thou haſte forſaken the Lozde thy God, y not feared hym, ſayeth the Lozde God of hoſtes. \* I haue euer broken thy yoke of olde, and burſt thy bondes: yet ſayeſt thou: \* I wyll nomore offende, but (lyke an harlot) thou runneſt aboute vpon all hye hylles, and amonge all greene trees, where as I planted the a noble vine and a good roote whole ſede is all ſayethfull. \* Howe arte thou turned then into a bytter vnſtateful & ſtraſſe graper? Pee, and that ſo ſore: that though thou walke the with Aſytrus, and make thy ſelfe to ſanoure with that ſweete ſmelling herbe of Bozeth: yet in my lyght thou art ſtained with thy wyckednes, ſayeth the Lozde thy God.

**S**ape not now, I am not vnclene, and I haue not folowed Baal. \* Look vpon thynne owne wykes in the woodes, valleyes, and denes, ſo ſhalt thou knowe, what thou haſt done. Thou art lyke a ſwete dyomedar, that goeth eaſely his waye, and thy wantonnes is lyke a wyld aſſe, that bleth the wilderneſſe, and hat ſnoſſeth y bloweth at his wyll. Who can tame the? All they that ſeke the ſhall not ſayle, but fynde th: in thynne owne vnclennes. Kepe thou thy ſelfe from nakedneſſe, and thy ſhote frome thpyſte, and wythoute ſhame thou anſwereſt. So, for I haue loued ſtraungers and them wyl I folowe.

Lyke as the cheſe that is taken with the dede cometh to ſhame, euen ſo is the houſe of Iſrael come to confulſion: the comen people, they: kinges and rulers, they: preſtes and prophetes.

\* For they ſaye to a ſtocke, thou art my father: and to a ſtone, thou haſte begotten me. \* yet they haue turned they: backe vpon me, and not they: face. \* But in the tyme of they: trouble when they ſaye ſtande vp, and helpe vs: I ſhall anſwere them. Where are now thy gods, that thou haſt made y: let them ſtand vp & helpe the in the tyme of nede (yf they be able). \* ſo loke howe many cities thou haſt (O Iuda) ſo many gods haſte thou alſo.

**W**herfore then wyl ye gook to lawe with me, ſeyng ye all are ſynners agaynſt me ſayeth the Lozde? It is but loſte labour, that I ſmyte your chyldren, for they receiue not my correccion.

\* Pour a ſwarte ſwearde deſtroyed youte prophetes lyke a deuourynge Lyon. O ye people: looke vpon the word of the Lozde. Am I then become a wyldernes vnto the people of Iſrael: as a lande that hath no lyght? Wherfore ſayth my



# The Prophecie.

my people then: we are Lordes, we will come no more vnto the: Worth a mayden forget her payment, as a byrde her stomacher: But as for my people, they haue forgotten my dayes innumerable. Why boastest thou thy wayes so highlye (to optayne fauoure there thowome) when thou hast yet stayned them with blasphemies and teachest thyne owne wayes?

Isa. 40. 1-2  
Isa. 40. 3-4  
Isa. 40. 5-6

\* Upon thy wynges is founde the bloude of pooze and innocent people, and that not in corners and holes onely, but openly in all these places. Per darrest thou say: I am innocent (without synne and) guiltlesse. Tylde his wrath can not come vpon me. Beholde, I condemne the in Judgemente because thou darrest saye: I haue not offended. And why runnest thou so often to & fro to chaunge thy wayes? For thou shalt be confounded as wel of Egypt, as of the Assyrians: yee, thou shalt go thy waye from them, and smite thyne handes together vpon thine head. Because thou dost abhorre that confidence and hope of thine and thou shalt not prosper withall.

## The .iii. Chapter.

God byng mercifull calleth vnto repentance his people, whiche he hath forsaaken for theyr iniquities with ydoles. He exhorteth Ierusalem vnto repentance promysynge therein her payment that shalbe haue the true knowledge of God. The seruants of Ierusalem vnto God confessynge theyr offence.

Isa. 40. 1-2  
Isa. 40. 3-4

**C**omenly, \* when a man putteth a waye bys wyfe, and she goeth from hym, and marreth wyth an other: then the questyon is: shuld he reforme vnto her anye more after that? Is not this selde then despyed and vncleane? But as for the, thou hast played the harlot with manye louers: yet turne agayne to me, sayeth the Lozde. Lyfte vp thyne eyes vnto the hyl aulders and loke if thou be not despyed with whozdom Thou hast wayted for them in the stretes, and as a murder in the wyldernes. Thowost thy whozdom and shamefull blasphemies, is the blande despyed.

Isa. 40. 1-2  
Isa. 40. 3-4

\* This is the cause that the rayne and euening dewe hath ceased. Thou hast gotten the an whores forbeade and wylste not be ashamed Elles woldest thou say vnto me: O my father thou art he that hast brought me vp, and leade me fro my yowthe: wilt thou the put me away, and cast me of for euer? O wylste thou withdraue thy selfe cleane from me? Seuerthelesse, thou speakest suche wordes, but thou art euer doynge worse and worse.

Isa. 40. 1-2  
Isa. 40. 3-4

\* The Lozde saide also vnto me: in the tyme of Josaph the kynge haste thou sene what the rebellyon of Ierusalem hath done: howe she hath runne vp vpon the hylles, and amonge all the thyghters, and there played the harlot, hast thou sene also (when she had done all this) howe I saide vnto her: that she shulde turne again vnto me, and yet she is not returned.

Isa. 40. 1-2  
Isa. 40. 3-4

\* Iuda that vnfaithfull syster of hers also saide this: namelpe, that after I had well sene the aduoutry of the whorishyng harlot Ierusalem: I put her away, & gaue her a byll of deuorcement. For all this, her vnfaithfull syster Iuda

was not ashamed, but went backe, and played the whoze also: yea, and the noyse of her whoze dome hath despyed the whole lande. For she hath comytted fornicacyon with stones & stoches.

Seuerthelesse, her vnfaithfull syster Iuda, is not turned vnto me agayn with her whole herte, but saynedly: sayeth the Lozde. And the Lozde sayd vnto me: \* The basyllder Ierusalem is more ryghteous then vnfaithfull Iuda & theyr soze go preache these wordes toward the North: and saye: Thou dyfobedpent Ierusalem, turne agayn (sayeth the Lozde) & I wyl not let my wrath fall vpon you, for I am mercifull (sayeth the Lozde) and I wyl not alway beare displeasure agayst the: but this I wyl, that thou knowe the greates blasphemies. Namely, that thou hast vnfaithfully forsaken the Lozde thy God & hast made thy selfe partaker of strange goddes: vnder all grene trees, but hast had no wyl to heare my voyce, sayeth the Lozde.

\* O ye dyfobedent chyldzen, turne agayne: saith the Lozde, and I wyl be married with you For I wyl take one of the scyth, & two out of one generacion from amonge you & byng you into Babilon: & wyl geue you herome after mine owne mynde, which shal fede you & learning & wisdom. Moreover, when ye be increased and multiplied in the lande, then (sayeth the Lozde) there shal no more boaste be made of the Arke of the Lozdes testament, and no man shal thinke vpon it, neither shal any man make mention of it for fro thence it shal nethe be visyted nor honored with gyftes. \* Then shal Ierusalem be called the Lozdes seat, & all heathen shalbe gathered vnto it: for the name of the Lozdes sake, which shalbe set vp at Ierusalem. And from that tyme forth they shal folow no more the ymaginacyon of theyr owne froward herte.

Then those that be of the house of Iuda shal go vnto the house of Ierusalem: & they shal come together out of the North, into the same lande that I haue geuen your fathers. I haue shewed also, how I toke the by being but a chyldre and gaue thea pleasaunte lande for thyne heritage yea, and a goodlye hoste of the heathen, & howe I commaunded the, that thou shuldest call me saith thy onely, and not to wyprke fro me.

But lyke as a woman vnfaithfully saileth her husbende, so are ye vnfaithful vnto me: O ye house of Ierusalem (sayeth the Lozde).

\* And therfore the voyce of the chyldzen of Ierusalem was heard on hye, wepyng and waylyng: for they haue despyed theyr wayes, and forgotten God the Lozde.

O ye dyfobedent chyldzen, turne again (saith the Lozde) to we are thyne: for thou arte the Lozde our God: And so shal I deale your backturnynges. Cruelly, namely trusteth he for helpe that loketh for it in the hylles, and in wayn is it sought in the multitud of the mountaynes, but the heith of Ierusalem standeth only vpon God our Lozde: Confusyon hath deuoyed our fathers labour from our yowthe vnto yea, theyr shep bullocks, their sonnes & daughters, & so we also

also slepe in oure confuſion, and ſhame conuerth vs, for we and oure fathers from oure youthe vp vnto this day haue ſpynned againſt y<sup>e</sup> Lozde our God, and haue not obeyed the voyce of the Lozde of our God.

The.iii. Chapter.

The true repentance of returning to God. He reſtoreth to the circumciſion of the heart. The deſtruction of Jeruſalem is prophesied, for the multitude of theyr dettes.

**I**ſrael, yf thou wylt turne the, then turne vnto me, ſayeth the Lozde. And yf thou wylt put a waie thyne abhominacyons oute of my ſyghte, thou ſhalt not bee moued: \* And ſwaite ſwaite. The Lozde liueth: in truth, in equitie & righteouſneſſe: & all people ſhall be ſo: tunable & toſſful in hym. For thus ſayth y<sup>e</sup> Lozde to al Iuda and Jeruſalem: plow your lande & ſow we not amonge the thornes. \* Be circumciſed in the Lozde & cut away the foreskin of your hertes, all ye of Iuda and all the indwellers of Jeruſalem: that my indignacyon breake not out lyke fyre and kyndle, ſo y<sup>e</sup> noman may quench it, becauſe of y<sup>e</sup> wychedneſſe of your ymaginacions.

\* Preache in Iuda and Jeruſalem, crye out and ſpeake: blowe the trompettes in the lande, crye that euery man may heare, gather together, and ſaye: Gather you together, and we wyl goe into ſtronge cyties. Set vp the token in Syon, ſpeede you, & make no taryng. \* For I wyl bypnye a greete plage, & a great deſtruction from the North. For the ſpoiler of y<sup>e</sup> Gentyles is broke vp from his place, as a lyon out of his denne, that I maye make thy lande waſt and deſtroye the cyties ſo y<sup>e</sup> noman may dwell therein. Wherefore, gird your ſelues about with ſacke clothe, mourne, and wepe, for the fearful wrath of the Lozde is not withſtand from vs.

**A**t the ſame tyme (ſayeth the Lozde) y<sup>e</sup> herte of the kynge and of the princes ſhall be gone, the preſtes ſhall be aſtonyſhed, and the prophetes ſhall be ſore aſtord. Then ſayd I O Lozde God, haſte thou then dyſceyned this people and Jeruſalem, ſaying: \* Ye ſhall haue peace, and now y<sup>e</sup> ſwearde goeth thow we theyr lyues. Then ſhall it be ſayde to the people and to Jeruſalem: \* A ſtrong wynde in the hye places of the wylde: neſſe cometh thow we the waye of my people but neyther to ſan, nor to clenſe.

**A**fter that, ſhall there come vnto me a ſtrong wynde from thoſe places, and then wyl I alſo geue ſentence vpon them. For lo, he cometh vp lyke a cloude, & his charetes are lyke a ſto: mye wynd. \* His hoſtemen are ſwyſter then the Eagle. Wo vnto vs, for we are deſtroyed. O Jeruſalem, waſhe thine herte fro wychedneſſe that thou mayſt be helped. Howe long ſhalt thy noyſome thoughtes remaine with the?

For a voyce from Dan and from the hyl of Ephraim ſpeaketh out, & telleth of a deſtruction. Remember the deſcen, & geue Jeruſalem warning, and preach vnto her that watchmen ouer her are comyng from ſarre countreyes. They haue cryed oute agaynſt the cyties of Iuda. And they haue beſet ther aboute in euery place

lyke as the watchmen in the ſelde: \* For they haue pſeued me to wrath, ſaith the Lozde.

\* The wayes & thy thoughtes, haue brought the vnto this, ſuche is thyne owne wickedneſſe and dyſobedynce, and becauſe it is a bytter thyng, it hath ſtrengthened the to the herte. Ah my helpe, ah my helpe (ſaith thou crye) howe is my herte ſo ſore: my herte panteth wpythin me I can not be ſtill, for I haue heard the cryng of the trompettes, and peales of warre. They crye: murder vpon murder, the hole lande ſhall periſhe. Immedyately, my tentes were deſtroyed, and my hanginges in the wyndhelmyng of an eye. Howe longe ſhall I ſee the tokens of warre, and heare the noyſe of the trompettes?

**A**cuert thyſſe, this ſhall come vpon theim. \* becauſe my people is become foolyſhe, and hath not knowen me. \* They are the chyldren of foolyſheſſe, and withoute any diſcrecyon. To do euell, they haue wylt ynough: but to do wel, they haue no wylſdom. I haue looked vpon the earthe, and ſee: it was waſte & voyde. I looked toward heauen, and it had no ſpyne. I beheld the mountaynes: and lo, they trembled and all the hylles were in feare. I looked aboute me, and there was no bodye, and all the byrdes of the ayre were awaye. I marked well, and the plowed ſelde was become waſte: yea, all the cyties were broken downe at the preſence of the Lozde, and indignacyon of his wrath.

For thus hath y<sup>e</sup> Lozde ſaid: The hole lande ſhall be deſolate, yet wyl I not then haue done. And theſe ſhall the earthe mourne, and the heauen be ſorry about: for the thyng that I haue ſpoken (to the prophetes) and taken vpon me to do, ſhall not repent me, & I wyl not go from it. The hole land ſhall ſyre, for y<sup>e</sup> noyſe of y<sup>e</sup> boyſmen and boydmen: they ſhall runne into denes, into woodes, and clim vp the ſtony rockes: All the cities ſhall be void, & noman dwellig therein.

**W**hat wylt y<sup>e</sup> now do, thou being deſtroyed? \* For though thou clotheſt thy ſelfe with ſcar: let, and deckeſt the with golde: \* though thou paynteſt thy face with coloures, yet ſhalt thou trym thy ſelfe in vayne. For thoſe y<sup>e</sup> byther to haue bene thy great ſauourers, ſhall abhorre y<sup>e</sup> and go about to ſlape the. For I heare a noyſe lyke as it were of a womā traueſing or one labouryng of her fyrſt chyld: Euen the voyce of the doughter Syon, y<sup>e</sup> caſteth out her armes, and ſonneth, ſaying: Ah, woo is me, how ſore vered and ſaint is my herte: for feare of y<sup>e</sup> murderers.

The.v. Chapter.

In Jeruſalem there no ſpychleſſe as ſayeth ſall man ſomthe, ſp: there amongſt the people of the rulers, for whoſe ſake the Lozde ſhould ſpare the cytye. Wherefore Jeremye is deſpoyſed of the Iſſyrians.

**O**ke thow we Jeruſalem, beholde: I and ſee, ſeke thow we her ſtreets alſo wpythin, yf ye can fynde one man y<sup>e</sup> doeth equall and ryghte, or ſeketh for the truethe, and I ſhall ſpare that cytye (ſaith the Lozde). \* For though they can ſaye: y<sup>e</sup> Lozde liueth, yet do they ſwear to diſcreue.

Whereas thou (O Lozde) lokeſt onclpe vpon ſayth and truethe.

Thou



# The Prophecie.

Thou hast scourged them, but they take no re-  
pentance: thou hast corrected them for amen-  
dement, but they refused thy correction. They  
made their faces harder then a stone, and wold  
not amende.

**B** Therefore I thought in my self: peradventure  
they are so simple and foolyshe, & they under-  
stand nothing of  $\text{f}$  Lordes way & iudgements  
of our God. \* Therefore wyl I go vnto they  
hedes and rulers, and talke with them, if they  
know the way of  $\text{f}$  Lord and the iudgements  
of our God. But these (in lyke maner) haue byn  
hen the yoke, and burst the bondes in sondre.

**W**herfore, a lyon oute of the woode hath  
burte them, and a wolfe in the euening hath de-  
stroyed them. The Leopard doeth lyke lurking  
by theyr cities, to teare in peces all them that  
come therrout. For theyr offences are multiplyed,  
and theyr departing awaye is encreased  
shoulde I then for all this haue mercede vpon  
the? Thy chyldre haue forsaken me, & swoyne  
by them that are no goddes. And albeit, that I  
fede them to the ful, yet they fall to aduouty,  
and haunte harlottes houses.

**I**n the desire of vnclely lust, they are become  
lyke the stoned horse: every man neyeth at his  
neighbourys wyfe. \* Shoulde I not correcte this  
layeth the Lord? Shoulde I not be auenged  
of euery people that is lyke vnto this? Elime  
vpon theyr walles, beate them downe, but  
destroye them not utterly: take awaye theyr  
fortresses, because they are not the Lordes.

For vnfaithfully hath the house of Israel and  
Juda forsaken me, sayeth the Lord. \* They  
haue denyed the Lord, and sayde: it is not he  
that looked vpon vs. \* Thus there shall no mys-  
fortune come vpon vs, we shall see neither sword  
nor hunger. \* As for the warning of  $\text{f}$  prophe-  
tes they take it but for wynd: yea there is none  
of these whiche wyl tell them, that suche thyn-  
ges shall happen vnto them.

**W**herfore thus sayeth  $\text{f}$  Lord God of hostes:  
because ye speake suche wordes, behold: \* The  
wordes that are in thy mouth wyl I turne to  
fye, and make the people to be wodde, that the  
fye maye consume them. \* Lo, I wyl bypunge  
a people vpon you from far, O house of Israel  
(sayeth the Lord) a myghty people, an olde  
people, a people whose speache thou knowest  
not, neyther understandest what they saye.

Theyr arrowes are sodayne deathe: yea, they  
theim selues be very spawntes. This people  
shall eate vp thy feute and thy meate: yea, they  
shall deuoure thy sonnes & thy daughters, thy  
shepe and thy bullockes. They shall eate vp thy  
grapes and tygges. As for thy strong and wel-  
fensed cities, wherein thou dydest trust, they  
shall bypunge to powder, and that thow be the  
suerde. \* Nevertheless I wyl not then haue  
done with you, sayeth the Lord. But if they say  
wherfore doeth  $\text{f}$  Lord our God al this vnto vs

Then answer them: \* because that lyke as  
ye haue forsaken me, and serued straunge god-  
des in your owne lande, euer so shall ye serue  
other goddes also in a straunge lande. Preache

this vnto the house of Jacob and crye it out in  
Juda, and saye thus: heare this (thou foolyshe  
and vndiscrete people) \* ye haue eyes, but ye see  
not: eares haue ye but ye heare not. \* Heare ye  
not me, sayeth the Lord. Are ye not ashamed to  
loke me in the face? \* which bynd  $\text{f}$  see with the  
sande, so that it can not passe his bondes. For  
though it rage, yet can it do nothing, & though  
the waves therof do swell, yet maye they not go  
ouer. But this people hath a false and obstinat  
harte: they are departed and gone away from me.  
They thinke not in their hartes: O let vs feare  $\text{f}$   
the Lord our God, that geueth vs raine early  
and late, when ned is: whiche hepeyth euer styll  
the harvest for vs verely.

\* Nevertheless, your misdeedes haue turned  
these from you, and your synnes haue robbed  
you herof. For amonge my people are founde  
wyched persones, that pryncely laye snares and  
wayte for men, to take them and destroye them.  
And lyke as a net is full of byrdes, so are theyr  
houses full of that whiche they haue gotten with  
falschyd and disceyte. Herof cometh their great  
substaunce and rychesse, herof are they fat and  
welthy, & are more myscheuous then any other.

\* They misyre not the lawe: they make no  
ende of the fatherlesse cause: yea, and they pros-  
pere: yet they iudge not  $\text{f}$  poore accordyng to  
equyte. \* Shoulde I not punyssh these thynges,  
sayeth the Lord? Shoulde I not be auenged of all  
such people as these be? horryble and greuous  
thynges are done in the lande. The Prophetes  
teache falsely, and the priestes receiue giffes,  
and my people \* haue pleasure therein. What  
wyl come therof at the laste?

## The vi. Chapter.

*¶ The synnes for whiche Jerusalem is afflicted. The circumfysed  
sawes, Countourles, & wyndes. The Lorde correcteth the iniqui-  
ties of the Jewes. The comynge of the Babylonians is pro-  
phesied agayne.*

**O**me oute of Jerusalem, ye stronge  
chylde of Ben Jamin blow vp the  
trumpettes ye \* Ecceyes, let vp a  
token vnto Bethcean, for a plage  
and a greate myltye appereth oute frome the  
North. I wyl lyken the daughter Syon to a  
fayze and tendre woman, and to her shall come  
the shepherders to theyr flockes. Theyr tentes  
shall they pitch rounde about her, and euery  
one shall fede them that are vnder his hande.  
Make battayle agaynst her (shall they saye)  
Arise, let vs go vp, whyle it is yet daye. Alas,  
the day goeth away, & the nyght shadowes fal  
downe. Arise, let vs go vp by nyght, & destroy  
her strong holdes, for thus hath  $\text{f}$  Lord of ho-  
stes commaunded. Hewe downe her trees, & let  
vp bulwarkes agaynst Jerusalem, for  $\text{f}$  syne  
is come that this cite must be punysshed: for in  
her is all malicyousnesse. Lyke as a condyte  
spouteth out waters, so she spouteth oute her  
wychednesse. Robbery & vnyghteousnesse is  
herde in her, for sooth and woundes are euer there  
in my syght. Amende the O Jerusalem lest  
I wyche to my hart fro the, & make  $\text{f}$  desolate  
and thy land also,  $\text{f}$  no man dwell in it. For thus  
sayeth

sayth the Lord of hostes. The residue of Israel shall be gathered, as the remnant of grapes. And therefore turne thyne hande agayne into the basket, lyke the grape gatherer. But unto whom shall I speake, whom shall I warne that he maye take hede? Their eares are so uncircumcised, that they maye not heare.

Beholde, they take the word of God but for a scoyne, & haue no lust thereto. And therefore I am so full of thine indignaciō. (O Lord) that I may suffer no longer, but shew it out vpon the children that are without and vpon al ponge men. Pee, the man muste be taken prisoner with the wife, and the aged with the crepell. Their houses with their lades, & wiues shall be turned vnto strangers when I stretch out myne hand vpon the inhabitants of this lande, saith the Lord. For from the lest vnto the most, they hang al vpon couetousnes, & from the prophet vnto the priest: they go al aboute with falschod and lies.

And besyde that, they deale the hurte of my people with swete wordes, sayng: peace, peace wher ther is no peace at al. Where they ashamed when they had comytted abhominaciō. Truly say they be past shame. And therefore they shall fall among the slayne & in the houre wher I shall vylet them, they shall be broughte downe saith the Lord. Thus saith the Lord: go into the strets, consyder and make inquisition for the olde waye, and pfit be the good & ryghte way, then go therin, that ye may fynde rest for your soules. But they saye we wil not walke therein, & I wyl set watchmen ouer you, and therefore take hede vnto the voyce of the troper. But they say we wyl not take hede. Heare therefore ye gentiles, & thou congregacyon of alte know, what I haue deuyfed for them. Heare thou erth also, be holde, I wyl cause a plague to come vpon this people, euen the frute of their owne ymaginacions. For they haue not bene obediente vnto my wordes & to my law, but abhored them. Wherefore I byng ye me incense from Saba, & swete smellyng Calamus fro farre countreyes. Your burnt offerings displease me, & I reioyce not in your sacrifices. And therefore thus saith the Lord beholde, I wyl make this people fall, & therefore shall fall among them the father with the childen, one neyghbour shall perry the with another.

Thus sayth the Lord. Beholde there shall come a people from the North, and a great people shall aryse fro the endes of the earth, w bowes and with dartes shall they be weaponed. It is a rough & scarce people, & an vmerciful people, their voyce roareth lyke the see, they ride vpon horses wel appointed to the battell against the daughter of Syon. The crye of them haue we hearde. Our armes are feble, heynnes & sorowe is come vpon vs, as vpon a woman trauelyng with childe. Let no man go forth into the felde let no man come vpo the hye strete: for the swearde and feare of the enemyes is on euery syde.

Wherefore gyde a sacke cloth aboute the (O thou daughter of my people) sprinkle thy selfe with ashes: moune & wepe bytterly as vpon thyne onely beloued sonne. For I destroye that

schemye fall vpon vs. The hane I sette for a strong towre (O thou prophete) and a well fenced toyl among my people, to sche & to try their waies. For they are al stubburne apostates & fallen a waye, walkyng disceytfullye, they are cleane brasse, and yd. for they hurt and destroy euery mā. The bellous are bent in the fyre, the leade is not molt: the melter melteth in vaine for the euil is not taken away fro them. Therefore do they call them naughtye slure, because the Lord hath cast them out.

The. vii. Chapter

Jeremy is commaunded to shewe vnto the people the wordes of God, whiche trusteth in the outwarde seruyce of the temple. He also that shall happen to the Iemes for the dyspyng of thery prophetes. Hieremye doth not the Lord cheryt requyre of the Iemes, but that they shalde cherye his wordes.



These are the wordes that God spake vnto Jeremy, sayng: Stand vnder the gate of the Lordes hous and crye oute these wordes there, with a loude voyce and saye: Heare the word of the Lord al ye of Iuda, & go in at this doze to worshyp the Lord. Thus saith the Lord of hostes, God of Israel. Amende your wayes & pour counceils, & I wil let you dwel in this place. Truste not in fals lyng wordes, sayng: here is the temple of the Lord, here is the temple of the Lord, here is the temple of the Lord.

But rather in dede amende your wayes and counceils, & iudge ryghte betwyxe a man & his neyghboure, oppresse not the stranger, the fatherlesse, and the wyddow: Wed not innocent bloude in this place, cleane not to strange goddes to your owne destrucciō, then wyl I let you dwel in this place: yee, in the lande that I gaue afore tyme vnto your fathers for ever. But take hede: ye trust in lyng tales, that beggyle you and do you no good: For when ye haue stollen, murdered, comytted aduouty, and perury: When ye haue offered vnto Baal, solowynge strange and vnknewen gods that ye be vnpractised: Yet then come ye and stand before me in this house (which hath my name geuen vnto it) & say: We are absolved quite, though we haue done all these abhominacions.

What: thyncke you this house that heareth my name, is a den of theues? And yet I se what you thyncke, sayth the Lord. Goto my place in Syon, & wher vnto I gaue my name afore tyme, and loke wel: what I byd to the same place for the wickednes of my people of Israel. And now though ye haue done al these dedes (sayth the Lord) and I my selfe rose vp euer by tymes to warne you and to comen with you, yet wold ye not heare me. I called, ye wold not answer. And therefore eue as I haue done vnto Syon so wyl I do to this house, that my name is geuen vnto (that you put your trust in) yee, vnto the place that I haue geuen to you: and your fathers. And I shall trust you out of my syght: as I haue cast out al your brethren the whole sede of Ephraim.

Therefore, thou shalt not praye for this people, thou shalt nether geue thanks, nor byd prayer.



# The Propheeye.

prayre for them: thou shalt make no intercession  
to me for the, for in no wise wyl I be the. **Jer. xliii.**  
Wilt thou not what they do in the cities of Iuda,  
and in the streets of Ierusalem? The children  
gather sticks, the fathers kindle the fyre, the  
woman kneade dough: to bake cakes for a queene  
of beauf. They powze out bynche offerynges  
vnto strange gods, to prouoke me vnto wrath  
howbeit they hurt not me, saith the Lord, but  
rather confounde and shame them selues. And  
therefore thus sayeth the Lord God: beholde, my  
wrath and my indignacion shall be poured oute  
vpon this place, vpon men and cattel, vpon the  
trees in the felde, & frute of the lande, & it shall  
be burnt, so that no man maye quench it.

**Jer. xliii.** Thus sayeth the Lord of hostes the God of  
Israel: heape vpon your burnt offerynges wyth  
your sacrifices, and eate the fleche. **Jer. xliii.** For when  
I brought your fathers out of Egypt I spake  
no worde vnto them of burnt offerynges and sa-  
crifices: but thus I commaunded them, sayng  
\* hearken & obeye my voyce, and I shall be your  
God, and ye shall be my people: so that ye walke  
in al my wayes whych I haue commaunded you,  
that ye maye prosper. **Jer. xliii.** But they were not obe-  
dient, they inclined not their eares thersito, but  
went after they: owne ymagynacions, & after  
the inacions of their owne wyched herte, and so  
turned them selues away, and euerted not vnto  
me. And this haue they done, sed the tyme  
of your fathers came out of Egypt, vnto this day.

**Jer. xliii.** \* Nevertheless, I sente vnto you, al my ser-  
uantes the prophetes. I rose vp early and sente  
you worde: yet wolde they not hearken, nor offer  
me they: eares, but were obstinate, & worse the  
they: fathers. And thou shalt now speake all  
these wordes vnto the, but they shall not heare  
the, thou shalt cry vnto them, but they shall not  
answere the. Therefore shalt thou say vnto the  
thys is my people, that neither heareth the voyce  
of the Lord they: God, nor receaueth his correc-  
cyon. **Jer. xliii.** \* Ayrthelnes & truthe is cleane rooted  
out of they: mouth.

**Jer. xliii.** \* Wherefore cut of thyne heare, O Ierusalem  
and cast it a waye, take vp a complaynt on hye,  
for the Lord hath cast a waye, and scattered the  
people that he is displeased wyth all. **Jer. xliii.** For the  
children of Iuda haue done euell in my syghte,  
saith the Lord. \* They haue set vp their abho-  
minacions in the house that hath my name, and  
haue defiled it. They haue also buyded an aul-  
ter at \* Topheth, whiche is in the valleie of the  
children of Hennom, & they might burne they:  
sonnes and daughters in fyre, whiche I neuer co-  
maunded the neither came it euer in my thought.  
And therefore beholde, the dayes shall come, say-  
eth the Lord, that it shall no more be called To-  
pheth, or the valleie of the children of Hennom,  
but valley of slaughter. **Jer. xliii.** For I Topheth, they  
shall be buried, because they shall elles haue no  
rowme. \* Pre, the deade bodies of this people  
shall be eaten vp of the foules of the aier: & wilde  
beastes of the earth, and no man shall fraye them  
awaye. **Jer. xliii.** And as for the voyce of mirth & glad-  
nesse of the Cyties of Iuda, and Ierusalem the

voyce of synners, and of the byde, I wyl  
make them cease: for the lande shall be desolate.

## The viii. Chapter.

**Jer. viii.** The destruction of the Iherusalem. The Lord moueth the people  
to amercement, rebeyng by they: synnes. In a reprobacyon the  
bygone doctrine of the prophetes and preachers.



The same tyme sayeth the Lord, I  
the bones of the kynges of Iuda, &  
bones of his synners, the boones of  
the preachers and prophetes: pre and  
the bones of the cytyzens of Ierusa-  
lem shall be brought oute of their graues & layd  
against \* the sunne the mone, & all the heauynly  
host: whom they loued, whom they serued: wher  
they ranne after, whome they sought and wor-  
shipped. They shall neither be gathered together  
nor buried, but shall lye as dong vpon the earth  
to they: shame and despylyng.

\* And all they that remaine of this wyched  
generation, shall desire rather to dye the to lye  
wherefore they remaine and where as I sca-  
ter them, sayth the Lord of hostes. Thus shalt  
thou saye vnto them also, thus sayeth the Lord  
Women fall so, that they aryls not vp agayne:  
O yf Israel repent, wil not God turne agayne  
to the? Wherefore then is this people and Ieru-  
salem gone so farre backe that they turne not  
agayne? They are euer the longer the more ob-  
stinate, and wyl not be conuerted.

\* For I haue looked & consyded, but there  
is no man that speaketh a good worde: there is  
no man that taketh repentance for his synne &  
wyl so muche as saye: wherefore, haue I doone  
this? But euerye man (as soone as he is turned  
backe) runneth forth syl, like a wyde boyle in  
a battel: The dooche in the aye knoweth his  
apointed time, the Turtle dour: the Swallowe  
and the Crane, consider the tyme of their trauel  
\* but my people wyl not knowe the tyme of the  
punyishment of the Lord. How dare ye saye  
then, we are wyse, we haue the law of the Lord  
amonge vs?

\* Truly in dayne hath he prepared his penne  
and daynly haue synners written it, therefore  
shall the wyse be confounded, they shall be afraide  
and taken: for so, \* they haue caste out the word  
of the Lord: what wysdome can the be among  
them? Wherefore I wyl geue their wyues vnto  
aleauntes, and they: selues to destroyers.

\* For from the lowest to the hyeste: they so-  
lowe all fylthy lucre, & from the prophet vnto  
the preast, they deale all with lyes. \* Neuerthe-  
les they deale the hurt of my people very frend-  
ly, sayng: peace, peace, where there is no peace  
at all. Eye for shame, howe abhominable thin-  
ges do they: yet they be not ashamed: pre, they  
knowe of no shame. \* Wherefore in the tyme of  
their visitacion, they shall fall amonge the deade  
bodies, and be ouerthrowne sayeth the Lord.

Wherefore I wyl consume them in dede (say-  
eth the Lord) so that there shall not be one grape  
vpon the vine, neither one fygge vpon the fygtre  
and the leaues shall be plucked of. And the thyng  
that I haue geuen them shall be taken from the  
why prolonge we the tyme? Let vs gather our  
selues

It selues together. and go into the stronge Cytte, there shal we be in rest. For the Lord our God hath put vs to silence & geuen vs water myrte with gall to dryncke, because we haue synned against him. \* We looked for peace, and we fate not the better, we waited for the time of health and lo, here is nothyng but trouble.

The noyse of his hoyses is heard from Dan the whole lande is afrayed at the neyng of his strong hoyses, for they are come in, and haue deuoured the lande, with al that is in it: the cities and those that dwel therein. \* Whereouer I wyl sende Cochatrices and Serpentes amonge you, (which wyl not be charmed) and they shal bte you sayth the Lord.

I wolde haue had comfote agaynste sozowe but sozowe is come vpon me, and heauines vnto my herte, for loo, the voyce of the cryng of my people is heard for feare of them, that come from a farre countrie. Is not the Lord in Syon? Is not the King in her: Wherefore then haue they greued me (shal I saye) with theyr ymages and foolyshe straunge sayppons of a foryne God: The heruest is gone, & Somer hath an ende, and we are not helpe, I am soze vered because of the hurte of my people, I am heuy & abashed, is there no triacle at Giliad: Is there no Physicion there: Why then is not the health of my people recovered

**Chapter.**

*The complainte & bewaynyng of the prophet for the miserie of the people. In the knowyng of God ought we only to weep. The bewaynyng of the herte.*

**Who** \* wyl geue my heade water ynough, & a well of teares for myne eyes, that I maye wepe nyghte and daye for the slaughter of my people? Wolde God that I hadde a cottage some where farte from folke, that I might leaue my people, and go from them, for they be all aduourters and a shrinkyng sozt. They bende their tungen like bowes to shote out lies. They were strong vpon earth. As for the truth, they maye nothyng awayne with all in the world. For they go frome one wychednesse to another, and wyl not knowe me, sayth the Lord.

\* Per, one must kepe him selfe from another no ma may safely trust his owne brother, for one brother vndermyndeth another, one neyghbour begyleth another. Per, one dissembleth with another, and they deale with no truthe. \* They haue practised theyr tounge to lye, and taken greate paynes to do myschefe: Thou syrest in the myddes of a disceatfull people, whiche for very dyssembling falsch, wyl not knowe me sayth the Lord.

Therefore thus sayth the Lord of hostes, be hold, I wyl meete them, & trye them: for what shuld I els do to my people? Theyr tungen are lyke sharpe arrowes, to speake dysceat. Wpeth their mouth they speake praciably to their neyghbour, but pruely they laye waite for him. \* Shulde I not punyssh the for these thynges, sayth the Lord? \* Shulde I not be aduenged of any such people as this? Vpon the mountaynes wyl I take vpon a lamentacion & a sorowful

crie, and a mournynge vpon the saye playnes of the wilderness. Namely how they are so dysceit vp: that no man gothe there anye more. Per a man shal not heare one beaste crye there.

Birdes & catell are gone froe thence, \* I wyl make Ierusalme also an heape of stones, & a den of venimous wormes. And I wyl make the Cities of Iuda so wast, & no man shal dwel there in. What ma is so wyse, as to vnderstande this? O to whome hath the Lord spoken by mouth & he maye the w this & saye: O thou lande, why peruest thou so: Wherefore arte thou so bent vp, & lyke a wilderness, & no man goeth thozow Per, the Lord him selfe tolde the same vnto the that forsoke his lawe, and hepte not the thyng that he gaue them in comaundement, neyther lyued thereafter: \* but folowed the wychednes of their owne hertes, and serued straunge goddes, as theyr fathers taughte them.

Therefore thus sayth the Lord of hostes the God of Israel. Beholde, I wil fede this people with worme wode, & geue them gall to dryncke: \* I wyl scatter them also among the heathen, who neyther they nor their fathers haue knowe and I wyl sende a swerd among them, to persecute them, vntill I bynne them to naughte Whereouer, thus sayth the Lord of hostes, beware of the vengeance that hangeth ouer you: and call for mournyng wyues, & sende for wyse women that they come shortly, & synge a mournyng songe of you, that the teares maye fall out of oure eyes, and that our eye lyddes maye geue oute of water.

For there is a lamentable noyse heard of Si-on. O how are we so soze destroyed: O how are we so peteously confounded: We must forsake sure owne natural countrey, and we are thutte out of our owne lodgynges. Per heare I wolde of I Lord (O ye weime) & let your eares regard the wordes of hys mouth, & ye may leaue your doughtersto moune, & & eury one may teach her neyghbours to make lamentacyon Namely thus: Death is clymyng vp in at our windowes he is come into oure houses, to destroye & chylde befoze the doze, and the yonge man in the strete But tell thou playnlye, thus sayeth the Lord.

\* The deade bodies of men shal lye vpon the ground, as the dong vpon the felde and as the hepe after the mower, and ther shalbe no ma to take them vp. Thus sayeth the Lord. Let not the wyleman reioyce in his wysedome: nor the strong man in his strength: neyther the ryche ma in his ryches. \* But who so wyl reioyce let him reioyce in this, that he vnderstandeth, & knoweth me: for I am the Lord whyche do mercede, equitie, & righteousnes vpon the earth. \* Therefore haue I pleasure in suche thynges, sayth the Lord. Beholde, the tyme cometh (sayeth the Lord) that I wyl viler all them, whose fooze-shynne is vncircumcised. The Egyptians, the Jewes, the Edomites, & Ammonites, the Moabites, & and the Hauen Madianites & dwell in the wilderness. For all the Gentiles are vncircumcised in f flesh, but al the house of Israel are vncircumcised in the herte.



# The Prophecie.

## Chapter

The confutation of the flanders are not to be feared, nor the multitude of people, and of the power of God. Of

**H**ear the word of the Lord that he speaketh unto the, O thou house of Israel. Thus saith the Lord \* Ye shall not learn after the manner of the heathen, and ye shall not be afraid, for the tokens of heaven: for the heathen are a frayde of such yea, all the customs: and lawes of the Gentiles are nothing but vanite. They hewe downe a tree in the woode, with y<sup>e</sup> handes of the workman, and say upon it with the axe, they couer it ouer with golde or syluer, they fasten it with nayles & hammers, that it mouenot. It standeth as styffe as the palme tree, it can neyther speake nor go vne foote, but muste be downe. \* Be not ye afraid of such, for they can do neither good nor euil. But there is none like vnto the, O Lord, \* & great is the name of thy power. Who wolde not feare the? O kynge of the Gentils, for thine is the dominion.

**F**or among al the wise men of the Gentils, in al their kynngdoms, there is none y<sup>e</sup> maye be likened vnto the. They are also together vnlearned and vnwise in this one thyng. Al their cōpyng is but vanite: namely wod, syluer: which is brought out of Tharlis, and beate to plates: and golde from Oppir, \* a worke that is made with the hand of the craftelma, & the casket clothed it with yelow spicke & scarlett, euen so is the worke of their wise men also together. But y<sup>e</sup> Lord is a true God, a lyping God, & an euerglastyng kyng. \* If he be worth, the earthe shal herbe: all the Gentiles maye not abyde his indignacion.

**A**s for their gods thus shal you saye to them: they are goddes, that made neither heauen nor earth, therfore shal they perishe from the earth, and from all thynges vnder heauē. But (as for our God) \* he made the earth with his power, & with his wisdom doth he order the whole compass of y<sup>e</sup> world, w<sup>th</sup> his discrecyon hath he spred oute the heauens. At his voyce the waters gather together in payre, \* he draweth vp y<sup>e</sup> cloudes to the uttermost partes of y<sup>e</sup> earth: he turneth y<sup>e</sup> dryng to rayne, and byngeth the forth the wyndes out of their treasures. his wisdom maketh all men fooles: And confounded be castles of ymages, for y<sup>e</sup> they calle, is but a vaine thyng, and hath no lyfe. \* The wayne craftelmen with their workes, y<sup>e</sup> they in they<sup>r</sup> vanitie haue made, shal perishe one w<sup>th</sup> an other in tyme of visitacion. Neuertheless Jacobs porcion is none suche: but it is he that hath made all thynges, & Israel is the rod of his inheritaunce. The Lord of hostes is his name. Gather vp thy wares out of the lande thou that art in the strong place. For thus sayth the Lord. Behold, I wil now thynke as with a done syngre the inhabitours of this lande at this once, & wyl byngre trouble vnto them that they shal proue true the word, that I haue spoken by the prophetes.

**A**las, howe am I hurt: alas howe paynfull are my scourges vnto me: For I conspyde this

for ome by my selfe, and I must suffre it. My tabernacle is destroyed, & all my courttes are broken. My chyldre are gone from me, & I can no where be founde. Nowe haue I none to spred out my tent, and to set vp my hanginges. For the herde me haue done folysly, y<sup>e</sup> they haue not soughte the Lord. Therfore haue they beate vnwisely w<sup>th</sup> their cattell: and are scattered abrode. Beholde the noise is heard at hande and great sedicion out of the north: to make the cities of Iuda a wilderness, and a dwelling place for dragons. \* Now I knowe (O Lord) that it is not in mans power to order his owne wayes, or to rule his owne steps and goinges. Therfore chasten y<sup>e</sup> vs, O Lord, but with fauour: not in thy wrath, byng vs not vnto naught. \* Doute out thine indignacyon rather vpon the Gentyles, that knowe the not, and vnto the people that cal not on thy name. \* And y<sup>e</sup> because they haue consumed, deuoured, and destroyed Iacob: and haue made his habitacion wast.

## Chapter

A censure of them that obey not the wordes of Goddes promise. The people of Iuda following the steppes of their fathers, worshipped strange goddes. The Lord sayth that he wyl not heare the prayes, and forsydeth also Ieremy to praye for them.

**T**his is another sermon, wherby the Lord commaunded Ieremy for to preach, sayng: heare y<sup>e</sup> wordes of the couenaunt, and speake vnto the men of Iuda, and to al them y<sup>e</sup> dwell at Ierusalem. And saye thou vnto them: Thus sayeth the Lord God of Israel: \* Cursed be euery one y<sup>e</sup> is not obedient vnto the wordes of this couenaunt: which I commaunded vnto your fathers, what tyme as I brought them out of Egypt, fro y<sup>e</sup> y<sup>e</sup>on for nace, sayng: \* Be obedient vnto my voyce, & do accordyng to al y<sup>e</sup> I commaunde you so shal ye be my people, and I wyl be your God, and wyl kepe my promise, \* that I haue sworn vnto your fathers. Namely that I wolde geue them a lande wherby they shold with milke and honye, as ye se, it is come to passe vnto this daye. Then answered I and said: Amen. Let it be euen so Lord as thou sayest.

**T**hen the Lord sayd vnto me againe: Preach this in the cyties of Iuda & rounde about Ierusalem, & say heare the wordes of this couenaunt that ye maye kepe them, for I haue diligently exhorted your fathers euer sence the tyme that I brought the out of the lande of Egypt vnto this daye. I gaue them warnyng by tymes, sayng: heark vnto my voyce. \* Reuerceles they wolde not obey me, nor encline their eares vnto me, but folowed the wyched ymaginacions of their owne hertes. And therfore, I haue accused them as trasgressours of al the wordes of this couenaunt, that I gaue them to kepe which they (notwithstandyng) haue not kept.

**A**nd the Lord sayd vnto me: It is found out y<sup>e</sup> whole Israel & all the cytyzens of Ierusalem are gone backe. They haue turned them selues to the blasphemies of they<sup>r</sup> forefathers, which had no lust to heare my word. Euenly howe haue these also folowed strange Goddes, and worshipped

worshipped them. The house of Israel and Judah have broken my couenaunt, whiche I made with theyr fathers.

**C** Therefore thus sayth the Lorde. Beholde, I will sende a plague vpon them, which they shal not be able to escape, and though they cry vnto me, I wyl not heare them. \* Then shal the towne of Juda and the citezys of Jerusalem go, and call vpon their gods vnto whom they made their oblacions, but they shal not be able to helpe the in tyme of their trouble. \* For as many cities as thou hast O Juda, so many goddes hast thou had also. And loke how many streets there be in the, (O Jerusalem) so many game, full alters haue ye set vp, alters I say to offere vpon them vnto Baal. \* Therefore praye not thou for this people, byd neither praise nor praye for the, for though they cry vnto me in theyr trouble, yet wyl I not heare them.

What parte hath my beloued in my house, seeing he hath woeked abhominacyon, seruyng many Goddes. \* The holy fletche offerynge in the temple are gone fro the O Juda, and thou when thou hast done euell makest thy boast of it.

\* The Lorde called for a grene Olive tre, a faire one, a fruitful one, a goodly one: but with great clamor hath the enemye set fyre vpon it and the brynches of it are destroyed. For the Lorde of hostes that planteth the, hath deuyled a plague for the (O thou house of Israel & Juda) for the euil that ye haue done to pouoke him to wraeth in that ye byd serupce vnto Baal.

**D** This (O Lorde) haue I learned of the, and vnderstande it, for thou hast betwed me their ymagynacions. \* But I am as a meke lambe and dre that is caried awaye to be slaine, not knowing, that they had deuyled suche a counsell against me, sayng: \* We wyl destroy his meat with wodde, and dyspue hym out of the lande: of flyyng: that his name shal neuer be thought vpon. Therefore, \* I wyl beseeche the nowe (O Lorde of hostes) thou righteous Judge, thou that triest the reynes & the herres: let me see the aduenged of them: for vnto the haue I commytted my cause. The Lorde therefore spake thus of the citezys of Anathoth: that soughte to slaye me, sayng. \* Preache not vnto vs in the name of the Lorde, or els thou shalte dye of oure handes. Thus I sape spake the Lorde of hostes. Beholde, I wyl visite you. Pour vponge men shall perye the with the sword, pour sonnes and pour daughters shal utterly dye of hunger, so that none shal remaine: For vpon the citezys of Anathoth wyl I byynge a plague: euen the peare of their visitacion.

**Chapter. xii.**

The prophete manereth greatly at the prosperite of the wycked, although he confesse God to be ryghteous. The Jewes are forsaken of the Lorde, he sheweth agaynst Sycaxes, and prayeth that seduce the people. The Lorde threateth destruction vnto the nations that do wrong vpon Iuyer which troubleth and vexeth it.

**L**orde, thou arte moare ryghteous, then I shulde dyspute with. Reuerthelisse, lette me talke wth the in thinges reasonable. \* Howe hapeneth it, that the waye of the un-

godly is so prosperous: & that it goeth so well with them which (without anye shame) offend & lye in wickednes. Thou plantest them they take roote, they grow, & byynge forth frute. They dost much of the, yet art thou farre from their rapnes. But thou Lorde (to whome I am wel knowe) thou that hast sent and proued my bert \* take them away, like as a floche is caried to the slaughter house, and point them for day of slaughter. Howe longe shal the land mourne \* and all the herbes of the felde perye, for the wyckednes of them that dwel therein.

The catell and the byrdes are gone: yet sape they tush. \* God wil not destroye vs utterly. Beinge thou arte werpe in runnyng wth the sotemen, howe wylt thou then runne with hostes in a peaceable sure land thou mayst be safe. But howe wylt thou do in the furious byrde of Jordan. For thy brethren & thy kynred haue altogether despised the: and cried out vpon the in thine absente. \* Beleue the not, though they speake faire wordes to the. As for me (I say) I haue forsaken myne owne dwelling place, and lefte mine heritage. Wylt thou also that I loue so well haue I geuen into the handes of mine enemyes. \* Wylt thou heritage is become vnto me, as a lyon in the wod, It crieth out vpon me, there fore haue I forsaken it. Wylt thou heritage is vnto me, as a speckled byrde, a birde of diuerse colours is vpon it. Come & gather ye together all f beastes of f felde, Come that ye maye eat it. \* Diuerse herdmen haue broken downe my neparde, and troden vpon my porcion. Of my pleasaunt porcion, they haue made a wyldernes and desert. They haue layde it wast: and now it is wast, it lygheth vnto me. Per, f whole lād lieth wast, & no man regardeth it. The destroyers come ouer the heath euery way, for f sword of the Lorde both consume from f one end of the land to f other, & no fletche hath rest. They haue sowne wheate, & reaped thornes. They haue taken heritage in possession, but it doeth them no good. And f prophetes were ashamed of your frutes, because of the great wraeth of the Lorde.

Thus sayth the Lorde vpon all myne euill neyghbours, that lape hande vpon myne heritage, which I haue possessed, euen my people of Israel: Beholde, I wyl plucke them (namely Israel) out of the lande, and put out the house of Juda from among them. \* And when I haue rooted them out, I wyl be at one with them agayne: and I wyl haue mercy vpon them: \* and byynge them agayne, euery man to hys owne heritage, & into his lande. And yf they (namely that trouble my people) wyl learne the wayes of them, to sweare by my name: The Lorde lyueth (lyke as they learned my people to sweare by Baal) then shal they be rehedmed among my people. But yf they wyl not obeye, then wyl I rote out the same folke, and destroye the sayth the Lorde.

**Chapter. xiii.**

The destruction of the Jewes is perswaded, and they are fringed aboute: why Israel was increased to the people of Can and why they were forsaken.

Thy ill Thus



# The Prophecie.

**I**hus sayeth the Lord vnto me: goo thy waie: & get me a lympe bierche & gyde it about thy loines, and let it not be wet. The Lord got me a bierch accordyng to the commaundement of the Lord and put it about my loynes. After this the seconde tyme, the Lord spake vnto me againe. Take the bierch that thou hast prepared and put aboute the, and get the vp, and go vnto Euphrates & hyde it in an hole of a rocke. So went I, and hyd it at Euphrates, as the Lord commaunded me. And it happened longe after this, & the Lord spake vnto me. Up and get the to Euphrates, & let the bierch frow thence: which I commaunded the to hyde there. Then went I to Euphrates, and digged vp, & toke the bierche from the place wher I hyd it, and beholde, the bierche was corrupte, so that it was ppyeable for nothyng.

**Then** sayde the Lord vnto me. Thus sayeth the Lord. Euen so will I corrupte the pryde of Juda & the hie mynd of Jerusalem. This people is a wicked people, & they wil not heare my worde, they folowe the wycked ymaginations of their owne hert, and hang vpon a straunge god des, then they serue & worship: & therefore they shalbe as this bierch, that serueth for nothyng.

For as stravelly as a bierch lyeth vpon a mannes loines, so straightlye byd I bynd the whole house of Israel, & the whole hous of Juda vnto me saith the Lord: that they might be my people: that they might haue a glorious name that they myght be in honour, but they wolde not obeye me. Therefore laie this rible before the, & say Thus sayeth the Lord God of Israel, Every pot shalbe fylled with wyne. And they shal say thynckeste thou we knowe not, that euery pot shalbe fylled with wyne? Then shalt thou saye vnto them. Thus saith the Lord. Beholde I shal fyl all the inhabytours of this lande with drunkennes, the kinges & the pynces vpon Dauides stole, & prestres & prophetes, with all that dwel at Jerusalem. And I wil set them one against another yet, & father against the sonnes, saith the Lord.

**I** wil not pardon them, I wil not spare them nor haue pitie vpon them, but destroye the. Be obedient, geue eare: take not dysdayne at it, for it is the Lord him selfe that speaketh. Honour the Lord your God here is, or he take his lycht from you, & or ever your fete stumble in darckenys at the hil, least when you loke for the lighte he turne it vnto the shadowe and darckenes of death. But yf ye wil not heare me, & geue you secret warning, I wil mouerne from my whole herte for your stubbernes. & piteouslye will I wepe, & the traces shal gyshe out of myne eyes. For the Lordes floche shalbe carped awaye captiue. Tell the hyng & the quene humble your selues, set you downe lowe, for your bygnytie shalbe thowen downe, and the crowne of your gloire shal fall from your heade.

The cryes toward the south shalbe shut vp & no man shal open them. All Juda shalbe caried awaye captiue, so that none shall remayne.

**L**yste vp your eyes, and beholde them that

come frow the north, where is the floche (O thou land) that was giue the. And where are thy sat an ritch shepe. To whom wilt thou make thy more when the enemye shal come vpon the, for thou hast taught them thy self, and made them masters ouer y. Shal nor sozow come vpo the as on a woman traunaplyng w chylde. And yf thou woldest then saye in thine hert. Al befor come these thynges vpo me. Euen for multitude of thy blasphemies, shal thy byndre partes and thy feet be discovered.

Way a man of Inde chaunge his shyn, & the cat of a mountaine her spottes, no more maye ye that be exercised in euyl, do good. Therefore wil I scattere them, lyke as the stubble that is take awaye with the south winde. This shalbe your porcion, and the porcyd of your measure, wherwith ye shalbe rewarded of me, sayth the Lord: because ye haue for gotten me, & put your trust in disceitful thynges. & Therefore shal I turne thy clothes ouer thy heed, & discover thy thynges, that thy priuities maye be sene, thy aduouerie, thy deedly malice, thy beastlinesse, and thy shameful whozdom. For vpon the selbes and bylles I haue sene thynne abominacions. Woe be vnto the (O Jerusalem) when wilt thou euer be cleansed any more?

## The xiiii. Chapter.

*Of the death that shoulde come in Jerusale. The prayer of the people at hyng merce of the Lord. The vnsparefull people are not here. A prayer, sayyng, and of his propheetes that rebuke the people.*

**T**he worde of the Lord shewed vnto Jeremij, concernyng the death of the frutes. Juda hadde mourned, his gates are desolate: they are brought to bentinesse euen vnto the grounde, & they crye of Jerusalem goeth vp. The lordes sence their seruantes to sech water, & when they came to the welles, they did finde no water, but caried their vessels home emptye. They be ashamed and confounded, and couer theyr heedes. & For the grounde is dryed vp, because ther cometh no rayne vpon it. The plowmen also be ashamed, and couer their heedes. The bynde also forsoke the yonge sawe, that he brought forth in the felde, because there was no grasse. The wyde asses byd stande in the hygge places, and bew in theyr wynde lyke the dragons, theyr eyes bydde faple, for wante of grasse.

Woutlesse our owne wickednesse doth reward vs. But Lord do thou accordyng to thy name, though our transgressions & synnes be many, & against the haue we synned. & For thou art the comfort & helpe of Israel in the tyme of trouble: Al by wilt thou be as a stranger in the land, & as one goeth ouer the felde, & cometh in onely to remaine for a nyght: Al by wilt thou make thy self a coward, & as it were a gyafte that yet may not helpe. For (O Lord) art in a myddest of vs: & thy name is called vpo vs, for sake vs not. Thus hath the Lord said vnto this people seying they haue had such lust to wandre a bynde, & haue not refrained their feet, & therefore displeased the Lord: but he will nowe bypunge agayne to remembraunce all their mysdoes, & punysh

*Jerem. xlii. and xliii.*

*Jerem. xlii. and xliii.*

*Jerem. xlii. and xliii.*

punye the all their synnes. Per, even thus saith <sup>Jer. 1.10</sup> <sup>Jer. 1.11</sup> the Lozde vnto me: Thou shalt not praye to do this people good: For though they fast, I will not heare their prayers, and though they offer burnt offeringes and sacrifices: yet will not I accept them. For I wil destroye them with the sword, hunger and pestilence. Then answered I: O Lozde God, the prophetes saie vnto them: Tush, ye shall not need to feare no sword, and no hunger shall come vpon you, but the lord shall geue you continuall rest in this place:

And the Lozde sayd vnto me: The prophetes preache lies in my name, where as I haue not sente the, neither gaue I the any charge, neither dyd speake vnto the, yet they preache vnto you false visions, charmyng, vanite, and disceitfulnes of their owne hert. Therefore thus saith the lozde: As for those prophetes that preache in my name: whom I neuertheless haue not sente: and I saie: Tush: there shall no sword nor hunger be in this land: With sword and with hunger shall those prophetes perishe, & I people to whom they preache shall be cast out of Ierusalem, by the hunger & be slaine with sword: (as ther shall be no man to bury the) both they & their wiues their sonnes and their daughters: For thus wil I powre their wickednes vpon the. This shall I say also vnto them. Mine eyes shall wepe wout ceasinge daye and nyghte. For my people shall be destroyed with great harme: and shall perishe with a great plage. For yf I go into the felde: loo, it lieth al ful of slayne men. Yf I come into the cite: loo, they be all famished of hunger.

Per, their prophetes also & preastes shall be led into an vknownen lande. Hast thou then viterly forsaken Iuda: Doest thou abhorre Spone: Hast thou so plagued vs, & we ca be healed no moze? We looked for peace, & there cometh no good: for the tyme of helth: & loo, here is no thinge but trouble. We knowlege (O lozde) all our misdeedes, and the synnes of our fathers that we haue offered the. Be not displeased, O Lozde for thy names sake: forget not thy louing kyndnes. Rember the thone of thine honoure: breake not the couenaunt that thou hast made w vs. Are there anye amonge the gods of the Gentiles, that sende rayne: or geue the showres of heuen? Or make the heauens drop rayne without thy commaundement: Doest not thou it, O Lozde oure God in whom we trust? Per, Lozde thou doest all these thinges.

The xv. Chapter.

The Lozde will not heare wordes of Amon yf they praye for the people: but will wrappe them in many miseries. The cause of such greuous miseries.

Then spake the Lozde vnto me. Though Moyses and Samuel stode before me, yet haue I no herte to this people. Dyrne the awaye that they maye go out of my sight: And if they saie vnto the, whether shall we go? The tell them: The Lozde geueth you this answer: Some vnto death: some to sword, some to hunger, some into captiuite. For I will bryng in, plagis vpon them saith the Lozde. The sword shall slay them: & dogges shall tear the in peaces

the foules of paye, & beastes of the earthe shall eate the vp, & destroye them. I wil scatter them about also in all kingdoms: & lades to be plagued: because of Manasses sonne of hezekiah king of Iuda, for he thinges that be dyde in Ierusalem.

Who shall then haue pittie vpon the, O Ierusalem: Who shall be loy for the? O who shall make intercession, to obtayne peace for the? seynge thou goeste from me, & turnest backward, saith the Lozde: Therefore, I will stretch out myne hande agaynst the to destroye the, and I haue ben loy for so longe & I am wery. I haue scattered them a boade with the same on euery syde of the lande. I haue wasted my people & destroyed them. Yet they haue had no luste to turne to me they: owne waies. I haue made their wydowes mo in nombze, then the sandes of the see. Upon the mothers of their children dyd I bryng a destroyer in the none day. So denly and vnwares dyd I sende a feare vpon their cities. So that hath borne seuen children hath none, her herte is full of sorowe.

The Sunne doth faile her in the cleare day, she is confounded and fainty for very heuyness. As for those that remaine, I will deliuer them vnto the sword before their enemyes sayeth the Lozde. O mother, alas that euer thou dyddest beare me, a bzauier & rebuker of the whole lande: Though I neuer sente no: receaued vpon thy surty, yet all men speke euell vpon me.

And the Lozde answered me: Verely thy remembrance shall haue welthe: Come not I to the, when thou art in trouble & helpe the, wile thine enemy oppressed the: Doeth one yron burte another: or one metall that cometh from ynoth, another? As for thy riches & treasure, I will geue them out into a praye, not for anye monie, but: because of al thy synnes: that thou hast done in all coastes. And I will bryng I with thine enemies into a lande that thou knowest not for the fire that is kindled in my indignation, shall burne you vp.

O Lozde, thou knowest, therefore remember me, & viset me, deliuer me from my persecuters. Take me not from this life in the tyme of long patience, thou knowest, that for thy sake I suffer rebuke. Wile I had founde thy wordes. I dyd eate them vp greedely: they haue made my hert ioyful & glad. For thy name was called vpon me, O Lozde God of hostes. I dwel not among yf fozners: neither is my delite therein: but I dwel onely in the feare of thy hande, for thou hast fylled me with bitterness. Shall my heauyness endure for euer? At my plagis the so great that they maye neuer be healed: Wyle thou be as one that is false: and as a water that falleth and cannot contynue: Upon these wordes, thus saide the Lozde vnto me. Yf thou wilt turne a gayne, I shall set the in my seruice: and yf thou wyle take oute the thynges that are piercous from the vile, thou shalt be even as myne owne mouth. They shall conuerte vnto the, but thou ne not thou vnto the: and so shall I make the a strong bzaken wall against this people.

They shall fyghte agaynst the, but they shall not



# The Prophecie.

not p̄uaile. For I my selfe will be with the, to helpe the and deliuer the. I sayeth the Lord. And I wyl ryd the out of the handes of the wycked, and deliuer the out of the handes of spyauers.

## The xvi. Chapter.

*The prophecies of the prophets of the Jews, by the which that the wickedness of Israel is the contempt of God, the Lord is made manifest. The prophecies of the captivity of Babylon, and the deliverance from thence againe. The callings of the Gentiles.*

**T**hus sayeth the Lord vnto me: Thou shalt take the no wyfe, nor breget children in this place. For of the children that are borne in this place & of theyr mothers that haue borne them, and of theyr fathers that haue begotten the in this land, thus sayeth the Lord. They shall dye an horrible death: no man shall wepe for the nor bury them, but they shall lye as donge vpon the earthe. They shall prey the thowme the swerde and hunger, and their bodies shall be meat for the foules of the aire, and bestes of the earth. For thus saith the Lord. So not thou in vnto them, nor come to mourne & wepe for them: for I haue taken my peace from this people (saith the Lord) yee, my fauour and my mercie. And in this lande shall they dye, olde and younge, and shall not be buried, no man shall wepe them, no man shall clippe o: haue him selfe for them.

**T**here shall not one vplift another, to mourne with them for their deade, o: to comforte them. One shall not offer another the cup of consolaciō to forget their heuinesse for father and mother. Thou shalt not go into their feall hous, to sit downe, to eat and drinke with them: For thus sayeth the Lord of hostes the God of Israel. Beholde, I shall take awaye out of this place the voyce of myrrh & gladnes, the voyce of the bidegrome & of the byrde, yee, and that in your dayes, that ye maye see it.

**N**owe when thou shewest this people al these wordes & they saye vnto the: \* Wherefore hath the Lord deuised all this greates plague for vs? O: what is the offence & synne that we haue done against the Lord our God? Then make thou the this answer: \* Because your fathers haue forsaken me: sayeth the Lord and haue walke after strange goddes, whom they haue honoured and worshipped, but me they haue forsaken and haue not kept my law. \* And ye with your shameful blasphemies haue exceded the wickednes of your fathers. For euery one of you hath folowed the frowarde and euell ymaginaciō of his owne herte: and is not obedyent vnto me.

**T**herfore wyl I cast you out of this lande into a land that ye and your fathers know not and there shall ye serue strange goddes day and night, there wyl I shewe you no fauoure. Beholde, therfore (saith the Lord) the dayes are come that it shall no more be sayde: The Lord liueth which brought the children of Israel out of the lande of Egypt: But it shall be sayd: the Lord liueth that brought the children of Israel from the north, and from all landes where he had scattered the: For I wyl bring the againe into the lande that I gaue vnto theyr fathers

Beholde (saith the Lord) \* I wyl sende out many spyders to take them, and after that wyl I sende out hunters to hunte them out from al mountaynes and hilles, and out of the canes of Bone. For myne eyes beholde al their wayes, & they can not be hid fro my face, neither can their wycked dedes be kepte close oute of my syghte. But first wyl I sufficientely rewarde theyr shamefull blasphemies & synnes, because they haue despoiled my lande, namely with their synning ydoles, and with the carions of theyr abominacions, wherewith they haue filled myne heritage. \* O Lord, my strength, my power & refuge, in tyme of trouble. The gentiles shall come vnto the, from the endes of the world, and say, Verily our fathers haue cleaured vnto lyes their ydoles are but vayne and vnp̄ofitable. How can a man make those his gods, wherby are not able to be gods? And therfore I wyl once teach them, sayeth the Lord: I wyl shewe them my hande and my power, that they maye knowe that my name is the Lord.

## The xvii. Chapter.

*The frowardnes of the Jewes. Cursed be those that put theyr confidence in man, & those blessed that trust to God. Spawne here is wycked. God is the strength of the iust. The spynges waters are forsaiken. The palowynge of the Ass-bat is commaunded.*

**Y**oure synne (O ye of the trybe of Iuda) is wyrtten in the table of your vertes and grauen so vpon the hedges of your aulcers with a penne of yrb and with an Adamante clawe, that as the fathers thynke vpon theyr children, so thynke you also vpon your aulcers, woddes thycke trees, hye hilles, mountaynes and feldes. \* Wherefore, I wil make my mounte that standeth in the felde al your subtiltie and treasure to be spoyled, for the greates synne that ye haue doone vpon your hye places thowme oute all the coastes of your land. ye shall be cast out also from the heritage that I gaue you. And I wyl subdue you vnder the heauye bondage of your enemies, in a lande that ye knowe not. For ye haue ministered hye to myne indignaciō, which shall burne euermoore. Thus sayeth the Lord: \* Cursed be the man that putteth his trust in man, and that taketh helpe for his arme, and whose herte departeth from the Lord, he shall be lyke the brache, that groweth in the wyldernes. As for the good thyng, that is for to come he shall not se it: but dwell in a drye place of the wilderness, in a salte and vnoctupied lande. \* O blessed is the man, that putteth his trust in the Lord, and whose hope is the Lord him selfe.

**F**or he shall be as a tree that is planted by the waters syde: whiche spreadeth out the roote vnto moystnesse, whome the heate cannot harme: when it cometh, but his leafe shall be grene. And though there grow but lytle fruyte, because of drought: yet is he not carful, but le neuer leaureth of to bypnyng for the fruite. Amonge all thynges man hath the most disceantful & stubburne hart.

**W**ho shall then knowe it? \* Euen I the Lord. I shall scarpe oute the grounde of the herte, and I ryde the

Jer. xvi. 2

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Jer. xvi. 2

Jer. xvi. 2

Jer. xvi. 2

Jer. xvi. 2

Jer. xvi. 2

Jer. xvi. 2

¶ gained: & reward euery man according to his wayes & according to the frute of his woordes.

\* The partyrbe maketh a nest of egges, whiche the layde not. he commeth by rycheesse, but not ryghteously. In the myddest of his lyfe must he leaue them behynd hym, and at the last he founde a verrey foole. But thou (O Lorde) whose thron is moste glayous, excellent, and of moste antiquyte, which dwellest in the place of our holy rest: Thou art the comforte of Israel. All they that forsake the, shall be confounded: all they that departe from the, shall be written in earth: for they haue forsaken the Lorde the very conducer of the waters of lyfe.

D Heale me, O Lorde, and I shall be whole: save thou me and I shall be saved: for I put my prayse beholde, these men saye vnto me: Where is the worde of the Lorde? (Let it come nowe.) Where as I neuerthelesse, obedyentely folowed the as a shepherd, and haue not vncalled taken this of sicke vpon me, this knowest thou well. My woordes also were ryghte before the. Be not nowe terrible vnto me, O Lorde, for thou arte he in whome I hope. When I am in perill. Let my persecuters be confounded: but not me: let them be afraide, and not me. Thou shalt byng vpon them the time of theyr plage, and shalt destroy them ryghte soe.

E Thus hath the Lorde sayde vnto me: So I stande vnder the gate where thozowe I people and the kynges of Iuda go oute and in: yea, vnder al the gates of Ierusalem I saye vnto them heare the worde of the Lorde, ye kynges of Iuda, and all thou people of Iuda and all the cytyzens of Ierusalem, that go thozowe this gate. Thus the Lorde commaundet: Take ye de for your lyues, that ye carpe no burthen vpon you in the Saboth to bynge it thozowe the gates of Ierusalem: ye shall beare no burthen alio out of your houses in the Saboth. Ye shall do no labour therein, but halowe the Saboth, as I commaunded your fathers. Howbeit, they obeyed me not, neyther harkened they vnto me but were obstinat and stubborne, & neyther obeyed me, nor receiued my correccio. A ruerthelesse ye will heare me (sayth the Lorde) & beare no burthen into I cytie thozowe this gate vnto the Saboth ye will halowe the Saboth, so ye do no worke therein: then shall there go thozowe the gates of this cytie kynges and prynces, I shall lyt vpon the thron of Dauid: They shall be carryed vpon charettes, & ryde vpon hoeses hotte they & theyr wyues. Yea whole Iuda & the cytyzens of Ierusalem shall go here thozowe: this cytie shall euer be the more & more inhabited.

There shall come men also from the cyties of Iuda, from aboute Ierusalem and from the lande of Ben Iamin, from the playne feldes, from the mountaynes, and from the wylernes whiche shall byng burnt offerynges, sacrifices oblacions, and incense, and offe vnto thanksgyng in the house of the Lorde. But if ye will not be obedyente vnto me, to halowe the Saboth, so that ye will beare your burthens thozowe the gates of Ierusalem vpon I Sabboth

Then shall I set fyre vpon the gates of Ierusalem and it shall burne vnto the houses of Ierusalem and no man shall be able to quench the it.

The xviii Chapter.

¶ God sheweth by the example of a potter that it is in his power to destroye the bypness of his woordes and to helpe them as paye when they amette. The conficacy of the Iuda against Jeremye. His prayer against his aduersaries.

**T**his is another comunicacyon that God had with Jeremye, sayng: Arise and go downe into the potters house and there shall I tell the moze of my mynde. Nowe when I came to the potters house, I founde hym making his worke vpon a whele. The vessel that the potter made of claye, brake amonge his handes. So he began a new and made another vessel according to his mynde. Then sayde the Lorde thus vnto me: Wape not I doo wyth you as this potter doeth, O ye house of Israel, sayeth the Lorde: Beholde ye house of Israel, ye are in my hande, euen as the claye in the potters hande.

\* When I take in hande to roote oute, to destroye, or to waste a wape anye people or kyngdomes. If the people agaynst whome I haue thus deuised conuert from theyr wickednes: I repent of the plage, & I deuised to byng vpon them. Agayn, when I take in hande to builde or to plant a people or a kyngdom, if I same people do euil before me, and heare not my voice I repent of that good & I deuised to do for them.

Speake now therfore vnto whole Iuda: and to them that dwell at Ierusalem. Thus sayeth I Lorde: Behold, I am deuising a plage for you and am taking a thynge in hande agaynst you.

\* Therfore, let euery manne turne from his euell waye, take vpon you the thynge that is good & do right. But the said, A more of this we will folowe our owne pynagynacions, and do euey man according to the wilfulnesse of his owne mynde.

Therfore thus sayeth I Lorde: Alke among the hearthen, if any man haue dearede suche horrible thynge, as the daughter of Sion hath done. Shall not the snow that melteth vpon I stony rockes of Lybanus) moysten the felde? Or maye the springes of waters be so grauen away, that they runne nomoze, geue moystnes nor make fruteful? But my people hath so forgotten me, that they haue made sacrifice vnto vayne gods. And theyr prophetes make them fall in theyr wayes from the auncient pathe, and to go into a fote way not vsed to be troden of iust men. Where thozowe they haue broughte theyr lande into an euerlastyng wilderness and scame. So that whosoeuer traualleth therby shall be abashed, and wag their heades.

With an easie wynde will I scatter them before theyr enemy. And when their destruccio cometh, I will turne my backe vpon them, but not my face. Then sayde they: come let vs pynagyne some thynge agaynst this Jeremye: for the bycastes shall no be despyte of counsell, nor the prophetes destitute of I worde of God. Come and let vs smite hym with I tongue and

Chap. lxi. Jer. xix. c. Rom. ix. c.

Chap. lxi. Jer. xix. c. Rom. ix. c.

Chap. lxi. Jer. xix. c. Rom. ix. c.

Jer. xix. c. Rom. ix. c.

Jer. xix. c. Rom. ix. c.

Jer. xix. c. Rom. ix. c.

Jer. xix. c. Rom. ix. c.



# The Prophecie.

let vs make all hye wordes, consider me: **D** Lozde, & heare the voyce of myne enemies: **W**hal they recompence euell for good: for they haue dygged a pyt for my soule. **R**emembze that I stode before the, to speake good for them and to turne away thy wrath from them.

**T**herfore, let they: chyldren dye of hunger and let them be oppressed with the sword. Let they: wyues be robbed of they: chyldren & become wyddowes: let they: husbannes be slayne let they: yonge men be kylled with the sword in the felde. Let synners be heard out of they: houses, wylt thou murder them suddenly upon the.

**F**or they haue dygged a pyt to take me, and layde snares for my feet. Yet Lozde I knowest all they: counsel, that they haue deuised to slay me. Forgeue not they: wickednes: and let not they: synne be put out of thy syghte, but let the be iudged before the as the gyle. This wylte thou do vnto them in tyme of thy indignation.

## The xix. Chapter.

*The prophecye the destruction of Ierusalem for the cause of the synners and the synners of the house of God.*

**I**hus sayde the Lozde: So thy waye and by the aneathen pytcher, and byng forth & denatours & chepe pytches vnto the valley of the chyldren of hemon, whiche lyeth before the doze that is made of byrche: and shewe them there the wordes, that I shall tell the: and saye thus vnto them. Heare the wordes of the Lozde ye kynges of Iuda and ye cptezens of Ierusalem.

**T**hus sayeth the Lozde of hostes the God of Irael: **S**cholde, I wyl byng suche a plage vpon this place, that the eares of all that heare it shall glowe. And that because they haue forsaken me, and vnhalowed this place and haue offred in it vnto straunge goddes: whome neyther they, they: fathers, nor the kynges of Iuda haue knowen. They haue fylled this place also with the bloude of innocentes.

**F**or they haue set vp an alter vnto Baal, to burne their chyldren for a burnt offering vnto Baal, whiche I nether commaunded nor charged the nether thought once there vpon.

**S**cholde therefore the tyme cometh (sayth the Lozde) that this place that nomoze be called Topheth, nor the valley of the chyldren of hemon, but the valley of slaughter. For in this place wyl I slaye the denatours of Iuda and Ierusalem, and kyll them downe with the sword.

**I**n the syghte of they: enemies, and of them that seke they: lyues. And they: dead carcases wyl I geue to be meat for the foules of the ayre, and the beastes of the felde. And I wyl make this cytie so desolate & despyled, that who soeuer goyth thereby, shalbe abashed and lest vpon her because of all her plagis.

**I**wyl seke them also wyth the fleshe of they: sonnes and their daughters. **P**ea, euery one shall cate vp an other, in the bespygnyng and strappell, wherwith they: enemies (that seke they: lyues) shall kepe them in. And the pytcher shalte thou bryake in the syghte of the men that shalbe wyth the, and saye vnto them: Thus

sayeth the Lozde of hostes.

**E**uen so wyl I destroye they: people and cytie, as a man bryaketh an earthen vessel that cannot be made whole agayne. **I**n Topheth shall they be buryed, for they shall haue none other place. Thus wyl I do vnto this place also sayeth the Lozde: and to them that dwel there in: yee, I wyl do to this cytie as vnto Topheth (for the houses of Ierusalem, and the houses of the kynges of Iuda shalbe despyled, lyke as Topheth) because of all the houses, in whose parlours they dyd sacrifice vnto all the hostes of heauen, and powred drynke offerpnynges vnto straunge goddes. And so Jeremie came from Topheth, wher the Lozde had sent hym to spyde and stode in the court of the Lozde, and spake to all the people: Thus sayeth the Lozde of hostes the God of Irael: **S**cholde, I wyl byng vpon this cyties vpon euerye towne about it: all the plagis & I haue deuysed agaynst them: **F**or they haue bene obstynate, & wolde not obey my warnynges.

## The xx. Chapter.

*Jeremie is synghen and cast into prison for preaching of the word of God. He propheseth the captiuitie of Babylon. He complaineth that he is a mocking stocke for the word of God. He is compelled by the spere to preache the word.*

**W**hen Balthur the prest, the sonne of Euer, cheke of the house of the Lozde heard Jeremie preache so stedfastly: he smote Jeremie, and put him in the stocks & are by the gate of Beniamin, in the house of the Lozde.

**T**he nexte daye folowynge Balthur broughte Jeremie oute of the stocks agayne. Then layd Jeremie vnto hym: The Lozde shal call the nomoze Balthur: for excellent and increasynge, but Agag: for he is fearful & afrayd: euery where for thus saith the Lozde, behold, I wyl make the afrayed euen thy selfe, and all the fauourers the whiche shall perishe with the sword of they: enemies: euen before thy face.

**A**nd I wyl geue whole Iuda vnder the power of the kyng of Babylon, whiche shall cary some vnto Babylon prisoners, & slaye some with the swerde. **M**oreouer, all the substance of this lande, all they: precious & gorgeous wythes, all costlynes, and all the treasure of the kynges of Iuda, wyl I geue into the handes of they: enemies whiche shal spyle them, and cary the vnto Babylon. But as for the (O Balthur) shalte be caryed vnto Babylon with all thyne household, & to Babylon shalt thou come, wher thou shalt dye, and be buryed: thou and all thy fauourers to whome thou hast preached lyes.

**O** Lozde: **P**f I am dyscreued, then haste thou dyscreued me: thou haste delte strongly, and haste preyayled, and makest me stronge agayne. **A**l the day long am I dyspysed & laughed to scoorne of euery manne, because I haue nowe preached longe agaynst the malycious tyrannyng and the wylde them of destruction. **F**or the which cause they cast the wordes of the Lozde in my teth and take me snar to the word.

**W**herfore I thought fro before, not to speake of hym, nor to preache any moze in his name.

But

But the worde of þe Lozde was a very burning fyre in my herte, and in my bones, which when I wolde haue stopped: I might not. For wher I þeard so many derispons and blasphemys on euery syde of me, complain vpon hym saye they: and we wyll tell his tale: yea, euen of myne owne companyons, & suche as were conuersant with me, went about to murder me: sayng: vpon hym, we shall one waye or other begyle hym, and pteuayle against hym: and be aduenged of hym.

But the Lozde stode by me lyke a myghtye gyant, therfore my persecuters fell, and could do nothyng. They shalbe sore confounded, for they haue done vnto wysely, they shall haue an euyl lastyng thame: \* And now: O Lozde of hostes thou righteous searcher, (whiche knowest þe raynes, and the very hertes) let me se them punished, for vnto the, I comyt my cause.

**D** Syng vnto the Lozde, and prayse hym: for he hath deliuered the soule of the oppylled from the hande of the vyolente: \* Cursed be the daye wherin I was borne: vnhappye be the day wher in my mother brough me forth. Cursed by the man that brought my father the tydynges to make hym glad, sayng: þu hast gotten a sonne. Let it happen vnto that man, as to the cyties which þe Lozde turned vpside downe. Let hym heare cryng in the moornyng, & at none day lamentable howlyng. Why sleepest thou not me as sone as I came out of my mothers wombe: O my mother had bene my graue her self, that the byrd myght not haue come out, but remayned still in her. \* Wherfore came I forth of my mothers wombe: To haue experyence of labour & sorowe, and to leade my lyfe with wame.

**¶ The xxii. Chapter.**

*The prophesie that Jeremye had taken, & the cytie burned.*

**I** These are the wordes that the Lozde spake vnto Jeremye: what tyme as kyng zedekias sent vnto hym þat he shoulde be the sonne of Elchias, and so vpon as the sonne of Naathias prayste sayng: \* Alke counceyl at the Lozde (we pray þe) of our behalfe, for Nabuchodonosor þe kyng of Babilon besiegeth vs, yf the Lozde (peradventure) wyll deale with vs, according to his maruelous power, and take hym from vs.

**B** Then spake Jeremye: Seue zedekias thus answered. Thus sayeth the Lozde God of Israell beholde, I wyll turne backe the weapons þe haue in your handes, wher þe fyght agaynst the kyng of Babilon and the Chaldees whiche beslege you rounde about the walles: and I wyll byng them together in the myddest of this cytie, and I my self wyll fyght agaynst you with an outstretched hande and with a myghtye arme, in greate dyspleasure and terrible wraethe and wyll synke them þat dwell in this cytie: yea, both men & cattell shall dye of great pestilence. \* And after this (sayth the Lozde) I shall deliuer zedekias þe kyng of Iuda, & his seruantes his people (and suche as are escaped in the cytie from the pestilence, swearde and hunger) into

the power of Nabuchodonosor kyng of Babilon: yea, into the handes of theyr enemyes, into the handes of those that folowe vpon theyr lyues whiche shall synke them with the swearde, they shall not pteie them: they shall not spare them, they shall haue no mercye vpon them.

And vnto this people thou shalt saye: Thus sayeth the Lozde: behold, I lay before you the waye of lyfe and deathe. \* Whoso abyedeth in this cytie, shall perishe: either with the swearde with hunger, or pestilence. But who so goeth out to holde on the Chaldees parte, that beslege it, he shall saue his lyfe, & shall wyne his soule for a praye. \* For I haue set my face agaynst this cytie (sayeth the Lozde) to plage it and to do it no good. It must be geuen into the hande of the kyng of Babilon, & be bent with fyre.

And vnto the house of the kyng of Iuda say thus: Heare þe word of the Lozde (O thou house of David) for thus sayeth the Lozde: \* Whynest thou rightousnesse, and that sone: deliuer the oppylled from vyolent power, & cur my terrible wraethe breake out lyke a fyre and burne, so that no man maye quenche it, because of the wychednesse of your ymaginacions. \* Behold (sayeth the Lozde) I wyll come vpon you that dwell in the valleys, rockes and feldeg, & say: \* Cuth, who wyll make vs as a praye: or who wyll come into oure houses: For I wyll vylet you (sayeth the Lozde) because of the wychednes of your inuencyons, & wyll kyndle suche a fyre in your wood, as shall consume all þis about you.

**¶ The xxiii. Chapter.**

*The exhortacyon the kyngs of Iuda to iudgement and rightousnesse: wherby Ierusalem is brought into captiuitie. The denyal of Belshazzar the sonne of Josiah is prophesied.*

**I** Thus saide the Lozde: So do thoue into the house of the kyng of Iuda, and speake there these wordes, and saye: Heare the worde of the Lozde, thou kyng of Iuda, that sittest in the kynglye seat of David: thou and thy seruantes and thy people that go in and oute at this gate. Thus the Lozde commaundeth: \* hepe equyte and rightousnesse, deliuer the oppylled from þe power of the vyolente: doo not greue nor oppylle the straunger, the fatherlesse nor the wydow & shed no innocent blood in this place.

And hepe these thynges faithfully, then shall there come in at the doze of this house kynges to syt vpon Dauidys seate: they shalbe caried in charrettes, and ryde vpon horses bothe they and thy seruantes, and theyr people. But yf ye wyll not be obedynt vnto these commaundementes: \* I sweare by myne owne selfe (sayeth the Lozde) this house shalbe waste. For thus hath the Lozde spoken vpon þe kyngys house of Iuda. Thou Silead art vnto me þe head of Lybanus. Shall I not make the so waste (and the cyties also) þe nom an shall dwell therein: I wyll prepare a destroyer with dys weapons for the to be we downe the espyrall Cedre trees, & to cast them in the fyre. And all the people þe go by this cytie shal speake one to another. \* Wherfore hath þe Lozde done thus vnto this noble cytie: Then



# The Prophecy.

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M. 2. 1. 2.  
M. 2. 1. 2.

M. 2. 1. 2.

M. 2. 1. 2.

Chap. 1.  
Agnes. 1.

M. 2. 1. 2.  
M. 2. 1. 2.  
M. 2. 1. 2.

Chap. 1.  
M. 2. 1. 2.  
M. 2. 1. 2.  
M. 2. 1. 2.

Then shall it be said: because they have broken the covenant of the Lord their God, and worshipped & served strange gods.

\* Woe not over the dead: and be not woe for them, but be sope for him that departeth away: for he commeth not agayne, and seeth his natyue countrey no more. For thus sayeth the Lord: as touching \* Belai the sonne of Josias kynge of Juda: whiche rayned after his father, and is carped out of this place, he shall neuer come hether agayne, for he shall dye in the place, wherunto he is led captiue, and shall see this lande nomore. \* Woe worth him & his house with vncyghteousnesse, and his parlours with the good that he hath gotten by violence: which neuer recompenceth his neyghbours laboure, nor payeth him his hire: he thinketh in hym self, I will builde me a wyde house and gorgeous parlours. He causeth windowes to be between therein, and & selpings and topes maketh he of Cedar, and painteth the with Sennar: \* Thynkest thou to raygne nowe, & thou prouokest me to wrath with thy Cedar trees?

D Woe not thy father eate and drinke, and prosper well, as long as he delte with equitye, and cyghteousnesse? Per, when he helped the oppressed and poore to theyr ryghter, then prospered he well. From whence came this, but only because he had me before his eyes, sayeth the Lord: Nevertheless, as for thyne eyes and thine eare, they loke vpon courtesies, to shed innocent blood to do wronges & violence. \* And therfore thus sayeth the Lord agaynst Jeohakim, the sonne of Josias kynge of Juda. They shall not mourne for hym (as they vse to do) alas brother, alas sister. Neither shall they say vnto hym. Alas spy, alas for that noble prince. But as an asse shall he be buried, corrupt, and be cast without the gates of Jerusalem.

E Cyme vnto the hyll of Lybanus: & I doughter Syon: lyfte vp thy voyce vpon Balan, cry from all partes: for all thy iouers are destroyed. I gaue the warning, whyle thou wast yet in prosperitie. But thou saydest: I will not heare. And this manner hast thou vsed from thy youth that thou woldest neuer heare my voyce. All thy herdmen shall be dzinen with the wynd: and thy derlinges shall be caried away into captiue. Then shalt thou be brought to shame & confusyon because of all thy wickednes, thou & dwellest vpon Lybanus, and makest thy nest in the Cedar trees. \* How lytle shalt thou be regarded when thy sorowes & panges do come on the as a woman traueylng with chyld.

\* As truly as I live (saith the Lord) Though Conanias the sonne of Jeohakim, kynge of Juda were the sygnet of my ryght hande, yet will I plucke hym of. And I will geue the into & power of them that seke to slaye the, and into the power of the that thou fearest, into & power of Nabuchodonosor the kynge of Babylon, and into the power of & Chaldees. Woecouer, I will sende the & thy mother & bare & into a strange lande where ye were not borne, and there shall ye dye. But as for the lande that ye will desyre

to returne vnto, ye shall neuer come at it againe. This man Conanias shall be like an ymage robbed and toyme in peces, whiche pleaseth no man for all his apparell. Wherefore, both he and his seide shall be sent away, and caste out into a land that they knowe not.

O thou earth, earth, earth: heare the woide of the Lord. Thus sayeth the Lord: Wryte this man amonge the outlawes, for no prosperitie shall this man haue all his lyfe longe. Neither shall any of his seide be so happie, as to see vnto the seate of Dauid: & to beare rule in Juda.

## Chap. xxi. Chapter.

¶ The speech agaynst the curates that make homache of the booke of the Lord. Of the corrupcion of the remnant of the Jewes to the payde. The closing of the true shephard. Christ is prophesied. Against false prophetes: when a prophet preacheth the word of God, God commeth the better of the hearers. Against prophetes that preach lyer vnder the name of God. The multitude of false prophetes.

¶ De be \* vnto the shepherdes, that destruye and scatter my flocke, sayeth the Lord: Wherefore, this is the commaundemente of the Lord God of Israel: vnto the shepherdes that fede my people. Ye scatter and thruste oute my flocke and loke not vpon them. Therfore nowe will I vylet the wychednes of your ymaginacions, sayeth the Lord: And will gather together the remnaunte of my flocke frome all landes that I had dzynen them vnto, & will bring them agayne to theyr pastures, that they maye growe and encrease. I will set shepherdes also ouer them, whiche shall fede them. They shall nomore feare & drede, or there shall none of them be losse, sayeth the Lord.

\* Behold the tyme cometh sayeth the Lord: that I will raise vp the righteous braunch of Dauid: whiche kynge shall beare rule, & he shall prosper with wisdom, and shall set vp equitye and cyghteousnes agayn in earth.

In his tyme shall Juda be saued, and Israel shall dwell without feare. And this is & name that they shall cal hym: \* euen & Lord our cyghteousnes. \* And therfore beholde, the tyme cometh, sayeth the Lord, & it shall be nomore sayd the Lord lyueth, whiche brought the chyldren of Israel out of the lande of Egypt. But & Lord lyueth, which brought forth, and led the seed of the house of Israel out of the Assyrlande and from all countreies where I haue scattered them: & they shall dwell in their owne lande againe.

¶ Ye berte breakech in my bodye, because of the false prophetes, al my bones shake. I am become lyke a dzunken man (that by & reason of wyne canne take no reste) for verpe feare of the Lord and his holpe woide: because the lande is full of aduouterers, and thozowe swearing, it mourneth. \* and the pleasant pastures of the deserte are dyed vp. Per, the wyde & men take is wyched, and theyr gouernance is nothyng lyke the holy woide of the Lord.

¶ For the prophetes & the prestes theim selues are polluted with pccptes & their wychednes haue I founde in my house, sayeth the Lord. Wherefore theyr way shall be slipperry in the darkenes wherin

wherein they maye sacker and fall. For I will bring a plague vpon them, euen the pece of their dispracon, sayeth the Lorde. I haue sene folpe amonge the prophetes of Samary, & preached for Baal, and discepued my people of Israel.

I haue sene also amonge the prophetes of Ierusalem soule aduoutye, and presumtuous lyes. They take the most shamefull men by the hande, flatteryng them: so that they can not returne from theyr wyckednes. All these wycked cytyens are vnto me as Sodome, and as Sennacherib of Somore.

Therefore thus sayeth the Lorde of hostes concernyng these prophetes. Behold, I will fede them with worme wood, and make them drinke the water of gall. For from the prophetes of Ierusalem is vyccy come into all the lande.

And therefore the Lorde of hostes geueth you this warnyng. Heare not the wordes of the prophetes that preache vnto you, and discepu you: truelye they preache you vanyte, for they speake the meaning of their owne herte, and not out of the mouth of the Lorde.

They saye vnto them that despise me: The Lorde hath spoken it: Tylke, ye shall prospeere ryght wel. And vnto all them that walke after the luste of theyr owne herte: they saye: Tylke there shal no misfortune happen you. For who hath sitten in the counsaile of the Lorde that he hath heard and vnderstande, what he is about to do? Who hath marked his deuyse, and heard it? Beholde, the storme wyther of the Lorde (that is his indignacon) shal go forth, and a wyolent whyle wynde shal fall downe vpon the head of the vngodlye.

And the wyathe of the Lorde shal not turne againe, vntill he perfoneme & fulfyll the thought of his herte. And in the latter dayes ye shall knowe his meanynge.

I haue not sent these prophetes, sayeth the Lorde: & yet they canne. I haue not spoken to them, & yet they preached. But yf they had continued in my counsaile, they had opened to my people my wordes, and they had turned my people from theyr euell wayes and wycked pynnynges. Am I then God yf I see but the thyng whiche is nye at hande, and not that is farre of? sayeth the Lorde. May any man hys selfe so, that I shal not see hym, sayeth the Lorde. Do not I fulfyll heauen and earth, sayeth the Lorde. I haue heard wel ynough, what the prophetes saye, that preache lyes in my name, sayyng: I haue dreamed: I haue dreamed.

Howe longe will this contynne in the prophetes herte to tell lyes, & to preach the craftye subtilty of theyr owne herte: whose purpose is (with the dreames & euery one tel) to make my people forget my name, as their forefathers did when Baal came vp. The prophet that hath a dreame let him tell it: and he yf vnderstandeth my word, let hym shewe it saythfully.

For what hath the chaffe and wheate to do together sayth the Lorde. Is not my word lyke a fyre, sayth the Lorde: and lyke an hammer: yf beareth the hard stone? Therefore thus sayeth

the Lorde: beholde, I will vpon the prophetes that steale my worde pryncely from euery man: Beholde here am I, sayeth the Lorde, against the prophetes & make tynghes tendre to speake and to saye: The Lorde hath sayde it. Beholde here am I, sayeth the Lorde, against those prophetes that dare prophete lyng dreames, and myracles, whome I neuer sente nor commaunded thys. They shal do this people greute harme sayeth the Lorde.

Yf this people, either any prophet or preaste aske the, and saye, what is the burthen of the Lorde? Thou shalt saye vnto them: what burthen? Therefore will I caste you frome, sayeth the Lorde, because ye your selues are a burthen. And the prophetes, preaste, or people that vser this tearme (the burthen of our Lorde) hym will I vylet: and his house also.

But this shall ye saye euery one to another, and euery man to his brother. What answere hath the Lorde geuen? what is the Lordes commaundement? And as for the burthen of the Lorde: ye shall speake nomore of it, for euery mannes owne word is his burthen because ye haue altered the wordes of the lynging God, the Lorde of hostes our God.

Thus shall euery man saye to the prophetes: what answere hath the Lorde geuen the? & what sayth the Lorde? And not once to name the burthen of the Lorde. Therefore thus sayeth the Lorde. For so muche as ye haue vled thys terme the burthen of the Lorde where as I not withstandyng sente vnto you, and forbad you to speake of the Lordes burthen.

Behold therefore, I will repute you as a burthen, & wil cast you out of my pfectee: yet, & the cytie also & I gaue you and your fathers: and will bring you to an euerlastyng consulyon: and into such a shame as shal neuer be forgoth.

The xxiii. Chapter.

The vision of the paynnes of Egypt. The first vision signifyeth that parte of the people shal be brought agayne from captiuitie. The second that ierusalem and the rest of the people shal be destroyed.

**T**he Lorde shewed me a vision. Behold, there stode two maundes of fyrges before the temple of the Lorde: after that Nabuchodonosor kyng of Babylon had led awaye captiue Iechonias the sonne of Ieoachim: kyng of Iuda, the myghty men also of Iuda with the wojchemasters, and connyng men of Ierusalem: vnto Babylon. In the one maunde were verpe good fyrges, euen lyke as those that be fyre type. In the other maunde were verpe noughty fyrges whiche might not be eaten, they were so euell. Then sayde the Lorde vnto me: what seest thou Jeremie? I sayde: fyrges wherof some be very good, and some so euell that no man maye eate them.

Then came the word of the Lorde vnto me after this maner: Thus sayeth the Lorde God of Israel, lyke as I knowest the good fyrges, so shal I knowe the men led awaye whom I haue sent out of this place, into the lande of the Chaldees.



# The Prophecie.

dees, for they: profyte and wyll see myne eyes  
upon them, for the beste, for I wyll bypnyng them  
agayne into thes lande: I wyll buyde them  
vp, and not breake them downe: I wyll plant  
them and not roote them oute. \* And I wyll  
geue them an herte to knowe howe that I am  
the Lorde, they shalbe my people, and I wyll be  
they: God, for they shal retorne vnto me with  
they: whole herte.

\* And I the as thou knowest the noughtye  
figges which may not be eaten, they are so euell  
euen so I (sayeth the Lorde) let Iedekias  
the kyng of Iuda: yee, and all his pynners, and  
the resydue of Ierusalem, that remaine ouer in  
this lande, and them also that dwel in Egypt)  
be verred and plaged in all kingdomes and lan-  
des. And wyll make them to be a \* reprofe, a co-  
men by worde a laughing stocke & shame in al  
places, where I shal scatce them. I wyll sende  
fward, hunger and pestilence, amonge them,  
vntyll I haue cleane consumed them out of the  
lande, & I gaue vnto them and they: fathers.

## The xrb Chapter.

*A Ieremye propheth that they shalbe in captiuitie. Ie. peres  
and s. because they contemned and despyed the worde of God.  
He sheweth them that after the. lx. and. x. yeres, the Babilons  
shoulde be destroyed. The destruction of all nacions is prophesied  
in the mouth of the prieftes of the nacions to Ieremye.*



**J**eremye that was geuen vnto Je-  
remie, vpon all the people of Iuda  
In the fourthe yere of Ierohym the  
sonne of Josias kyng of Iuda that  
was in the fyrste yere of Nabucho-  
donozor kyng of Babilon. Which Ieremye  
the prophete made vnto all the people  
of Iuda, and to all inhabytours of Ierusalem  
on this maner.

From the thirtieth yere of Josias the sonne  
of Amon kyng of Iuda, vnto this present daye  
(that is euen the twentieth yere,) the worde  
of the Lorde hath ben compeeted vnto me.

\* And so I haue spoken vnto you, I haue risse  
vpearlie, I haue geuen you warnynge in sea-  
son but ye wolde not heare me, \* Though the  
Lorde hath sent his seruantes, all the prophe-  
tes to you in reason: Yet wolde ye not obeye,  
ye wold not enclpne your eares to heare.

He sayde: \* turne agayne euerye man frome  
his euell waye, and from your wyched ymagi-  
nacions, and so shall ye dwell for euer in the  
lande that the Lorde promysed you, and pour  
forefathers. And go not after straunge goddes  
serue them not, worshyppe them not, and angre  
me not with the workes of your handes: then  
wyll I not punyssh you. Neuertheles, ye wolde  
not heare me (sayth the Lorde) but haue despyed  
me with the workes of your handes, to pour  
owne grate harme.

\* Therefore thus sayeth the Lorde of hostes,  
because ye haue not hearkened vnto my worde  
Loo, I wyll sende oute, & call for all the people  
that dwell in the North (sayeth the Lorde) and  
wyll prepare Nabuchodonozor the kyng of  
Babilon my seruant, and wyll bypnyng them  
vpon this land, and vpon al that dwel therein, and

upon all the people that are about them, & wyll  
utterly roote them out. I wyll make of them a  
wyldernes, a mockage and a conynual desert.

\* Moreover I wyll take from them the voice  
of gladnes & solace, the voice of the bydegrome  
and the byde, the voice of the anoynted with  
the cressetted, and this whole land shalbe come  
a wyldernes, and these nacions shal serue the  
kyng of Babilon. Ie. peres and x. \* When the  
lx. yeres are expyed, I wyll vspyte the wy-  
chednes of the kyng of Babilon, and his people  
sayeth the Lorde: yee, and the lande of Chal-  
des, and wyll make it a perpetual wyldernes  
and wyll fulfyll all my wordes vpon that lande  
whiche I haue drupsed agaynst it, yee all that  
is wyten in this booke which Ieremye hath pro-  
phesied of all people so that they shalbe sub-  
dued vnto byuers nacions and greute kynges  
\* for I wyll recompence them accordyng to their  
deedes, and workes of they: owne handes.

For thus hath the Lorde God of Israel spo-  
ken vnto me: Take this wyne cuppe of indig-  
nacyn from my hande, that thou maist cause all  
the people to whome I sende it, for to drynke of  
it: that when they haue drynken thereof, they  
maye be madde, & oute of they: wyttes, when  
I shewd cometh that I wyll sende, amonge them  
Then tooke I the cuppe from the Lordes hand  
and made all people to drynke thereof, vnto  
whome the Lorde had sente me.

But fyrste, the cytye of Ierusalem, and all  
the cytyes of Iuda, they: kynges and pynners,  
to make them desolate, waste, despyed, and his-  
sed at, and cursed, accordyng as it is come to  
passe this daye. Yee, and Pharo the kyng of E-  
gypte, his seruantes, his pynners & his people  
al together, one with an other. And all kinges  
of the lande of Hus: All kynges of the Philisti-  
nes and of Ascalon, Azab, Accaron, and rem-  
naunte of Ahdod, the Edomites, & Moabytes  
and the Ammonytes, All the kinges of Tyus  
and Sydon, the kynges of the Iles, that are be-  
ponde the sea, Tedan, Thema, Buz, & all them  
that dwell in the vttermoste partes of the world  
all the kinges of Araby, and (generally) all the  
kynges that dwell in the desert: all the kynges  
of Hamy, all the kynges of Elam, all the kynges  
of the Medes, all the kynges toward the North  
whether they be farre or nye, euery one agaynst  
his neygbbours: Yee, and all the kyngdomes  
are vpon the whole earthe. The kyng of Suetas  
sayde he: shal drynke with them also.

Therefore, saye thou vnto them: This is the  
comandement of the Lorde of hostes the God of  
Israel: Drynke and be drynken, sweete and  
sall, that ye neuer aryle, and that thow be the  
sward, whiche I wyll sende amonge you. But  
if they wyll not receiue the cuppe of chyne hand  
and drynke it: then tel them: Thus doth the Lord  
of hostes threten you: drynke ye shall, and that  
thow. For loo, \* I begynne to plage the cytye  
that my name is geuen vnto, thynke ye then  
I wyll leane you vnpunished? Ye shall not go  
quite, for why? I cal for a sward vpon al syn-  
ners of the earth: sayeth the Lorde of hostes.

Therefore

Therefore, tell them all these wordes, and say vnto them: \* The Lorde shall crye from aboute and let his voice be heard from his holy habita- cion. With a great noyse shall he crye from his court regall: he shall geue a greates voyce, (lyke the grapegatherers) & the sounde thereof shall be heard vnto the endes of the world. For the Lorde hath a iudgement to geue vpon all people, and will holde his court of iustyce with all fleshe, & punyssh the vngodly: sayeth the Lorde.

For thus sayeth the Lorde of hostes: \* Behold a miserable plage shall goo from one people to another, and a great rympe water shall aryse from all the cundes of the earth. And the same daye shall the Lorde hym selfe slay them, from one end of the earth to another. Ther shall no more be made for any of the, none gathered vp, none buried: but shall lye as dunge vpon the ground.

Mourne (O ye shepherdes) & crye, spynale your selues with albes, O ye rames of the floche for the tyme of your slaughter is fulfilled, that ye shall slay one another, & ye shall be scattered and ye shall fall lyke vessels newly made.

\* The shepherdes shall haue no waye to flye and the rames of the floche shall not escape. Then shall the shepherdes crye hoerbylde, and the rames of the floche shall mourne: for the Lorde hath consumed theyr pasture, and theyr best felde is dead, because of the horrible wrath of the Lorde. They haue forlaken theyr foldes lyke as a yon. For their land is waste, because of his furuous crueltie, and for hys fearfull indignacion.

The xxvi. Chapter.

Jeremye moueth the people to amendment. He is taken of the prophetes and prelates: & brought to iudgement. Alas the poeple is blyssed of Ierusalem contrary to the will of God.

**I**n the begynnyng of the raygne of Jehokim the sonne of Josiah kynge of Juda, came this woide from the Lorde, sayng: Thus sayeth the Lorde, stande in the court of the Lordes house, and speake vnto all them whiche come out of the cyties of Juda, to do worshyppe in the Lordes house, all the wordes I commaund the to say.

\* Loke that thou kepe not one woide backe, if (peradventure) they wyl herken, and turne eue- ry man from his wycked waye, & that I maye also repente of the plage whiche I haue deter- myned to bringe vpon them, because of theyr wycked inuencions.

And after this maner shalt thou speake vnto them. Thus sayeth the Lorde: If ye wyl not obey me to walke in my lawes whiche I haue geuen you, to heare the wordes of my seruantes the prophetes whome I sent vnto you, rplyng vpon tyme, and still sendyng: If ye wyl not folowe them (I saye) then wyl I do to this house as I byd vnto Babilon, and wyl make this cy- tyte to be abhorred of all the people of the earth. And the priestes, the prophetes, and all the peo- ple hearde Jeremye preache these wordes in the house of the Lorde.

Now when he had spoken out all the wordes that the Lorde commaunded hym to preache vnto

the people: then the priestes, the prophetes, and all the people toke holde vpon hym, and sayde: thou shalt dye. Howe darest thou be so bold, as to saye in the name of the Lorde: it shall happen to this house as it byd vnto Babilon: and this cy- tyte shall be so waste, & no man shall dwell therein.

And when all the people were gathered aboute Jeremye, in the house of the Lorde, & prynces of Juda heard of this rumour, and they came sone oute of the kynges palace, into the house of the Lorde, and sat them downe before the & newe doore of the Lorde. Then spake the priestes and the prophetes vnto the rulers and to all the peo- ple these wordes: \* This man is worthy to dye for he hath preached agaynst this cyte, as ye your selues haue heard with your eares.

Then sayde Jeremye vnto the rulers and to all the people: The Lorde hath sent me to preache agaynst this house and agaynst this cyte all the wordes that ye haue heard. Therefore amed your wayes, and your aduysmentes: and be o- bedient vnto the voyce of the Lorde your God so shall the Lorde repente of the plage, that he hath deuyed agaynst you. Howe as for me: I am in your handes, do with me as ye thinke re- pedynt and good. But this shall you knowe, if ye put me to deathe: ye shall make your sel- ues, this cyte, and all the inhabytours therof guilty of innocent bloude. For this is of a truty that the Lorde hath sent me vnto you, to speake all these wordes in your eares.

Then sayde the rulers and the people vnto the priestes and prophetes: This man may not be condempned vnto deathe, for he hath preached vnto vs in the name of the Lorde our God. The elders also of the lande stode vp, and sayd thus vnto all the people: Michas, the Mozaite whiche was a prophete vnder Ezechiah kynge of Juda, spake to all the people of Juda: thus sayeth the Lorde of hostes: \* Upon shall be plowed lyke a feld, Jerusalem shall be an heape of stones, and the hyll of the Lordes house shall be turned to an hye woode. Dyde Ezechiah the kynge of Juda and the people of Juda put hym to deathe for this: No verely: but rather feare the Lorde, & made theyr prayer vnto hym. For the which cause also the Lorde repented of the plage, that he had deuyed agaynst them. Shulde we then do suche a shameful dede agaynst our sou- les: There was a prophete also & preached truly in the name of the Lorde, called Uria sonne of Semiah, of Cariathiarim: this man preached also agaynst this cyte, and agaynst this lande accordyng to all as Jeremye sayeth. Now when Jehoa him the king with all the restates & prin- ces, had heard his wordes, & hym went about to slay hym. \* When Uria perceyued that, he was afraied & fled, and departed into Egypte.

Then Jehoa him & hym sent his seruantes into the lande of Egypte: Namely Elnathan the sonne of Achboi: & certayne men with hym into Egypte, whiche fetched Uria out of Egypt and brought hym vnto kynge Jehoa him, that slue hym with the sword, and cast his dead bo- dy into the comen peoples graue. But Iherem



# The Prophecye.

the sonne of Nathan helped Jerem. & he came not into the handes of the people to be slayn.

## The xxv. Chapter.

Jerem. at the commaundment of the Lord sheweth how to the kynge of Juda and to the other kynge that were wylle, by they are commaunded to become subiectes unto Nabuchodonosor. he commaunded the people and the kynge & rulers, that they be not false prophetes.

**I**n the begynnyng of the raygne of Jehoahim sonne of Josiah king of Juda, came this word vnto Jeremi from the Lord, which spake thus vnto me. Wake the bondes & chaynes and put them aboute thy necke, and sende them to the kynge of Edom, to the kynge of Moab, to the kynge of Ammon, to the kynge of Tyrus, and to the kynge of Sidon: and that by the messengers which shall come to Jerusalem vnto zebediah the kynge of Juda, and byde them say vnto theyr masters: Thus saith the Lord of hostes the God of Israell, speake thus vnto your masters: \* I am he, & made the earth, the men, and the cattel that are vpon the grounde, with my grete power, and outstretched arme: and haue geue it vnto who it pleased me: \* And now wyl I deliuer al these liden into the power of Nabuchodonosor the kynge of Babylon my seruant. The bestes also of the felde shall I geue him to do him seruice. \* And al people shall serue him, & his sonne, and his chyldren chyldren vntyl the time of the same lande be come also: pe many people and grete kynge shall serue hym.

Dent. 28

Eccl. 2. 2

Jud. 1. 18

Jer. 1. 1

Jer. 1. 1

Jer. 1. 1

Jer. 1. 1

Jer. 1. 1

Jer. 1. 1

Moreover, that people & kyngdom whiche wyl not serue Nabuchodonosor, and that wyl not put theyr neckes vnder the yoke of the kynge of Babylon: I same people wyl I visyt with the swerde, with hunger, with pestilence, vntyl I haue consumed them in his handes, sayth the Lord. \* And therfore folowe not your prophetes, soothsayers, expounders of dreames, charmers and wytyches, whiche say vnto you: ye shall not serue the kynge of Babylon. For they preache you lyes: to bring you farre from your lande, and that I myght caste you out, and destroye you. But the people that put theyr neckes vnder the yoke of the kynge of Babylon, and serue hym: those wyl I lette remaine still in theyr owne lande (saith the Lord) and they shall occupye it and dwell therein.

Jer. 28. 1

Jer. 28. 1

All these thynges tolde Izedekia the kynge of Juda, and sayd: \* Put your neckes vnder the yoke of the kynge of Babylon, and serue hym and his people, that ye maye lyue. Why wyte thou and thy people perishe with the swerde with hunger, with pestilence: lyke as the Lord hath deuyled for all people, that wyl not serue the kynge of Babylon? \* Therfore geue no care vnto those prophetes (that tell you: ye shall not serue the kynge of Babylon) for they preache you lyes: neether haue I sent them, sayth the Lord howbeit they are bolde, falsly to prophcey in my name, that I myght longer dyue you out, and that ye myght perishe by your preachers.

Jer. 28. 1

Jer. 28. 1

Jer. 28. 1

I speake to the prestes also and to all the people: Thus saith the Lord: heare not the wordes of those prophetes that preache vnto you,

and saye: Beholde, \* the vessels of the Lordes house shall shortly be broughte byether agayne from Babylon: For they prophcey lyes vnto you. heare them not, but serue the kynge of Babylon: that ye maye lyue. \* Therfore wyl ye make this cite to be destroyed: But if they be true prophetes in verye dede, and if the worde of the Lord be comytted vnto them, then lette them praye the Lord of hostes that the remnant of the ornaments (whiche are in the house of the Lord, and remaine yet in the house of the kynge of Juda, and at Jerusalem) be not carped to Babylon also. For thus hath the Lord of hostes spoken, concernyng the pylers, the lauer, the seate: and the resydue of the ornaments that yet remaine in this cite, which Nabuchodonosor the kynge of Babylon toke not, \* when he carped awaye Jeconiah the sonne of Jehoahim kynge of Juda with all the power of Juda and Jerusalem vnto Babylon captiue.

Pea, thus hath the Lord of hostes the God of Israell spoken, as touchyng the resydue of the ornaments of the Lordes house, of the kynge of Judas house, and of Jerusalem: \* They shall be carped vnto Babylon, & there they shall remaine vntill I visyt them, sayth the Lord. \* Then wyl I bringe them byether agayne. And this was done in the same yere, euen in the begynnyng of the raygne of zebediah kynge of Juda.

## The xxviii. Chapter.

The fals prophetes of Hananiah the prophet Jeremias sheweth that the prophcey of Hananiah is fals, by the example of the other prophetes. he sayng inspired of the Lord, reprooueth Hananiah, prophcing his death.

**I**n the fourth yere of the raygne of zebediah kynge of Juda, in the fyfthe moneth it happened that Hananiah the sonne of Nethan the prophete of Gibeon, spake to me in the house of the Lord in the presence of the prestes and of all the people, & sayde: Thus saith the Lord of hostes the God of Israell: I haue broken the yoke of the kynge of Babylon, \* and after two yere wyl I bringe agayne into this place al the ornaments of the Lordes house, & Nabuchodonosor the kynge of Babylon carped awaye from this place, vnto Babylon. Pea, I wyl bringe agayne Jeconiah the sonne of Jehoahim the kynge of Juda hym selfe, with all the pyloners of Juda (that are carped vnto Babylon) euen into this place, sayth the Lord. For I wyl breake the yoke of the kynge of Babylon.

Then the prophet Jeremias gaue answer vnto the prophet Hananiah before the prestes, and before all the people that were presente in the house of the Lord. \* And the prophet Jeremias sayde: Amen, the Lord do that, and graunte the thyng whiche thou hast prophced: that he may bringe agayne all the ornaments of the Lordes house, and restore all the pyloners from Babylon into this place. Nevertheless, hearken thou also what I wyl saye, that thou and all the people maye heare. The prophetes that were before vs in tyme past, which prophced of war & trouble

of trouble, of pestilence, ether of peace, vpon many nacions and great kyngdomes, were proued by this: yf god had sent them in very dede: whyl the thyng came to passe, whych the prophete tolde before. And hananiab the prophete toke the chayne from the prophete Jeremies necke, & brake it, and with that sayd hananiab, that al the people mighte heare. Thus hath the Lorde spoken: Euen so wyl I brake the yocke of Babuchodonozor kyng of Babilo, from the necke of all nacions: yee, and that within this two yere. And so y prophete Jeremie went his way. Nowe after that hananiab the prophete had taken the chayne from the prophete Jeremies necke and broken it: The worde of the Lorde came vnto the prophete Jeremie, saying: Go, and tell hananiab these wordes. Thus sayth the Lorde: Thou hast broken the chayne of wodde: but in steade of wodde thou shalt make cheynes of yron. For thus sayth the Lorde of hostes the God of Israel: I wyl put a yocke of yron vpon synners of al this people, that they may serue Babuchodonozor the kyng of Babilon yee, and so shall they do. And I wyl geue him the beastes in the felde. Then said the prophete Jeremie vnto the prophete hananiab: Hear me hananiab. The Lorde hath not sent y but y bringest this people into a false belefe. And therfore thus sayth the Lorde, beholde: I wyl sende the out of the land and within a yere thou shalt die, because y hast sayde spake against the Lorde. So hananiab the prophete died the same yere in y. vii. moneth.

Chapter. xxi.

*The prophete of Jeremie sent vnto them that were in captiuitie in Babilon. He propheseth that they shall returne from the captiuitie after lxx. yeres. He propheseth the destruction of the kyngdome and of the people that remaine in Iherusalem. He threatneth the captiuitie that shal be to the people. The death of Acherab the Ephetamite is prophesed.*

**T**hese are y wordes of y booke that Jeremie the prophete sente from Iherusalem vnto the prisoners, y senators prelates, prophetes, & all the people whom Babuchodonozor had led fro Iherusalem vnto Babilon: after the tyme that kyng Sehoniah & his quene, his chamberlains the princes of Iuda and Iherusalem, the worche maisters of Iherusalem were departed thence. Whyche booke Eliaf the sonne of Saphan & Gomaraph y sonne of Belkiah had beare, who sedekiah the kyng of Iuda sent vnto Babilon to Babuchodonozor the kyng of Babilo, these were the wordes of Jeremies booke.

Thus hath the Lorde of hostes the God of Israel spoken vnto al the prisoners, that were led from Iherusalem vnto Babilo, & bupd you houses to dwel therein, plant you gardens: that ye may enioye the frutes therof. Take you wyues, to beare you sonnes & daughters, prouyd wyues for your sonnes, & husbandes for your daughters that they may get sonnes & daughters and that ye may multiplye there. Labour not to be serued but seke after peace and prosperite of the ctyte wherein ye be prisoners, & pray vnto the Lorde for it. For in y peace therof shall your peace be. For thus sayth the Lorde of

hostes y God of Israel. Let not these prophetes and soothsayers that be among you deceiue you & beleue not your owne dyemes. For why they preach you lyas in my name, And I haue not sent them, saith the Lorde.

But thus sayeth the Lorde: When ye haue fulfilled lxx. yeres at Babilon, I wyl bringe you home, and of myne owne goodnes I wil carye you thither agayne into this place. For I knowe what I haue decreed for you sayth the Lorde: My thoughtes are to geue you peace, & not trouble: whych I geue you alreade: & that ye myght haue hope agayne. Ye shall crye vnto me, ye shall go and call vpon me, & I will heare you. Ye shall seke me & fynd me. Yee, yf so be y ye seke with your whole herte: I wil be found of you saith the Lorde, & I wyl deliuer you out of prison: and gather you together agayne out of all places, wherein I haue scattered you, saith the Lorde, & wyl bringe you agayne to the same place, from whence I caused you to be caried awaye captiue. But where as ye say, that God hath railed you vpon prophetes at Babilo: thus hath the Lorde spoken to the kyng that sitteth in the throne of Dauid, & to all the people that dwell in this ctyte, your bretheren that are not gone with you into captiuitie: Thus (I saye) speaketh the Lorde of hostes beholde. I wyl sende a swerde: hunger, & pestilence vpon them and wil make them like vnto yemely figges, that maye not be eaten for bitterness. And I wil persecute them w swerd, with hunger, & pestilence.

I wil deliuer them vp to be vexed of al kyngdomes to be cursed, abhored, laughed to scorne and put to confusyon of all the people, amonge whome I haue scattered them: and that because they haue not bene obedient vnto my commaundementes: saith the Lorde whyche I sent vnto them by my seruantes the prophetes. I stode vpon earlye, and sente vnto them: but they wolde not heare, sayth the Lorde. Heare therfore the worde of the Lorde, all ye prisoners, whome I sent from Iherusalem vnto Babilon. Thus hath the Lorde of hostes the God of Israel spoken of Ahab the sonne of Colaiab, and of sedekiah the sonne of Maasaph, which prophetes lyas vnto you in my name. Beholde I wyl deliuer them into the hande of Babuchodonozor the kyng of Babilon, that he maye slaye them before your eyes. And all the prisoners of Iuda, that are in Babilon, shall take vp this terme of cursynge and sape. Nowe God do vnto the, as he byd vnto sedekiah and Ahab, whome the kyng of Babilon rosted in fyre, because they sinned againe fully in Israel. For they haue not only despyed theyr neyghbours wyues, but also preached lying wordes in my name, whyche I haue not commaunded them.

This I testifie: and assure, saith the Lorde. But as for Semeiah y Ephetamite, thou shalt speake vnto him. Thus saith the Lorde of hostes y God of Israel: Because thou hast sealed letters vnder thy name vnto al the people that are at Iherusalem, and to Sophoniah the sonne of Maasaph the prest: yee, and sente them to al the



# The Prophecye.

**P**reastes: wherein thou wast thus vnto him: The Lord hath ordeyned the to be a preast in the street of \* Jerolada & preast that thou shouldest be the cheefe in the house of the Lord, aboue all prophetes and preachers, and that thou myghtest set them vpon the pyllyer, or in the stocks. howe happenneth it then, that thou haste not re- poned Jeremy of Anathoth, whych neuer lea- ueth of his prophesying: And besydes all this, he hath sent vs worde & vnto Babilon, & tolde vs playnly: that our captiuitie shal long en- dure: that we shulde buyde vs houses to dwell therein: and to plante vs gardens, that we may enioye the frutes therof. Which letter Sopho- niad the preast reade, & let Jeremie the prophete heare it. Then came the worde of the Lord vnto Jeremie sayng: sende word to all them that be in captiuitie: on this maner: Thus saith the Lord God spoken concerning Semiah the Sebelamite: because that Semiah hath prophesied vnto you without my comission & broughte you into a false hope, therefore thus saith the Lord God: Behold, I wyl viset Semiah the Sebelamite, & his seed: so that none of his shal remaine amonge this people, and none of them shal see the good & I wil do for this people, saith the Lord. For he hath pyched falsely of the Lord.

## The xxx. Chapter.

*The returne of the people from Babilon God by his cha- ractering sheweth that the people is synnersfull, the destruction of the enemies of Israel.*

**H**ere are the wordes, that the Lord sheweth vnto Jeremie sayng. Thus saith the Lord God of Israel: \* Wryte vp diligently al the wordes & I haue spoke vnto the, in a booke. For loo, the time cometh, saith the Lord that I wyl bypnyng agayne the prisoners of my people of Israel, and Iuda, saith the Lord. For I wil restore them vnto the lande, that I gaue to their fathers, and they shal haue it in possession. Agayne, these wordes spake the Lord, concern- yng Israel and Iuda: Thus saith the Lord. We haue hearde a terrible cry, feare and disqui- etnes. For what elles doth this synnyng, that Iler. Samiel: that all stronge men lmyt, euerye man his hand vpon his loines: as a woman in the payne of her trauaile. Who euer saw a man trauail: with chyldre: Enquyre thereafter, and se. Per. all they: faces are maruelous pale.

**A**las for this daye, which is so dyedeful that none maye be spured vnto it, and alas for the tyme of Jacobs trouble, for the whych he shal yet be deliuered. For in this daye saith the Lord of hostes I wyl take his yocke fro of chy ncke and breake the bondes: And strangers shal no more serue hym, but they shal do seruice vnto God they: Lord, and \* to Dauid they: hyng, whome I wyl raise vp vnto the. And as for the, O my seruauit Jacob, feare not saith the Lord, and be not afrayed, O Israel. For loo, I wyl set the also from sacre, and they sede fro the lande of they: captiuitie. And Jacob shal turne agayne, he shalbe in rest, and haue a pro- sperous lyfe, and no man shal make him afrayd

For I am with the to helpe the faith the Lord. And though I shall destroye all the people among whom I haue scattered the, yet wil I not destroye the, but correct the, & that with dis- creation: For I know that thou arte in no wise without faute. Therefore thus saith the Lord Thy bysonnes are parious: and thy woundes redy to call the into sickness. There is no man to medle with thy cause, or to laye plaster vpon or to bynde vp the wounded there maye no man helpe the. All thy louers haue forgotten the, & care nottynge for the. For I haue geuen a cru- el stroke, and chastened the roughly: & that for the multitude of thy misdeades: for thy synnes haue had powerhand. Whych maketh thou more for thyne harme: in dede, thou art soze wounded and in teopardye, but for the multitude of thy mysdores & synnes: I haue done this vnto the.

And therefore all they that deuour the, shal be deuoured, and al thine enemies shalbe led in- to captiuitie. All they that make the wast, shal- be wasted them selues, and al those that rob the wyl I make also to be robbed. For I wyl geue the thy helth agayne & make thy woundes whole saith the Lord, because they reuiled the, as one cast away & dispised. Shid: (said they) is the who no man regardeth. For thus saith the Lord. We holde: \* I wyl bypnyng agayne the captiuitie of Jacobs retes & dede his dwelling place. The citie shalbe builded in her olde estate, & the hou- ses shal haue their right foundaciō. And out of them shal go thankyng: & the voyce of ioye.

I wyl multiplie them, and they shal not be fewe: I shall endue them with honour, and no man shal subdue them. They: chyldren shalbe as afore tyme, and they: congregaciō shal con- tinue in my syght. And al those that were them wil I viset: \* A captaine also shal come of them and a prince shal spyng out from the middest of them, him wyl I challenge to my selfe and he shal come vnto me. For what is he & groweth ouer his verte to come vnto me saith the Lord. \* He shalbe my people also, and I wyl be your God. Beholde: on the other syde shal I wathe of the Lord byeake out as a Roome water as a myghere whylle wynde, and shal fall vpon the beades of the vngodlye.

The terriblye dyspleasure of the Lord shal not leaue of, vntyl he haue done, & perfourmed the intente of his hert, \* which in this latter daye ye shal vnderstande: At the same tyme: saith the Lord, shal I be the God of al generations of Israel, and they shalbe my people.

## The xxxi. Chapter.

*The prophesying that the people of Israel shal be restored agayne vnto the prosperite. To be rescued from the hande of the enemy. The birth of Christ is prophesied. All the which shal be in their iudgement. The new Testament & conuersion is prophesied. The Apostles are taught & instructed of the Lord. From synners they: so cometh, that they shal not once be thought on God promysed that he wil save of the Iewes. The bypnyng agayne of Ierusalem.*

**T**hus saith the Lord: the people of Is- rael, whych escaped in the wyldernes fro the swearde, founde grace to come into they: rest. Even so shal the Lord nowe al so appere vnto me from sacre and saye, I loue

148. 149. \* I lone the wyth an euerylastyng lone, therfore  
by my mercye I haue brynged the to me. I will  
repayre the agayne, O thou daughter of Israel  
that thou mayest be faste and sure. Thou shalt  
take thy tabernacles agayne, and go forth wyth the  
that leade the daunce. Thou shalt plant vynes  
agayne vpon the hylls of Samaria, & the grape  
gatherers shall plant, and communely eate of it.

For the dayes shall come when the watche-  
men vpon the mount of Ephraim shall crye, a-  
ryse, \* let vs go vpon vnto Shiloh to our Lord God  
for thus sayth the Lord. Reioyce with gladnes  
because of Jacob, crye vnto the head of the Gen-  
tyles: speake out, synge and saye: O Lord saue  
thy people, the remnaunte of Israel, and make  
them whole. Beholde, I will bryng them a-  
gayne from oute of the north lande, and gather  
them from the endes of the world, with synners  
and lame that are amonge them, wyth the we-  
men that be greete wyth chylde, and such as be  
also deliuered: and the compaignye of them that  
come agayne, shall be greete.

They shall come wepyng and wyth mercy-  
full vyte wyll I bryng them hither agayne, I  
wyll lead the to fountains of water in a straght  
waye, where they shall not stumble. \* For I am  
Israel's father, & Ephraim is my fyrst borne.

Heare the worde of the Lord, O ye Gen-  
tyles, preache in the yles, that Ipe farre of, and saye  
he that scattered Israel, shall gather hym toge-  
ther agayne, and shall kepe hym, as a shepherde  
doth his flocke. For the Lord hath redeemed Ja-  
cob, and ryd hym from the hande of the vpylent,  
and they shall come, and reioyce vpon the hyll of  
Sion, and shall haue plenteousnesse of goodes  
which the Lord shall geue them. Namely: wheat  
vayne: oyle, pynge shepe and calves. And they  
conscience shall be as a welwatered garden, for  
they shall nomoze be hungry.

Then shall the mayde reioyce in the daunce  
yet, bothe yonge and olde folkes. For I will  
turne they: sojowne into gladnesse, and wyll com-  
forte them from they: sojowes: and make them  
ioyfull. I wyll powre plenteousnesse vpon the ber-  
tes of the prestes, and my people shall be satisfy-  
ed with my goodnesse sayth the Lord.

Thus sayeth the Lord: \* the voyce of beny-  
nesse, wepyng and lamentacyon was herde on  
bye euen of Rachel mournyng for her chyldren &  
wold not be comforted, because they were away.

But now sayeth the Lord, leaue of from we-  
pyng and ceping, wythholde thyne eyes from  
teares, for thy labour shall be rewarded, sayth the  
Lord. And they shall come agayne oute of the  
lande of they: enemyes: yee, euen thy posterite  
shall haue consolacyon in this, sayth the Lord,  
that thy chyldren shall come agayne into they:  
owne lande. Wo: couer, I heard Ephraim, that  
was led awaye captiue, complayne in this ma-  
ner. \* O Lord, thou hast correct me and thy cha-  
stenyng haue I receaued, as an vntamed calfe.

Conuerter thou me, and I shall be conuerted: for  
thou art my Lord God: yee, as sone as thou tur-  
nest me, I shall resourme my selfe, and when I  
vnderstande, I shall synge vpon my thygh. For

verely I haue comytted shameful thynges. For  
I haue borne reproche & confusion of my youth.

Vpon this complayne, I thought thus by  
my selfe, \* is not Ephraim my bere sonne? Is he  
not the chylde, wyth whome I haue had all my  
myth and pastyme? For sens the tyme that I  
syllste comened with hym, I haue him euer in re-  
membraunce: therfore, my vercy herce dyueth  
me vnto hym, gladly and louyngly wyll I haue  
mercye vpon him sayth the Lord: Set watch  
men, proude teachers for the: set thine bet vpon  
the ryght waye, that thou shouldest walke, and  
turne agayne, O thou daughter of Israel, turne  
agayne to the cyties of thyne. Howe longe wylt  
thou go astraye, O thou synnyng daughter?  
For the Lord wyll worke a newe thyng vpon  
earth. A woman shall compasse a man.

For thus sayth the Lord of hostes the God  
of Israel. It wyll come therto, that whi I haue  
broughte Iuda out of captiuyte, these wordes  
shall be hearde in the lande and in his cyties. The  
Lord which is the saye: bydegrome, of rygh-  
teousnesse, make the fructfull, O thou holy hyl.  
And there shall dwell Iuda, and all her cyties, &  
shepherdes, and husbandmen. For I shall fede  
the hungry soule, and refreche all saynt hertes.  
When I herd this, I came agayne to my selfe. I  
mused lyke as I had bene waked out of a swete  
sleepe. Beholde, sayth the Lord, the dayes come  
that I wyll sowe the house of Israel, & the house  
of Iuda, with men and with cattell.

\* Yee, it shall come therto, that lyke as I haue  
gone about in tymes passe to rote them oute, to  
scatter them, to breake them downe, to destroye  
them, and chaste them: Euen so wyll I also go  
dyligently aboute, to buyde them up agayne, &  
to plante them, sayth the Lord. \* Then shall it  
nomoze be sayd: the fathers haue eaten a sowye  
grape, and the chyldren seth are set on edge: for  
eueri one shall dye for his owne misdeede: so that  
who so eateth a sowye grape, his teth shall be set  
on edge. \* Behold, the dayes come, sayth the Lord  
that I wyll make a newe couenaunt with the house  
of Israel, and wyth the house of Iuda, not after  
the couenaunt that I made with they: fathers,  
when I toke them by the hand and led them out  
of the lande of Egypt: whych couenaunt they  
broke: yee, euen when I as an husbunde had rule  
ouer them, sayth the Lord. \* But this shall be  
the couenaunt that I wyll make with the house  
of Israel after those dayes, sayth the Lord. \* I  
wyll plante my lawe in the inward partes of  
them, and wyte it in they: hertes, \* and wyll be  
they: God, and they shall be my people.

And from thence forth, shall no man teache  
his neyghboure or his brother, and saye: knowe  
the Lord. But they shall al knowe me from the  
lowest vnto the hyest, sayeth the Lord. For I  
wyll forgieue they: mysdoes, and wyll neuer re-  
mebye they: synnes any moze. Thus sayeth the  
Lord, which gaue the \* sunne to be a lyght for  
the day, and the moone and starres to synne in the  
nyght: which moueth the see, so that the floudes  
therof waxe scarce: bys name is the Lord of  
hostes. A lyt as theys ordynance shall neuer be  
It is taken



# The Prophecy

take out of my sight, sayeth the Lord. So shall the side of Israel never cease, but always be a people before me.

**G** Joyeouer, thus sayeth the Lord: lyke as the heauen above cannot be measured, and as the foundations of the earth beneath maye not be sought oute. \* So will I also not caste oute the whole side of Israel, for that they haue comytted: sayeth the Lord: Beholde, the dayes come, sayeth the Lord: that the cytie of the Lord shall be enlarged from the towre of Hananeel, vnto the gate of the corner walle. From thence shall the ryght measure be taken before her vnto the hyll toppe of Sareb, and shall come aboute Sareb and the whole valley of the deade carhasses, and of the ashes, and al the felde vnto the brooke of Cedron: and vnto the corner of the hogsegate towards the East, where as the sanctuarye of the Lord also shall be set. And when it is no more buylded, and let vp of thys falschpon, it shall neuer be broken nor cast downe any more.

## The xxxiiij. Chapter.

*Jeremie is cast into prison, because he prophesied that the cytie should be taken of the kynge of Babylon. By the tette that Jeremie bought of the commandment of the Lord, as thou shalt see, that the people should come againe to their owne possession. The people of God are bys seruantes, and he is thy Lord. To knowe God is Goddes gift, to the intent that thou maye be riched.*

**I** these wordes spake the Lord vnto Jeremie, in the tenth yere of zedechiah kynge of Iuda: whyche was the eyghten yere of Nabuchodonosor, what tyme as the kynge of Babylons hooste layde siege vnto Ierusalem: But Jeremie the p[ro]phet laye bounde in the court of the prison, which was in the kynge of Judas house: where zedechiah the kynge of Iuda caused hym to be layde, because he had prophesied of thys maner: Thus sayeth the Lord: \* Beholde, I will deliuer thys cytie into the handes of the kynge of Babylon, whiche shall take it. As for zedechiah the kynge of Iuda, he shall not be able to escape the Chaldees: but surely he shall come into the handes of the kynge of Babylon which shall speake with him mouth to mouth, and one of them shall lye another in the face. And zedechiah shall be caried vnto Babylon, & there shall he be, vntill the tyme that I visyt him, sayeth the Lord. But yf thou takest in hande to fyghte agaynst the Chaldees, thou shalt not prosper.

**W**hen vnto me. Beholde, Hananeel, the sonne of Belum thynne vncles sonne, shall come vnto the and requyre the to redeme the lande that lyeth in Anathoth vnto thy selfe: \* for by reason of hyndred it is thy ryghte to redeme it, and bye it out.

*Jer. lxxv. 2  
Jer. lxxv. 3  
Jer. lxxv. 4*

And Hananeel, myne vncles sonne came to me in the court of the prison, accordyng to the worde of the Lord, and sayde vnto me: Bye my lande, I praye the: that lyeth in Anathoth in the countrey of Ben Jamin: for by heretage I haue ryghte to lose it oute for thy selfe, therefore redeme it. Then I perceyued that this was the commaundement of the Lord, and so I bought the lande from Hananeel of Anathoth, mine vncles sonne and wayed hym there the money: euen seven sp-

cles, and ten silver pence.

I caused hym also to make a wytyng, and to seale it: and called receyde therby, and wayed hym there the money vpon the weyghtes. So I toke the eydence with the coppe when it was orderly seale & red it ouer, and I gaue the eydence vnto Baruch the sonne of Neriah, the sonne of Naasiah in syght of Hananeel, my cosyne and in the presence of the wytnesses, that be named in the eydence: and before all the Jewes that were therby in the court of the prison.

I charged Baruch also before them, saying. The Lord of hostes the God of Israel commaundeth the, to take this seale eydence with the coppe: and to laye it in an erthen vessel, that it may longe contynue. For the Lord of hostes, the God of Israel hath determined that houses felde, and vineyardes shall be possessed agayne in this lande. Now when I had deliuered the eydence vnto Baruch sonne of Neriah, I besought the Lord, saying: O Lord God, \* it is thou that hast made heauen and earth with thy great power and bye arme, and there is nothing hyd fro the. \* Thou shewest mercy vpon thousandes, thou recompensyst the wickednes of the fathers, into the bowels of the chyldren that come after them. Thou art the great & myghty God, whose name is the Lord of hostes: grete in counsell, and excellent in worke. Thine eyes lye vpon all the wayes of mens chyldren, \* to rewarde euery one after his waye: and accordyng to the frutes of his inuencions.

**T**hou hast done great tokens and wonders in the lande of Egypt, as we se this daye vpon the people of Israel, & vpon those men, to make thy name grete, as it is come to passe this day. Thou hast brought thy people of Israel out of the lande of Egypt with tokens, with wonders with a myghty hand, with a stretched out arme and with grete terriblenesse: and hast gyuen them this lande, lyke as thou haddest promised vnto thy fathers. Namely, that thou wouldest gyue them a lande, that floweth with mylke and honye. \* Now when they came thertin, and possessed it, they folowed not thy voyce, & walked not in thy lawe, \* but all that thou commaundest them to do, that haue they not done, & therefore come all these plagues vpon them.

Beholde, there are bulwoorkes made nowe agaynst the cyty to take it: and it shall be wonne of the Chaldees that besyge it with swearde, with hunger, & death: and loke what thou hast spoken, that same shall come vpon them.

For lo, al thynges are present vnto the. Yet I sayst thou vnto me O Lord God) and commaundest me, that I shall loose a peece of lande vnto my selfe, & take wytnesses therto: and yet in the meane season the cytye is deliuered into the power of the Chaldees.

Then came the worde of the Lord vnto me saying: Behold I am the Lord God of all flesh is there any thyng then to harde for me. Therefore thus sayeth the Lord: \* Behold, I shall deliuer this cytie into the power of the Chaldees, and into the power of Nabuchodonosor, the kynge

*Jer. lxxv. 13  
Jer. lxxv. 14*

*Jer. lxxv. 15*

*Jer. lxxv. 16*

*Jer. lxxv. 17  
Jer. lxxv. 18  
Jer. lxxv. 19*

*Jer. lxxv. 20  
Jer. lxxv. 21  
Jer. lxxv. 22*

*Jer. lxxv. 23  
Jer. lxxv. 24*

kyng of Babylon, they shall take it.

For the Chaldees shall come and wyne this cite, and set fyre vpon it, and burne it, with the gorgeous houses, in whose parlours they haue made sacrifice vnto Baal, and polluted bynne offeringes vnto straunge goddes, to prouoke me vnto wrath. For I seynge the chyldren of Israel, and the chyldren of Iuda haue wrought wychednes befoze me euer from theyr youth vpon what haue they els done but prouoked me with the workes of their owne handes, sayth the Lord.

What hath this crite ben els but a prouokynge of my wrath, euer sence the day that they buylded it, vnto this houre wherein I cast it out of my syght, because of the great blasphemies of the chyldren of Israel and Iuda, whiche they haue done to prouoke me: yee they, their kynges theyr pynces, theyr prelates, theyr prophetes, the men of Iuda, & the criteyns of Ierusalem.

When I spake by early, and taught them & instructed them, they turned their backs to me and not their faces. They wolde not heare, to be reformed & correct, but set theyr pboles in the house, that is halowed vnto my name, to desyle it. They haue buylded byr places for Baal, in the valley of the chyldren of Hennom, to vowe theyr sonnes & daughters vnto Moloch, which I neuer commaunded them, neyther came it euer in my thought to make Iuda synne with suche abhominacyon. And now therfoze, thus hath the Lord God of Israel spoken, concernynge this cite, which (as ye your selues confesse) shal be deliuered into the hande of the kyng of Babylon when it is wonne with the swearde, with hunger, and with pestilence. Beholde, I will gather them together from all landes, wherein I haue scatered them in my wrath in my fearfull & great displeasure, & I will byng them agayn vnto this place, where they shall dwell safely. And they shall be my people, & I will be theyr God.

And I will gyue them one hert & one way, that they may feare me al the dayes of their life that they & theyr chyldren after them may prosper. And I will set vpon euery lastyng coneuant with them. Namely, that I will neuer cease to do them good, and that I will put my feare in their hartes, so that they shal not runne awaye from me. Yee, I will haue a lust, and pleasure to do them good, & saythfully to plant them in this lande with my whole herte, & with all my soule. For thus sayth the Lord: lyke as I haue brought all this great plage vpon this people, euen so will I also byng vpon them all the good that I haue promysed them. And men shall haue theyr possessions in this lande: whereof ye sape now, that it shall neuer be inhabited of the people, nor of catell: but be deliuered into the handes of the Chaldees. Yee, lande shalbe bought for money, and euidences made there vpon, & sealed befoze wytnesses in the countrey of Ben Jamin, and rounde about Ierusalem, in the cyties of Iuda, in cyties that are vpon the mountaynes, & in them that lye beneth yee, and in cyties that are in the south. For I will byng theyr pylsoners hyther agayne, sayth the Lord.

Chapter.

The prophete to monyche of the Lagne to gyue for the deluyne tyme of the people, whiche the Lagne promysed: God for gyth synners, and both graciously to the people, for ye ayme at none. Of the byth of Chyche. The kyngdome of Chyche in the church shall neuer be ended.

Where, the worde of the Lord came vnto Jeremye on this maner, when he was yet bounde in the Courte of the pylson. Thus sayeth the Lord, whiche fulfillerth the thyng that he speaketh: the Lord whiche persourmeth the thyng that he taketh in hande, euen he whose name is the Lord. Crepe vnto me and I will answer, and shew I greake and byr thynges, whiche were vnknewen vnto the. Thus (I sape) spake the Lord God of Israel, concernynge the houses of this crite and the houses of the kyng of Iuda, & they are vnknewen the odyneance & the swearde: Because the inhabytors of this crite are come to syghte agaynst the Chaldees, and they are fylled with the brade harkales of men whome I haue slayne in my wrath and displeasure: when I turned my face from this crite, because of all the wychednesse. Beholde sayth the Lord, I will repaere and heale theyr woundes, and make them whole I will open them the large treasure of prynces and truth. And I will returne the captiuyte of Iuda and Israel: and I will set them vpon agayn as they were afore. From all misdeedes, wherein they haue offended agaynst me, I will clesse them.

And all theyr blasphemies whiche they haue done agaynst me, when they regarded me not, I will forgyue them. And this shal get me a name a prynces, and honour amonge all the people of the earth, whiche shall heare all the good that I will shewe vnto them: yee, they shalbe ashynde: and asforned at all the good dedes and benefytes that I will do for them. Moreover, thus sayth the Lord: In this place where of ye sape that it shalbe a wyldernesse, wherein neither people nor catell shall dwell: in lyke maner in the cyties of Iuda and wythoute Ierusalem (whiche also shalbe so voyde, that neither people nor catell shall dwell there) shall the voyce of gladnesse be heard agayne, the voyce of the byrdes of the byrde, & the voyce of them that shall syng: Praise the Lord of hostes, for he is louynge: and byr mercye endureth for euer, and the voyce of them that shall offer vpon giftes in the house of the Lord. For I will restore the captiuyte of this land, as it was afore: sayth the Lord, Thus sayth the Lord of hostes, It shall come yee therto, that in this lande, which is voyde from men and catell and in all the cyties of the lande, there shalbe set vpon shepheardes cosages: in the cyties vpon the mountaynes: and in the cyties that lye vpon the playne, and in the cyties of the south.

In the lande of Ben Jamin, in the felde of Ierusalem, and in the cyties of Iuda shall the shepe be nombred agayne, vnder the hande of byrn, that tellerth them, sayth the Lord: Beholde, the tyme cometh, sayth the Lord: that I will persourme that good thyng, whiche I haue promysed vnto the house of Israel, and so the house of Iuda.



# The Prophecye

In those dayes and at the same tyme, I will bringe forth vnto Dauid, the brāuche, of ryghteousnesse, and he shall do equyte and ryghteousnesse in the lande. In those dayes shall Iuda be helped: and Ierusalem shall dwel safe, and he shall call her, is euen God our ryghteousnesse. For thus the Lorde promysed: \* Dauid shall neuer want one to set vpon the throne of his house of Israel: \* neyther shall the priests and Leuites want one to offer alwaye before me burnt-offerings, to kindle the meat-offerings, and to prepare the sacrifices.

**D** And the worde of the Lorde came vnto Jeremie after this maner. Thus sayth the Lorde: Wap the couenaunt \* whych I haue made wryth dauid and wyght be broken, that there shulde not be day and nyght in due season: Then maye my couenaunt also be broken, whych I made wryth Dauid my seruauant, & so he not to haue a sonne to raigne in his throne: & so shall also the priests and Leuites neuer sayle, but serue me. \* For lyke as the starres of heauē may not be nombred neyther the lande of the see measured: so wyl I multiplye the sede of Dauid my seruauant, and the Leuites, my mynisters.

Wherefore, the worde of the Lorde came to Jeremie, sayinge: Consydere thou no what this people speaketh: (Two hundredes say they) hath the Lorde chosen, and those same two hath he cast away. For so they haue despyed my people, and they reputed them as though they were no people. Therefore thus sayth the Lorde: If I haue made no couenaunt wryth dauid and nyght, and geuen no statute vnto heauen and earth: the wyl I also caste awaye the sede of Iacob & Dauid my seruauant, so that I wyl take no pyppre out of his sede, to rule the posterite of Abraham Isaac and Iacob. But yet I wyl turne agayne they captiuite, and be mercifull vnto them.

## ¶ The xxxiii. Chapter.

¶ The thirtieth that the cytie, & the kyng zedekiah also that be greden into the handes of the kyng of Babilon. He rebuketh them that broughte such of the cytie into captiuite, as were parched to go at their libertie.

**I**n these are the wordes whych the Lorde spake vnto Jeremie: \* What tyme as Nabuchodonosor the kyng of Babilon & all his hostes (out of all the kingdomes that were vnder his power) and all his people foughte agaynst Ierusalem, and all the cyties ther of. Thus sayth the Lorde God of Israel: So, and speake to zedekiah the kyng of Iuda, and tell hym: The Lord sendeth this word to the kyng of Babilon: he shall burne it, and thou shalt not escape his handes, but shalt be led awaye prisoner, and deliuered into his power. Thou shalt loke the kyng of Babilon in the face and he shall speake wryth the mouth to mouth: & then shalt thou goo to Babilon. Yet heare the worde of the Lorde, O zedekiah, & kyng of Iuda: Thus sayth the Lorde vnto the. Thou shalt not be slayne wryth the sword, but shalt dye in peace. \* Lyke as thy forefathers the kinges, thy progenytours were bzint: so shalt thou be bzint also, & in thy mourning they shall say: O Lord

For thus haue I determined, sayth the Lorde. Then sayd Jeremie the prophete all these wordes vnto zedekiah kyng of Iuda in Ierusalem: what tyme as the kyng of Babilons host belieged Ierusalem, & the remnant of the cyties: Namely, Lachis and Azekah, which yet remained of the \* stronge fenced cyties of Iuda.

These are the wordes that the Lorde spake vnto Jeremie the prophete, when zedekiah was agreed with all his people at Ierusalem, that there shulde be proclaimed \* a libertie, so that euery man shulde let his seruauant & handmayde go fre: Hebrue, and Hebrue, and no Iewe holde his brother as a bondman. Nowe as they had consented, all the princes, & all the people which had gathered vnto this agreement, & euery man shulde let at libertie his bonde seruauant, & bond woman, & no longer to holde them bonde, euen so they were obedynt, and let them go fre. But afterwarde they repented and toke agayne the seruantes and handmaydens, whom they had let go fre, and so made them bonde agayne.

For the whiche cause the worde of the Lorde came vnto Jeremie from the Lorde hym selfe, sayinge: Thus sayth the Lorde God of Israel. \* I made a couenaunt with your fathers, when I broughte them out of Egypt, (that they shulde nomore be bondmen) saying: When leui peres are out, euery man shall let his bought seruauant an Hebrue go fre, if he haue serued hym syxe peres. But your fathers obeyed me not, and herkened not vnto me. As for you, ye were now turned, and dyd ryght before me in that ye proclaimed, euery man to let his neyghbour go fre, and in that ye made a couenaunt before me, in my temple that beareth my name. But yet ye haue turned your selues agayne, & blasphemed my name. In this, & euery man hath requyred his seruauant and handmayden agayne, whom ye haue let go quyte and fre, and compelled them to serue you agayne, & to be your bondmen, and bondwomen. And therefore thus sayth the Lorde: ye haue not obeyed me, euery man to proclaim freedom vnto his brother and neyghbour: wherefore I wyl call you vnto a freedom, sayth the Lorde: euen vnto the sword, to the pestilence & to hunger, and wyl make you to be plagued in all the kingdomes of the earth. Per, those men that haue broken my couenaunt, & not kept the wordes of the appoyntment which they made before me, when they be wed & calfe in two, & when there went thow the two halves ther of: the princes of Iuda, the pyzners of Ierusalem, the gelded men, the priests, and all the people of the lande, whiche went thow the two sydes of the calfe: Those men wyl I gyue into the power of their enemies, and into the handes of them that followe vpon their lyues.

\* And they dead bodies shalbe meate for the foules of the ayre, and bestes of the felde. As for zedekiah the kyng of Iuda and his princes, I wyl deliuer them into the power of their enemies, and of them that desyre to slay them, and into the hande of the kyng of Babilons host, which \* now is departed from you: But thow my comau

commandement (sayth the Lorde) they shall come agayne before this cytpe, they shall fyght agaynst it: wyne it, and burne it: Forouer, I wyll laye the ctytes of Iuda so waste, that no man shall dwell therein.

The xxxv. Chapter.

The propoundeth the obedyence of the Rechabites, & that by confounding the pybe & the wyne. The commandement of Ionadab, the father of the Rechabites. He threatned punishment vnto the rebellious Iewes. He promysed p[er]petuall dwelinge vnto the Rechabites, for they obedyence.

**I**n the wordes which the Lorde spake vnto Jeremye, in the raygne of Jehoahim the sonne of Josiah kynge of Iuda are these: So vnto the house of the

Rechabites, & call them out, and bynng them to the house of the Lorde into some commodious place, & gyue them wyne to drynke. Then toke I Jazaniab, the sonne of Jeremye the sonne of Ihabaziniab, & his brethren, & all his sonnes, and the whole householde of the Rechabites: and brought them into the house of the Lorde, into the closet of schyldren of Haman, the sonne of Jegedaliah the man of God, whiche was by the closet of the pynces, that is aboute the closet of Maasiah the sonne of Selum, whiche is the treasurer. And before the sonnes of the hyndred of the Rechabites, I set pottes full of wyne and cypres, and sayd vnto them: Drynke wyne.

But they sayd: we wyl drynke no wyne: for Ionadab the sonne of Rechab our father commaunded vs, saying: Pee and your sonnes shall neuer drynke wyne. \* buylde no houses, sowe no seide: plant no vynes, pee: ye shall haue no vyngardes but for all your tyme, ye shall dwell in tentes, that ye may lyue long in the lande wherin ye be strangers. Thus haue we obeyed the commandement of Ionadab the sonne of Rechab our father, in all ye hath charged vs, & so we drynke no wyne all our lyfe longe: we noz our wyues our sonnes & our daughters. Neither buylde we any house to dwell therein, we haue also amonge vs neyther vyngardes, noz come lande to sowe: but we dwell in tentes, we obey, & do accordyng vnto all ye Ionadab our father commaunded vs.

But now that Nabuchodonosor the kynge of Babylon came vnto the lande, we sayde: come, let vs go to Ierusalem, that we may escape the host of the Chaldees and the Assirians, and so we dwell now at Ierusalem. Then came the word of the Lorde vnto Jeremye, sayinge: Thus sayth the Lorde of hostes the God of Israel: Go and tell the men of Iuda and the inhabytours of Ierusalem: Wyl ye not be reformed to obey my wordes, sayth the Lorde: The wordes whiche Ionadab the sonne of Rechab commaunded his sonnes, that they shuld drynke no wyne, are fast and surely kepte: for vnto this day they drynke no wyne, but obey they: futhers commandement. But as for me: I haue stande vnto early, I haue spoken vnto you, & gyue you earnest warnyng: and yet haue ye not ben obedyent vnto me. Pee, I haue sent my seruauntes all ye prophetes vnto you, I rose vnto early, & sent you word, saying: Turne you now euery man from his wyched waye: amende your lyues, and go not after straunge goddes to wojshepp them:

that ye may contynue in the lande wyche I haue geuen vnto you and your fathers, but ye wolde nryther heare me, noz folowe me.

The chyldren of Ionadab Rechabs sonne, haue stedfastly kepte theyre fathers commandement, that he gaue them, but thys people is not obedyent vnto me. And therefore thus sayth the Lord of hostes the God of Israel: Beholde, I wyl bynng open Iuda, and vpon curye one that dwelleth in Ierusalem, all the trouble that I haue deuyled agaynst toem. \* For I haue spoken vnto them, but they wolde not folowe: I haue called vnto them, neuerthelesse, they wolde geue me no answer: Jeremye spake also to the householde of the Rechabites: Thus sayth the Lorde of hostes the God of Israel. For so much as ye haue obeyed the commandement of Ionadab your father, and kepte all his preceptes, and done accordyng vnto all ye hath bydden you. Therefore thus sayth the Lord of hostes the God of Israel: \* Ionadab the sonne of Rechab shall not fayle, but haue one out of his stock, to stand alwaye before me.

The xxxvi. Chapter.

Baruch wyrteth, as Jeremye endreth the booke of the curfew agaynst Iuda & Israel. He is sent by the booke vnto the people and readeth it before them all. He is called before the rulers and readeth it before them also. The rulers then vnto the wyng the wordes of the booke. Jeremi takeh the booke and readeth a litle of it, and caryeth it in the hert. Ther is another wyrteth at the commandement of the Lorde.

**I**n the fourth yere of Jehoakim the sonne of Josiah the kynge of Iuda, came the word of the Lorde vnto Jeremye, sayinge: \* Take a booke, and wyrteth ther in all the wordes that I haue spoken to ye agaynst Israel, agaynst Iuda, and agaynst all the people, from the tyme that I beganne for to speake vnto the (in the raygne of Josiah) vnto thys daye. That when the house of Iuda heareth of the plage, wher I haue deuyled for them they maye peraduenture, turne euery man from his wyched waye: that I maye forgyue theyr offences and synnes. Then byd Jeremye cal Baruch the sonne of Neriah: and Baruch wyrteth in the booke at the mouth of Jeremye all the wordes of the Lorde, wyche he had spoken vnto hym.

And Jeremye commaunded Baruch sayinge: I am in pylson, so that I maye net come into the house of the Lorde: therefore go thou thyr and reade the booke that I haue wrytten at my mouth namely, the wordes of the Lorde and reade the in the Lordes house vpon the fastyng day, & the people, whole Iuda, and all they that come oute of egypten may heare. Peradventure, they wyl pray myshelp before the face of the Lorde, & turne euery one from his wyched waye. For great is the wrath and displeasure, that the Lorde hath taken agaynst thys people. So Baruch the sonne of Neriah byd accordyng vnto all that Jeremye the prophet commaunded him, reading the wordes of the Lorde out of the booke in the Lordes house. And this was done in the fyfte yere of Jehoakim the sonne of Josiah kynge of Iuda, in the ix. moneth, when it was commaunded, that all the people of Ierusalem shulde faste before the Lorde & they also were come from the cities of Iuda vnto Ierusalem.



# The Prophecye

**C** Then red Baruch the wordes of Jeremie oute of the booke within the house of the Lord: oute of the tresury of Samariah & sonne of Saphan the scribe, whiche is besyde the hyer lotte of the \* newe doze of the Lordes house: that all the people myght heare. Now when Micheah & sonne of Samariah, the sonne of Saphan had hearde all the wordes of the Lord oute of þe booke he wente downe to the kynges palace into the scribes chambers, for ther all the princes were set. Elishama the scribe, Dalaiah the sonne of Semel, Elnathan the sonne of Ichbez, Samariah the sonne of Saphan, Jechiah the sonne of Hananiah, with all the princes. And Micheah tolde them all the wordes þe he hearde Baruch reade oute of the booke befoze the people.

**D** Then all the princes sent Jechiah the sonne of Hananiah, the sonne of Delamiah, the sonne of Chail, unto Baruch, sayinge: Take in thynne hande the booke, wher oute thou haste red befoze all the people, and come. So Baruch the sonne of Seriah, toke the booke in hys hande, and came unto them. And they sayde unto hym: Spete downe and reade the booke, that we maye heare also. So Baruch red that they myght heare. Nowe when they had hearde all the wordes, they were abashed one vpon another, and sayde vnto Baruch: We wyll certefye the kyng of all these wordes. And they examyned Baruch, sayinge: tell vs howe yfdesse thou wyrtte all these wordes out of hys mouth. Then Baruch answered them: he spake all these wordes vnto me w hys mouth, and I wrote them in the booke.

**E** Then sayde the princes vnto Baruch: So thy wape, hyde the with Jeremie, so that noman knowe where þe be: And they went into þe kyng to the court. But they kepte the booke in the chambze of Elishama the scribe, and tolde the kyng all the wordes, that he myght heare. So þe kyng sent Jechiah to fet hym the booke whiche he broughte out of Elishama the scribes chambze. And Jechiah red in it that the kyng and all the princes whiche were aboute hym myght heare. Nowe the kyng sat in the wynter house, for it was in the .ix. moneth, and ther was a fyze befoze hym. And when Jechiah had red thre or foure leues thereof, he cut the booke in peces w a penknife and cast it into the fyze vpon the hARTH vntyll þe booke was all bynt in the fyze vpon the hARTH.

**F** Yet noman was abashed thereof, or rente hys clothes: neyther the kyng hym selfe, nor his seruantes, though they hearde all these wordes. Neuerthelesse, Elnathan, Dalaiah, and Samariah broughte the kyng that he wolde not burne the booke: not withstandinge the kyng wold not heare the, but commaunded Jerahmeel the sonne of Amiech: Baraiah the sonne of Ezriel, and Delamiah the sonne of Abdiel, to lape handes vpon Baruch the scribe, & vpon Jeremie the prophet: but þe Lord kepte them out of syght. After nowe that the kyng had bynt the booke and þe sermons which Baruch wrote at þe mouth of Jeremie. The wordes of the Lord came vnto Jeremie, sayinge: Take an other booke and wyrtte in it all the foze sayde sermons, that were

wyrtten in the fyrst booke, whiche Jehoahym the kyng of Iuda hath bynt.

And tell Jehoahym the kyng of Iuda: thus sayth the Lord: thou hast bynt the booke, and thoughtest within thy selfe: Why hast þe wyrtten therein, that þe kyng of Babylon shall come and make this lande waste: so þe shall make bothe people and catell to be out of it. Therfoze thus the Lord sayth of Jehoahym the kyng of Iuda. \* There shall none of his generacyon lye vpon þe throne of Dauid. His dead corse shall be cast out, that the heate of the daye, & the frost of the nyght may come vpon hym. And I wyll vlyte the wychednes of hym, of his seide, & of his seruantes. Whereouer, all the euyl that I haue promysed them (though they hearde me not) wyll I byng vpon them, vpon the inhabytours of Ierusalem, & vpon all Iuda. Then toke Jeremie another booke, & gaue it Baruch þe scribe the sonne of Seriah, which wrote therein out of the mouth of Jeremie, all the sermons that were in the fyrst booke, whiche Jehoahym the kyng of Iuda byd burne. And there were added vnto them many mo sermons then befoze.

## The xxxvii. Chapter.

Jechiah succeeded Cononias. He sendeth vnto Jeremie to praye for hym. Jeremie saynge into the lande of Beniamin to be taken. He is beaten and put in prison. He is deliuered by the kyng Jechiah.

**J** Edehiah the sonne of Josiah \* whiche was made kyng thowowe Nabuchodonosor kyng of Babylon, raygned in the lande of Iuda, in the steade of Cononias the sonne of Jehoahym. But neyther he nor his seruantes, nor the people in the lande wold obey the wordes of the Lord, whiche he spake by the prophete Jeremie. \* Neuerthelesse, Jechiah þe kyng sent Jechiah the sonne of Delamiah, & Saphoniah þe sonne of Maasiah þe priest to the prophete Jeremie, sayinge: O praye thou vnto the Lord our God for vs. Nowe Jeremie walked fre amonge the people at that tyme, and was not put in prison as yet. \* Pharaos host also was come out of Egypt: whiche when the Chaldees that besyged Ierusalem perceyued, they departed from thence. Then came þe word of the Lord vnto the prophet Jeremie, sayinge: Thus sayth þe Lord God of Israel, this answer shall ye gyue to the kyng of Iuda that sent you vnto me for consayle. \* Behold, Pharaos hoste whiche is come forth to helpe you, shall returne to Egypt into his owne lande: but the Chaldees shall come agayn and fyght agaynst this cytie, wyne it, & let fyze vpon it. For thus sayth the Lord: disceyne not your owne myndes, thynkyng on this maner: Tush, þe Chaldees go now they wape for vs. No, they shall not go they wape. For though ye had slayne the whole host of the Chaldees that besyge you, and euery one of the slayne lape in his tent, yet shulde they stande vp and set fyze vpon this cytie.

Nowe when the hoste of the Chaldees was broken vp from Ierusalem, for feare of þe Egyptian armye: Jeremie went out of Ierusalem, towarde the lande of Beniamin, to gette hym from amonge the people.

And when he came vnder Ben Jampus porte there was a porter, called Jerpah, the sonne of Selemyah the sonne of \* Hananiah, whych fell vpon hym, and toke hym, sayinge: thy mynde is to runne to the Chalbees. Then sayde Jeremye: It is not so, I go not to the Chalbees. Heurthe les, Jerpah wolde not beleue hym: but brought Jeremye bound before the pynces. Wherfore the pynces were angry wth Jeremye, & smote hym and lapde hym in pylon in the house of Jonathan the scribe. For he was the ruler of the pylon. Thus was Jeremye put into the dongron & pylon, and so laye there a longe tyme. Then zedekiah the kynge sent for hym, and called him and asked hym quyetly in hys owne house, sayinge: thy necke is thou thy bulynes (that nowe is in hande) commeth of the Lord: Jeremye answered, yee, that it doth: and thou (sayde he) shalt be deliuered into the kynge of Babylons power.

Whereupon Jeremye sayde vnto kynge zedekiah: What haue I offred against the, against thy seruantes, or agaynst thys people, that ye haue put me in pylon? Whereat your prophetes which haue prophesied vnto you, and sayd: that the kynge of Babylon shulde not come agaynst you and thys lande: And therfore heare nowe O my Lorde the kynge: let my prayer be accepte before the, and send me no more into the house of Jonathan the scribe, & I dye not there. Then zedekiah the kynge commaunded to put Jeremye in the foze entre of the pylon, and dayly to be geuen hym a bake of breade oute of the bakers breate vntill all the breade in the ctyte was eaten vp. Thus Jeremye remayned in the foze entre in the pylon.

The xxxviii. Chapter.

At the motion of rulers Jeremye is put into a dongron. At the request of Abemelech the chamberlaine: the kynge commaunded Jeremye to be brought forth of the dongron. Jeremye sheweth the kynge howe he myght escape death.

**S**aphatiah the sonne of Nathan, Godoliah the sonne of Shafur, Iucal & sonne of Selemyah, and Shafur the sonne of Melchiah perceaued the wordes, that Jeremye had spoken vnto all the people: namelye on thys maner, Thus sayeth the Lorde, \* Who so remayneth in thys ctyte, shall perishe, eithet wth the swerde, wth hunger or wth pestilence. But who so falleth vnto the Chalbees, shall escape, wyngyng hys soule for a praye, and shall lyue. \* For thus sayeth the Lorde: Thys ctyte (no doubte) must be deliuered into the power of the kynge of Babylon, and he shall wyne it. Then sayde the pynces vnto the kynge: Why we beseeche you let thys man be put to death, For thus he vscozaget the handes of the loudpers that be in thys ctyte, and the handes of all the people whiche speaketh such wordes vnto them. This man verely laboureth not for peace of the people but myscheffe, zedekiah the kynge answered & sayde: loo, he is in your handes, for the kynge maye denye you nothyng. Then toke they Jeremye, and cast hym into the dongion of Melchiah the sonne of Amelech that dwelte in the foze entre of the pylon: And they let downe Jeremye wth

combes into the dongion, where there was no water but myse. Nowe when Abemelech the chamberlaine in the kynges court, vnderstand that they had cast Jeremye into the dongion, he wente oute of the kynges house and spake to the kynge, (whych then sat vnder the porte of Ben Jampus) these wordes: my Lorde the kynge, wher as these men medle wth Jeremye the prophete, they do hym wronge, namely in that they haue put him in pylon, ther to dye of hunger, for ther is no more breade in the ctyte. Then the kynge commaunded Abemelech the chamberlaine and sayd: Take from hence xxx. men whom thou wylte, & drawe vp Jeremye the prophete out of the dongion before he dye, So Abemelech tooke the men wth hym, and went to the house of the kynge: and there vnder the treasury he gat olde ragges and woyme cloutes, and let them downe by a coarde into the dongion to Jeremye.

And Abemelech the chamberlaine sayde vnto the prophete Jeremye: O put these ragges and cloutes vnder thyne arme holes, betwixte them and the coardes: and Jeremye dyd so, So they drew vp Jeremye wth coardes, and toke hym out of the dongion, and he remayned in the foze entre of the pylon. Then zedekiah the kynge sent, and caused Jeremye the prophete to be called vnto hym, into the thyrde entre that is in the house of the Lorde. And the kynge sayd vnto Jeremye: I wyl aske the somewhat, but hyde nothyng fro me. Then Jeremye answered zedekiah: If I be playne vnto the, thou wylte cause me to suffre death: If I gyue the counsayl, thou wylte not selowe me. So the kynge sware an oth secretly vnto Jeremye, sayinge: As trulye as the Lorde lyueth, that made vs these soules, I wyl not slaye the, nor gyue the into the handes of them that seke after thy lyfe.

Then sayde Jeremye vnto zedekiah: Thus sayth the Lorde of hostes the God of Israel. \* If case be, that thou wylte go forth vnto the kynge of Babylons pynces, thou shalt saue thy lyfe, and this ctyte shall not be bzent: yea, both thou and thy household shall escape wth your lyues. But if thou wylt not go forth to the kynge of Babylons pynces, then shall this ctyte be deliuered into the handes of the Chalbees, whiche shall set fyre vpon it, and thou shalt not be able to escape them. And zedekiah sayde vnto Jeremye: I am afrayed for the Jewes that are fledde vnto the Chalbees, lest I come in thers handes, and so they to haue me in derision.

But Jeremye answered: No, they shall not betraye the: O hearken vnto the voyce of the Lorde (I beseeche the) which I speake vnto the: lo shalt thou be wel and saue thy lyfe. But if thou wilt not go forth, the Lorde hath tolde me this playnly: Beholde, all the women that are left in the kynge of Judas house, shall be led forth out to the kynge of Babylons pynces. And they shall saye, that thou art disceyued: and the men in whome thou dydest put thy trust haue gotten the vnder, and set thy feet fast in the myse, and gone thys way from the. Therfore all thy wordes which they



# The Propheeye

chylben shall they lede forth vnto the Chaldees  
and thou shalt not escape thes: habes, but shalt  
be the kynge of Babylons pynsoner: and thys  
crite shalt thou cause to be hient. Then sayd ze-  
dekyah vnto Jerem: loke that nobody knowe  
of these wordes, and thou shalt not dye. But yf  
the pynces perceaue that I haue talked wth þ  
and comie vnto the, sayinge: O speake, what  
sayde the kynge to the: hyde it not from vs, and  
we wyl not put the to deathe. Tel vs (we praye  
the) what sayde the kynge to þ: So thou gaue the  
thys answer: I haue doublytely delougth the king  
that he wyl let me lye no more in Jehonathans  
house, that I dye not there. Then came all the prin-  
ces vnto Jerem, and asked hym. And he tolde  
them, after the maner of the kynge hadde hym.  
Then they helde thes: peace and let hym alone:  
for they perceaued nothyng. So Jerem abode  
still in the foore entre of the pynson, vntill the  
daye that Ierusalem was wonne.

## The xxx. Chapter

Abuchodonozor king of Babilon, king of the Chaldees, took Jerem the prophet of the Lord, and brought him to Babilon. And he said unto him, I have heard that thou art a prophet of the Lord: now therefore let us see what thou canst prophesy. And Jerem said unto him, I cannot prophesy: for I am a stranger in this land. And he said unto him, I have heard that thou art a prophet of the Lord: now therefore let us see what thou canst prophesy. And Jerem said unto him, I cannot prophesy: for I am a stranger in this land.

**W**hen the crite of Ierusalem  
was taken (for in the ix. year of ze-  
dekyah kynge of Iuda, in the tenth  
moneth, came Abuchodonozor the  
kynge of Babilon and all his host,  
and beleged Ierusalem, and fought agaynst it,  
And in the xi. year of zedekeah in the xii. mo-  
neth, the ix. daye of the moneth, he brake into the  
crite) Then all the pynces of the kynge of Ba-  
bilon came in, and sette them downe vnder the  
porte Seragel, Sarezet, Samgarnebo, Sar-  
chachym, Rablars, Seragell, Sarezet, Rab-  
mag wth all the other pynces of the kynge of  
Babilon: And when zedekeah the kynge of Iu-  
da wth his souldiers saw them, they fled, and  
departed out of the crite by nyght, thowwe the  
kynge garden, and thowwe the port that is be-  
tweene the two walles, and so they went toward  
the wyldernes.

But the Chaldees host folowed faste after  
them, and toke zedekeah in the seide of Jericho,  
and brought hym pynsoner to Abuchodonozor  
the kynge of Babilon vnto Beblath, that is in  
the land of hemah, where he gaue iudgement  
vpon hym. So the kynge of Babilon caused þ  
chylben of zedekeah and all þ nobles of Iuda to  
be slayne before his face at Beblath. And made  
zedekeah eyes to be put out, and bounde hym w  
two chaynes, and sent hym to Babilon.

**W**hen the Chaldees bente vnto the kyn-  
ges palace, wth the other houses of the people,  
and brake downe the walles of Ierusalem. And  
for the remnaunte of the people that were in the  
crite: and such as wer come to helpe them (what  
soeuer was lefte of the comon sort) Nabuzara-  
dan the chefe captayne caried them to Babilon.  
But Nabuzaradan the chefe captayne let the cal-  
tell people (and those that had nochyng dwell  
still in the lande of Iuda, and gaue them vine-  
yardes and come felde at the same tyme. Abu-  
chodonozor also the kynge of Babilon gaue

Nabuzaradan the chefe captayne a charge con-  
cerning Jerem, sayinge: take, and charye hym  
and make much of hym, for thou do him no harme  
but intreate hym after his owne desyre.

So Nabuzaradan the chefe captayne, Abu-  
sazban, Rablars, Seragel, Sarezet, Rabmag  
and all the kynge of Babylons Lozdes sente for  
Jerem, and caused hym to be fet oute of the  
foore entre of the pynson, and comfited hym vnto  
Sodoliah the sonne of Ahicam the sonne of Ma-  
phan: that he shulde carie hym home: and so he  
dwelte amonge the people. Nowe whyle Jerem  
laye yet bounde in the foore entre of the pyn-  
son, the worde of the Lozde came vnto hym say-  
ing: So and tel Abemelech the Mozyan. Thus  
sayde the Lozde of hostes the God of Israel:  
Beholde the cruel and sharpe plage that I haue  
deuyled for thys crite, wyl I charye vpon them  
that thou shalt se it, but I wyl depuer the (say-  
ing) the Lozde, and thou shalt not come in þ han-  
des of those men whom thou fearest. For doubte-  
les, I wyl saue the, so that thou shalt not prey-  
the wryth the swearde: but thy lyfe shalbe saued  
and that because thou hast put thy trust in me:  
sayeth the Lozde.

## The xl. Chapter

Jerem hath licence to go whether he wyl. He dwelleth  
with the people that rem. part of Ierusalem. And whome so  
Solap ruled Iohanan propheth deach vnto Sodoliah.

**T**his is the worde that þ Lord spake  
vnto Jerem, when Nabuzaradan  
the chefe captayne had let him go fre  
from Ramath, whither he had led  
hym bounde amonge all the pynso-  
ners that were caried from Ierusalem and Iuda  
vnto Babilon. The chefe captayne called for Je-  
rem and sayde vnto hym. The Lozde thy God  
spake myghtely before, of the myser vpon thys  
place. Nowe the Lozde hath sent it, and perfour-  
med it, as he hath promysed. For ye haue sinned  
agaynst the Lozde: and haue not bene obedynt  
vnto his voyce, therefore cometh thys plage  
vpon you. Beholde, Iose the bandes frome thy  
handes thys daye: yf thou wylte nowe go wth  
me vnto Babilon, vpon then: for I wyl se to the  
and prouyde for the. But yf thou wylte not goo  
wth me vnto Babilon, then remayne here.  
Beholde, all the land is at thy wyl, loke where  
thou thynkest conuenient and good for the to a-  
byde, there dwel. For as yet he was not gone  
backe agayne to Sodoliah, therefore he sayde to  
hym: go backe to Sodoliah the sonne of Ahicam  
the sonne of Mahan: whome the kynge of Ba-  
bylon hath made gouernour ouer the crites of  
Iuda, and dwell wth hym amonge the people  
or remayne wheresoeuer it please the. So the  
chefe captayne gaue hym his expences with a re-  
warde and let hym go. Then went Jerem vnto  
Sodoliah the sonne of Ahicam, to Myza,  
and dwelte there wth hym amonge the people  
that were lefte in the lande.

Nowe when the captaynes of the host of Iu-  
da (whycher wth thes: felowes were scattered a-  
broad on euery syde in the lande) vnderstode,  
that the kynge of Babilon had made Sodoliah  
the sonne of Ahicam gouernour in the land: and  
that man

that man, wyfe, and chyldre, yee, and the poore men in ſlender: that were not led captiue to Babylon: ſhoulde be vnder hyſ ſurſpectyon. They came to Godoliab vnto Wyſpa: Namely Iſmael the ſonne of Nathaniah Iohanan, and Jonathan the ſonnes of Cariah, Wareah the ſonne of Chaboneth: the ſonnes of Ophai, the Netophathite: Jeſanah ſonne of Waachaty, wyth theyr company: And Godoliab the ſonne of Ahicam, the ſonne of Sapphan ſware vnto them and theyr ſeloues in thys maner. \* Be not afrayde to ſerue the Chaldees, dwel in the lande, and do the kynge of Babylon ſeruyce, ſo ſhal ye proſper. Beholde, I dwel at Wyſpa to be an officer in the Chaldees behalf, and to ſatysfye ſuche as come to vs. Therfore gather you wyne, come, & oyle, and kepe them in youre ware houſes, and dwell in youre cytyes that ye haue in keepynge.

**D** Yee, all the Jewes alſo that dwelte in Moab vnder the Ammonytes in Idumea and in all the countreyes when they hearde that the kynge of Babylon had made Godoliab the ſonne of Ahicam the ſonne of Sapphan gouernoure, vpon them that were left in Iuda. All the Jewes (I ſaye) returned out of all places where they were fled vnto, and came into the lande of Iuda to Godoliab vnto Wyſpa, and gathered wyne and other frutes, and that very much.

Moreover Iohanan the ſonne of Careah and all the captaynes of the hoſte that were ſcattered on euery ſyde in the lande, came to Godoliab in Wyſpa, and ſape vnto hym: Knoweſt thou not that Baallis the kynge of the Ammonites hath ſent Iſmael the ſonne of Nathaniah to ſlay the? But Godoliab the ſonne of Ahicam beleued the not. Then ſayde Iohanan the ſonne of Careah vnto Godoliab in Wyſpa theſe wordes ſecretly. Let me go I praye the and I will ſlay Iſmael ſonne of Nathaniah, ſo that no body ſhal knowe it. Wherefore will he kyl the, that all the Jewes whych reſozte vnto the, myghte be ſcattered, and the remnaunt in Iuda perſhe. And Godoliab ſonne of Ahicam ſayde vnto Iohanan the ſonne of Careah. Thou ſhalt not do it, for they are but lyes, that thou ſayeſt of Iſmael.

**The xli. Chapter.**

*Iſmael kylled Godoliab ſecretly, and many other wyth hym. Iohanan ſoloweth after Iſmael.*

**I**n the ſeuenth moneth it happened, that Iſmael the ſonne of Nathaniah the ſonne of Eliſama (one of the kyngeſ bloud) came wyth the that were greateſt aboute the kynge and ten men that were ſwoyne wyth hym: vnto Godoliab the ſonne of Ahicam to Wyſpa, & theyr dyd eate to gether. And Iſmael the ſonne of Nathaniah wyth thoſe ten men that were ſwoyne to hym, ſtarte vp, and ſlote Godoliab the ſonne of Ahicam the ſonne of Sapphan wyth the ſword and ſlewe hym, who the kynge of Babylon had made gouernoure of the lande. Iſmael alſo ſlew all the Jewes that were wyth Godoliab at Wyſpa & all the Chaldees that he founde there wythynge vpon hym & thoſe that were able to fyghe he ſlewe wyth hym.

The next daye after that he had ſlayne Godoliab (the maſter was yet unknowen) & there came certayne men from Sychem, from Wylo and Samaria, to ſe ſombe of. lxxx. whych had ſhauen theyr beards, rente theyr clothes, & wer all heauye, byngynge meate & drynges and in-cence in theyr handes to offre it in the houſe of the Lord. And Iſmael the ſonne of Nathaniah toke ſozth of Wyſpa & wepyng, to mete them. Now when he met them, he ſayde: So youre waie to Godoliab the ſonne of Ahicam. And when they came into the myddelt of the cytye, Iſmael the ſonne of Nathaniah (wyth the that wer ſwoyne vnto hym) ſlewe them, euen at the myddelt of the cytye. Among theſe ſoure ſcore men there wer ten that ſayde vnto Iſmael: Oh, ſley vs not for we haue yet great treaſur in the ſeld of wheat, barley, oyle, and honye.

So he ſpared them, and ſlewe them not wyth theyr brethren. Nowe the cytye wherem Iſmael dyd caſt the deade bodies of the men (whome he ſlewe becauſe of Godoliab) had kynge Aza cauſed to be made for ſcare of Baaza the kynge of Iſrael, & the ſame pyt dyd Iſmael fyl wyth ſlayne men. As for the remnaunt of the people, the kyngeſ daughters and all the people that were yet left at Wyſpa vpon whom Nabuzaradan the chefe captayne had made Godoliab the ſonne of Ahicam gouernoure: Iſmael the ſonne of Nathaniah caried them awaye pryſoners toward the Ammonytes. But when Iohanan the ſonne of Careah, and all they whych had bene captaynes ouer the kyngeſ hoost wyth hym, herde of al wyckednes that Iſmael the ſonne of Nathaniah had done, they toke theyr companions, & went out for to fyghe wyth Iſmael ſonne of Nathaniah, and founde hym by the great waters that are in Sychem. Nowe when all the people who Iſmael led captiue, ſawe Iohanan the ſonne of Careah, and all the other captaynes of the hoſt, they were glad. So all the people & Iſmael had caried awaye fro Wyſpa, were brought agayne.

And when they returned, they came to Iohanan the ſonne of Careah. But Iſmael the ſonne of Nathaniah, fled from Iohanan wyth viii. of his ſwoyne companions, and went to the Ammonites. Then Iohanan the ſonne of Careah & all the captaynes of the hoost, that were wth him toke all the remnaunt of the people: whome Iſmael the ſonne of Nathaniah had led awaye. (When he had ſlayne Godoliab the ſonne of Ahicam) whome they alſo had reſerued from hym: fyghepyng men, women and chyldren, and ſel-dead men, whom they brought agayne from Sychem & went from thence and ſat them downe at Geruth Canaan whych lyeth beſyde Beſlem, that they myght go into Egypte for ſcare of the Chaldees: of whome they were afrayd, becauſe that Iſmael the ſonne of Nathaniah had ſlayne Godoliab Ahicams ſonne: whome the kynge of Babylon hath made gouernour in the lande.

**The xlii. Chapter.**

*The captaynes & the countreys of Ieremye what they ſayde to the Lord. Ieremye cometh wyth the remnaunt of the people not to go into Egypte.*

So all



# The Prophecye

Jer. xlii. 1  
and xlii. 2

Jer. xlii. 1  
Jer. xlii. 2  
Jer. xlii. 3

Jer. xlii. 1

Jer. xlii. 1

Jer. xlii. 1

**S**o al the captaynes, and Jehanan the sonne of Careah: I amiah the sonne of Oziab, came wyth al the people that the lest unto the most, and sayde vnto Jeremy the prophet. \* O heare our prayson, that I maye pray for vs, vnto the Lord thy God, namely, for al the remnaunte whereof there be very fewe of vs left of many, as thou seest vs. \* The Lord thy God shewe vs a waye to go in, and tell vs what we shulde do. Then Jeremy the prophet sayde vnto them, I haue heard you. Beholde, I wyll pray vnto God your Lord, as ye haue requyred me: and loke what answer the Lord geueth you, I shall certify you therof, and kepe nothyng backe frome you. And they sayde vnto Jeremy. \* The Lord of truth and saythfulnes be oure recorde, that we wyll do all that the Lord thy God commaundeth vs, wherether it be good or euil. We wyll hearken vnto the voyce of the Lord God, to whom we sende the that we maye prosper, when we haue folowed the voyce of the Lord oure God.

**A**nd after thre dayes came the worde of the Lord vnto Jeremy. Then called he Johanan the sonne of Careah, and al the captaynes of the people from the lest to the most, and sayde vnto them, Thus sayth the Lord God of Israel vnto whome ye sente me to saye for the poure prayers before hym: \* If ye wyll dwell in thys lande, I shall builde you vp, and not breake you downe. I shall plante you, and not roote you out: for I repente, as concerynge the trouble that I haue done vnto you: feare not the kynge of Babilon of whome ye stande in awe: O be not afrayde of hym sayth the Lord: for I wyll be with you, to healte you, and deliuer you frome hys hande: I wyll parden you, I wyll haue mercye vpon you, and cause hym to ptepe you, and bypunge you agayne into poure owne lande.

**A**cuert the lesse. \* If ye purpose not to dwell in thys lande, nor to folowe the voyce of the Lord poure God, but wyll say thus: we wyll not dwell here but go into Egypte, where we shall netheir feare warre, heare the noyse of the dryet, nor suffer hunger, ther wyll we dwell. Wherefore, heare now the worde of the Lord: O ye remnaunte of Juda: \* Thus sayth the Lord, of hostes the God of Israel: If ye be wholy purposed to go into Egypte, and to dwell there as strangers: \* The sword that ye feared, shal ouertake you in Egypte, and the hunger wherof ye be heare a frayde: shal hange vpon you: and solowe you in to Egypte, and there shall ye dye, And all they that of set purpose vnder take to go into Egypte to sojourn there, shal perishe wyth the sword wyth hunger and pestilence, not one of the shall remaine, there shall none escape the plage, that I wyll bypunge vpon them.

**F**or thus sayth the Lord of hostes the God of Israel, lyke as my wrath and indignacion is moued agaynst the inhabytours of Ierusalem: so shall my displeasure be kyndled agaynst you also, if ye go into Egypte, and there ye shal be reuyed, abhorred: brought to shame and confusion: as for thys place ye shal neuer se it more,

The Lord shal byddeth you: O ye remnaunte of Juda that ye shal not go into Egypte.

And forget not that I haue warned you earnestly thys daye, for ye haue dyscembled wyth me: \* If ye sent me vnto the Lord poure God and sayde: O praye thou the Lord oure God for vs: and loke what answer the Lord oure God geueth the, that bypunge vs agayne and we shal do therafter. Nowe haue I shewed and declared vnto you, but you haue not obeyed the voyce of the Lord poure God, for the wyche cause he hath sent me vnto you.

Nowe therefore, \* If ye wyll not folowe it, be sure that ye shal perishe wyth the sword, wyth hunger and pestilence: euen in the same place where your lust is to go and dwell.

## The xlii. Chapter

Johanan carryeth the remnaunt of the people into Egypte contrary to the mynde of Jeremy. Jeremy prophesied the destruction of Egypte.

**N**ow when Jeremy had ended al the wordes of the Lord hys God: vnto the people whych to declare the Lord they: God had sent him to them: euen al these wordes, I saye, Baruch the sonne of Oziab: and Johanan the sonne of Careah wyth all the stubborne persons, sayde vnto Jeremy: \* Thou lyest, The Lord oure God hath not sent the to speake vnto vs, that we shuld not go into Egypte, and dwell there. But Baruche the sonne of Nerab prouoketh the agaynst vs, that he myghte bypunge vs into the captiuitie of the Caldees, that they myghte slaye vs, and carry vs awaye prysoners vnto Babilon.

**S**o Johanan the sonne of Careah, and al the captaynes of the host, and all the people folowed not the commaundement of the Lord: Name lyke, to dwell in the lande of Juda. But Johanan the sonne of Careah, and al the captaynes of the host, carryed awaye all the remnaunte in Juda, \* that were come to gether agayne frome all the heaten (among whom they had bene scattered) to dwell in the lande of Juda, Men, women, chyl dren, the kynges daughthers: all those that Nabuzaradan the chiefe captayne had left wyth Gedoliah the sonne of Ahpham, the sonne of Shaphan. They carryed away also the prophet Jeremy. Baruch the sonne of Nerab, and so came into Egypte: for they were not obedyente vnto the commaundements of God. Thus came they to Taphnis.

**A**nd in Taphnis the worde of the Lord hapened vnto Jeremy, sayinge: Take greete stones in thyne hande, and hyde them in the byche wall, vnder the doze of Pharaos house in Taphnis: that all the men of Juda maye se and saye vnto them: Thus sayeth the Lord of hostes the God of Israel. \* Beholde, I wyll sende a cal for Nabuchodonosor the kynge of Babilon my seruait and wyll set hys seate vpon these stoonies that I haue hyd, and he shal speeche hys sente ouer them.

**A**nd when he cometh, he shall smyte the land of Egypte: some wyth slaughter, some wyth prysonnement: and some wyth the sword. he shall set fyre vpon the temples of the Egyptians: God

des, and burne them vp, and take them serues  
prisoners. Moreover, he shall rape hym selfe  
with the lande of Egypte, lyke as a shepheard  
putteth on his cote, and shall departe his waye  
from thence in peace. The pylers also of the tem-  
ple of the sunne that is in Egypte, shall be breake  
in peeces, and burne the temples of the Egypti-  
ans goddes.

The xliii. Chapter.

He reproveh the people for theyr idolatry. They that sit  
light by the chateauging of the Lozde are chastened. The de-  
struction of Egypte and the Remembrance in prophesies.

**I**hys is the worde that was shewed  
to Jeremye concerning al the Jewes:  
whych dwell in Egypt: at Migdol  
at Taphnis, at Auph, & in the land  
of Sathurs. Thus sayeth the Lozde  
of hostes the God of Israel: Ye haue sene al the  
miserie that I haue brought vpon Ierusalem, &  
vpon the cyties of Iuda: so that this daye they  
are desolate, and noman dwellynge therein: and  
that bycause of the greates blasphemies whiche  
they committed, to prouoke me vnto angre. In  
that they wente backe to do sacrifice and wo-  
ship vnto strange goddes: whome neyther ye  
nor your fathers haue knowe. Howbeit, I sent  
vnto them my seruantes al the prophetes. \* I  
rose vp early, I sent vnto them, and gaue them  
warning. O do no such abhominable thinges  
& thynges I hate. But they wolde not folowe  
nor herken to turne from theyr wickednes, and  
to do nomore sacrifices vnto strange goddes.

Wherfore myne indignatio and wrath was  
kindled, and it brent vp the cyties of Iuda, the  
feldes with the stretes of Ierusalem, so that they  
were made waste and desolate, as it is come to  
passe this daye. Nowe therfore, thus sayeth the  
Lozde of hostes the God of Israel: How happe-  
neth it, that ye do so great euill vnto your owne  
soules: thus to destroye the men & women: chil-  
dren and babes of Iuda: so that none of you is  
left, because ye prouoke me vnto wrath with  
the workes of your owne handes: When ye offer  
vnto strange Goddes in the lande of Egypte  
where as ye be gone to dwell. That ye myghte  
utterly perishe, and that ye myghte be reuiled  
and shamefully intreated of all nacions. O  
haue ye now forgotten the wickednes of youre  
forefathers, the wychednes of the kynages of Ju-  
da and their wyues, the wickednes that ye your  
selues and your wyues haue done in the lande of  
Iuda, in the cite, & in the stretes of Ierusalem?

Yet are ye not sorry vnto this daye, ye feare  
not, neither waite ye in my lawe and in my com-  
maundementes, that I haue geuen vnto you &  
your forefathers.

Therfore thus sayeth the Lozde of hostes  
the God of Israel: I am stedfastly aduised and  
determined to punyssh you, and to rote out all  
Iuda. As for the remnaunte of Iuda, that pur-  
posely went into Egypte, there to dwell, I will  
take them, \* and they shall al be destroyed. In  
the land of Egypte shall they perishe, beinge con-  
sumed with the swerde and with hunger.

For from the least vnto the moste, they shall pe-  
rishe with the swerde and with hunger. Wo-

ouer, they shall be reuiled, abhoyred, shamed, and  
despised: For I will visit them that dwell in  
Egypte, \* as I haue visited Ierusalem, with  
the swerde, with hunger, and with pestilence  
so that none of the remnaunt of Iuda, whych  
are gone to dwell in Egypte, shall be left to come  
agayne into the lande of Iuda althoughe they  
thyngke to come thither agayne, & to dwell there  
For noone shall come agayne, but suche as are  
stedfast.

Then all the men whych knewe that theye  
wyues had offered vnto strange goddes, and a  
greatesoite of wyues that sit out there, per, and  
all the people that dwelt there in Egypte in the  
cite of Sathurs, answered Jeremye, and sayde:  
As for the wordes thou hast spoke vnto vs: in  
the name of the Lozde, we wyl in no wise heare  
them, but whatsoeuer goeth oute of oure owne  
mouth, that we wyl doo. We wyl do sacrifice  
and offer oblacions vnto the quene of heauen \*  
lyke as we and oure forefathers, oure kynages  
and oure heades haue done in the cyties of Ju-  
da, and in the stretes and felde of Ierusalem.  
For then had we plenteousnes of vntayles then  
were we in prosperite and no mysfortune came  
vpon vs.

\* But sence we leste to burne incense: and to  
do sacrifice vnto the quene of heauen, we haue  
had scarcenes of all thynges, and perishe with  
swerde, and hunger. Laste of all: when we we-  
re in byd sacrifice and offered vnto the quene of  
heauen, & we make her cakes and powder vnto  
her bynychofferpynges, euento that ymage byd  
we sacrifice and scrupce, without oure husban-  
des wylls.

Then sayde Jeremye vnto all the peole to  
the men to the women, and to al the folke which  
had geuen hym that answer: Did not the Lozde  
remember the sacrifices that ye, your forefa-  
thers: your kynages and rulers, which al the peo-  
ple, haue offered in the cyties of Iuda, in the stre-  
tes and lande of Ierusalem: and hath he not co-  
sidered this in hys mynde? In so much that the  
Lozde myghte no longer suffer the wychednes of  
your inuencions, & the abhominable thynges  
whych ye byd. \* Is not your land desolate and  
wyde: per, abhoyred and accursed: so that no  
man dwelleth therein any more, as it is come to  
passe this daye.

\* Whyd not all this happen vnto you, because  
ye made such sacrifices to ydols, and synned  
agaynst the Lozde: Ye haue not folowed hys  
voyce, so walke in hys lawe, in hys ordynaun-  
ces and statutes.

Yea, this is the cause that al mysfortune hap-  
pened vnto you: as it is come to passe this daye.  
Moreover, Jeremye spake vnto all the people  
& to all the women. Heare the worde of the Lozde  
all Iuda: ye that be in the land of Egypte. Thus  
sayeth the Lozde of hostes the God of Israel: Ye  
and your wyues haue spoken with your owne  
mouth, that thyng ye haue fulfilled in dede.

\* Yea, thus haue ye sayde: We wyl not sayle  
but perourme the vowes that we haue vowed  
we wyl do sacrifice & powe out bynche offerin-  
ges to



# The Prophecye

ges to the queene of beane. Purposely wyl ye see  
all your owne meanynges and performe your  
vowes. And therfore, beare y<sup>e</sup> woide of y<sup>e</sup> Loide  
all Iuda ye that dwel in the lande of Egypte.

**Ex. xlii. a**  
**S**cholde, \* I haue sworne by my great name  
sayth the Loide, that my name shall not be re-  
hearsed thowoe any mans mouth of Iuda, in  
all the lande of Egypte, to saye, The Loide God  
lyneth, for I wyl wathe, to plage them, and  
not for theyr wealth.

**Am. iii. a**  
\* And al the men of Iuda that be in the land  
of Egypte shall perishe wth the swerde and  
wth hunger, vntill they be utterly destroyed.  
Heurtheles, those that fled away for y<sup>e</sup> swerd  
shall come agayne into the lande of Iuda: but  
there shall be very fewe of them. And all the rem-  
nant of Iuda, that are gone into Egypte, ther  
to dwel, shall know whose wordes shall be found  
true, they: or myne. Take theys for a toke that  
I wyl vset you in theys place, sayth the Loide  
and that ye may knowe that I (without doubte)  
wyl performe my purpose vpon you to punishe  
you. Scholde, sayth the Loide, I wyl deliuer  
Pharao Hophra kynge of Egypt into the han-  
des of his enemyes that seke after his life: \* eue  
as I gaue zedekiah the kynge of Iuda into the  
handes of Nabuchodonozor kynge of Babylon  
his enemye, whych sought after his lyfe.

**The. xlv. Chapter**  
Baruch is reproued of Jeremie.

**Jer. xlv. a**  
**T**hese are the wordes that Jeremie  
the prophete spake vnto Baruche  
the sonne of Neriah, \* after that he  
had wyrtten these sermons in a  
booke at the mouth of Jeremie, in y<sup>e</sup>  
iii. yere of Iehoiachin the sonne of  
Josias kynge of Iuda, saying: Thus sayth the  
Loide God of Israel vnto the, O Baruch. In so  
much as thou thoughtest thus: when thou wast  
wyrtynge: Wo is me, the Loide hath geuen me  
sorowe vpon sorowe. I haue weired my selfe  
wth synginge and haue founde no rest.

**Jer. xlv. b**  
\* Therfore tell hym, O Jeremie, that the Loide  
sayeth thus: Scholde, the thyng that I haue  
buiyled: wyl I breake downe agayne a roote  
out the thyng y<sup>e</sup> I haue planted, yee this whole  
lande, And seest thou yet promocyon? Looke  
not for it, and despye it not. For I wyl bynge  
a myserable plage vpon al flesh, sayth the Loide  
\* But thy lyfe wyl I geue the for a praye in al  
places, wher soeuer thou goest.

**The. xlv. Chapter.**

The prophete chere destruction of Egypte. Delue:  
raunce in promysed to Israel.

**Jer. xlv. a**  
**I**te folowe the wordes of the Loide  
to the prophete Jeremie which he spake  
agaynst all the Gentyles. These wor-  
des folowynge preached he to \* the E-  
gyptians concernynge the booste of  
Pharao, hecho kynge of Egypt: \* when he was  
in Chaream is besyde the water of Euphrates:  
What tyme as Nabuchodonozor the kynge of  
Babylon slewe hym, in the fourth yere of Jeho-  
achin the sonne of Josias kynge of Iuda.

**Jer. xlv. b**  
Make redye buckeler and shylde, and go

sayth to fight: barne your bowes, and set your  
sheldes vpon the: set your sallettes fast on: byng  
forth speares, shoute your swerdes, and put on  
your best plates.

But alas how happeneth it, that I se you  
so afraide: why quynche ye backe? Theyr mo-  
tyres are slayne. Yee, they runne so fast awaye  
that none of them loketh behynd hym: fearful-  
nes is fallen vpon euery one of them, sayeth y<sup>e</sup>  
Loide. The lyghtest of foote shall not stee away  
and the worstes shall not escape.

Towarde the North by the water of Eu-  
phrates, they dyd stonde and fal. But what is y<sup>e</sup>  
he theys, that swelth vp, as it were a floude, ro-  
rynge and ragynge lyke the streames of water?  
It is Egypt that ryleth vp lyke the floude, and  
casteth out the waters wth so great noyse.

And he sayde: I wyl go vp, and wyl couer  
the earth. I wyl destroy the city with them that  
are therein, set ye vpon bowes, role forth ye cha-  
rettes comme forth worthyres, ye Hopyans, ye  
Libyans with your buckelers, ye Lybeans w  
your bowes. This daye of the Loide God of ho-  
stes, is a daye of vengeance, y<sup>e</sup> he maye adueng  
hym of his enemyes. The swerde shall deuour  
it shall be satisfyed and bathed in theyr bloude,  
For the Loide God of hostes shall haue a flaine  
offerynge toward the north, by the water of Eu-  
phrates. So vp, O Siliab, and bynne trespae  
vnto the daughter of Egypte. But in dayne  
shalte thou go to surgery, for thy wounde shall  
not be stopped. The Erathen haue heard of thy  
name, and the lande is ful of thy confusion, for  
one stronge man dyd stonde vpon another, and  
they are fallen both together.

\* These are the wordes that the Loide spake  
to the prophete Jeremie concernynge the com-  
pyng of Nabuchodonozor the kynge of Bab-  
ylon, whych was sent to destroye the lande of E-  
gypte. Preach out thowoe the lande of Egypte  
and cause it to be proclaimed at Migdol, Roph  
and Tapnis a say: Stand still make the redye  
for the swerde shall consume the rounde about  
howe happeneth it, that thy mighty worthy-  
res are fallen: why stode they not faster? Euen  
because the Loide thrust the downe. The slaugh-  
ter was greete, for one fell euer still vpon ano-  
ther. One cryed vpon another. Alas, let vs go a-  
gayne to our owne people, and to our owne na-  
tural contraye from the cruel swerde.

They dyd crye euen there, O Pharao, kynge  
of Egypt thou troublous kynge, the time wyl  
bynge sedicion. As trulie as I lyne sayeth the  
kynge, \* whose name is the Loide of hostes, it  
shall come as the mount of Taboz, and as Liba-  
nus if it stode in the see. O thou daughter of E-  
gypt make redye thy geare to sitte. For Roph  
shall be voyde and desolate, so that no man shall  
dwell therein. The land of Egypt is like a good  
lie faire calfe, but destruction shall come oute of  
the north I saye it cometh. Her waged soub-  
ers that be with her are like fatte calves, they  
also shall stee away together, and not abyde: for  
the daye of their slaughter, and the time of their  
visitation shall come vpon them.

The crye

The crye of them shall make a noyse, as the blaste of a trumpet. For they shall entre in with theyr hooftes, and come wpyth axes, as it were betwixt doune of woodd. And they shall cut doune her woodd, saith the Lord: They shall be innumerable, for they shall be moze in nombre thes greif hoppers, so that no man shall be able to tell the. The daughter of Egypt is confounded, and delivered into the handes of the people of the North.

Thus sayeth the Lord of hostes the God of Israel. Beholde, I wyl wyser the restles people of Alexandria, Pharaos, and Egypte: yee, both they goddes and they kynges: euen Pharaos, and all them that put theyr trust in hym. Yee, I wyl deliuer them into the handes of those, that shall after theyr lyues. Namely into the power of Nabuchodonosor the kyng of Babylon and into the power of his seruantes. And after all these thynges it shall be inhabited as aforetyme: sayeth the Lord.

But ver not thou afrayed, O myseruaunte Jacob: feare not thou O Israel. For so, I wyl helpe the from farre, and thy seide from flande of theyr captiuite. Jacob also shall come again and be in rest: he shall piospere & no man shall do hym harme. Feare thou not, O Jacob myseruaunte: sayeth the Lord: for I am with the: and wyl destroye all nations, among whom I haue scattered the. Reuert ye, I wyl not consume the: but chasten the and correcte the: yee, & that with discrecion, neyther wyl I spare the as one that were faultles.

The xlviij. Chapter.

The wordes of the Lord agaynst the Philistynes.

**H**ere ar þe wordes, þe Lord spake vnto Jeremie the prophete, agaynst the Philistines, before that Pharaos smote the cite of Azab. Thus saith the Lord. Beholde, there shall waters cysse out of the North: and shall growe to a great floud runnyng ouer & couerpyng the lande, the ctyes and them that dwell therein.

And the men shall crye, and all they that dwell in the lande, shall mourne at the noyse and stampyng of theyr stronge barbed hozes, at the whynnyng of theyr charrettes and at the runnyng of the wheles. The fathers shall not loke to the chyliden, so feble & weyfe shall theyr handes be at þe same tyme when he shall be there, to destroye the whole lande of the Philistines. He shall make waste both Tyzus, Sydon, and all other that are sworne vnto them.

For the Lord wyl destroye the Philistynes the remnaunt of þe yle of Caphtoz. Baldnes is come vpon Azab, Ascalon wpyth other valleys shall hepe der peace.

Howe longe wylt thou slepe, O thou swerd of the Lord: when wylt thou cease? Turne again into thy swete rest, and leaue of. But how can it cease, when the Lord hym self hath geuen hym a charge agaynst Ascalon and rayled it vpon agaynst the ctyes of the see coastes?

The xlviij. Chapter.

The wordes of the Lord agaynst the Moabites.



Thus sayeth the Lord of hostes the God of Israel agaynst Moab: woe shall be to the ctye of Sebo: for it is layd wast, brought to confusion: and the richiari taken. Misgab is brought to shame & afrayed: Moab can boast nomoze of Sebo: for they haue deuised agaynst it. Come shall they say, let vs rose the out, that they may be nomoze amonge the nombre of the Gentiles: and that the madmen may nomoze be thought vpon: and the swerd shall persecute þe. I voice shall crye from Hozanaim: with great wastynge and destruction is Moab made desolate.

Chylozen could tel of the crye therof: for at the goyng vnto Luyth, he arose with lamenfacion and mourning, and downe toward Hozanaim, they heard a cruel and deadly crye. Get you awaye, saue your lyues, & be lyke vnto the trustid in thynne owne wozyches and treasure, þe shall be taken. Chamos with his preastes and pynces shall go awaye into captiuite.

The destroyer shall come vpon all ctyes: none shall escape. The valleys shall be destroyed and the felde shall be layde waste, lyke as the Lord hath spoken.

Geue wynges vnto Moab, that she get her awaye speedely: for her ctyes shall be made so desolate, that no man shall dwell therein.

Cursed be he that doth þe woyle of the Lord negligently, and cursed be he that heperth back his swerd from the dyng of bloude.

Moab hath neuer ben riche and careles from her youth vp, she hath sitten and taken her ease with her treasure. She was neuer yet put out of one vessel into another (þis) she neuer went awaye into captiuite, therfore her cause remaineth, and her sauour is not yet chaunged.

But lo, the tyme cometh sayeth the Lord, that I shall sende der trusters to truste her vp, which shall remoue her from her dwelling: and emptye der vessels, & breake der wyne portes. And Moab shall be a named of Chamos, lyke as Israel was a named of Bethel, wherein she put her trust: therfore do ye thynke thus, we are myghty and stronge men of warre: Moab is destroyed: and der ctyes bzent vp, der chosen yonge men be slayn, sayeth þe kyng, whose name is þe Lord of hostes. The destruction of Moab cometh on a pace, and der fall is at hande.

All der neygbbours shall mourne for her, and all they that knowe der name, shall say, O how happeneth it, that þe stronge kaffe, & the goodly rodde is thus bzoke? And thou daughter Dibd come downe from thy gloze, and lye in thy aske. For he that destroyeth Moab, shall come vp to the also, & breake downe thy stronge holdes.

And thou that dwellest in Tzer, gett the to the skete, & loke aboute the, aske them that are fled and escaped, & saie: what thyng is happened? Oh, Moab is confounded and ouercome.

Mourne and crye, tell it out at Tzeron, that Moab is destroyed. For iudgement shall come vpon the playne lande. Namely: vpon Holon, and Iabazab, vpon Dibbaath & Dibon: vpon Rabbos



# The Prophecie.

Rabob, and the house of Delaichaim vpon Caradhiarim and vpon the house Samall. vpon the house Moan, and Cariorb vpon Doyrah and all the ctytes in þe lande of Moab wher they lye farre of here.

The hoine of Moab is smytten downe: and her arme broken, sayeth the Lozde. Make her broken, for she magnified her selfe aboue the Lozde, that men maye clape theyr bandes at her vomite, and þe also may be laughed to scoyne. O Israel, walt thou not laugh hym to scoyne, when he is taken among theues? \* Yea, because of thy wordes that thou hast spoken agaynst hym þe shalt be diuyn away. Ye Moabites walt leaue the cities, & dwel in rockes of stone and be come lyke doues, & make theyr nestes in holes.

Am. 1. 13.

E. Chap. 21. 1. 2. 3. 4.

\* As for Moabs pride, we haue heard of it: he is very hye mynded. I knowe her stoutnesse her boastyng, her arrogancye, and the pride of her stomache, sayeth þe Lozde. I knowe (sayeth the Lozde) her indignacyon, she doth not ryght her wordes are lyes, and they haue not delt truly. Therefore shal there mourning be made for Moab, and euery manne shal crye for Moabs sake: a lamentacyon shal be made to the menne that stande vpon the wall. So wyll I mourne for the also, O Jazer, and for the, O thou vine-yrarde of Sabmah. Thy vyne bryanches shal come ouer the sea, and the bryanches of Jazer but vnto the sea: the destroyer shal bryake into thy baruest and grapegatherynge: mythe and chere shal be taken away from the symbye feild and from the hole lande of Moab.

There shal be no swete wyne in the presse, the reeder shal haue no stomache to crye: yea, there be none to cry vnto hym: which also tyme was herd from Hezebon to Eleale & Jabez, whiche lyfted vp theyr voice from zoar vnto Hozonaim, the bullocke of thre pere olde shal go mourning. The waters also of Chemun shal be dyed w. Mozeouer, I wyll make Moab cease, sayeth the Lozde, from the offerpynges and censyng þe hath made vnto her Goddes in high places. Wherfore my heart mourneth for Moab lyke a cronde playng an heup songe: and for þe mens sake of the bysch walmy heart mourneth also: euen as a pype that ppyeth a doleful song: for they shal be very fewe, and destroyed.

Chap. 21. 2.

\* All heedes shal be shauen, and all bearded clipped of, all bandes bounde, & loynes gyrded about with sackcloth. vpon all þe house toppes and stretes of Moab there shal be lamentable mourning: for I wyll bryake Moab lyke an vnproffable vessel, sayeth the Lozde: O howe is she destroyed! O howe mourneth she! O howe both Moab hange downe her herd, and is ashamed. Thus shal Moab be a laughynge stocke and had in derisyon of all them that be rounde about her. \* For thus sayeth þe Lozde: Beholde, the enemy shal come flyng as an Eagle: and spyed his wynges vpon Moab. They shal clime ouer the walles, and wynn the stronge holdes. Then the myghtye mens hartes in Moab shal be lyke the heart of a woman traueling w child. And Moab shal be made so desolate that she

Isa. 48. 1. 2.

shal nomore be a people because she hath set vp her selfe agaynst the Lozde. \* Feare, ppe & snare shal come vpon the, O Moab, sayeth the Lozde. Whoso escapeth the feare shal fall in the ppe & whoso getteth out of the ppe shal be taken in þe snare. For I wyll byynge a pere of dyspacyon vpon Moab sayeth the Lozde. They that are hable to fite, shal stande vnder the shadowe of Hezebon: for there shal go a fyre out of Hezebon and a flame from Edon, and shal burne vpon that proude people of Moab, and the top of those sedicious chyldren.

Woe be vnto the, O Moab, for thou people of Chamos shalt perishe. Per: thy sonnes & doughters shal be led away captiue. Yet at the last, wyll I byynge Moab out of captiuitie agayne sayeth the Lozde. Thus farre is of the plage of Moab.

## The xlix. Chapter.

¶ The wordes the Lozde agaynst the Ammonytes, agaynst Iouma, Damafcus, Cedar and Elam.

**A**s concernynge the Ammonytes, I thus the Lozde sayeth: hath Israel no chyldren, or is he withoute an heire? Why hath he poure bynne then taken Gad in? Wherfore doeth his people dwel in his ctytes? Beholde therefore, the tyme cometh, sayeth the Lozde: that I wyll byynge a noie of warre into Rabah of the Ammonytes: & it shal be layde on a desolate heape & her ctytes byente vpon: and the Israelytes shal be lordes ouer those that had them in possession afore, sayth þe Lozde Hezebon shal mouene: for they shal be roted out of the grounde, sayth the Lozde.

The ctytes of Rabah shal crye out, & gyde them selues with sackcloth, they shal mourne and runne about þe walles: for their kyng shal be led away pylsoner: yea, his pysses and pynges with hym.

Wherfore trustest thou in the valley / thy valley hath flowed away: O þe scarce doughter / and thynkest thou that thou art so safe, by reason of thy treasure, that no man shal come to the? Beholde, I wyll byynge a feare vpon the sayeth the Lozde God of hostes, from all those that be about þe: so that ye shal be scattered euery man from another, and no man shal gather the together agayne that be fled. But after that I wyll byynge the Ammonytes also out of captiuitie agayne.

\* vpon the Edomytes hath the Lozde of hostes spokē on this maner: Is there nomore dwel dome in Theman? Is there nomore goode counsaile amonge hys people? Is their wysdome then turned cleane to nought? Get you hence, tene your backes, crepe downe into the depe, O ye ctyzens of Dedan.

For I wyll byynge destruction vpon Elam: yea, & the daye of his dyspacyon. If the grape gatherers came vpon the, shalbe they not leaue some grapes? If ye wght robbers came vpon the shuld they not take so much as they thought were ynough?

But I wyll make Elam bare, and dyscouer his secretes, so that he shal not be hable to hyde them

them. I have fled shall be wasted away: yea, they  
brethren and his neyghbours: and he hym self  
shall not be left behynde.

Thou shalt leaue thy fatherlesse chyldren  
behynde the, and I wyll hepe them: and thy wy-  
dowes shall take theyr comfort in me. For thus  
hath the Lorde spoken. \* Behold they that men  
thought were vnnite to drynke of the cuppe,  
haue broken wyth the fyre: and theyr selfe thou  
then to be free.

No, no, thou shalt neyther be quyte nor free:  
but thou must drynke also. For why? I haue  
sworne by my selfe, sayeth the Lorde: that Boz-  
rah shall become a wyldernesse, an open shame,  
a laughynge stocke and cursyng: and all her cy-  
ties shall be a continuall deserte.

For I am perswysed informed of the Lorde,  
that he hath sent a message already vnto the he-  
then. Gather you together, & go forth agaynst  
them: make you ready to the battayle: for lo, I  
wyll make the but small amonge the heathen,  
and lytle regarded amonge men.

\* Thy lye stomache, and the pryde of thy  
heart haue deceyued the, because thou wylst dwell  
in holes of stony rockes, and haue the hye mou-  
ntaynes in possession. Nevertheless, though thy  
nest were as hye as the Eagles: yet wyll I caste  
the downe, sayeth the Lorde. Moreover, Idu-  
mea shall be a wyldernesse: \* whoso goeth by it,  
shall be a basched, & wondre at her miserable pla-  
ges. \* Like as Sodome, Gomorre, and the cities  
that lay thereabout were turned vpsyde downe  
sayeth the Lorde: so shall no body dwell in Idu-  
mea, and no man shall haue his habytacion there.  
Beholde, lyke as the Lyon, so shall a destroyer  
come vp fro the pleasaunt meadowes of Iordan  
vnto the stronge dwellinge place: and when I  
haue made him quyet, I wyll make hym to flye  
from her: and all chosen men wyll I set in aray  
agaynst her: Who is lyke vnto me? What is he  
that wyll streue with me? What shepherde may  
stande in my handes?

\* Therfore heare the counsaile of the Lorde  
that he hath taken vpon Idumea: and vpon pur-  
pose that he hath dryfled vpon the cytyzens of  
Thema. The least of the stocke shall reare them  
in peeces, and loke what saye theynge they haue,  
they shall make it waste: and them selues also.

At the noyse of theyr fall the earth shall quake:  
the crye of their voyce shall be herde vnto the red  
see. Beholde, the enemye shall come and lye by  
hyther, lyke as it were an Eagle, and lye by  
wynges vpon Bozrah. Then shall the hertes of  
the wyrtynes in Edom be as the herte of a wo-  
man trauelyng of childe. \* vpon Damascus,  
Heimath and Arphad shall come confusyon: for  
they shall beare cupell tydrynges, they shall be tol-  
led to and fro lyke the see that can not stand styll.  
Damascus shall be soe afrayed, & shall lye, trem-  
blyng shall come vpon her. Moreover and payne  
shall ouertake her as a woman trauelyng with  
chylde. But how quide so woorthypful & glorious  
a citie be forsaken: here therfore: her yonge me  
shall fall in the strettes, & al her men of war shall be  
take away in that tyme, sayth the Lord of hostes:

I wyll handle a fyre in the walles of Damascus  
which shall consume the palace of Benhadad.

\* As for Cedar and the kyngdome of Habor,  
whom Nabuchodonosor the kyng of Babylon  
smote downe, the Lorde hath spoken thus vpon  
them: Arise, & get you vp vnto Cedar, and de-  
stroye the people toward the east. Theyr tentes  
and their flockes, shall they take away: yea their  
hangynges and theyr vessels. Theyr camels  
also shall they carry away with them. They shall  
crye to them: Feare is on every syde.

Arise, get you gone away, crape into caves, &  
that ye may dwell there, O ye inhabyters of Ha-  
bor sayeth the Lorde, for Nabuchodonosor the  
kyng of Babylon hath holden a couel concey-  
nyng you: and excluded his dryfles agaynst you.  
Arise, and get you vp agaynst ponder riche and  
carelesse people: sayth the Lorde: which hath nei-  
ther gates nor doore barres, but dwell alone.

Theyr camels shall be stolen, and the dyones of  
theyr cattel dryuen away. Moreover, those wyl  
I scatter toward al the wyndes: and byng the  
to destruction: yea, and that theyr owne  
sampleris, sayeth the Lorde. Habor also shall be  
a dwellinge for dragons, & an euell lastyng wyl-  
dernesse: so that no body shall dwell there: and no  
man shall haue there his habytacion.

These are the wordes that the Lord spake to  
the prophet Jeremie, concernyng \* Elam, in the  
begynnyng of praygne of Iehoiachon kyng of Ju-  
da. Thus sayth the Lorde of hostes: Beholde,  
I wyll breake the bowe of Elam, and take away  
theyr strength: and vpon Elam I wyll byng  
the four wyndes from the four quarters of hea-  
uen, and wyll scatter them agaynst the same  
four wyndes. And there shall be no people, but  
some of Elam shall lye vnto them.

For I wyll cause Elam to be afrayed of theyr  
enemies, and of them that seke theyr lyues: and  
wyll byng vpon them the indignacion of my  
wyath, sayeth the Lorde. And I wyll persecute  
them wth the swerde, so longe tyll I haue brought  
them to nought. I wyll set my thron in Elam,  
I wyll destroye bothe the kyng and the princes  
from thence, sayth the Lorde. But in processe of  
tyme I wyll byng Elam out of captiuitie a-  
gayne, sayeth the Lorde.

### The I. Chapter.

The prophesie of the destruction of Babylon, and the  
deliuerance of Israel, which was in captiuitie.

**T**he wordes that the Lorde spake vnto  
the prophet Jeremie, concernyng  
Babylon, and the landes of the Cal-  
dees: \* Preache amonge the Gen-  
tiles, let your voyce be heard, make a  
token, crye out, hepe no silence, but say: Baby-  
lon is wonne. \* Bel is confounded, and Mer-  
odach is ouercome.

\* Yea, theyr goddes be brought to shame,  
and theyr ymages burst in peeces. For out of the  
noyth there doeth come a people agaynst her,  
whych make her lande so waste, that no body  
dwell therein, neyther man, nor beaste: for they  
lye, and depart from thence. \* In those dayes &



# The Prophecye

at that tyme, sayeth the Lorde: the chyldren of Israel that come, they and the chyldren of Iuda wepyng & makinge haile, and that seeth the Lorde they? God. They that alke the waye to Syon, whether shall they turne they? faces, sayinge: Come and we wyll cleaue to the Lorde, in a covenante that neuer shall be broken.

**B** My people hath bene a lost & floche, my shep-  
herdes haue disceyued the, and haue made them go astraye vpon the hylls. They haue gone fro the mountayne to the lytle hyll, and for gotten they? folde. All they came vpon them, haue deuoured them: and they? enemyes sayde: we haue made no default agaynst them: for they haue displeased the Lorde: yea, euen the Lorde, whiche is the beauty of their rightousnes, and that defended they? fathers. Yet shall ye flye from Babylon, and depart out of the land of the Chaldees, & be ye as the rammes that go befoze the floche.  
\* For so, I wyll wake vp an host of people fro the northren lande, and bypnyng them vnto Babylon: these shall lape siege to it, and wynn it. Their arrowes shall not mysse, lyke as a connyng archer shoteyth not wronge.

And the Chaldees shall be spoyled, and al they that spoyle them, shall be satysfied, sayth the Lorde: \* although ye were so chereful & glad, to treade downe myne herptage, and fullylled yowr pleasures, as the calves in the grasse, and triumphed ouer them lyke the bulles, when ye had gotten the victoy. Your mothers shall be sore confounded, and they that beare you, shall come to shame. She shall be the least seth y amonge the nacyns: yorde: walled and dyed vp. No man shall be able to dwell there, for the feare of the Lorde, but she shall be whole desolate. \* All they that go by Babylon, shall stande styll and be abashed, and shall wondre at all her plagues.

So forth in your tape agaynst Babylon rounde aboute, all ye can handle bowes shote at her, spare no arrowes: for she hath synned agaynst the Lorde. Crye out, vnto her, vpon her, agaynst her round aboute: she shall yeide her self her foundations shall fall, and her walles shall come downe: for it shall be the vengeance of the Lorde. \* Yea, vengeance shall be take of her, and as she hath done, so deale ye w her. Rote out the lower from Babylon, and him that handleth the spyle in haruest. For feare of the swerde of the enemye every man shall get him to his owne people: and every man shall flye to his owne lande. Israel is a scattered floche y lyons haue dispersed them.

\* For the kyng of the Assyrians denoured them, & last of al this Nabuchodonosor kyng of Babylon hath bryled all they? bones.

**D** Therefore thus sayeth the Lorde of hostes the God of Israel: Beholde, I will vylite the kyng of Babylon and his kyng dome as I haue vylited the kyng of the Assyrians, and wyl bypnyng Israel agayne to his pleasaunt pasture, that he may fede vpon Carmel and Basan, and be satysfied vpon the mount of Iphzaim and Galaad. \* In those dayes and at the same tyme, sayeth the Lorde: The office of Israel be songde for, there shall none be founde. Men enqwyze for the syn

of Iuda: there shall be none: for I wyll be merciful vnto them, whom I suffer to remayne ouer.

Go downe, O thou auenger, into thy enemies lands, & vylite the that dwell therein: downe with them, & smyte them vpon the backes, sayeth the Lorde: according to al that I haue comaunded the. There is gone aboute the lande a crye of a slaughter & great murder, namely on this maner. Howe happeneth it, that the hammer of the whole world is thus broken, & bryled in sondre? how chafeth it, & Babilis is become a wylder-nes among the heathen on this maner? I my self haue layed wayte for the, & thou art taken vnawares art & trapped and snared: for why? thou hast prouoked the Lorde vnto angre. The Lorde hath opened his house of ordinaunce, & brought forth the weapons of his wrath. For the thyng that is done in the land of the Chaldees, it is the Lorde of hostes wothe.

Come agaynst her, for this is her ende: bye the vnto her cherties, chertys her as ye the? she come destroye her, that nothyng shall be left. Slaye all their myghty souldiers, & put the to death. Woe vnto them, for the day & tyme of they? visitacion is at hande. We thynke I dreare alreadye a crye of them: & be fled & escaped out of the lande of Babylon, which she we in Syon the vengeance of the Lorde our God, the vengeance of his temple: yea a voyce of them, that crye agaynst Babylon. Call vp all the archers agaynst Babylon, pitch your tentes rounde aboute her, & none escape. \* Recompence her as she hath delerued: according as she hath done, so deale with her agayne, for she hath set vnto her self agaynst the Lorde, agaynst the holy one of Israel. Therefore shall her yonge men fall downe in the stretes, and all her men of warre shall be rooted out in the daye sayeth the Lorde. Beholde, I speake vnto the, O thou proude, sayth the Lorde God of hostes: for thy day shall come, euen the tyme of thy visitacion. And the proud shall stumbe and fall, and no man shall helpe hym vp. I wyll burne vp his cyties wth fyre, and it shall consume all that is rounde aboute hym.

Thus sayeth the Lorde of hostes: The chyldren of Israel and Iuda suffer violence togyther. Al they that haue them in captiuitie, kepe them faste, and wyl not let them go, but they? auenger and redeemer is myghty. Whose name is the Lorde of hostes: he shall mayntayne they? cause: he shall make the land make, and iudge the that dwell therein, one wth an other. The swerde shall come vpon the Chaldees, sayeth the Lorde, vpon them that dwell in Babylon, vpon they? prynces, and vpon they? wyse men. The swerde vpon they? sothsayers, as for those, they shall be come foolis. The swerde vpon they? wysemen, so that they shall stande in feare. The swerde vpon they? hoysmen and charrettes, and vpon all the comune people that dwell vnder them: so that they shall all become lyke women.

The swerde vpon they? treasure, so that it shall be stollen awaye. I brought vpon they? waters, so that they shall be dyed vp.

For the lande wyl wyppeth pynages, and delitysh

helped in strange wondrous things. Ther  
fore that wilde beastes, Lamia & carol the most  
faynes, and estriches dwell therein, for there shall  
never man dwell there, neyther shall anye man  
haue his habitation there for evermore. Lyke  
as God destroyed Sodom and Gomorrah: with  
the cities that lay thereabout, sayth the Lorde.  
So shall no man dwell there also, neyther shall  
any man haue there his habitation. \* Beholde,  
there shall come a people from the north with a  
great bonde of men, & many kynnes shall stande  
up from the endes of the earth. They beare bowes  
and bucklers, cruel are they & vnmereyful.

¶ They voyce roareth lyke the raging see, they  
ryde vpon horses, and come weaponed to fyght  
agaynst the, O Babylon. As soon as the kynge  
of Babylon heareth tel of them, his handes shall  
waie feble. Sorowe and heynesse shall come  
vpon him, as a woman traucelyng with childe.  
Beholde, \* lyke as the lyon cometh vp from the  
pleasur meddowes of Jordan vnto the grene  
pastures of Ethan, so will I dyspue them forth,  
and make them runne agaynst her. But whom  
shall I chole out, and ordeyne to suche a thynge?  
\* For who is lyke me, or who will strepue with  
me? or what shepherde may stand agaynst me?  
Therefore beare the consaile that the Lorde hath  
gyuen vpon Babylon, and the churche that he  
hath taken vpon the lande of the Chaldees.  
The lesse amonge the people shall feare them  
in peeces, and loke what pleasaunte thynge they  
haue: they shall lape it waste. The noyse at the  
wynnyng of Babylon shall moue the earth, and  
the crye shall be heard amonge the Gentyles.

¶ The ii. Chapter.

¶ Thus hath the Lorde sayd: Behold,  
I will rayse up a perplous wynde  
agaynst Babylon and her cetyties  
that beare cruell wyl agaynst me. I  
will sende also into Babylons salners  
to fenne her cut, and to destroye her lande, for in  
the daye of her trouble they shall be about her on  
every syde. Moreover, the Lorde hath sayde vnto  
the bowmen, and to them that clyme ouer the  
walles in byaste plates. Ye shall not spare her  
pouge men: kyll downe al her hooste. Thus the  
layne shall fall downe in the lande of the Chal-  
dees, and the wouled in stretes. \* As for Israel  
and Iuda, they shall not be forsaie of their God  
of the Lorde of hostes for the holy one of Isra-  
els sake: no, though they haue spyled all theyr  
lande ful of synne. \* Flye away from Babylon,  
every man saue his lyfe, that ye be not roted out  
with her wycke dnelle: for the tyme of the Lor-  
des vengeance is come: yea, he will rewarde  
her agayne. Babylon hath bene in the Lordes  
hande, \* a golden cuppe that maketh all landes  
dronken. Of her wyne haue all people dronken:  
therefore are they out of theyr wyettes. \* But so-  
daynly is Babylon fallen, and destroyed.

¶ Wourne for her, byng plasters for her wou-  
les, yf she maye perauenture be healed agayne.  
We wolde haue made Babyls whole, say they:

but she is not recovered. Therefore wyl we let  
her alone, and go every man to his owne coun-  
tre. For her iudgement is come into beault & is  
come vnto her. The Lorde hath brought  
forth out of his thronnes. And therefore com on, we  
wyl helpe vpon & worke of the Lorde our God.

¶ Make harpe the arrowes, and multiplie  
your wyldes: \* for the Lorde shall rayse vp the  
lypites of the kynge of the Medes, which hath  
alreadye a desyre to destroye Babylon. Thys  
shall be the vengeance of the Lorde, and the ven-  
geance of his temple.

¶ Set vp tokens vpon the walles of Babylon  
make your watche stronge, set your watchmen  
in arape: yea, holde prynces watches: and yet for  
al that shall the Lorde go forth with the deuple  
which he hath taken, vpon them that dwell in  
Babylon.

¶ Thou that dwellest by the great waters, O  
thou that hast so great treasure & riches, thyne  
ende is come, and the rekenyng of thy wyng-  
ges. \* The Lorde of hostes hath sworne by hym  
selfe, that he wyl ouerwhelme the wyth men,  
lyke greshoppers in nombe, whych wyl be a co-  
rage shall crye, alarum, alarum agaynst the.

¶ Yea euen the Lorde of hostes, that with his  
power made the earth, with his wysdome pre-  
pared the rounde worlde, and wyth his discre-  
tion sparde out the beastes. As soon as he letteth  
his voyce be heard, the waters in the ayre were  
feared. \* He draweth vp the cloudes from the en-  
des of the earth. he turneth the lyghtenynge to  
rayne, he byngeth the wyndes out of theyr se-  
cret places: yf they be esteemed by their wysdom  
all men are become fooles. \* Confounde d be all  
the casters of ymages, for the thynge that they  
make is but disceyte, & hath no byeach. Clayne  
is it, and an erromous worke: and in the tyme of  
vysitation it shall perrysh.

¶ Nevertheless, the porcyon of Jacob is none  
such: but he that made al thynges, whose name  
is the Lorde of hostes, he is the rodder of his en-  
gynne. Thou hast bene myne hammer and  
weapons for warre: for with the haue I broken  
the people in peeces: & with the haue I destroyed  
kingdomes. Therow the haue I beat to pon-  
der hoyle and hoyleman: yea, the charities and  
such as sat vpo them. Therow the I haue bro-  
ken man and woman, olde and yonge, bacheler  
and mayden. Therow the I haue destroyed the  
shepherde and his flocke, the husbandman and  
his cattell, the princes and the rulers. Therefore  
wyl I rewarde the cetye of Babylon, and al her  
cetyties, the Chaldees with all the cruell wyche  
they haue done vnto Sion: yea, that ye your sel-  
ues shall se it, sayth the Lorde: Beholde, I come  
vpon the, thou noysome hyll, sayth the Lorde:  
thou that destroyest al landes: I wyl stretch out  
my hande ouer the, and cast the downe from the  
stony rockes: and wyl make the a bent hyll: so  
that neither corner stones, nor pinacles, nor fou-  
dations of stones shall be taken any more out of  
the, but waste and desolate shall be thou lyf for  
euermore. sayth the Lorde.

¶ Set vp a conke in the land, blowe the trumpet.



# The Prophecye

ers amonge the hepten: prouoke the nacjons agaynst her, calle the kyngdomes of Ararat, Aram: & Alcanes agaynst her. Set the pynne agaynst her, bynng as greates a lyste of temple boyles agaynst her: as if they were grethoppers. Prepare agaynst them the people of the Medes with theyr kynges, princes, and al the cheif rulers: yea, & the whole lande that is vnder hym.

The lande also shal make and be afrayed wile the demyle of the Lorde shal come forth agaynst Babylon: to make the land of Babylō so waste that no man shal dwell any moze therein. The worthyes of Babylon shal leaue the battayle, and kepe them selues in stronge holdes, theyr strength hath fayled them, theyr qualbe lyke women. Theyr dwellynge places shal be bzent vp, theyr barres shal be bzoken. One purfuaunte shal mete an other: yea, one post shal come by an other, to bynng the kyng of Babylon tydynge: that his cytie is taken in on euerye syde, the fourdes occupied, the fennes bzent vp, and the souldyers sore afrayed.

**B** For thus sayth the Lorde of hostes the God of Israel: the daughter of Babylon hath ben in her tyme lyke as a thyrsyng flooze, but shortly shal her barne come. Nabuchodonosor the kyng of Babylō hath deuoured & destroyed me, he hath mademe an empty vessel. he swallowed me vpon lyke a dragon, and fylled hys bellye with my delicates: he hath cast me out, he hath taken my substance away, and the thyng that was left me hath he carped vnto Babylon, sayth the daughter of dweller in Syon: yea, & my blood also vnto the Chaldees, sayth Ierusalem. Therefore thus sayth the Lorde: Beholde, I will defende thy cause, and auerge the: I will bynke vpon her see, and byr vpon her water springes.

**E** \* Babylon shal become an heave of stones, a dwellynge place for dragons, a fearfulne and wondring, because no man dwelleth there. They shal roze together lyke Lyons, and as the ponge Lyons when they be angrye, so shal they bende them selues. In theyr hate I shal gyue them a dynner, and they shal be bzoken for ioye. \* Then shall they slepe an euerylastynge slepe, and neuer wake, sayth the Lorde. I shal carpe them downe to be slayne like shepe, like wethers and gootes. O how was Selach wonner. O howe was the glory of the whole lande taken: howe happeneth it, that Babylon is so wondred at amonge theyr. The see is rylen ouer Babylon, and hath covered her wth hys greates waues. her cyties are layed waste, the land lych vnbuylde, and voyde: it is a land where no man dwelleth, and where no man traunyleth thezowe. Mozeouer,

Jerem. l. i.  
c. 39. v. 18.  
Dan. c. 5. v. 30.

\* I will vylite Bel at Babylon: and the thyng that he hath swallowed vp, that same shal I plucke out of his mouth. The Gylples also shal runne nomoze vnto hym: yea, and the wallies of Babylon shal fall.

Jerem. l. iii.  
c. 38. v. 17.

O my people, \* come out of Babylon, that euery man maye saue hys lyfe from the fearful wrath of the Lorde. Be not faynt hearted, and feare not at euery rumour that shal be hearde in the lande: for euerye petye bynngeth newe tydyn-

ges, and in the petye folowynge in the tydynge and rebrynge in the lande, and lozbe vpon lozbe. And so, the tyme cometh, that I will vylite the ymages of Babylon, and the whole lande shal be confounded: yea, and her slayne shal lye in the myddest of her. Heauen and earth, wth al that is therein, shal reioyse ouer Babylon, when the destroyers shal come vpon her from the north, sayth the Lorde.

\* Lyke as Babylon hath beaten downe and slayne many out of Israel, so shal ther sal many and be slayne in al her kyngdome. Ye & haue escaped & swerde half you, stande not styll, remembre the Lorde asarte of, & thynke vpon Ierusalem, for we are ashamed to heare & blasphemies our faces were couered with shame, because the strange alcauntes came into the sanctuarie of the Lorde. Wherefore beholde (sayeth the Lorde) the tyme cometh, & I will vylite the ymages of Babylon, and thezowe the hole lande theyr shall mourne and fal. \* Though Babylon clummed vpon into heauen, & kept her power on hys: yet shal I sende her destroyers, sayth the Lorde.

A ptyous crye shal be herde from Babylon, and a great myserie from the lande of the Chaldees when the Lord destroyeth them, and when he byructh out the hys stomake and proude boostynge, wherwth they haue bene as furious as the waues of great water floudes, & made great crakes wth theyr woyses. For the destroyers shal come vpon her (ruen vpon Babylon) wher shal take theyr worthyes, and byrake theyr bowes: for God is disposed to aufge him self vpon them, and sufficiently to recompence them. Yea (sayeth the Lorde) I will make theyr princes, theyr wyle men, theyr cheif rulers, and al theyr worthyes bzoken: so that they shal slepe an euerylastynge slepe: and neuer wake. Thus sayth the kyng, whose name is the Lorde of hostes.

**M**ozeouer, thus sayth the Lorde of hostes: The thyche wal of Babylon shal be bzoken, and her hys gates shal be bzet vp. And & thyng that the Gylples and the people hath wrought wth great traunple and labour, shal come to nought and be consumed in fyre.

This is the charge that Jeremyp gaue vnto Saraiab the sonne of Acliah, the son of Masaiab, when he went towarde Babylon wth yedekiah & hynges of Iuda, in & fourth yere of his raygne. Nowe this Saraiab was a peaceable pynce, Jeremyp wrote in a booke all the myserye that shal come vpon Babylō: yea and al these sermons that be wyrtten agaynst Babylō, and gaue Saraiab his charge. When thou comest vnto Babylon, se that thou reade all these woyses, and saye: O Lorde, thou art determined to rote out this place, so & neither people nor cattell shal dwell there any moze: but to lye waste for ever: and when thou hast redde oute the booke, bynde a stone to it, and cast it in the myddest of Euphrates, and saye: euen thus shal Babylon synke, and be thurst downe wth the burthen of trouble, that I will bynng vpon her: so that she shal neuer come vp agayne. Thus saue are the byrachinges of Jeremyp.

The

The. lii. Chapter.

Therewith the taking of Jerusaleim. Jerusalem is taken of the Chaldees. Zedekiah's sonnes are hatched before his face, and his eyes put out. The cytie is burned. The temple is spoiled and robbed. They that were left in Jerusalem are carried to Babilon, hys sepulture is brought forth of pylson, and so lyne a kynge.

**Z**edekiah was .xli. yere olde when he was made kynge, and he reigned a lene yere in Jerusalem. His mothers name was Hamutal, Jeremys daughter of Libna. He lyued wylchylde before the Lord, even as Jehoachim dyd. For the Lord was angrye at Jerusalem and Juda, so longe tyll he had cast them out of his pience. And zedekiah fell from the kynge of Babilon. \* But in the nyth yere of his reigne, in the tenth moneth, the tenth daye of the moneth it happened, that Nabuchodonosor the kynge of Babilon with all his host came before Jerusalem, and besieged it, and made them bulwarkes rounde about it. And this besyegging of the cytie endured unto the cleveneth yere of kynge zedekiah.

\* And in the fourth moneth, the .ii. day of the moneth, there was so great hunger in the cytie: that there were nomore vytayles for the people of the lande. So all the souldiers brake a waye, and fled out of the cytie by nyghte thowse the waye of the porte betwene two walles by the kynges garden. Nowe the Chaldees had compassed the cytie rounde aboute, yet went these men theyr waye towarde the wyldernesse.

And so the Chaldees followed upon them, and toke zedekiah the kynge in the feilde of Jericho, when his host was runne from hym: So they carped for hys waye prisoner to Reblath unto the kynge of Babilon in the lande of hemath, \* where he gaue iudgement vpon hym.

The kynge of Babilon also caused zedekiah's sonnes to be slayne before his face: yea, and put al the primers of Juda to deatch at Reblath. Moreover, he put out the eyes of zedekiah, and caused hym to be bounde with two chaynes, to be carped unto Babilon: and let him ly in pylson tyll he dyed.

Nowe the tenth daye of the fyfth moneth, in the nyth yere of Nabuchodonosor kynge of Babilon, Nabuzaradan the chiefe captayne, and the kynge of Babilons seruauntes came unto Jerusalem, and bent by the house of the Lorde. He bent by also the kynges palace, all the houses and all the gorgeous buydynge in Jerusalem. And the whole host of the Chaldees were with the chiefe captayne, brake downe al the walles of Jerusalem rounde about.

As for the poze people and suche folke as yet was left in the cytie, whiche also were fallen to the kynge of Babilon: yea, and what people as yet remayned: Nabuzaradan the chiefe captayne carped them away prisoners. But the poze people of the countrey, dyd Nabuzaradan the chiefe captayne leaue in the lande, to occupy the vineyardes and felde. The Chaldees also brake the brasse pylers that were in the house of the Lord, yea, the seate and the brasse lauer that was in the house of the Lorde: and carped all the metal of them unto Babilon. They toke awaye also

the candelstiches, the tables, the shewbreads, the spones, and all the vessels that was occupied in the service, with the bakes, colepannes, spindlers, pottes, candlestyches, spones, and cuppes wherof some were of golde, and some of syluer.

The chiefe captayne toke also the two pylers the lauer, the twelue brasse bullockes that stode under the seate: which kynge Salomon made in the house of the Lorde: and all the vessel conteyned so much metal. It myght not be wyped. For every pyler was cyghteen cubites hie: and the rope that went aboute it, was twelue cubites, and foure syngers thicke and round. Now vpon the rope were brasse knoppes, and euery knoppe was fyue cubites hie: vpon the knoppes, were whopes, and pomegranates rounde about of cleane brasse.

After this maner were both the pylers fastenponed with the pomegranates, wherof there were an hundred and .xxvi. whych hanged vpon the whopes rounde aboute. The chiefe captayne also toke Saraiab the hie priest, and Sephonia that was chiefe next hym, and the thre hepers of the treasure. He toke out of the cytie a chambrelayne whiche was a captayne of the souldiers, and seven men that were the kynges seruauntes, whiche were founde in the cytie: and Sephera captayne that vled to mustre the men of warre, with thre score men of the countrey that were taken in the cytie. These Nabuzaradan the chiefe captayne toke, and carped them to the kynge of Babilon unto Reblath and the kynge of Babilon caused them to be put to deatch at Reblath in the land of hemath. And thus Juda was led away captiue, out of his owne lande. This is the summe of the people, whom Nabuchodonosor led away captiue.

In the seuenth yere of hys reigne, he carped away of the Jewes, thre thousand and thre and twenty. In the .xviii. yere Nabuchodonosor carped awaye from Jerusalem eght hundred, thretye and two persones. In the .xxii. yere of Nabuchodonosor, Nabuzaradan the chiefe captayne toke awaye seven hundred forty and fyue Jewes prisoners. The whole summe of all the prisoners, is foure thousand and fyve hundred.

In the .xxvii. yere after that Jehoachim the kynge of Juda was carped awaye in the .xxv. daye of the .ii. moneth Eulmerodach kynge of Babilon (the same yere that he reigned) gaue Jehoachim the kynge of Juda hys pardon, and let him out of pylson, and spake louingly to him. And set hys throne about the trones of the other kynges that were with hym in Babilon. He chaunged also the clothes of his pylson, yea, and he dyd eate with hym all his lyfe longe. And he had a contynual luyng gyven hym of the kynge of Babilon, every daye a certayne thyng also wold hym all the dayes of hys lyfe vntill he dyed.

The ende of the booke of the Prophete Jeremie.

Am. lii.

The



# The Lamentacions

## The Lamentacions

of Jeremie

The first Chapter.

Jeremie the prophet was brought into the city of Jerusalem by the king of Babylon, and he was there when the city was taken by the Babylonians. He was a man of great sorrow and grief, and he wrote these lamentacions to express his feelings.

**A** Las, how hath the city so be-  
solate, that somtyme was full  
of people: howe is she become  
lyke a wyddowe: which was  
the lady of all nations: howe is  
she broughte vnder tribute: that  
ruled all landes: howe wepe she in the nyght,  
so that the reares runne downe her chekes: for a  
monge all her louers, there is none that  
gyneth her anye comforte: yea, her nexte frendes  
transgresse agaynst her, and are become her ene-  
myes. Iuda is taken prisoner, because she was  
despyed, and for seruynge so many straunge god-  
des, she dwelleth now among the heathen. She  
synneth no rest, al they that persecuted her, toke  
her in strait places, where she coulde not escape.  
**B** The streets of Syon mourne, because no man  
commeth any more to the solempne feastes. All  
her gates are desolate, her piers make lamen-  
tacion, her maydens are carefull: and she her selfe  
is in greafe heuynesse. Her enemyes haue bene  
rulers ouer her, and her enemyes haue prosper-  
ed, because the Lorde hath chastened her, for  
her greafe wychednesse: her chyldren are led  
awaye captiue before they enemyes. All the  
beautye of the daughter of Syon is awaye, her  
prynces are become lyke barters that synde no pa-  
ture. They are dyspued awaye before they ene-  
mye, so that they haue no power.

**C** Howe doth Jerusalem remembre the tyme of  
her mysery and disobedience: yea, the lopes plea-  
sure that she hath had in tyme past, seeinge her  
people is broughte downe thowme the power of  
their enemy, and there is no man for to helpe her:  
her enemyes stande lookinge at her, and laugh her  
dubbordayes to scorn. Ierusalem hath sinned  
euery more and more, therefore is she com in decay.  
All they that had her in honoure despyse her, for  
they haue sene her fylchynesse. Yea, she sygeth,  
and is ashamed of her selfe.

**D** Her synnes are despyed, she remembred not  
what wolde folowe: therefore is her fall so won-  
derful: there is noman to cosorte her. O Lorde  
consydre my trouble, for myne enemye hath the  
vpperhande. The enemye hath put his hande to  
al precious thynges that she had: yea, euen be-  
fore her eyes came the heathen in and out of the  
Sanctuary: whom thou (newt helpe) hast for  
bydden to come within thy congregacyon.

**E** All her people seeke they: theye heere heuyn-  
nes, and loke what precious thynges every man  
hath, that giveth he for meate, to save his lyfe.  
O Lorde, and se howe vyle I am be-  
come: haue ye no regarde, O all ye that goe farre by,  
beholde and se, yf there be any sorowe lyke vnto  
myne, wherewith the Lorde hath troubled me, in  
the day of his fearfull wrath. From aboute hath  
he sent downe a fyre into my bones, and it bur-

ned: he hath layed a net for my feet,  
and he hath open: he hath made me  
desolate, so that I must euer be mourninge.

**F** The poke of my transgressions is come at the  
last, with his hande hath he taken it vp, and put  
it aboute my necke. My strengthe is gone: the  
Lorde hath deliuered me into those handes, wher-  
out I can not quyte my selfe. The Lorde hath be-  
strope all the mighty men that were in me. He  
hath proclaymed a feast, to slaughter al my best  
men. The Lorde hath troden downe the dought-  
er of Iuda, lyke as it were in a wyne presse.

**G** Therefore do I wepe, and myne eyes gush out  
of water: for the comforte that shoulde quychen  
me, is farre from me.

**H** My chyldren are dyspued away, for why: the  
enemye hath gotten the vpperhande.

**I** Syon casteth out her handes, and there is no  
man to comforte her. The Lorde hath layed the  
enemyes rounde aboute Jacob, and Jerusalem  
is become abhominacion in the midst of them.  
**K** The Lorde is ryghteous, for I haue prouoked  
his countenance vnto angre. I take hede all ye  
people, and cosydre my heuynesse. My maydens  
and my ponge men are led away into captiuitie.

**L** I called for my louers (but they begyled me)  
for my priestes and counsellors, but they perjured:  
euen whyle they sought for meate to save theyr  
lyues. O Lorde, howe I am trou-  
bled, my wombe is disquyeted, my hert turneth  
about in me, (and I am full of heuynesse) because I  
rebelled stubburnly. The swerde hurteth me w-  
out, and within I am lyke vnto death. They  
heare my mourning, but there is none that wyl  
comfort me. All myne enemyes haue herd of my  
trouble, & are glad therof, because I hast done it  
and thou hast broughte forth I tyme which thou  
calleddest, when they also shalbe lyke vnto me.

**M** From the shall come al theyr aduersites, thou  
shalt pluche them away, euen as thou hast pluch-  
ed me, because of all my wychednesse. For my  
sorowe is very great, and my herte is dreue.

The ii. Chapter.

**A** Las, howe hath the Lorde darkened the  
daughter of Syon so sore in his wrath:  
as for the honour of Israel, he hath cast  
it downe sed beauen vnto I earth. Howe hap-  
pened it, I he remembred not his owne: for he  
was angry. The Lorde hath cast downe  
all the habitacions of Jacob wout any fauour:  
al the stronge places of the daughter Iuda hath  
be broken in his wrath, and shrowf the downe  
to the grounde: her kyngdome and her prynces  
hath he suspended. In the wrath of his indigna-  
cyon he hath broken all the hope of Israel: he  
hath withdrawen his right hande fro the enemy  
yea, a flambe of fyre is kindled in Jacob, & hath  
consumed vp all rounde about: he hath bent vps  
hows lyke an enemye: he hath fastened vps  
twofe hande as an aduersary: and euery thyng  
I was pleasaunt to se, he hath smitten it downe.  
He hath poured oute his wrath lyke a fyre into  
the tabernacle of the daughter of Syon.

**N** The Lorde is become lyke as it were an ene-  
my, he hath deuoured Israel and al his palaces:  
yea

yea, all his strong holdes hath he destroyed, & killed the daughter of Juda with moche sorrowe and heynesse.

\* Her tabernacle (whiche was lyke a garden of pleasure) hath he destroyed: her hye solempne feastes hath he put downe. The Lorde hath brought it so to passe, that the hye solempne feastes and habbories in Sion: are cleane forgotten. In hye heuie displeasure hath he made the hyngre and plectes to be despyled.

The Lorde hath forsaken his owne anntare, and hath abhorred his owne Sanctuare, and hath gryn the wallis of theyr towne into the handes of the enemye. Theyr enemyes made a noyse in the house of the Lorde as it had bene in a solempne feast daye.

The Lorde thought to breake downe y walles of the daughter of Sion, he sprede ouer hye lyne, & yue not in his hand, tyl he had destroyed them. Therfore mourne the streettes and the broken walles togyther.

Her gates are sonke downe to the groude, her barres are broken, and synetten in sondre, \* her hynges and pynces are carped awaye to the Seneyles. They haue neyther lawe nor pprophetes, nor yet any vpsion from the Lorde.

The senatours of the daughter of Sion sate vpon the grounde in sylence, they haue strawed althes vpon theyr heedes, and gyded them selues with sackcloth. The maydens of Ierusalem digge downe their heedes to y ground. Wyne eyes begyn to faple me thowowe weeping, \* my body is disquyeted, my licur is poured vpo the earth for the great hurt of my people, seing y chyldren and babes dyd sowne in the streetes of the cytie.

¶ Euen when they spake to theyr mothers: where is meate and drynke / for whyle they so layde, they fell downe in the streetes of the cytie, lyke as they had bene wounded, and some dyed in theyr mothers bosome.

What shall I saye of the, O thou daughter Ierusalem, to whom shall I saye the: To whome shall I compare the, O thou daughter Sion, to comfort the wofull hall: Thy hurt is lyke a mayne ser: who maye heale the.

\* Thy prophetes haue looked out vayne and fooly thynges for the: they haue not shewed y of thy wylchonnelle, to kepe the from captiuitie: but haue ouerladen the, & thowowe falsed scattered the a byode. All they that go by the, clappe theyr handes at the: byslyng and wagging their heedes vpon the daughter of Ierusalem, and say: is this the cytie that men call so fayre: wherein y hole lade reioyseth: Al thyne enemyes gaue vpo the, to byspernyng and byrting theyr teeth, saying let vs deuoure, for the tyme that we looked for, is come, we haue founde and sene it.

The Lorde hath fulfilled the thyng that he was purposed to do: & performed that he had druped longe ago: he hath destroyed, and not spared: he hath caused thyne aduersarpe to triumphe ouer the, and set vpo the dozne of thyne enemye. \* Let thyne herse crye vnto the Lord, O thou cytie of the daughter Sion: let thy teares ranne downe lyke a ruer, daye and nyght, & it

will, and let not the apple of thyne eye leane of. \* And make thy prayer in the synke water of the nyght, poure out thyne herse lyke water before the Lorde: lyft vp thyne handes for the lyues of thy yonge chyliden, that dye of hunger in the streetes. Scholde, O Lorde, and consyde, why hast thou gathered me vp so cleane / Shall the women then rate theyr owne frutes: euen chyliden of a spanne longe: Shall the priestes and prophetes be slayne thus in the Sanctuare of the Lorde: Ponge and olde tye beynde the streetes vpon the grounde, my maydens and yonge men are slayne with the swerde, whome thou in the daye of thy wraful indignacion hast put to death: yea, eue thou hast put them to death, and not spared them. My neyghbours y are rounde about me hast thou called as it were to a feast daye: so that in the daye of the Lordes wraath none escaped, neyther was anye left beynde. Those that I haue brought and nourished, hath myne enemye destroyed.

The.iii. Chapter.

**I**n the man, that (thowowe the rod of his wraath) haue experience of myserpe. he dyde me forth, and led me: yea into darknesse, but not into lighte. I gape me on lyfe he tourneth vpo my hande, and layeth it curre vpon me.

My flesh and my synne hath he made olde, and my bones hath he brused. he hath buyled round about me, and closed me in with gail, and trauayle. he hath set me in darknesse, as they that be deed for euer.

he hath so hedged me in, that I can not get out, and hath layed heuie lynkes vpon me. Though I crye and cal pitiously, yet heareth he not my prayer. he hath stopped vpo my wayes with foursquared stones, and made my pathes crooked. he layeth wayte for me lyke a Bere, & as a Lyon in a hole. he hath marred my wayes and broken me in peces, he hath layed me waste al togyther. he hath bent his bow and made me as it were a marke to shote at. The arrowes of hye quauer hath he shot euen into my reynes.

\* I am laughed to scoorne of all my people, they make songes vpon me all the daye longe. he hath fylled me with bytternesse, and gyven me worm wood to drynke. he hath smitten my teeth in peces with stones, and rolled me in the dust.

he hath put my soule out of rest, I forget all good thynges, I thought in my selfe: I am vndone, there is no hope for me in the Lord. O remembre yet my myserpe, and trouble, y worm wood and the gail.

¶ Yea thou shalt remembre them, for my soule melteth a waye in me. Whyle I conspyde these thynges in my heart I get a hope agayne. Surely it is of y Lordes mercyes that we are not vterly consumed. For truly his pitiful compassion hath not ceased. Fewe mercyes shall the Lorde thewe vpon the carpe in the daye of payge, (O Lorde) great is thy faythfulnesse.

\* The Lorde is my pacion, larch my soule: therfore wyl I hope in hym. O howe good is the Lord vnto the, that put theyr trust in hym.



# The Lamentations

to the soule that seeth after hym. The good man with stylle and patience shall see the health of the Lorde.

**D** How good is it for a man to take the poke vpon hym from his pouth vpon he setteth alone, he holdeth still, and dwelleth quietly by hym selfe. He layeth his face vpon the earth, yf percase there happen to be any hope. He offereth his cheek to his smiter. He wyl be content w<sup>th</sup> reproches.

Long. 11. 1.

For the L<sup>rd</sup> wyl not forsake for euer, \* but though he punyssh the hym: yet accordyng to the multitude of his mercies, he receyved to grace agayne. For he doth not plague, and cast out the chyliden of men from his herite.

To terrade all the prisoners of the earth vnder his feet. To moue the iudgement of man before the moost hyghst.

To condemne a man in his cause. The Lorde hath not pleasure in such thynges.

What is he then that sayeth: there shoulde some thyng be done without the Lordes commaundement. Out of the mouth of the moost hyghst goeth not euill and good.

Wherfore then murmureth the lyping man? let hym murmur at his owne synne.

Joh. 11. 1. 2. 3. 4.

\* Let vs loke well vpon our owne wayes, & remembre our selues, and turne agayne to the Lorde. Let vs lyft vp our hertes with our handes vnto the Lorde that is in heauen. We haue bene dissemblers, and haue offended, wyle thou therfore not be incrated? Thou haste covered vs in thy wrathe, and persecuted vs, thou haste slayne vs without any fauoure.

Col. 1. 1. 2. 3.

\* Thou haste hyd thy selfe in a cloude, that our prayer shoulde not go thowowe. Thou hast made vs outcastes and to be despyed amonge the people. All oure enemyes gaue vpon vs.

Thom. 1. 1.

Fear, and pytie is come vpon vs, pen, decepte and destruction. \* Whole ryuers of water gush out of myne eyes, for the great hurte of my people.

Myne eyes runne, and can not cease, for there is no rest. O Lord, when wyle thou loke downe from heauen, and consyder?

**I** Myne eyes because myne hert bycause of a'l the doughters of my cytie. Myne enemyes hunted me oute sharply lyke a hynde: prea and I with out cause. They haue put downe my lyfe into a pyt, and they haue cast stones vpon me. They poured water vpon my heed, then thoughte I: now am I yndone. I called vpon thy name, O lord, out of I dese pyt. Thou hast herd my voice & hast not turned away thyne eares fro my sighyng & crying. Thou hast enclayned thy selfe vnto me, when I called vpon the, and haste sayde: feare not. Thou (O Lorde) hast mapntayned I cause of my soule, and hast redeemed my lyfe. O Lord thou hast seene my blasphemers, take thou my cause vpon the. Thou hast well consydered howe they go aboute to dome harme, and that all they countayles are agaynst me. Thou hast hearde they despytful wordes (O Lorde) prea, and all they ymaginacions agaynst me.

**G** The spytes of myne enemyes, and they despytes that they take agaynst me, all the days

long. When seest all they spytynges do wnt and they spyng up: they make theys songes of no thyng but of me. Rewarde them (O Lorde) accordyng to the workes of theys handes. Gyue them an obstinate hert, and thy curse. Persecute them (O Lorde) with thyne indignacion, and roote them out from vnder the heauen.

The. iiii. Chapter.

**Q** How is the golde become so dimme? how is the goodly colour of it so fayne chaunged: as the stones of the wall: marue thus scattered in the corner of euery strete. The chyliden of Syon that were alwaye in honour, and clothed with the mooste petyous golde: how are they now become lyke the earthen vessels, whiche be made w<sup>th</sup> the potters hande? The dragons gyue theys ponge ones sucke with bare bzelles, but the daughter of my people is cruell, and dwelleth in the wylde: lyke the Estrachens.

The tonges of the suckyng chyliden cleue to the rofe of theyr mouthes for very thurst. The rong chyliden as he hied, but there is noman that gyuerh it them. They that were wont to fare delicately, preyth in the stretes: they that afore were brought vp in purple, make now moche of dong: The synne of the daughter of my people is become greater then the wickednesse of Sodome that sodaynelye was destroyed, and not taken w<sup>th</sup> handes.

Gen. 11. 1.

Her abshapners (or Hazaries) were whiter then the snowe or mylke: their colour was fresh, red or Corall, theys brautye lyke the Sophye. But now their faces be very blache. Insomuche that thou shouldest not knowe them in the stretes. \* They skynne cleaueh to theys owne bones. It is wythered, & become lyke a drye stocke. They that be slayne with the swerde are happer then suche as dye of hungre, and preyth a waye, samyspyng for the frutes of the felde.

Mat. 11. 1.

\* The women (whiche of nature are pityfull) haue sodden theys owne chyliden with theyr handes, that they myght be theys meate in the miserable destruction of the daughter of my people. The Lord hath perfourmed his heuy wrath be hath poured oute the furyousnesse of his displeasure, he hath kyndled a fyre in Syon, which hath consumed the foundacions therof.

Mat. 11. 1. 2. 3. 4.

**E** Neither the hynges of the earth, nor all the inhabitours of the world wold haue beleued the enemy and aduersary shuld haue come in at the gates of the cytye of Ierusalem, whiche neuer thelesse is come to passe for the synne of her prophetes, and for the wyckednesse of her prieres, that haue shed innocentes bloode withun her. So that blinde men wente stombyng in the stretes, and stayned them selues with bloode. They wolde in no wyse touche theys garments. But they cryed vnto euery man, lye I saypyng, a waye, get you dence touche it not. For they lied, and remoued from them: prea, they haue layde amonge the hepyren, they shall nomore dwell in thys cytye.

Gen. 11. 1. 2. 3. 4.

The countenance of the Lorde hath banysht them, and shal neuer loke moze vpon them.

For

The booke of the pro

phetes Ezechiel.

The first Chapter.

The tyme wherein ezechiel prophesied and in what place  
he was at that tyme. The vision of the four beastes.  
The vision of the wheels. The vision of the throne and of  
the image above the throne.



I chanted in the thyrtye yere  
the fyfth daye of the fourth mo-  
nethe, that I was amonge the  
pysoners by the ryuer of Co-  
bar: where the heauens opened  
and I sawe a vpyson of God.

Nowe the fyfth daye of the moneth, made out  
the fyfthe yere of kynge Iochims captiuitie.

At the same tyme came the worde of  $\text{J}^{\text{h}}$  Lord,  
vnto Ezechiel the sonne of Buzi the prierste, in  
the lande of the Chaldees, by the water of Co-  
bar: where the bande of the Lord came vpon  
hym. And I looked, and behold, a stormy wynde  
came oute of the North with a great cloude ful  
of fyre, whiche wyth hys gylstre lpyghtened all  
ronnde about. And in the myddest of the fyre it  
was all cleare lyke the face of an Angell, and  
as it were the lpykenesse of .iiii. beastes, and thys  
was thei lpykenesse. They were fastyponed lyke  
a man: launge that euery one had foure faces  
and foure wynges.

Thei legges were streyght, but thei feete  
were lyke bullockes feete, and thei gylstred, as  
it had be fayre scoured metall. And thei wynges,  
vpon al the foure corners thei had mens  
handes. Thei faces and thei wynges were to-  
ward the foure corners: yet were the wynges so  
that one ruer touched an other. When they wnt  
they turned them not aboute: but eche one went  
streyght forwarde. Furthermore this was the  
semblance of thei faces. \* Upon the right syde  
of these foure, thei faces were lyke the face of  
a man, and the face of a lyon. But vpon the left  
syde they had the face of an ore, and the face of  
an Aegle. Thei faces also and thei wynges  
were lpyed out aboute: so that two wiges of one  
touched our two wynges of an other, and with  
the other they covered thei bodye. Euery one  
when it went, went streyght forwarde. Where  
as the spyrite led them, thither they went, and  
\* turned not about in thei goynge.

The fastypon and countenaunce of the bea-  
stes was lyke hote coles of fyre, and as though  
burnynge cretters had bene amonge the bea-  
stes: (this was the vision) and the fyre gaue a gyl-  
ster, and out of the fyre there went lpyghtenyng.  
When the beastes went forwarde & backward  
one wolde haue thought it had lpyghtened. Now  
when I had well consydered the beastes, I sawe  
a worke of wheles vpon the earth, wyth foure  
faces also vnto the beastes.

The fastypon and worke of the wheles was  
lyke the ser. The foure wheles were ioynd and  
made (to loke vpon) as it had bene one whele in  
an other. When one went forwarde, they went  
all foure, and turned them not aboute in thei  
goynge. They were large, great and honyble  
like v. to loke

for they them selues neyther regarded the  
eyes nor ppyed they elders. Wherefore per  
eyes saye vs: whyle we loke for vayne helpe,  
inge we be euer waytinge vpon a people, & can  
do vs no good. They say so thyrpe wait for vs  
that we cannot go safe vpon the stretes, for our  
ende is come, oure dayes are fulfilled, oure ende  
is here. \* Our persecuters are swifter then  $\text{E}$ -  
gles of the ayre, they folowed vpon vs ouer the  
mountaynes and layed wait for vs in the wyl-  
derdesse. The very birth of our month: and the  
anoynted Lord him selfe was taken in the net  
of whom we saye: Under his shadow we shalbe  
preserued amonge the beythen. And  $\text{J}^{\text{h}}$  (doughter  
Edom) that dwellest in the lande of huz, be  
glad and reioyse: for the cup shall come vnto the  
also, which when thou suppest of, thou shalt be  
dronken. Thy synnes be wel punished. (O thou  
doughter Syon) he shall not suffice the to be ca-  
ried a way any moze. But thy wychednesse (O  
doughter Edom) shal be vplit, and for thy syn-  
nes lake he shall leade the into captiuitie.

The v. Chapter.

The prayer of Jeremie.

$\text{J}^{\text{h}}$  All to remembraunce (O Lord.)  
what we haue suffered, confounde, and  
se our confusion. Our inheritaunce  
is turned to the straungers and our  
houses to the aleauntes. We are be-  
come careful and fatherlesse, & our mothers are  
as the wyddowes. We are sayne to drynke oure  
owne water for money, & our owne wood must  
we bye with money. Our neckes are vnder per-  
secution, we are weep, and haue no rest.

Afore tyme we solded our selues to the Egip-  
tians, and now to the Assirians, onely that we  
might haue byed ynough. \* Our fathers (which  
now are gone) haue synned, and we must beare  
thei wychednesse. Seruauntes haue the rule of  
vs, & noman delpyereth vpon of thei handes.  
We must get our lpyng with the peryll of our  
lyues, because of the mouth of the wyldenesse.

Our shyn is as it had bene bent in an ouen  
for very soze hūge. The wyues are rauished in  
Syon, and the maydens in the cyties of Iuda.  
The pysoners are hanged vp with the hand of  $\text{J}^{\text{h}}$   
enemys, they haue not spared the olde sage me  
they haue taken yong mens lyues from them, &  
the dayes are hanged vp vpon trees. The elders  
sit nomoze vnder the gates, & the yongmen vse  
nomoze playing of musyke. The ioy of our hert  
is gone, our mery quere is turned into mouning.  
The garland of our heed is fallen: alas, that we  
euer synned so soze. Therefore, our herte is ful of  
druynesse, and our eyes dym: because of the pyl  
of Zion is destroyed. Insomuche that  $\text{J}^{\text{h}}$  fores  
runne vpon it. But thou, O Lord, that remay-  
nest for euermore, and the seat world wythout  
ende: wherefore wilt thou stil forget vs, and for-  
take vs so long? \* O Lord turne thou vs vnto  $\text{J}^{\text{h}}$   
so shall we be turned. Renewe oure dayes as in  
olde tymes, for thou hast banysed vs now lōg  
ynough, and hast bene soze displeased at vs.

The ende of the lamentacions  
of Jeremie.



# The Prophecie

to luke vpon. They beacke were full of eyes rounde about them all foure. And when the beastes the wheles went also. And when the beastes lyfte them vpon from the earth, the wheles were lyft up also. Whither soeuer the spyrte went, thither went they also: and the wheles were lyft up, and folowed them for the spyrte of lyfe was in the wheles. When the beastes went forth, stode still, or lyfte them from the earth, then the wheles also went, stode still, and were lyft up, for the breath of life was in the wheles. About ouer the heedes of the beastes there was a firmament, whych was fast spoynted as it had bene of the mooste pure crystal, and that was spoynted oute aboue vpon the beedes: vnder the same firmamente were the wynges layed abode one towarde another and two wynges couered the bodye of euery beaste.

And when they wente forth, I hearde the noyse of the wynges, lyke the noyse of greates waters, as it had bene the noyse of a great God and a rushing togyther as it were of an hooche of men. And when they stode stille, they lette downe the wynges. Now when they stode still and had lette downe the wynges, it thundred in the firmament that was aboue the beedes. About the firmament that was ouer the beedes ther was the fashion of a seate, as it had ben made of Sapphir. vpon the seate there sat one lyke a man. I beheld hym, and he was lyke an angell, as it had bene all of fyre within and without. And beneath, when I looked vpon hym vnder the foynges, me thought he was lyke a thynnyng fyre, that gyuerd lyght on euery syde. Pea, the spyrte and glyster that lyghened round about, was lyke a raynbowe, which in a rayny daye appeareth in the cloudes. Euen so was the similitude, wherein the glozy of the Lord appeared. When I sawe it, I fell vpon my face, and berkened vnto the voyce of hym that spake.

## The ii. Chapter.

The prophet is sent to call the people from theyr cruell.

And then sayde he vnto me: Stande vpon vpon the fete. O thou sonne of man, and I will talke wyth the.

And as he was communinge to me the spyrte came into me, and set me vpon vpon my fete: so that I marked the thynge that he sayd vnto me. And he sayde: Beholde thou sonne of man: I will sende the to the chyldren of Israel, to those runnagates and obstinate people: for they haue taken patte agaynst me, and are runne away from me: both they and theyr forefathers vnto this daye.

Pea, I will sende the vnto a people that haue rough vsages and stiff stomakes: vnto whom thou shalt saye on this maner: Thus saith the Lord God hym selfe hath spoken, that whether they be obedient or no (for it is a froward household) they may knowe yet that there hath bene a prophet amonge them.

Therefore thou sonne of man, feare them

not, neither be afrayed of theyr wordes: for prebokes and thornes are with the. Pea thou shalt dwelle amonge scorpions: but feare not theyr

neither be not abashed at theyr lokest, for it is toward household. And that thou speake my wordes vnto them, whether they be obedient or not, for they are obstinate.

Therefore, thou sonne of man, obeye thou al thinges that I saye vnto the, & be not thou styf necked, lyke as they are a styf necked household. Open thy mouth, and eat that I gyue the. So as I was loynge vpon, beholde, there was sent vnto me a hande, wherein was closed a booke, & the hande opened it before me, and it was wyrtten within and wythout full of carefull mourninges: alas, and woo.

## The iii. Chapter.

The prophet bringe fed with the wordes of God and with the commandement of the spyrte: so sent vnto the people that were in captiuyte. The punishment of a curate that speaketh not the people theyr lymes.

After this sayde he vnto me: Thou sonne of man, eat that booke and go thy way, and speake vnto the chyldren of Israel: So, I opened my mouth and he gaue me the booke for to eat and sayd vnto me: Thou sonne of man, thy belly shall eat, & thy bowels shall be fylled with the booke that I gyue the. Then dyd I eat the booke, & it was in my mouth swete then honey. And he sayd vnto me: thou sonne of man, get the sonne vnto the house of Israel, and shew them the wordes that I commaunde the: for I sende the not to a people that hath a strange vnknewe, or harde speche but vnto a house of Israel: Not to many nacions, whych haue dyuers speches and harde languages, whose wordes thou vnderstandest not. A euertelless if I sent the to those people they wolde folowe the. But the house of Israel will not folowe the, for they wyl not folowe me: yea all the house of Israel haue styffe foreheades, and harde hertes. Beholde, therefore I will make thy face prynciple agaynst theyr faces, and harden thy forehead agaynst theyr foreheades: so that thy forehead shall be harder then an Adamant or flint stone: that thou mayest feare them the lesse, and be lesse afrayd of them, for they are a froward household.

He sayde moore vnto me: thou sonne of man, take diligent hede with thynne eares to the wordes that I speake vnto the, fasten them in thynne herte: and go to the prynciples of thy people, speake vnto them, and saye on this maner. Thus saith the Lord God hath spoken: whether ye heare or heare not. With that the spyrte toke me vpon. And I hearde the noyse of a great rushing and remouyng of the most blessed glozye of the Lord oute of his place. I hearde also the noyse of the wynges of the beastes, that rushed oute agaynst an order: yea, and the eatyng of the wheles that were by them, which rushing & noyse was very great. And when the spyrte toke me vpon, and carryed me away, I wente wyth an dreary and sorrowfull mynde, but the hande of the Lord comforted me ryght soone.

And so in the begynnyng of the moneth Abib, I came to the prynciples: that dwelt by the wayes of Cedar, and remayned in the place where they

they were: And so continued I among them leue dayes being very long. And whyle the leue dayes were cryed, the Lorde sayde vnto me: \* Thou sonne of man, I haue made the a watchman vnto the house of Israel, therfore take good heed to the wordes of my mouth, and geue them warning at my commaundement.

**E** If I saye vnto the concerning the vngodly man, that without doubt he must dye, and thou geuest not him warning, nor speakest vnto him that he maye turne from his euill waye: and so to lyeue. Tha shal the same vngodly man dye in his owne vngodlynes: but hys bloode wyl I requyre of thyne hand. Neuerthelesse, if thou geue warning vnto the wicked, and yet he forsaake not his vngodlynes: then shal he dye in his owne wychednes, but thou hast discharged thy soule. Howe if a ryghteous man go from hys ryghteousnesse, and do the thyng that is euil: I wyl laye a stumbyng blocke before hym, and he shal dye, because thou hast not giue him warning: yea, dye shal he in his owne sinne, so that the vertue wherof he dyde before, shal not be thought vpon: but his bloode wyl I requyre of thyne hand. Neuerthelesse, if thou exhortest the ryghteous, that he synne not, and so the ryghteous doo no synne: then shal he lyeue because he hath receyued thy warning, and thou hast discharged thy soule. And there came the hande of the Lorde vpon me, and he sayd vnto me: stande vp, and go into the feilde, that I maye ther talke with the. So whyle I had ryfen vp, I gone forth into the feilde: Beholde, the glorye of the Lorde stode there, \* lyke as I sawe it afore, by the water of Cobar. \* Then fell I down vpon my face, and the spirite came into me, wherof he set me vp vpon my feet, and sayde thus vnto me: So thy waye and that thy selfe in thyne house. Behold (O thou sonne of man:) there shal chaynes be brought forth to bynd the withall, so that thou shalt not escape out of them. And I wyl make thy tongue cleaue to the rooke of thy mouth, that thou shalt be dumme, and not be as a chylder w them: for it is an obstinate household.

But when I speake vnto the, then open thy mouth, and saye: Thus sayeth the Lorde God, whoso heareth, let hym heare: whoso wyl not, let hym leaue, for it is an obstinate household.

**EE. liii. Chapter.**

The besyge of the cite of Jerusalem is signified. The longe continuance of the captiuitie of Israel. An hunger is prophesied to come in the captiuitie.

**T**hou sonne of manne: take a lytle stone and lay it before the, and describe vpon it the cite of Jerusalem, howe it is besyged, howe bulwoozkes and stronge dykes are grauen on every syde of it: describe also tentes and an hooste of men rounde aboute it with engyns of warre.

Whereouer, take an yron panne, and set it betwixt the and the cite, in stede of an yron wal. Then let thy face toward it, to besyge it, & lay outmance agaynst it to wyne it. This shal be a token vnto the house of Israel. But thou shalt lye vpon thy left syde, and laye the linne of the house of Israel vpon the. Certayne dayes ap-

pointed, thou shalt lye vpon that syde, & beate the house. \* Neuerthelesse, I wyl appoynt the a tyme (to put of the synnes) and the nomber of the dayes: Thye hundred & xx. dayes must thou beare the wychednesse of the house of Israel. Whyle thou hast fulfilled these dayes lye downe agayne, and slepe vpon thy ryghte syde fourtye dayes, and beate the lines of the house of Iuda.

\* I daye for a yere, a daye (I saye) for a yere wyl I lye vpon the. Therfore set now thy face agaynst that besieged Ierusalem, and discouer thyn arme, that thou mayest prophesy agaynst it. Behold, I wyl laye chaynes vpon the that thou shalt not turne the from one side to another, till I haue ended the dayes of this besyging.

Wherefore take vnto the wheate, barley, beanes, gromel seed, Willium, and fitches and put thes together in a vessel, and make the loues of bread thereof, accordyng to the nombere of the dayes that thou shalt lye vpon thy syde: that thou mayest haue bread to eat for the hundred and xx. dayes. And the meat that thou eatest shal haue a certayne wayght appoynted: namely twenty speles every day. This appoynted meat shalt thou eate daily from the begynnyng to the ende.

Thou shalt drynke also a certayne measure of water: Namely, the part of an hynd shal thou drynke daily from the begynnyng vnto the end. Barly cakes shalt thou eate, yet shalt thou fyrst toost them at a fyre made w mans donge, that they maye se it. And with that sayd I Lorde: Euen thus shal the chyldren of Israel eate their despyled bread in the myddest of the Gentiles, amonge to whom I wyl scatter them.

Then sayd I: Oh Lorde God. Behold, my soule was neuer yet stayned: for fro my yowth vnto this houer, I did neuer eat of a deed carcasse, or of that wherof was layne of wyld beasts, neither came ther ever any vncleane fleshy in my mouth. Where vnto he answered me and sayde: wel, than I wyl graunt I to take cowes donge for the donge of man, and to toost the bread w all before them.

And he sayde vnto me: Behold, thou sonne of man, \* I wyl mynyshe all the pryncion of bread in Ierusalem, so that they shal wey the bread, and eate it with scarcenesse: But as for water, they shal haue very lytle measure therof to drynke. And when they haue nomore bread nor water, one shal be destroyed with an other, and samyn awaye for the wychednesse.

**EE. v. Chapter.**

The yddole of the deces, by whiche is signified the destruction of the people. The chaikes of the angles of God, towards the people.

**T**hou sonne of manne, take the then a sharpe knyfe: namely, a rasoure.

Take that and shawe the beere of thy herd and bearde. Then take the scales and the weyght, and deuide I beere also. And after thou hast accplyshed the dayes of siege: burne the thyrd parte thereof in the fyre in the myddest of the cite, and cut the other thyrd part in peces with a knyfe. \* As for the thyrd parte that remaineth call it in the wynde, and I wyl drawe out a swerde after them.



# The Prophecie

**B**ut afterwarde take a tytle of the same, and bynde it in thy cote lappe. Then take a sacrifice of it and cast it in fyre in the myddell of the tyme, & burne it in the tyme: Out of the same fyre shall there go a flame vpon the whole house of Israel. Wherefore thus sayeth the Lord God: This same is Jerusalem. Is there in the myddell of the brethren, and nations that are rounde about her, but she hath despised my iudgements more then I sentes them selues, and broken my commaundementes more then the nations that I have rounde about her. For they haue caste out myne ordynances, and not walked in my lawes: Therefore thus sayeth the Lord God: For so moche as ye haue bene more augmented in nombre of people, then the daythen that dwel round about you: and ye haue not walked in my lawes, neyther haue ye kept myne ordynances, & ye haue not liued so righteously as I beathen & are coulde about you. Therefore thus sayeth the Lord God.

Ec. xiii. 2.

Jer. xli. 2.

Jer. xli. 2.

Jer. xli. 2.

**E**I will also come vpon the, I my selfe, I say: for in the myddell of the wil I set in iudgement in the spide of the beathen, and will handle the of such a fall upon as I neuer dyd before, and as I neuer will do from that tyme forth, and that because of al thyne abominacions. For in the fathers' house I sayne to eate theyr owne sones and sones theyr owne fathers. Suche a court will I kepe in the, and the whole remnant of the wil I scatter into all the wyndes.

Wherefore, as truly as I lyue, sayeth the Lord God, I will speake thou hast despised my sanctuarie, with al manner of abominacions, and wals thy shameful offe:nces. For this cause will I also destroy the. Myne eye shall not ouersee the, neither will I spare the. & One thynde part wythin the shall dye of the pestilence and of hunger: In o:ther thynde parte shall be slayne downe, rounde aboute the with the swerde: The other thynde parte that remaineth wyll I scatter abrode to ward all the wyndes, and drawe out the swerd after them. Thus I wil perforce my indignacion, and let my wrath agaynst them, and calse my selfe. So that when I haue fulfilled myne anger agaynst them, they shall know that I am the Lord, whiche with a feruent Ielousie haue spoken it. Wherefore, I wil make the waste and abhorred, before al I beathen that dwell about the, and in the sight of al them that go by the, so that when I punyssh the in my wrath, in myne anger, and with the plague of my whole displeasure thou shalt be a very abominacion, shame a galyng and wondyrng stroke, amonge the daythen that I be about the. Euen I the Lord haue spoken it, and it shall come to passe, whē I shote amonge them the peryllous darter of hunger, which shall be but death. Yea, therefore shall I shote them, because I wil destroy you: I wil encrease hunger, and minishe all the prouision of bread amonge you. Plagues and mysery will I sende you: yea, & wilde beastes also to destroy you. Pestilence and bloodshedding shall come vpon you, and the swerde wil I bringe ouer you. Euen I the Lord haue sayde it.

Ec. vi. Chapter.



**A**d the wordes of the Lord came vnto me, saying: Thou sonne of man, turne thy face to the mountaynes of Israel, that thou mayest prophesye vnto them, and saye: Heare the wordes of the Lord God, O ye mountaynes of Israel: Thus hath the Lord God spoken to the mountaynes, hylles, valles and dales. Beholde I, I my selfe I saye: will bringe a swerde ouer you, and destroye your tye places: I will cast downe your alters, and breake downe your ymagēs. Your slayne men will I laye before your goddes, and the dead carcasses of the chyldren of Israel will I cast before theyr ydols, your bones will I destroye rounde aboute your alters and dwelling places.

The cyties shall be desolate, the hylle chapels layed waste: your alters destroyed and broken, your goddes cast downe, and taken away, your temples layed euen with the grounde, your owne workes cleane roted out. Your slayne men shall lye amonge you, that ye maye learne to knowe howe the Lord I am. Those that be amonge you, and haue escaped the swerde, will I leaue amonge the Gentyles, for I will scatter you amonge the nations. And they that escape of you shall thynke vpon me amonge the daythen, where they shall be in captiuitie. As for that whiche I vnsparedfull heres of theys, wherewith they runne awaye fro me: I will breake it: yea, and put out those eyes of theys, that comyt fornicacion with theyr ydols.

Then shall they be ashamed and displeased with theyr selues, for the wickednes and abominacions whiche they haue done: and shall lerne to knowe that I am the Lord, howe that it is not in vayne, & I the Lord spake to bringe suche misery vpon them. The Lord sayd moze ouer vnto me: Smyte thyne handes together, & stampe with the feet, and say: Wo worth all the abominacions and wickednes of the house of Israel, for because of them they shall perishe with the swerde, with hunger, and with pestilence. Whoso is farre of shall oye of the pestilence that is nye at hande, shall perishe with the swerd: and the other that remaine and that are besieged, shall dye of hunger.

Thus will I satisfy my wrathful displeasure vpon them. And so shall ye learne to knowe that I am the Lord, when your slaynemen lye amonge your ydols, and about your alters, vpon all hylles and toppes of mountaynes, amonge al grene trees, amonge all thycke oke euen in the places where they did sacrifice to al theyr ydols. I will stretch myne hand out vpon them, and will make flande waste. So that it shall lye desolate and voyde, from the wilderness of Beibothad forth, thow al their hab. rathes to leaue them for to knowe, & I am the Lord.

Ec. vii. Chapter.

The end of all the landes of Israel shall finally come. The cause of the destruction thereof. The prophet is commanded to bringe the name of the Lord that are at hand.

The

**I** he worde of the Lord came unto me on this maner: The I call, O fone of man. Thus sayeth the Lord God vnto the lande of Israel: The ende cometh vpon the lande of Israel: yea, verily the ende cometh vpon all the corners of the lande. But now shall the ende come vpon the, for I will sende my wrath vpon the, and will punish & according to thy wayes, and rewarde & after all thyne abhominacions. Mine eye shall not ouersee the, neyther will I spare the: but rewarde the accordinge to thy wayes, and declare thyne abhominacions. Then shall ye knowe that I am the Lord. Thus sayeth the Lord God: Behold, one miserie and plague shall come after an other, the end is here. The end (I saye) is come, it watched for the, beholde, it is come alreadye, thy destruction is earlie come agaynst the, that dwellest in the lande.

**T**he tyme is at hande, the daye of sedition is hard by, and the crye shall not be as the soun dyng agayne of the mountaynes. Therefore I will shortly poure out my sore displeasure ouer the, and fulfill my wrath vpon the: I wil iudge the after thy wayes, and recompence the al thy abhominacions. Mine eye shall not ouersee the neyther will I spare the: but rewarde the after thy wayes, and thyne abhominacions shall be punished in the daye of the, to lette you to knowe how that I am the Lord that sayeth. Beholde the daye is here, the daye is come, & houre is run out, the rod is readye, & the warreth grene, malicious violence is growen vp, and the vngodlye waken to a staffe. Some of the shall remayne ouer, none of they: cryes, not one of they: seide and no lamentacion shall be made for them.

**T**he tyme cometh, the daye draweth nye: who so byeth, let hym not reioyse: he that setteth, let hym be sope: for why? Trouble shall come in the myddest of them al: so that the seller shall not come agayne to the thyng that he sold although they: lyfe be yet with the lyuing. For when the prophete was preached vnto all the people, none turned from they: sine, and no man toke strengthe to hym agaynst his wychednesse, to saue his owne lyfe. The trompettes shall be blown, & make you all ready, but noman shall go to the batayl, for I am wroth with al the whole multitude. The swerde shall be without, pestilence and hunger within: so that who so is in the feilde shall be slayne with the swerde: and he that is in the cite: shall perishe with hunger and pestilence. And such as escape, and be left among them shall be vpon the hylls, lyke as the doves in the feilde: every one shall be affrayed, because of his owne wychednesse.

**A**ll handes shall be let downe, and al knees shall be weake as the water: they shall gird them selues with sackcloth, feare shall fall vpon the, they: faces shall be confounded: and they: heades balde: they: spluer shall they: cast forth in the streets, and they: golde shall be despyled: & yea, they: spluer and golde maye not deliure them, in the daye of the fearful wrath of the Lord.

They shall not satisfie they: hungry soules

neither shall they: emptye bellies therewith: for it shall become they: owne decaye: they: owne they: wychednesse. And they: beutiful costly ornaments that God had ordeyned to be they: greates glory, in it they haue set vp abhominacions vnto they: ydols. For this cause will I make the and it to be abhoyred. Moreover, I will gyue it into the handes of the straungers to be spoyled: and to the wyched for to be robbed, & they shall destroy it. My face will I turne from them, my treasury shall be despyled: for the thieues shall go in to it, and spende it. Make a chayne, for the land is whole despyled with vntygteous iudgement of innocent blood, and the cite is ful of violett oppressyon.

**W**herfore I will bringe the moste cruel ty rauntes from among the heathen, to take they: houses in possession. I will make the pompe of the proude to cease, and they: sanctuary shall be despyled. When this trouble cometh, they shall seeke peace, but they shall haue none. One miserie and sorrowe shall folowe an other, and one rumoure shall come after an other. Then shall he seeke vnyons in dayne at they: prophetes. The law shall be gone from the prestes, and wyl come from the elders. The kinges shall mourne the princes shall be clothed with bruyennesse, and the handes of the people in the lande, shall tremble for feare. I will do vnto them after they: own wayes, accordinge to they: owne iudgements: will I iudge them, to lette them knowe that I am the Lord.

The viii. Chapter.

An apperance of the similitude of god. Ezechiel is brought to Jerusalem in the spirit. The Lord sheweth the prospect the ydolatryes of the house of Israel, and chastyse of the prestes.

**I**t happened, that in the fyrte yere, & fyrte daye of the fyrte month, I sat in my house, and the lordes of yscod: sayl of Iuda came: and the bande of the Lord god fel euen there vpon me: And as I looked vp, I sawe as it were a lykenesse of fyre from his loynes downe warde, and from his loynes vwarde: it shyned marvelous clere, and lyke an angel to loke vpon. This multitude stretched out an hande and toke me by the heary lockes of my head, and the spyrte lyft me vp betwyxte heauen and earth: and brought me in a visyon to Jerusalem, into the entry of the inner porte that lyeth toward the North: there stode an ymage, with whom he hath all thynges in his power was very wroch.

**A**nd beholde, the glorie of the God of Israel was in the same place: eue as I hadde seene it a foze in the feilde. And he sayde vnto me. Thou fone of man, lyft vp thine eyes, and loke to warde the North. Then lyft I vp mine eyes to warde the North, and beholde: besyde the porte northwarde, ther was an autler made vnto the ymage of pouocation in the very entrynge in. And he sayde furthermoze vnto me: Thou fone of man, seest thou what these do? Seest thou the greates abhominacions that the house of Israel cometh in this place, to dyspuse me from my sanctuary? But turne the about, and thou shalt see yet grea.



# The Prophecie

yet greater abominacions. And with þe brought me to the court gate: and when I looked beholde, there was an hole in the wall. Then sayde he vnto me: Thou son of man, digge thou the wall. And when I digged thow the wall beholde, there was a doore. And he sayde vnto me go thy way in, and loke what wyched abominacions they do here. So I went in, and sawe, and beholde, there were all maner ymages, of wyemes and beastes, allyholis and abhomynacions of the house of Israel, paynted euery one rounde about the wall: There stode also befor the ymages. xiiij. lordes of the conseil of þe house of Israel, and in the myddst of them stode Jaazanih, the sonne of Saphan. And euery one of the had a censour in his hand, and out of the infence there went a smoke as it had ben a cloude.

Et. viij. d.  
Am. xij. d.

Et. viij. d.  
Am. xij. d.  
Et. viij. d.

Then sayde he vnto me: thou sonne of man haste thou sene what the senarours of the house of Israel do secretly, euery one in his chambze? \* For they saye: Tush, the Lorde seeth vs not, the Lorde regardeth not þe world. And he sayde vnto me. Turne the yet agayne, and thou shalt se yet greater abominacions that they do. And with that he brought me to the doore of the porte of the Lordes house towards the north. And beholde, there sat women mourning for Tanius. Then sayde he vnto me: hast thou sene this, thou sonne of man? Turne the about, and thou shalt se yet greater abominacions then these are. And so he brought me into the inward court of the Lordes house: And beholde, at the porte of the Lordes house, betwixte the fore entre and the altar, there were xviij. men, that turned the backs vpon the temple of the Lorde, and their faces towards the East, and there worshipped the Sunne.

And he sayde vnto me: haste thou sene this, thou sonne of man? theyneth the house of Juda that it is but a trylle, to do these abominacions here? Shulde they fyl the lande full of wychednesse, and undertake to pioushe me to anger? Yea, and purposely to cast vp thei notes vpon me: Therefore wyl I also do some thyng in my wrathful displeasure, so that myne eye shal not ouer se them, neyther wyl I spare them. \* Yea, and though they crye in mine eares with a loud voyce, yet wyl I not heare them.

Am. xij. d.  
Et. viij. d.  
Am. xij. d.

## Chapter. ix.

The destruction of yherusalem, and the comert on of the wythens. They that shalbe slayd are marked. They þe destruction of the people.

**H** I cried also with a loud voyce in myne eares, sayinge: Come, heare ye rulers of þe cite, euerye man to his wyponed hand to the slaughter. Then came there syre men out of the strete of the upper porte towards the north, and euerye man a weapon in his hand to the slaughter. Ther was one amongest them that had on hym a linnen rayment, and a wyters ynkehoine by his syde.

Am. xij. d.  
Et. viij. d.

These went in, and stode besyde the basen altar: for the gloire of the Lorde was gone awaye from the altar which was vpon hym

and was come down to the threshold of þe house and he called a man þe linnen rayment vpon hym, and the wyters ynkehoine by his side. And the Lorde sayd vnto hym: go thy waye thow the cite of Ierusalem, and set a marke vpon the forehebes of them that moune and are loy for all the abominacions that be done therein. And to the other he sayde, that I myght heare. \* So ye after hym thow the cite, slaye, ouer se none, spare none: hyl, and destroye both olde men and yonge, maydens, chyldren and wyues.

Am. xij. d.

Et. viij. d.  
Am. xij. d.

But as for those, that haue the marke vpon them, se that ye touch them not: and begynne at my sanctuary. Then they beganne at the elders, which were in the temple, for he had sayde vnto them: When ye haue despyled the temple, & fylled the court with the slayne, then go youte waye forth. So they went out, and slue downe thow the cite. Nowe when they had done þe slaughter, and I yet escaped: I fel downe vpon my face, and cryed, sayinge: O Lorde God, wylt thou then destroye al the residue of Israel, in thy soze displeasure, that thou hast poured vpon Ierusalem? Then sayde he vnto me: The wychednesse of the house of Israel & Juda is very great so that the land is ful of bloode and the cite full of vnfaythfulnesse. For they saye: \* Tush, the Lorde regardeth not the earth, he seeth vs not. Therefore wyl I vpon them: myne eye shal not ouer se them: neyther wyl I spare them, but wyl recompence thei wychednesse vpon thei hebes. And beholde, the man that had the linnen rayment vpon hym and the wyters ynkehoine by his side tolde al the matter how it happened, and sayd: Lorde as þe hast comaunded me, so I haue done.

Am. xij. d.  
Et. viij. d.  
Am. xij. d.

## Chapter. x.

Of the man that hath burnynge coles out of the myddle of the wheles of the Cherubyns, in token of the burning of Ierusalem. A rehearsal of the vyson of the wheles, of the headres, and of the Cherubyns.

**A** S I looked, beholde in the firmament that was about the Cherubyns there appered þe similitude of a stole of Saphir vpon them: \* Then said he that sat therein, to him that had þe linnen rayment vpon hym: Crepe in betwene the wheles that are vnder the Cherubyns, and take thynne handeful of hote coles out from betwene the Cherubyns and cast them ouer the cite. And he crept in, that I myght se.

Am. xij. d.

Nowe the Cherubyns stode vpon the ryghte syde of the house when the man went in, and the cloude fylled the inner court. \* But the gloire of the Lorde remoued from the Cherubyns, and came vpon the threshold of the house: so that þe temple was full of cloude, and the court was full of the syne of the Lordes gloire: Yea, and the sounde of the Cherubyns wynges was herde into the forecourt, lyke as it had ben the voyce of the almyghty God, when he speaketh. Now when he had bydden the man that was clothed in linnen, to go and take the hote coles from the myddst of the wheles which were vnder the Cherubyns: he went and stode besyde the wheles.

Am. xij. d.

Then the one Cherub reached for the hys hande from vnder the cherubyns, vnto the syde þe was betwene

15 betwene the Cherubyns, and toke thereof, and gaue it vnto him that had on the linen garment in his hande: which toke it, and toweit one. And vnder the wynges of the Cherubyns, there appeared the lykenesse of a mans hande. I saw also foure wheles besyde the Cherubynes, so that by every Cherub there stode a whele. And the wheles were (to loke vpon) after the fallow of the precious stone of Charis: pet, (vnto the syght) they were all foure of one fallow, as if one whele had bene in an other.

¶ When they went forth, they went all foure together, not turnynge about in theyr goynge. But where they stode, thither went they after also, so they turned not about in theyr goynge. Theyr whole bodies, theyr backes theyr handes and wynges: yea, and theyr wheles also were all full of eyes rounde about them all foure. And I hearde hym cal the wheles. \* Every one of them had four faces: so that the one face was the face of a Cherub, the seconde of a man, the thyrde of a lyon, the fourth of an eagle, and they were lifted vp above. This is the beaste that I saw at the water of Cobar. Now when the Cherubyns went, the wheles went with them and when the Cherubyns stoode theyr wynges to lyfte them selfes upward, the wheles remayned not behynde but were with them also. Wherfore when they stode these stode also. And when they were lyfted vp, the wheles were lyfte vp also with them: for the spiryte of lyfte was in the wheles.

¶ Then the glorie of the Lorde was lyfte vp from the threshold of the temple and remayned vpon the Cherubyns: And the Cherubyns flattered with theyr wynges, and lyfte them selfes vp: so that I saw when they went, and the wheles with them. And they stode at the east syde of the porte that is in the house of the Lorde. So the glorie of the Lorde was vpon the. This is the beaste that I saw vnder the God of Israel by the water of Cobar. And I perceived that it was the Cherubyns. Every one had. iiii. faces: and every one. iiii. wynges, & vnder their wynges, as it were mens handes. Nowe the figure of their faces was euen as I had sene them by the water of Cobar, and so was the countenance of them. Every one in his goynge went straight forwarde.

¶ The .xi. Chapter.

¶ Who they were that seduced the people of Israel. Agayne the seer prophesied, shewing them how they shal be dispersed abroad. The renuing of the heere cometh of God, wherfore can we not walke in his commaundmentes. He threateneth them that leane vnto theyr owne counsailes.

¶ **A**gaine, the spirite of the Lorde lyfte me vp, and brought me vnto the east porte of the Lordes house. And behold there were. xxv. men vnder the doore amonge whome I sawe Jaazaniah the sonne of Azur, and Delaiah the sonne of Bananiah, the rulers of the people. Then said the Lorde vnto me. Thou son of man, these men imagine myschance, and a wyched counsaile take they in this cite, saying: Tush, there is no destruction at hand, let vs buye houses, & we will dwell: for we are the cauldron, and we be the fleshe.

¶ Therefore shalte thou prophesie vnto them: yea, prophesie shalte thou vnto them, O sonne of man. And say thus: Thus saith the Lorde God. And say vnto me: Speake, thus saith the Lorde. On this maner haue ye spoken (O ye house of Israel) and I know the ymaginations of your hertes. Many one haue ye murdered in this cite, and fylled the stretes full of the slayn. Therefore thus sayth the Lorde God. The slayn men that ye haue layed on the grounde in the cite are the fleshe, and this cite is the cauldron. \* But I will bring you out of it: ye haue feared the sword, and I will bringe a sword ouer you sayth the Lorde God. I will dyspue you out of this cite and dyspue you into your enemyes hand, and I will condempne you. Ye shal be slayn in all the colles of Israel. I will be avenged of you to lerne you to knowe that I am the Lorde. This cite shal not be youre cauldron, neyther shal ye be the fleshe therein, but in the colles of Israel I will punyssh you, that you may knowe that I am the Lorde, in whose commaundmentes ye haue not walked, nor kepte his lawes: \* but haue done after the customes of the heathen, that ye rounde about you.

¶ Now when I preached, Delaiah the sonne of Bananiah died. Then fel I downe vpon my face and cried with a loude voyce, saying: O Lorde God, wilt thou then utterly destroy al the remnant in Israel: And so the word of the Lorde came vnto me on this maner, thou sonne of man, thy brethren, thy kynskolke, and thy whole house of Iuda which dwel at Jerusalem, saye: We are drawen farre from the Lorde, for the lande is gyven vs in possession. Therefore tell the: Thus sayth the Lorde God: I will sende you far of amonge the Gentyles, and scatter you amonge the nacjons, and I will hallowe you but a lytle, in the landes where ye shal come. Tell them also: Thus sayth the Lorde God: I will gather you agayne out of the nacjons, and bring you from the countreys where ye be scattered, and I will geue you the lande of Israel agayne. And they shal come thither. And they shal take away al theyr ydols, and all theyr abominacions from thence. \* And I will geue you one herte, and I will plant a newe spirite within your bowels.

¶ That stonpe herte I will take oute of your bodye, and geue you a fleshy herte, that ye may walke in my commaundmentes, and kepe myne ordynances, and do them: that ye maye be my people, and I your God: but loke whole hertes are dysposed to folowe theyr abominacions & wicked liuings: those mens dedes I bring vpon theyr owne herdes, sayth the Lorde God. After this did the cherubyns lyfte by theyr wynges, and the wheles went with them, and the glorie of the Lorde was vpon them. \* So the glory of the Lorde went vp from the myddest of the cite, and stode vpon the mount of the cite, forwarde the East. \* But the wynde toke me vp in a vision: which came by the spirite of God: it brought me agayne into Caldea amonge the prisoners. Then the vision that I had sene was taken awaye from me. So I spake vnto the people.



# The Prophecie

ners, all the wordes of the Lorde, whiche he had  
ordred me.

## The xxi. Chapter

The purpose of the writing of the captiuitie. This  
chapter of the parable, by whiche the taking of babilon  
is signified. In other parables whereby the  
state of iunger and christ is signified.

Cap. xxi.  
Vers. 1. 2.  
Vers. 3. 4.  
Vers. 5. 6.  
Vers. 7. 8.

**T**he worde of the Lorde came vnto  
me, sayinge: Thou sonne of man  
dwellest in myddest of a frowarde  
houtholde: \* whiche haue eyes to se:  
and yet se not: eares haue they to  
heare, and yet heare they not, for they are an ob  
stinate houtholde. Therefore (O thou sonne of  
man) make thy gerc readye to sit, and go forth  
by saye daye lxxij. that they may se. Prea, euen  
in their sight shalt thou go from thy place to an  
other place: for peradventure they will confy  
de, that they be a disobedient houtholde. Thy  
gerc that thou hast made readye to sit withal,  
shalt thou beare out by saye daye lxxij. & they  
may se: and thou thy self shalt go forth also at  
euen in theyr lxxij. as a man doth when he slep  
eth. Wyge thou ome the wal, that they may se  
and beare thow ome it the same thyng, that thou  
tokest vp in theyr lxxij.

**I**n theyr lxxij. shalt thou beare vpon theyr  
shulders, and cary it forth in y darke. hyde thy  
face that thou se not the earth, for I haue made  
the a shewtoke vnto the house of Israel. Now  
as the Lorde commaunded me, so I dyd the geare  
that I had made readye, brought I out by daye.  
At eue I brake downe an hole thow ome the wall  
with my hande: and when it was darke, I toke  
the gerc vpon my shulders, and bare them oute  
in theyr lxxij. And in the moynge came the  
Lorde vnto me, sayinge: Thou son  
of man, of Israel that frowarde houtholde as he  
the, and saye, what doest thou there? Then tell  
them: Thus sayth the Lorde God: This puni  
shment toucheth y these rulers at Ierusalem, and  
all the house of Israel that dwel amonge them.  
Tel them: I am your shewtoke: lyke as I haue  
done, so shall it happen vnto you. Kipe thal you  
also, and go into captiuitie. \* The chiefeit that is  
amonge you, thal lade his shulders in the darke  
and get hym a wape.

Ver. xxi. 1  
Vers. 2. 3.  
Vers. 4. 5.

Ver. xxi. 6  
Vers. 7. 8.

Ver. xxi. 9  
Vers. 10. 11.

**T**he shall breake downe the wall, to cary stuffe  
thow ome: he thal couer hys face that he se not y  
grounde with his eyes: \* Wy lync wyl I spiede  
out vpon hym and cathe him in my net, and ca  
ry hym to Babilon in the land of the Chaldees  
whiche he shall not se, and yet thal he dye there.  
As for all his helpers and all hys hostes that be  
about him, I wyl scattere them towarde all the  
wyndes, and drawe out a swerde after them.  
\* So when I haue scattered them amonge the  
heathen and strowed them in y landes they shal  
knowe, that I am the Lorde. But I wyl leaue  
a lytle nombe of them from the swerde, hun  
gre and pestilence: to tel all theyr abominacy  
ons amonge the heathen, wher they come: that  
they may knowe, howe that I am the Lorde.  
Wherefore, the worde of the Lorde came vnto  
me, sayinge: Thou sonne of man, with a fear

full heart, and fowme shalt thou rate the breed, with  
euerlastynge and fowme shalt thou bynke thy  
wode. And vnto the people of the lande speake  
thou on this maner: thus sayth the Lorde God:  
to them that dwell in Ierusalem, and to y lande  
of Israel: Ye shall eate your bread with fowme  
and bynke your water with heynesse. Prea the  
land with the fulnesse therof thal be layed waste  
for the wychednesse of them that dwell therein.  
And the cyties that now be well occupied, shall  
be voyde: and the lande desolate: that ye may  
knowe, howe that I am the Lorde.

Yet came the worde of the Lorde vnto me a  
gayne, sayinge: Thou sonne of man, what ma  
ner of byworde is that: which ye vse in the land  
of Israel, sayinge: Tush, tinge that the dayes  
are so flache in commynge, al the vissons are of  
none effecte: Tell them therfore, thus sayeth the  
Lorde God: I wyl make that byworde to cease  
so that it shal nomoze be comonly vied in Israel.

But saye thys vnto them: y dayes are at hand  
that euery thyng which hath bene prophced  
shal be fulfilled. There shall no byspon be in  
vayne, neither any prophcey sayle amonge the  
chyliden of Israel: for it is I the Lorde y spake  
it: and whatioeuer I the Lorde speake, it shal be  
perfourmed, and not be flache in commynge.

Prea, euen in your dayes (O ye frowarde hou  
sholde) wyl I deuple some thyng, and bynke  
it to passe, sayth the Lorde God. And the word  
of the Lorde came vnto me, sayinge: behold, thou  
sonne of man. The house of Israel sayth on this  
maner. Tush, as for the vison that ye haue sene  
it wyl be many a daye as it come to passe. It is  
facer of yet, the thyng that be prophcedeth.  
Therefore say vnto them: Thus sayth the Lorde  
God. All my wordes shal nomoze be flach, loke  
what I speake, that same shal come to passe,  
sayth the Lorde.

## The xxii. Chapter

The worde of the Lorde agaynst the false prophetes, whiche  
teache the people the counsailes of theyr owne hertes.

**T**he worde of the Lorde came vnto  
me, sayinge: Thou sonne of man,  
speake, prophcey agaynst those  
prophetes, that prache in Israel:  
and saye thou vnto them y proph  
cy out of theyr own hertes: heare  
the worde of y Lorde, thus sayth the Lorde God  
\* Woe be vnto those foolis y prophetes y folowe  
their owne spytte, and speake where they se no  
thyng. O Israel, thy prophetes are lyke y foxes  
vpon the dyse felde: for they stande not in y gap  
pes, neither make they an hedge for the house of  
Israel, that men myght abyde the battel in the  
daye of the Lorde. Vayne thynges they se, & tell  
lyes, \* to mayntayn theyr prachynges withal.  
The Lorde (saye they) hath spoken it, when in  
very dede the Lorde hath not sene them. Vayne  
vissons haue ye sene, and spoken fals proph  
cies, when ye saye: the Lorde hath spoken it,  
where as I neuer sayde it.

Therefore thus sayth y Lorde God: Because y  
your wordes be vayne, and ye seke out lyes.  
Beholde, I wyl vpon you, sayth the Lorde,  
Agayn

the handes shall come upon the prophets  
that loke out vayne thynges, and speake  
they shall not be in the counsel of my people, nor  
written in the booke of the house of Israel: ne-  
ther shall they come in the lande of Israel: that  
ye maye knowe howe that I am the Lord God.  
And that for because: they haue deceyued my  
people, and told them of peace, where no peace  
was. One setteth vp a walle, and they daube it  
with loose claye.

Therefore tell them whyche dawbe it with  
vntempered morter, that it shall fall. For there  
shall come a great howe of rayne, great haile  
stones shall fall vpon it, & a foze strome of winde  
shall bryake it, so shall the walle come downe.

Shall it not thus be sayd vnto you: where is now  
the morter that ye dawbed it withall. There-  
fore thus sayth the Lord God: I will bryake out  
in my wrathful displeasure with a stromp wind  
so that in myne angre there shall come a mightie  
howe of rayne, and haile stones in my wrath,  
to destroye withall.

As for the walle that ye haue dawbed with  
vntempered morter, I will bryake it downe,  
make it euen with the groude: so that the foun-  
dation thereof shall remoue, and it shall fall, yea  
and ye your selues shall perishe in the myddest  
therof, to learne you for to knowe, that I am the  
Lord. Thus wil I persourne my wrath vpon  
this walle, and vpon them that haue dawbed it  
with vntempered morter, and then will I sape  
vnto you: the wal is gone, and the dawbers are  
awaye. These are the prophets of Israel, which  
prophete vnto the cite of Ierusalem, and loke  
out visions of peace for them, where as no peace  
is sayeth the Lord God. Wherefore, O thou  
sonne of ma: set thy face against the daughters  
of thy people, which prophete out of their owne  
bertes: and speake thou, prophete agaynst them  
and sape thus.

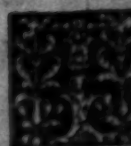
Thus sayeth the Lord God. Woe vnto you,  
that sowe pillows vnder al arme holers, & bol-  
sters vnder the heedes both of yonge and old, to  
catche soules withal. For wher ye haue gotten  
the soules of my people in your captiuitie, ye pro-  
myse them lyfe, and dishonour me to my people  
for an handtall of barley, and for a peece of bierd  
when ye kille the soules of them that dye not, &  
promyse lyfe to them that lyue not. Thus ye dis-  
semble with my people, that beleue your lyres.

Wherefore thus sayth the Lord God: Behold,  
I will also vpon the pillows, wher ye catche  
the soules in slaying: them will I take from your  
armes, and let the soules go that ye catche slaying.  
Your bolsters also will I teare in peces, and de-  
liuer my people out of your handes, so that they  
shall come nomore in your handes to be spoyled  
and ye shall knowe that I am the Lord. Seeing  
that with your lyres ye discomfozte the bertes of  
the ryghteous, whome I haue not discomforted.  
Agayne, for somoche as ye couage the hande of  
the wycked, so that he maye not turne from his  
wycked way and lyue, therefore shall ye spee out  
nomore vanitie, nor prophete your owne ges-  
tynges: for I will deliuer my people out of

your handes, that ye maye knowe howe that I  
am the Lord.

The first Chapter.

The Lord cometh to the people for they  
haue sinned. The first chapter of the booke of  
Ezechiel. The first chapter of the booke of  
Ezechiel. The first chapter of the booke of  
Ezechiel.



here resorted vnto me certayne of  
the elders of Israel, and sat downe  
by me. Then came the word of the  
Lord vnto me, saying: thou sonne  
of man, these men beare theyr vncle-  
nes in theyr bertes, and go purposely vpon the  
stombyng blocke of theyr owne wyckednesse:  
shoulde I then answer at theyr request? There-  
fore speake vnto them, and sape: thus sayth the  
Lord God: Every man of the house of Israel,  
that beareth his vncleane Pdoles in his berte,  
purposyng to stumbe in his owne wyckednesse  
and cometh to a prophet, to enquire any thyng  
at me by hym: vnto that man will I the Lord  
my selfe geue answer, accordyng to the multi-  
tude of the Pdoles, that the house of Israel maye  
be snared in theyr owne bertes, because they be  
cleane gone from me, for theyr abhominacions  
sakes. Wherefore, tell the house of Israel: thus  
sayeth the Lord God: \* Be converted, forsake  
your Pdoles, and turne your wyues from your  
fyltynesse, and turne your faces from all your  
abhominacions.

For every man, whether he be of the house of  
Israel or a straunger, that sojourneth in Isra-  
el, whyche departeth from me, and carryeth Pdoles  
in his berte, purposyng to go styll stumbyng  
in his owne wyckednesse, and cometh to a pro-  
phete, for to aske counsaile at me thowoe him:  
vnto that man will I the Lord geue answer,  
by myne owne selfe. I will set my face agaynst  
that man, and will make him to be an example  
for other: yea, and a commune by woide: and  
will roote hym out of my people, that he maye  
knowe howe that I am the Lord: \* and if that  
prophete be deceyued, when he telleth hym a  
woide: then I the Lord my selfe haue deceyued  
that prophet, and will stretch out myne hande  
vpon hym, to roote him out of my people of Is-  
rael: and they both shall be punished for theyr  
wyckednesse. Accordyng to the synne of hym  
that asketh, shall the synne of the prophete be:  
that the house of Israel be led nomore from me  
thowoe error, and be nomore despyled in theyr  
wyckednesse: but that they maye be my people,  
and I theyr God, sayth the Lord God.

And the woide of the Lord came vnto me,  
saying: Thou sonne of man, when the lande  
synneth agaynst me, and goeth forthe in wyck-  
ednesse: I will stretch out myne handes vpon  
it, and destroye all the prouision of theyr bierd  
and sende derth vpon them, to destroye man and  
beaste in the land. And though Aoc, Daniel, &  
Job, these three men were among them, yet shall  
they in theyr ryghteousnesse deliuer, but theyr  
owne soules, sayeth the Lord God.

If I brynge noysome beastes into the lande to  
waste it vp, and it be so desolate, & no man may  
go therein



# The Prophecie

god herin for bearded: yf these thynges be done in the lande, as truly as I lyue (sayth the Lord God) they shall knowe that I am the Lord God, but be only despised them: and as for the lande, it shall be waste.

**O**f I byrge a swerde into the lande, and charge it to go thorow the lande: so that I slaye downe man and beast in it, and yf these thynges were therein. As truly as I lyue (sayth the Lord God) they shall deliuer neither sonnes nor daughters, but only be saved them selues. Yf I sende a pestilence into the lande, and poure oute my fure indignacion vpon it in blood, so that I rote out of it both man and beast. And yf Iot, Daniel & Job were therein, as truly as I lyue (sayth the Lord God) they shall deliuer neyther sonnes nor daughters, but save theyr owne soules in theyr tyghtronnesse. Whereouer thus sayth the Lord God.

**W**here moze when I sende my fure from blous plagues vpon Jerusalem: the swerde, hunger, perillous beastes and pestilence, to destrope man and beast out of it. Beholde, there shall be a remnant saved therein, which shall bring forth theyr sonnes and daughters. Beholde, they shall come forth vnto pou, and ye shall see theyr waye, and what they take in hande, and ye shall be comforted, as touchyng all the plagues that I haue brought vpon Jerusalem. They shall comforte pou, when ye see theyr waye and workes: and ye shall knowe, how that it is not without a cause that I haue done so agaynst Jerusalem, as I did sayth the Lord God.

## The .xv. Chapter.

As the insupportable wood of the vine tree is cast into the fyre, so sayth the Lord God Jerusalem shall be burnt.

**T**he word of the Lord came vnto me, sayinge: Thou sonne of man: what cometh of the vine amonge al other trees: and of the wyld vine stocke amonge al other tymber of the grower? Do men take wood of it, to make any worke? al: may there a nable be made of it, to hang any thyng vpon? beholde, it is cast into the fyre to be burnt, the fyre consumeth both the endes of it: the myddle is burnt to a skewer. Is it mete then for any worke? No. Seinge then that it was mete for no worke, beinge whole: much lesse may ther any thyng be made of it, wher the fyre hath consumed and burnt it. And therefore thus sayth the Lord God: Like as I cast the vine vnto the fyre for to be burnt, as other trees of the wood: Euen so wyll I do wyth them that dwel in Jerusalem and set my face agaynst them: they shall go out from the fyre, and yet the fyre shall consume the. \* Then shall ye knowe, I am the Lord, when I set my face agaynst them, and make the lande waste: because they haue so lase offended, sayth the Lord God.

## The .xvi. Chapter.

The prophet commeth to speake of the abominacions of Jerusalem both syns before the benediction of god toward it. Jerusalem is reproved of impietie for her fornicacions with Idols. He multiplyeth the wickedness of other people in comparison of the synes of Jerusalem. The trade of the abominacions is set forth to be the punishment. The synes are punished to the very end.



**A**ayne, the word of the Lord spake I vnto me, sayinge: Thou sonne of man: what cometh of the cite of Jerusalem their abominacions, and say: thus sayeth the Lord God vnto Jerusalem. Thy progeny and kynred came out of the land of Canaan: thy father was an Amorite, thy mother a Canaanite, thus was the manner of the birth. In the day of thy birth when thou wast borne, I drynged of thy nauell was not cut of, I wast not bathed in water to make me cleane. Thou wast neither rubbed w salt, nor swadled in cloutes. No man regarded I so much, as to do any of these thynges for the, for to shewe the such fauour, but I wast vterly cast out vpon the seide: yea, despyed wast thou in the day of thy birth. Then came I by, and saw the troden downe in thyne owne blood and sayde vnto the: Lyue, although thou be despyed in thyne owne blood: yea, cut I (I tell the) sayd vnto the: Lyue, although thou be despyed in thyne owne blood. \* So I platted the, as a blos som of the seide thou arte growen vp, and wares greates: thou hast gotten a maruelous pleasaunt beauty, thy brestes are com vp, thy deer is good ly growen, where as I wast naked & bare afoze.

**N**owe when I went by the, and looked vpon the: beholde, the tyme was come: yea, euen I tyme to wot the. Then sayd I my clothes ouer I to couer thy dishoneste. yea, I made an oth vnto I: and marped my selfe with the (sayth the Lord God) I so thou becomest myne owne. Then washed I the with water, and pouerged thy bloode from the. I anoynted the with oyle. I gaue the change of raymentes, I made the shoes of Canaan: I gyrded the about with white silke I clothed I wyth herberes. I decked the wyth costly apparel, I put rynges vpon thy syngers: a chayne about thy necke, spanges vpon thy fore heed, earynges vpon thyne eares, & set a bea utfull crowne vpon thyne heed. Thus wast thou deckt wyth syluer and golde, & thy rayment was of fyne whete lyke of noble worke, and of dyuers colours. Thou dydst eat nothing but symnels, hony and oyle: maruelous goodlye wast I and bea utful: yea, euen a very quene wast thou. In somoch I thy beauty was spoken of amonge the deytful, for thou wast excellent in my bea uty which I put vpon the. sayth the Lord God. But thou hast put confidence in thyne owne beauty, & playde the harlot: when thou hadst gotten the a name. Thou hast comytted whoredome wyth al that wylt by I, and hast fulfilled theyr desyres: yea, thou hast taken thy garmentes of dyuers colours, & deckt thyne aultares ther wyth, wher vpon thou myghtest fulfill thyne whoredome, \* and of such a fashion, as neuer was done, nor shall be. \* The goodly ornaments and Jewels which I gaue the of myne owne golde and syluer, hast thou taken, and made the mens ymagines ther of, and comytted whoredome wyth them.

**T**hy garmentes of dyuers colours haste thou taken, and deckt them ther wyth, myne oyle and incense hast thou sette before them. My meate which I gaue the, as symnels, oyle, hony: (to fede the wythall) that hast I set before them.

them for a sweet savour. And thus came also to passe sayth the Lorde God: \* Thou hast taken thine owne sonnes and daughters, whom thou haddest begotten vnto me: and these hast thou offered vp vnto them, to be theyr meate. Is this but a smal whozedom of thine (thinkest thou) that thou slepest my chyldren, and gnest them out, to be bzene vnto them? And yet in all thy abominacions and whozedomes, thou hast not remembred the dayes of thy yowth, howe naked & bare thou wast at that tyme, & troden downe in thine owne bloude. After all these thy wickedneses (wo wo vnto the, sayeth the Lorde)

(Thou hast begotten the strones and byddel houses in every place) Thou hast buyler hye places: yea, at the head of every strete hast thou buylded the an altar.

Thou hast made thy beny to be abhozred, thou hast layd out thy legges to every one that came by, and multiplied thine whozedom. \* Thou hast comytted fornicacion with the Egipcians thy neyghbours, whiche had muche flethe: and thus hast thou increased thine whozedom, to anger me. Behold, I byd stretch out myne hande over the, and byd \* minishe thy stowe of fode, and delpynered the ouer into the wyllies of the Philistines thyne enemyes, whiche are ashamed of thy abominable waye.

\* Thou hast played the whoze also wyth the Assyrians, because thou wast insatiable: yea, thou hast (I saye) with them played the harlot, and yet haddest thou not pnyough. Thus hast thou furthermoze comytted thy fornicacion fro the lade of Canaan vnto the Chaldees, and yet thy lust not satysfied. Howe obstinate is thine herte (sayth the Lorde God) sayng thou doest all these wykes of an erraunte whoze: buyldynge thy stewes at the heade of every strete, and thy byddel houses in all places: Thou hast not bene as an other whoze that holdeth scozne of a smal rewarde, but a wyfe that breaketh wedlocke, & taketh othe in stede of her husbande. Sytters are gent to all other whozes, but thou gnest rewarde vnto all thy louers: & offerest them gyftes, to come vnto the out of all places, and to comytte fornicacion wyth the. It is come to passe wyth the in thy whozedomes contrary to the vse of other women: yea, there hath no such fornicacion bene comytted after the, sayng that thou proferest gyftes vnto othe, and no rewarde is geuen the: thus is a contrary thyng.

Therefore heare the worde of the Lorde, O harlot, thus sayth the Lorde God: For so muche as thou hast let forth thy yowth to whozedom & byttonered thy name, thowoe thy whozedom wyth all thy louers, and wyth all the ydolles of the abominacions in the bloude of thy chyldren: \* whome thou hast geuen them: Beholde, therefore I wyll gather together all thy louers, vnto whome thou hast made thy selfe come: yea, and all them whom thou fauourest, & every one that thou hatest I wyll (I saye) gather the together to be about the: \* and wyll byttoner thy name before them that they maye se all thy synnes.

\* Moreover, I wyll iudge the as a breaker of wedlocke and a murderer, and recompence the

thine owne bloude in wrath & gelousy: I wil geue the ouer into theyr power, & shall breake downe thy stues, and deltrope thy byddel houses: they shall strep the oute of thy clothes, al thy saye & E demyfull Jewels shall they take from the, and so let the syt naked & bare: \* yea, they shall byng the comen people vpon the which shall stonoe the and slay the downe with theyr sweardes. They shall burne vp thy houses, and puny the in the syght of many women. Thus wyll I make thy whozedom to cease, so that thou shalt geue out no mo rewarde. Shuld I make my wrath to be styll, take my gelousye from the, be content and no moze to be displeased, sayng thou remembrest not the dayes of thy yowth, but hast prouoked me to wrath in all these thynges? Beholde therefore, I wyll byngne thine owne wayes vnto thyne heade, sayth the Lorde God: howbeit I neuer byd vnto the accordyng to thy wickednesse and al thy abominacions. Behold, al they that vse comen prouerbes, shall vse this prouerbe al so agaynst the suche a mother, such a daughter.

Thou art euen thy mothers owne daughter that hath cast of her husbande and her chyldren: yea, thou arte a sytter of thy sytters, which forsake theyr husbandes and theyr chyldren. Pour mother is a Cethite, and your father an Amorite. Thine eldest sytter is Samaria, she & her daughters that dwel vpon thy left hande.

But thy yongest sytter that dwelleth on thy ryght hnde is Sodoma and her daughters. Yet hast thou not walked after theyr wayes, nor done after theyr abominacions: but thou stoodest a lytel and very small tyme, & in al thy wayes thou hast bene moze corrupt then they. As truly as I lyue, sayth the Lorde God: Sodoma thy sytter wyth her daughters, hath not done so euil, as I and thy daughters. Behold, \* the synnes of thy sytter Sodoma were these: Pryde, fulnesse of meate, abondauce and ydelnesse: these thynges had she and her daughters. Besydes that they reached not theyr hande to the pooze and neddy, but were proude, and byd abominable thynges before me: therefore I toke them a waye, as pleased me. Nether hath Samaria done halfe of thy synnes, yea thou hast exceded them in wickednesse: In so muche that in comparison of all the abominacions which thou hast done thou hast made thy sytters good women. Therefore thou (whych bydest condempne thy sytter) beate thine owne name, for thine owne offences, that thou hast comytted, moze abominable the they byd which in dede are moze righteous then thou art be thou (I saye) ashamed, & beate thy namefull rebuke: sayng that thou hast proued thy sytters in comparison of the ryght wyse.

As for theyr captiuite, namely the captiuite of Sodoma, and her daughters: the captiuite of Samaria & her daughters: I wyll byngne the agayne, so wyll I also byngne agayne thy captiuite amonge them: that thou mayst take thine owne confusion vpon the, and be ashamed of al that thou hast done, and so cōfōrte them. Thus thy sytters (namely) Sodoma and her daughters: Samaria and her daughters with thy self



# The Prophecie

and thy daughters shalbe brought agayne to your olde estate. When thou wast in the pynde, and before thy wychednes came to lyght: I woldest not heare I praye of thy sister Sodom, untill the tyme that the Assyrians with all thes townes, and the Philistines wale that I ye tolde aboute them, broughte the to shame and confusi on: that thou myghtest breake thine owne filthynes and abhominacion, sayeth the Lord.

For thus sayeth the Lord God, I shulde (by ryght) deale with the, as thou hast done. Thou hast despyled the oth, and broken the coneuant: neuerthelesse, I will remember the coneuant that I made with the in thy youthe, in so muche that I shalbe an enierlastyng coneuant: so that thou also rememberest thy wayes, and be ashamed of them: then shalt thou receaue of me thy elder and younger sisters, wch I wyl make thy daughters, and that belyde thy conuauite. \* And so wyl I renew my coneuant with the, that thou mayst knowe that I am the Lord, that I mayst thynke vpon it: be ashamed, & excuse thine owne confusion nomore: when I haue forgiven the, al that thou hast done, sayeth the Lord God.

## The xvii. Chapter.

The parable of the two Agies.

**T**he worde of the Lord came vnto me sayinge: Thou son of man: put forth a dache speakinge & a parable, vnto the house of Israel, and saye: Thus sayeth the Lord God: Ther came a greete \* Agie with great wynges: yea, with a myghty longe bodye, & ful of feathers of dyuerse colours vpon the mounte of Libanus, and toke the best bzaunche from a Cedre tree, and brake of the toppe of hys twygge, and carped it into the lande of Canaan, and let it in a Cytie of marchantes. He toke also of the lede of the lande, & planted it in a frutesfull ground, he broughte it vnto greete waters, and set it as a willow tree therby. Then byd it growe, and was a greete vyne stocke, but lowe by the ground whose bzaunches turned into it selfe, and the rotes of it were fastened vnder it, thus there came of it a vyne, & it brought forth blossoms, & spied out bzaunches. But there was an ocher Agie, a greete one, wch had great wynges and many feathers: & beholde, the rotes of this vyne had an hunger after hym, & spied out his bzaunches toward him that he myght water her with the orchard that he had planted. Neuerthelesse, it was plated vpon a good ground belyde greete waters: so (by reason) it shuld haue brought out bzaunches and frute, and haue bene a goodly vyne.

Speake thou therfore, thus sayeth the Lord God: Shall this vyne prosper: shal not hys rotes be plucked oute, hys frute be broken of, hys grene bzaunches wyther and fade a waye: yea, without any stroke arme of many people, shal it be plucked up by the rotes. Behold, it was planted: shal it prosper therfore? Shall it not be wythered by the wythered: yea, euen in the thynge out of his blossoms, as sone as the east wynd bloweth.

Wozen urr, the worde of the Lord came vnto me sayinge: Speake to the froward householde:

know ye not, what these thynges do synifye? Let them: Beholde, \* the kyng of Babylon came to Jerusalem, and toke the kyng and his prynces, and led them to Babylon. He toke of the kynges lede, and made a coneuant with hym, and toke an oth of hym: The prynces of the laude toke he wyed hym also, that the lande myght be holden in subiection, and not to rebell: but hepe the coneuante, and fulfyll it. But he fell from hym, and sente hys ambassytours into Egypt, that he myght haue horses and much people.

Shulde that prosper? Shulde he be kepte safe, that doeth suche thynges? O: Shulde he escape, that breaketh hys coneuants? As truly as I lyue sayeth the Lord God, he shal dye at Babylon, in the place where the kyng dwelleth, & made hym kyng: whose orde he hath despyled, and whose coneuante he hath broken. Neptre shal Pharas wyth hys great host and multitude of people, mayntayne hym in warre: wher they call vpon dyces, and set vpon bulwoikes to de stroye much people: For seynge he hath despyled the orde, and broken the coneuante (where as he yet gaue hys hande therupon) and done al these thynges, he shal not escape.

Therefore, thus sayeth the Lord God: As truly as I lyue, I wyl byynge myne oth & he hath despyled, and my coneuant that he hath broken vpon his owne heade. \* I wyl caste my nette aboute hym, and catch hym in my yarne. To Babylon wyl I carpe him, there wyl I punish him because of the great offence that he made me. As for those that he from hym out of the hoste, they shalbe slayne with the sword. The resydue shal be scattered toward al the wyndes: and ye shal knowe that I the Lord haue spoken it.

Thus sayeth the Lord God: I wyl also take a bzaunche from an hys Cedre tree, and wyl let it, and take the vppermost twygge, that yet is but tender, and plante it vpon an hys hyll: Namely, vpon the hys hyll of Syon wyl I plante it: that it maye byynge forth twygges, and geue frute, and be a great Cedre tree: so that al maner of foules maye buyde in it, and make theyr nestes vnder the shadowe of hys bzaunches.

And al the trees of the felde shal knowe that I the Lord haue broughte downe the hys tree, and sette the lowe tree vpon that I haue byyed vpon the grene tree, and made the hys tree to flopp. Euen I the Lord & spake it, haue also brought it to passe.

## The xviii. Chapter.

The sheweth that every man shal lede hys owne synne. To hym that amendeth, is saluacyon promysed. Death is promysed to the ryghteous, wch yet turneth backe from the right waye.

**T**he worde of the Lord came vnto me on this maner: What meane ye by this comen prouerbe, that ye vse in the land of Israel, sayinge: \* The fathers haue eaten soure grapes, and the chyldrens teith are set on edge. As truly as I lyue, sayeth the Lord God, ye shal vse this by worde nomore in Israel. Beholde: all foules are myne. A yke as I father is myne, so is I son myne also. The soule that synneth, shal dye. \* If a man be godly, and do the

do the thyng that is equal and right. he eateth not upon the hylls: he lyftech not hys eyes vpon the soule ydols of Israel: he defyleth not hys neyghbours wyfe: he medleth wth no mēstrous woman: he greueth no bodye: he gyueth hys better hys pledge agayne, he taketh none other mans good by violence: he parteth hys meat wth the hongry: he closeth the naked: he lendeth nothyng vpon vsury, he taketh nothyng ouer: he withdroweth his hand from doyng wronge: he dealeth faythfully betwene man and man: he walketh in my commaundementes, and kepeth my lawes, and perfourmeth them faythfully.

\* This is a ryghteous man: he shall surely lyue sayeth the Lorde God.

¶ If he nowe get a sonne, that is a murderer, a shedder of bloude: if he do one of these thynges (though he do not all) he eateth vpon the hylls: he defyleth his neyghbours wyfe: he greueth the poore and nedye: he robbeth and spoyleth: he greueth not the better hys pledge agayne, he lyftech vpon hys eyes vnto ydols: and medleth wth abhominable thynges: he lyeth vpon vsury, he taketh moreouer. Shall this man lyue? he shall not lyue. Dying he hath done all these abhominacions, he shall dye, his bloud shall be vpon him.

¶ Nowe if this mā get a sonne also, that seeth all hys fathers synnes, whych he hath done: and feareth, neyther doth such lyke: Namely, he eateth not vpon the mountaynes: he lyftech not his eyes vpon the Idols of Israel: he defyleth not his neyghbours wyfe: he vereth no man: he kepeth no mans pledge: he neither spoyleth nor robbeth any man: he dealeth his meat wth the hongry: closeth the naked: he oppresseth not the poore: he receaueth no vsury, nor any thyng ouer: he kepeth my lawes, and walketh in my commaundementes. This mā shall not dye in his fathers synne, but shall lyue wythout faile. As for hys father, because he oppressed and spoiled his brother, and dyd wyckedly amonge his people: lo, he is dead in his owne syn. And yet saye ye: Wherfore then shuld not this sonne beare hys fathers synne? Therfore, because the sonne hath done equite and ryght, hath kepte all my commaundementes, and done them: therfore shall he lyue in dede. The same soule that synneth shall dye.

\* The sonne that not beare the fathers offence, neither shall the father beare the sonnes offence. The ryghteousnesse of the righteous, shall vpon hym, and the wyckednesse of the wycked shall be vpon hym selfe also. \* But if the vngodly wyll turne awaye from all hys synnes that he hath done, and kepe all my commaundementes and do the thyng that is equal and ryght: doubtles he shall lyue, & not dye. As for al hys synnes that he dyd before, they shal not be thought vpon: but in hys ryghteousnesse that he hath done, he shall lyue. \* For haue I any pleasure in the death of a synner, sayth the Lorde God, but rather if he conuerte & lyue: Agayne: if the ryghteous turne awaye from his ryghteousnesse, and do iniquite, accordyng to al the abhominacions, that a wicked man doth: shall he lyue? All the ryghteousnes that he hath done shal not be thought vpon:

but in the faulte that he hath offended wythal, in the synne that he hath done, he shall dye.

¶ And yet ye saye: Tush: the waie of the Lorde is not indifferent. hear therfore ye house of Israel: is not my waye ryght? Are not your waies rather wycked? \* When a ryghteous man turneth awaye from his ryghteousnesse, & medleth wth vngodlynesse: he must dye therein. Yea, for the vngodlynesse that he hath done, must he dye. Agayne, \* when the wycked mā turneth a waye from his wyckednesse, that he hath done, and doth the thyng whych is equal & ryght: he shall saue hys soule alpyue. For in so muche as he remembreth hym selfe, and turneth him from al the vngodlynesse that he hath vsed, he shall lyue and not dye.

¶ And yet sayth the house of Israel. Tush: the waie of the Lorde is not equal. Are my waies vngodly? O ye house of Israel: Are not your waies rather vnequal? As for me I wyl iudge euery mā, accordyng to hys waies. O ye house of Israel, sayeth the Lorde God. \* Wherfore be conuerted and turne you cleane frō al your wyckednesse so that there no synne do you harme. Cast awaye from you al your vngodlynesse, & ye shal be done: \* make you new hertes and a new spyrte. Wherfore wyl ye dye? O ye house of Israel: I haue no pleasure in the death of hym that dyeth, sayeth the Lorde God. Turne you then, and ye shall lyue.

The xix. Chapter.

The captiuitie of Ierusalem and of Ieroboam in synne lyed by the lyons whelpes, and by the lyon. He seeth oute the prosperite of the crite of Ierusalem that is past, and he weepeth thereat that is present.

**B**ut thou sonne of mā mourne thou for the synners of Israel, and say. Wherfore lay thy mother flponesse amonge the lyons, and nourished her yonge ones amonge the lyons whelpes? One of her whelpes she brought vp, and it became a lyon, it learned of people, and to deuoure folke. The heathen hearde of hym, and toke hym in theyr nets, and brought hym in chaynes vnto the lande of Egypt.

¶ Nowe when the damme sawe, that all her hope and comforte was away, she toke another of her whelpes, and made a lyon of hym: whych wente amonge the lyons, and became a feareful lyon: learned to spoyle and to deuoure folke: he destroyed theyr palaces, and made theyr Cities waste. In so muche that the whole lande and euery thyng therein, were vnto the desolace, & howe the very voyce of hys roaringe.

¶ Then came the heathen together on euery syde out of al countrees agaynst him, layd their nettes for hym, and toke him in theyr pytt. So they bounde hym wth cheynes, and broughte hym to the kynge of Babylon: whych put hym in prison, that hys voyce shulde nomore be herd vpon the mountaynes of Israel. As for thy mother, she is lyke a vyne in thy blood, planted by the water syde: her frutes and braches are growe out of many waters, her stalkes were so stronge that men myght haue made stauess thereof for speers: we grewe so hye in her stalkes.

¶ So when men sawe that he exceeded the strength of the



# The Prophecye

hergeth a multitude of her boughes, she was ro-  
ted oute in dyspleasure, and caste doone to the  
grounde. The Casse wynde dyed vnder frute,  
her stronge stalkes were broken of: wythered &  
brent in the fyre. But now she is planted in the  
wyldernesse, in a drye and thyrstie ground. And  
there is a fyre gone oute of her stalkes, whiche  
harde brennt vnder her boughes and her frute: so  
that she harde no more stronge stalkes, to be sta-  
nes for officers. This is a pytyous and mysle-  
table thynge.

## The xx. Chapter:

The Lorde beareth that he will answer them when they  
praye for the release of ungodlynes whiche he here abhor-  
reth. He promyseth that his people shall returne from capti-  
uety. By the word that shal be spoken, to signifye the  
wyng of Jerusalem.

**I**n the seventh yere the tenth daye of  
fyrth moneth, it happened, that cer-  
taine of the elders of Israel came vnto  
me, for to aske counsell at the Lorde,  
and sat them downe by me. Then came the word  
of the Lorde vnto me on this maner: Thou son  
of man: speake vnto the elders of Israel, & saye  
vnto them: Thus sayeth the Lorde God: are ye  
come hither to aske any thinge at me? I truly  
as I lyue (saith the Lorde) I will gyue you  
no answere. Wylte thou not reprove them (thou  
sonne of man) wylte thou not reprove them?  
Shewe them the abominations of theyr fore-  
fathers and tell them.

Thus sayeth the Lorde God: \* In the daye  
when I chose Israel, & lyft vp myne hande vnder  
the seide of the house of Jacob, & shewed my selfe  
vnto them in the lande of Egypte: yea, when I  
lyft vp myne hande ouer them, & sayd: I am the  
Lorde your God, euen in the daye that I lyft vp  
myne hande ouer them, to brynge them oute of  
the lande of Egypte, into a lande that I had promysed  
for them, which sheweth with mylke and ho-  
ny, and is a pleasaunt lande amonge all order.  
Then sayd I vnto them, \* Caste a waye euery  
man the abominations that he hath before him  
and desyle not your selues with the ydols of  
Egypte, for I am the Lorde your God.

But they rebelled against me, and wold not  
folowe me: to caste awaye euery man the abo-  
minations of his eyes, and to forsake the ydols  
of Egypte. Then I made hym to poure myne in-  
dignation ouer them, and to satisfye my wrath  
vpon them: yea, euen in the myddest of the lande  
of Egypte. But I wold not do it: for my names  
sake: that it shulde not be vnhalowed before the  
heathen, amonge whom they dwelt, & amonge  
whome I shewed my selfe vnto them, & I wold  
brynge them oute of the lande of Egypte. Nowe  
when I had carped them oute of the lande of E-  
gypte, and brought them into the wyldernesse:  
I gaue them my commaundementes, and shewed  
the my lawes, whiche who so kepeth shal lyue  
in them: I gaue them also my holy dayes, to be  
a token betwixt me & them, & thereby to know  
that I am the Lorde, whiche halowe them. And  
yet the house of Israel rebelled against me in the  
wyldernesse, they wold not walke in my com-  
maundementes, they haue cast awaye my lawes

(whiche who so kepeth shal lyue in them) and my  
Sabboth dayes haue they greatly vnhalowed.

\* Then I made me to poure out myne indig-  
nation vpon them: and to consume them in the  
wyldernesse. Yet I wold not do it, for my na-  
mes sake, lest it shulde be dishonoured before the  
heathen, from the wyche I had carped them a-  
waye. But I swoze vnto them in the wyldernesse  
that I wold not brynge them into a lade, which  
I gaue them: a lade that sheweth with mylke &  
hony, and is a pleasure of all landes: and that be-  
cause they refused my lawes, and walked not in  
my commaundementes, but had vnhalowed my  
Sabboths, for their heart was gone after theyr  
ydols. Nevertheless, myne eye spared them, so  
I wold not utterly slaye them, & consume them  
in the wyldernesse. Whereover, I said vnto the  
sonnes in the wyldernesse: \* walke not in the sta-  
tutes of your forefathers, kepe not theyr ordi-  
nances, & desyle not your selues with theyr ydols  
for: I am the Lorde your God. But walke in my  
statutes, kepe my lawes and doo them, halowe  
my Sabboths, for they are a token betwixt  
me and you, that ye may knowe howe that I am  
the Lorde your God. Notwithstanding, they  
sonnes rebelled against me also, they walked  
not in my statutes, they kepte not my lawes to  
fulfyll them (whiche he that doth shal lyue in the)  
neither halowed they my Sabboth dayes. The  
I made me againe to poure out myne indignati-  
on ouer them, & to satisfye my wrath vnder  
them in the wyldernesse. Nevertheless, I with-  
drew my hande for my names sake, lest it shulde be vn-  
halowed amonge the heathen, before whom I had  
brought them forth: I lyft vp myne hande ouer  
them also in the wyldernesse, that I wold scatter  
them amonge the heathen, and strawe them a-  
monge the nations, because they had not kepte  
my lawes, but cast aside my commaundementes,  
vnhalowed my Sabboths, and lyfte vp theyr  
eyes to theyr fathers ydols. Wherefore I gaue  
them also commaundementes not good, & lawes  
thowse the wyche they shulde not lyue, and I  
vnhalowed them in theyr owne gyftes: (when  
I appoynted for my selfe all theyr fyrst borne)  
to make them desolate: that they myght knowe  
howe that I am the Lorde.

Therefore (O thou sonne of man, tell the house  
of Israel, thus sayeth the Lorde God.) Besyde al  
this your forefathers haue yet blasphemied me  
more and greatly offended against me. For af-  
ter I had brought them into the lande, that I  
promysed to geue them, when they sawe euery  
hyll and al the thyrche trees: they made there  
theyr offerynges, and prouoked me with theyr  
oblations, makinge swete sauoure there, & pou-  
red out theyr dyspleasing offerynges.

Then I asked them what is the hyll altare  
that ye go to? And therefore is it called the  
hyll place vnto this daye. Wherefore, speake vnto  
the house of Israel: thus sayth the Lorde God  
ye are euen as uncleane as your forefathers, and  
comye whozdomer also with theyr abominacions.  
In all your ydols, wher vnto ye brynge your  
oblations, & to whole honour ye burne your  
chyliden

LL III. come



# The Propheeye

Ex. xix. 2  
Ex. xx. 1  
Ex. xxii. 1

come. Both these streets shal go out of one hynges lade. And chose the place, at the heade of the street chose out a corner. Make the a street, that the swerde maye come towarde the heade of the Ammonites, and to the stronge cytie of Ierusalem. For the kynge of Babylon shal stande in the turnynge of the waye, at the heade of the two streets: \* to aske counsell at the sothsayers, callynge the lottes with his arrowes, to aske counsell at the ydolle, and to loke in the lyuer. But the sothsayers shal point to the ryght syde vpon Ierusalem, that he maye set men of warre to smyte it with a great noyse, to crye out alarum to set battell aymes agaynst the gates, to graue vpon wyches, and to make bulwokes.

¶ Auerthelelle, as for the sothsayers, they shal holde it but for vanite. And esteeme them as those to whome they haue often sworne: Notwithstandynge he shal remember they wychednesse, so that he ryght they must be take & wone. Therfore sayeth the Lorde God, For so much as ye pour felus we we pour offence, and haue opened your wychednesse, so that in al your wokes men may se your synnes: therfore are ye come to remembraunce, and ye shalbe taken by violence.

O thou shamefull wyched gyde of Israell, whose dape is come: euen the tyme that wychednesse shal haue an ende. Thus sayeth the Lorde God: take awaye the garlande, and put of the crowne, and so is it awaye: the hible is exalted, and the proude brought lowe. Punyshe, punyshe yea, punyshe them wyl I, and destroye them: and that shal not be fullyl vntyl he come, to whome the indgements belongeth, and to whome I haue geuen it. And thou (O some of man) prophete, and speake: thus sayeth the Lorde God to the chyldren of Ammon, and to theyr blasphemers, speake thou: The swerde, the swerde is drawen forth already to the slaughter, and scoured to consume, that it glysteth (because thou hast looked the out vanities, & propheted lyes) that it maye come vpon thy necke lyke as vpon the other vngodly, which be slayne whose dape cam when they wychednesse was ful.

Jer. xlii. 1  
Jer. xlii. 2  
Jer. xlii. 3

¶ Shulde I put it vpon agayner? Aye I wyl punyshe the, in the lade where thou wast noyshed and bozne, and poure myne indignacion vpon the, and wyl blowe vpon the in the fyre of my wrath, and deliuer the vnto cruel people, whych are learned to destroy. Thou shalt fede the fyre and thy bloude shalbe shedde in the lande, that I maye put the out of remembraunce. Euen I the Lorde haue spoken it.

## The xxii. Chapter.

The word of the Lorde agaynst Ierusalem for many synners, and keepinge the honoure vnto they fathers & mothers, and other wychednesse. Of the wyched doctrine of the false prophetes and preachers, and of theyr vncharitable conuersacions. The camp of rulers. The wychednesse of the people.

¶ **M**oreouer, the word of the Lorde came vnto me, and sayd: thou sonne of man, wylt thou not reprove this bloud thur synners? Shewe them theyr abominacions, and tel them: Thus sayeth the Lorde God: O thou Cytie, that sheddest bloud in the

myddes of the, that thy tyme may come also: I maketh the ydolles to defyle the withal. Thou hast made thy selfe gylyte, in the bloude & thou hast shed: and defyled the in the ydolles, which thou hast made. Thou hast caused thy dayes to drawe nye, and made the tyme of thy peres to come. Therfore wyl I make the to be confounded amonge the heathen, and to be despyssed in al the landes, whether they be nye or farre from the: they shal laugh the to scozne, thou that hast gotten the so foule a name, and arte ful of myschefe. Beholde, the rulers of Israel haue brought euery man his power, to shed bloude in the. In the haue they despyssed father and mother, in the haue they oppressed the strainger, in the haue they vered the wydowe, and the fatherlesse. Thou hast despyssed my Sanctuare, and vnholodest my Sabboth. Whereers are there in the, that shed bloude, and eate vpon the hylls, and in the they vse abhominacion.

\* In the haue they dyscovered they fathers shame: in the haue they vered women in theyr sykenesse. Euery man hath dealete shamefully with his neyghbours wyfe, and abhominably despyled his daughter in lawe. In the hath euery man forced his owne syster, che his fathers daughter: yea \* gyftes haue bene receyued in the: to shedde bloude: Thou hast taken vsury and increase, thou hast oppressed thy neyghbours by extorcion, and forgoten me sayeth the Lorde God. Behold, I haue smytten my handes vpon thy couetousnesse, that thou hast vled, and vpon the bloude whych hath bene shed in the.

Is thy herte able to endure it, or may thy handes defende them selues, in the tyme that I shal byynge vpon the? Euen I the Lorde that speake it, wyl byynge it also to passe. \* I wyl scatter the amonge the heathen, and strowe the about in the landes, and wyl cause thy spithynesse to cease oute of the. Yea, and thou shalt be thyme owne enderitaunce and not myne in the syght of the heathen, that thou maist knowe, that I am the Lorde. And the worde of the Lorde came vnto me, sayenge: Thou sonne of man, the house of Israel is turned to dross. Al theyr that shulde be brasle, tyne, yron, and leade are in the fyre become dross. Therfore, thus sayeth the Lorde god

For so muche as ye al are turned into dross beholde: I wyl byynge you together vnto Ierusalem, lyke as syluer, brasle, yron, tyne, and leade are put together in the fornace, and the fyre blowen there vnder to melte them. Euen so wyl I gather you, put you in together, and melte you in my wrath and indignacion. I wyl byynge you together, and kindle the fyre of my displeasure vnder you, that you maye be melted therein. Lyke as the syluer is melted in the fyre, so shal ye also be melted therein, that ye may know howe that I the Lorde haue powred my wrath vpon you, and the word of the Lorde came vnto me, sayenge: Thou sonne of man, tell her. Thou art an vncleane land, which is not rayned vpon in the day of the cruel wrath: the prophetes are in the, are sworne together to deuour soules, like as a roatynge lyon, that lyueth by his prey. They

They receyue riches and good, and make many wyddowes in the. Thy priestes breake my lawe and desyle my sanctuary. \* They put no difference betwene the holy and unholy, neither betwene they betwene the cleane and uncleane: they turne they eyes from my sabbothes, and I am unhalowed among them. They rulers in the arte lyke ranyng wolues to shed bloude, and to destroye soules for theyr owne couetous luche. \* As for thy prophetes, they daube with vntempered claye, they se vanities, and prophcey lyes vnto the, saying: the Lorde God sayth so, where as the Lorde hath not spoken: The people in the land vseth wicked extortion and robbery. They were the poore and needy and \* oppresse the stranger agaynst ryght. And I sought in the land for a man, that wolde make vp the hedge, and set him selfe in y gap before me in y landes behalfe that it shoulde not be corrupted: but I could fynd none. Therefore wyl I poure out my cruell displeasure vpon them, and burne them in the fire of my wrath: theyr owne wayes wyl I recompence vpon theyr heedes, sayth the Lorde God.

¶ The xxiii. Chapter.

Of the fornicacion, that is to saye of the adulterie of Samaria and Ierusalem, vnder the names of Oholah and Oholibab. In comparacion of Samaria be sheweth that the fornicacion of Ierusalem is the spyder. The destruction of Ierusalem is prophced. The aduocacy of both the wyddowes is founde out. Theyr destruction.

**I**n the wyorde of the Lorde came vnto me saying: Thou sonne of man, there were two women, that had one mother: these (wher they were ponge) began to playe the harlottes \* in Egypt. There were theyr byestes brused, & the pappes of theyr maydenhed dyd the Egyptians destroye. The eldest of them was called Oholah, & her yonger syster Oholibab. These two were my wyues, and bare sonnes & daughters. Theyr names were Samaria, and that was Oholah: and Ierusalem that was Oholibab. As for Oholah she began to go a whooring when I had taken her to me. \* She was set on fyre vpon her louners the Assirians as her neyghbours which had to do with her, euen the princes and lordes that were dect in costly aray, saye ponge men, lustye ryders of horses.

**25** Thus thowolde her whozdom, she cleued vnto al the yong men of Assiria. Yea, she was mad vpon them, and desyled her selfe with all theyr ydols. Neither crossed she from the fornicacion that she used w the Egyptians: for in her youth they lay with her, they bzused the byestes of her maydenhed, and poured theyr whozdom vpon her. Wherefore \* I deliuered her into the handes of her louners: euen y assirians who she so loued. These discovered her shame, toke her sonnes and daughters, & slayd her w the sword: I newyl name gat her of all her people, and they punished her.

\* Her syster Oholibab sawe this, and destroyed her selfe with inordinate loue, moze thā she, and excided her syster in whozdom. \* She loued the Assirians (which also laye with her) namelye the princes, and greute lordes, that were clothed with all maner of gorgeous apparell al lusty horsemen and saye ponge persons.

**C** Then I sawe, that theyr body were desyled a-

lyke. But she increased styll in whozdom: for when she sawe men paynted vpon the wall, the ymages of the Chaldees set forth with fresh colours, with saye gyddes about them, & goodly donettes vps theyr heedes, lohyng all the princes (after the maner of the Babylonians, and Chaldees in theyr owne lande where they were bozne) immediatly, as soone as she sawe them, she bzent in loue vps them, and sent messengers for them into the lande of the Chaldees.

Nowe when the Babylonians came to her, they laye with her, and desyled her with theyr whozdom, and so was she polluted with them. And when her lust was abated from them \* her whozdom and shame was discovered and sene: then my hert forsoke her, lyke as my herte was gone from her sister also. Nevertheless, she vseth her whozdom euer the longer the moze, and remembred the dayes of her youth, wherein she had played the harlote in the lande of Egypt: \* she bzent in luste vpon them, whose flesch was lyke the flesch of Asses, and theyr seed lyke the seed of horses. Thus thou hast renned the fylthyngnes of thy youth, when thy louners bzused thy pappes, and marred thy byestes in Egypt.

Therefore (O Oholibab) thus sayth the Lorde God: I wyl rase vp thy louners (with whome thou hast satysfied thy lust) agaynst the, and gather them togyther rounde about the: namelye, the Babylonians, and all the Chaldees, rulers, myghtie men and tyrauntes, with all the Assirians: all ponge and saye louners princes and lordes, knyghtes & gentle men, whiche be all good horsemen. These shall come vpon the with horses, charettes, and a great multitude of people: which shal be harnessed about the on euery syde: with byest plates, shylbes and helmettes: I wyl punyssh the before the yea, theyr them selues shal punyssh the according to theyr owne iudgement. I wyl put my gelously vps the, so that they shal deale cruelly with the. They shal cut of thy nose and thyne eares, and the remnaunt shal fal the, rowe y sword. They shal cary away thy sonnes and daughters, & the residue shal be bzent in the fyre. They shal strypp the out of thy clothes and cary thy costlye weis away with them.

**28** Thus wyl I make an ende of thy fylthyngnesse and whozdom, which thou hast brought out of the lande of Egypt: so that thou shalte tourne thyne eyes nomoze after the and cast thy minde nomoze vpon Egypt. For thus sayth y Lorde: beholde, I wyl deliuer the into the handes of them, whom thou hatest yea, euen into the handes of them with whom thou hast fulfilled thy lust which shal deale cruelly with the.

All thy labour that they take with them, and leaue the naked and bare, and thus the shame of thy fylthy whozdom shal come to lyghte. All these thynges shal happen vnto the bycause of thy whozdom which thou hast vset amonge y Gentiles, with whose ydols thou hast defiled thy selfe. Thou hast walked in the waye of thy sister, therefore wyl I gyue her cup in thy hand.

Thus sayeth the Lorde God: Thou shalte drinke of thy sisters cuppe, howe deepe and farre  
L.L.V. sooner



# The Prophecye

former it be to f botome. Thou shalt be laughed to scorn, and had a greaue in derision, as is possible. Thou shalt be full of drunkenness and loquace, for the cuppe of thy sister Samaria is a cuppe of destruction and wastynge: the same shalt thou drynke, and suppe is out euen to the diggers: yea thou shalt eat up the broke peces of it, and so teare thynne owne breestes. For euen I haue spoken it, sayth the Lorde God.

Therefore thus sayeth the Lorde God. For comoch as thou hast forgotten me and cast me asyde behynde the, so beare now thynne owne filthynesse and whoredome. The Lorde sayd mozeouer vnto me: Thou son of man, wylt thou not repproue Oholah and Oholibah? Seewe them theyr abominacions namely that they haue broken theyr wedlocke, and stayned theyr handes with bloude: yea, euen with theyr ydolles haue theyr commytted aduoutrye and offered them by the fyre theyr owne chyldren (to be deuoured) whom they had borne vnto me. Yea, & this haue they done vnto me also: they haue defiled my sanctuary in the same day, and haue vndalowed my Sabbath. For when they had stayned their chyldren for theyr ydolles, they came the same daye into my sanctuary to despyle it.

Jer. 17. 1. 2.

Lo, thus haue they done in my house: Besyde all this, thou hast sente thy messengers for men out of farre countries: and when they came thou hast bathed & paynted thynne eyes with colours trymmed and set forth thy selfe of the best fashion: thou sattest vpon a goodly bed and a table spred befoze the, wher vpon thou hast set myne incense and myne oyle.

Jer. 17. 3.

Then was there greate cheare with her to obtayne peace, and though with those men many men came, yet were ther also brought me of Saba from the wilderness: which gaue the bracelets vpon theyr handes: and sette glozyous crownes vpon theyr heedes: and I sayde vnto her: & seeing she was styren in age in her whoredomes: now shall her fornicacions come to an ende with her. And they went into her as vnto a comen harlot. Ene so went they (I say) to Oholah and Oholibah those fylthy women. O al ye f loue vertue and ryghteousnesse, iudge them, punish them: as aduoutrers and murderers, ought to be iudged and punished. For they are breakers of wedlocke, and the bloud is in theyr handes. Wherefore thus sayth the Lorde God: I wyl byynge a greate multitude of people vpon them & make them be scatted and spoyled: these shall stone them, and goze them with theyr swordes. They shall slay their sonnes and daughters and burne vp theyr houses with fyre.

Jer. 17. 4. 5.

Thus wyl I destroy all such fylthynesse out of the lande: that all women may learne, not to do after your uncleynesse.

And so they shall laye theyr fylthynesse vpon your owne sculles, and ye shall be punished for the synnes that ye haue committed with your ydols, and ye shall knowe that I am the Lorde God.

## The xxiii. Chapter.

The promysed vengeance of Iherusalem by a parable of a lecherous pot. The parable of Ezechiel's wife being dead which he desired to marry.

**I**n the nyntieth yere, in the tenth month I the tenth daye of the month came the word of the Lorde vnto me, saying: O thou sonne of man, wyte vp the name of this day: yea, euen the houre of this present day, when the kyng of Babylon set him selfe agaynst Iherusalem. Seewe that obstinate household: a parable and speake vnto the Thus sayth the Lorde God: Set the a pot, let it on, and power water into it: put all the peces together in it all the good peces: the loyne and the shuldr, and fyl it with the best bones. Take one of f best shepe, and an heape of bones with all: let it boyle well, and let the bones seeth well therein. Wiche that sayde the Lorde God on this manner. \* Woe be vnto the bloudy cytie of f pot, wher vpon the rustynesse hangeth, & is not yet scourd away. Take out the peces that are in it one after an other: there nede no lottes be caste therfore, for the bloud is yet in it. Tys a playne dyer stone hath she poured it, and not vpon the grounde that it myght be couered with dust. And therfore haue I letten her poure her bloude vpon a playne dyer stony rocke, because it shuld not be hyd, and that I myght bring my wrathful indignacion and vengeance vpon her.

Wherefore thus sayth the Lorde God: O woe be vnto that bloudy citye, for whom euen I my selfe wyl make a great fyre and set moche wood, and kyndle the fyre, and seeth the flesh, & C lpyce the pot, so f the very bones shall be byent. Moreover, I wyl set the pot emptye vpon the coles, so that his metall shall be byent, and molten also for heate, and the filthynesse of it shall be molten in it, and the dross of it shall be consumed. Thou takest great payne this to despyle thy self And it wyl not be poured from the exceeding dross in it: but thow wylt fyre shall the dross of it be purifyed. In thy filthynesse euen in the mischeuous dedes thou dost contynue, and because thy filthynesse is abhominable, for I haue clyssed the but thou art not clyssed. Thou shalt not be purged from thynne uncleynesse til I haue poured my wrathful indignacion vpon the. Euen I f Lorde haue so deuysed. Yea, it is come therto alreadye that I wyl do it: I wyl not goo backe, I wyl not spare, I wyl not be entreated: but according to thy wayes and ymaginacions thou shalt be punished: sayth the Lorde God. And the word of the Lorde came vnto me, saying: Thou sonne of man beholde, I wyl take away the pleasure of thynne eyes with a plague: yet shalt thou neyther mourne nor wepe, nor water thy cheeke: therfore thou mayest mourne by thy selfe alone but vnto me deadly lamentacion. Hold on thy bonnet, and put on thy shoes vpon thy feet, couer not thy face, & eate no mourners bread. So I spake vnto the people by tymes in the mynyng, and at euen my wyfe dyed: then vpon the next morowe, I did as I was commaunded, and f people sayde vnto me, wylt thou not tell vs what this signifyeth toward vs, for this thou dost for our sake. I answered them, the worde of the Lorde came vnto me, saying: Tell the house of Israel, thus sayth the Lorde God: beholde, I wyl suf-

spende my Sanctuarie, euen the gloze of your power, the pleasure of your eyes, and the thing that ye loue: your sonnes and daughters whom ye haue left: that shall shewe the swerde.

Lyke as I haue done, so shall ye do also: Ye shall not hyde your faces, ye shall eat no mourning bread: your bonnettes shall ye haue vpon your heedes, and shoes vpon your feet. Ye shall neither mourne nor wepe, but in your synnes ye shall be sorrowfull, and one repent with an other. Thus Ezechiel is your shewetoken. For lyke as ye haue done, so (when this cometh) ye shall do also: that ye may learne to knowe that I am the Lord God. But beholde, O thou sonne of man, In the day whē I take from them their power, their ioye and honour, the lust of theyr eyes, the burthen of their lyues: namely theyr sonnes and daughters, that not this be knowen: Then shall there one escape, and come vnto the for to shewe the. In that daye shall thy mouth be opened to him which is escaped, that thou mayst speake, & be nomozed. Psea, and I shall be theyr shewetoken & they may knowe how I am the Lord.

The xxv. Chapter.

The word of the Lord came vnto me, which was at the fall of Jerusalem. Agaynst Moab and Syria, agaynst the Ammonites, agaynst the Philistines.

**T**he word of the Lord came vnto me saying: Thou sonne of man, let thy face agaynst the \* Ammonites, prophety vnto them, and say vnto the Ammonites: heare the word of the Lord God. Thus sayeth the Lord God: For somoche as thou speakest ouer my sanctuarie. Aha, I trowe it be now suspended: and ouer the lande of Israel: I trowe it be now desolate: psea, and ouer the house of Juda, I trowe they be now led away prisoners: Behold, I wyl deliuer the to the people of the east, that they may haue the in possession: these shall set theyr castles and houses in the. They shall eate thy frute, and dzyne vnto thy mylke. As for Rabath, I wyl make of it a stall for camels and of Timon a shepfold: and ye shall knowe that I am the Lord.

**B** For thus sayeth the Lord God: In somoche as thou hast clapped with thyne handes, and staped with thy feet: psea, reioyced in thyne heart ouer the lande of Israel with despise: beholde, I wyl stretche oute myne hande ouer the also, and deliuer the, to be spoiled of the heythen, & rote the out from among the people, and cause the to be destroyed out of all landes: psea, I wyl make the to be layd wast, that thou mayst knowe that I am the Lord.

Thus sayeth the Lord God: For somoche as Moab and Syria do saie: As for the house of Juda, it is but lyke as all other Gentyles be.

Therefore beholde, I wyl open the syde of Moab, and take away theyr strength, theyr cyties, and these coostes of theyr lande, whiche are the pleasures of thy cuntrye. As namely, Berbiamoth, Baalmon, and Cariahaim, these wyl I open vnto them of the east, that they may fall vpon the Ammonites, and wyl gyue them in possession, so that the Ammonites shall nomoze be had in remembrance amonge the heythen.

Euen thus wyl I punish Moab also that they may knowe how that I am the Lord.

Wherefore thus sayeth the Lord God. By cause that \* Edom hath auenged and cald hym selfe vpon the house of Juda, & hath done great offence, and auenged hym selfe vpon them therefore thus sayeth the Lord: I wyl reache out my hande vpon Edom: and take awaye man and beast out of it. From Theman vnto Dedā wyl I make it desolate: they shall be slayne with the swerde: that shewe my people of Israel wyl I auenge me agayn vpon Edom, they shall handle hym accordyng to my wrath and indignacion, so that they shall knowe my vengeance sayeth the Lord God.

Thus sayeth the Lord God: For somoche as the \* Philistines haue done this: namely taken vengeance with despitfull stomaches, and of an olde euill wyl set them selues to destroye, therefore thus sayeth the Lord God: Beholde, I wyl stretche oute myne hande ouer the Philistines, and destroye the destroyer, and cause al the remnant of the see coast to perishe. A great vengeance wyl I take vpon them, and punish the them cruelly: that they may knowe how that I am the Lord which haue auenged me of them.

The xxvi. Chapter.

The prophet sayeth that Tyne shall be overthruen by cause it was destroyed at the destruction of Jerusalem: For the dishonour and affrontment of the marchantes for the destruction of Tyne.

**I**t happened, that in the eleuenth yere, the fyrst daye of the moneth, the worde of the Lord came vnto me, saying: Thou sonne of man, because \* Tyne hath spoken vpon Jerusalem. Aha, now I trowe the portes of the people be broken: and the towered vnto me: for nowe that she is destroyed, I shall be fylled. Psea, therefore sayeth the Lord God:

Beholde, O Tyne, I wyl vpon the, I wyl dzyne a great multitude of people agaynst the lyke as when the see aryseth with his wanes: These shall breake the walles of Tyne, and cast downe her towers: I wyl scrape the grounde from her, and make her a bare stone: psea, as the dzyne place where the fyshers hange vnto the nettes by the see syde. Euen I haue spoken it sayeth the Lord God. The Gentyles shall spoyle her: her daughters vpon the felde shall perishe with the swerde, that they may knowe howe that I am the Lord.

For thus sayeth the Lord God: Beholde, I wyl dzyne by theer Nabuchodonozor (which is the kyng of Babilon, and a kyng of kynges) from the north vpon Tyne: with horses, charrettes, horsemen, and with a greates multitude of people. Thy daughters that are in the lande shall be slayne with the swerde, but agaynst the he shall make bulwokes, and graue vnto dyches aboute the, and lye vnto his wyde agaynst the. His singes and batclammes shall be prepare for thy walles, and with his weapōs breake downe thy towers. The dust of his horses shall couer the felde: they shall be so many, thy walles shall shake at the noise of the horsemen, charrettes, and wheles when he cometh to thy portes, as men do into an open cytie.



# The Prophecie

cytie. With the bones of his house strete shall he treade downe all thy stretes.

**C** He shall slay the people with the sword, and breake downe the pylers of thy strength. They shall wast a way thy ryches, and spale thy marchaundise. Thy walles shall they breake downe and destroy thy houses of pleasure. Thy stones thy timber & foundations shall they cast in y water. \* Thus wyl I bring the melody of thy songs, and the voyce of thy mynstrelsy to an ende so that they shall nomore be herde. I wyl make a bare stone of the pea, a dying place for nettes and thou shalt neuer be buylded agayne: For euen I the Lord haue spoken it, sayth the Lord God: thus hath the Lord God spoken concerning Tyre. The ples shall be moued at y noyse of thy fall, & at the crye of thy sayne that shall be murdered in the. All hynges of the see shall come downe from theyr seates regal: they shall lay a waue theyr roobes, and put of theyr costly clothyng. Pea, with trembling shall they be clothed they shall lye vpon the grounde: they shall be afraied at thy sodayne fall, and be abashed at y.

Jer. xlii.

Thimo. i. 9. 10.

**D** They shall mourne for the, and sape vnto the: \* O thou noble cytie, that hast bene so greatly occupied of olde, thou that hast bene y strongest vpon the see with thyne inhabytours, of whom all men stode in feare. Howe arte thou nowe so utterly destroyed. Howe at the tyme of thy fall the inhabytours of the ples: pea and the ples the selues shall stande in feare at the ende. For thus sayeth the Lord God: when I make the a desolate cytie, as other cyties be, that no man dwell in: and when I bringe the deape vpon the, that great waters maye couer the. Then wyl I cast the downe vnto them that descende into the pyt vnto a people that hath bene longe deed, and set the in a lande that is beneth, lyke the olde bylde, with them whiche go downe to theyr graues, so that no man shall dwell more in the. And I wyl make the to be nomore in honoure, in the lande of the lpyng. I wyl make an end of the, and thou shalt be gone. Though thou be sought for, yet shalt thou not be found for euer more: sayth the Lord God.

Eccl. xlii. Chapter.

The prophet is moued to bewaile the desolation of Tyre as he looked out the people of Tyre for the hanging of many chaunces thereon.

**I** The word of the Lord came vnto me saying: O thou son of man, make a lamentable coplayne vpon \* Tyre and sape vnto Tyre: thou which art a port of the see, that occupiest with moche people, and many ples: thus speaketh the Lord God, O Tyre, thou hast sayde: what I am a noble cytie, thy borders are in the myddell of y see, and thy buylders haue made the marvellous goodlye. All thy tables haue they made of Cypre trees of y mount Sany. From Libanus haue they taken Cedre trees, to make y mastes, and the okes of Balan to make the rowers.

Eze. xxv. 17.

**B** Thy borders haue they made of purpy, and of costly wood out of y yle of Cethym. Thy sayle was of dyuers colours, small nedle worke oute of the lande of Egypt, to hange vpon thy maste

and thy hangynges of pelowe sylke, purple, out of the ples of Ciliah. They of Tydon and Arvad were thy maryners, and y wysst in Tyre were thy shipmasters. The eldest and wysst as Gebal were they that amended and stopped thy shippes. All shippes of the see with theyr shypmen occupied theyr marchaundise in the. The Perses, Libians & Idutens were in thyne host, and helped the to fyght, these hanged by theyr shylbes and belmettes with the, these set lorde the beautye.

They of Arvad were with thyne boote rode aboute thy walles: and the Hygmensians were thy watchemen vpon thy towers, these hanged by theyr quyers rounde about the walles, and made y marvellous goodly. Charlis occupied the in all maner of wares, in syluer, yron, tyne and leade, and made thy market greete. Iauan Tubal, & Desech were thy marchautes, which brought the men and ornaments of metall for thy occuppyng. They of the house of Togarma brought vnto the at y tyme of thy marte, horse, bysmen and mules. They of \* Dedan were thy marchautes: and many other ples that occupied with the, brought the wetters, elephant bones, and Decokes for y present. The Sirians occupied w the bycause of thy dyuers workes, and increased thy marchaundise, with Smaragdes with scarlet, with nedle worke, with whyte lynn cloth, with sylke, and with chypstall.

Juda and the lande of Israel occupied with the, and brought vnto thy markettes wheat of Hith, and Baneg, balme, honey, oyle, and triacle. Damascus also vled marchaundise with the in the best wyne of Helbon, and with wol by cause thy occuppyng was so greete, & thy wares so many. Dan, Iauan, & Desal, haue brought vnto thy markettes, yron reby made, with Cassia and Calamus, accordyng to thyne occuppyng. Dedan occupied w the in sayre tapystry worke and cuthyns. Arabia, and all the prynces of Cedar haue occupied with the, in shepe, wetters, and gootes.

The marchautes of Seba and Rema haue occupied also with the, in all costly spyes, in all pcyous stones and golde, which they brought vnto thy markettes. Haram Chene, and Eden, the marchautes of Saba, Affiria, & Chelmad were all doers with the, and occupied with the. In costlye raymente of pelowe sylke, and nedle worke ( verye pcyous, and therfore pacts and bounde together with ropes. ) Pea, and in cedre wood, at the tyme of thy markettes. The shippes of Charlis were the chefe of thy occuppyng.

Thus thou art ful, and in great woxshyppe, euen in the myddell of the see. Thy robbers shall bringe the into greete waters, the east wynde shall ouerbear the in the myddell of the see, so that thy wares, thy marchaundise, thy ryddell, thy maryners, thy shipmasters, thy builders of thy broken places, thy occuppers ( that brought the thynges necessarie ) the men of war that are in the, and al the comens that perche in the myddell of the see, in the dape of thy fall: The suburbs shall shake at the loude crye of the shypmen.

All

All whery men, and all maryners vpon the see, shall leape out of theyr botes, and set the kynges vpon the lande. They shall lyfe vpon theyr wyces because of theyr make a lamentable crye. They shall cast dust vpon theyr bedes, and lye downe in the ashes. They shall haue them selues, and put sackcloth vpon them for thy sake.

They shall mourne for the with hertfull sorrowe and heuy lamentation: yea, they also shall wepe for the. Alas, what pite hath so bene destroyed in the see, as Tyre is: When thy wares and marchaundise came from the seas: thou gannest all people ynough. The kynges of the earth hast made thyce, thowest the multitude of thy wares occupying. But thou art now cast downe into the drepe of the see, all thy resorte of people is perswaded with the. All they that dwell in the yles are abashed at the, and all theyr kynges are afraide: for thy faces haue chaunged colour. The marchautes of the nations wondre at the: In that thou arte so cleane brought to nought, and comest nomore vp.

Eccl. xxviii. Chapter.

The worde of God agaynst the kynges of Tyre, for how pite. Daniel the prophete is moued to denunciate the kynges of Tyre. The worde of the Lorde agaynst Sydon. The Lorde promyseth that he will gather together the chylidren of Israel.

**T**he word of the Lorde came vnto me saying: Thou sonne of man, tell the prynce of Tyre. Thus sayeth the Lorde God: because thou hast a proude herte, and hast sayde: I am a God. I haue my seate in the myddest of the see lyke a god, wher as thou art but a man & not god, and yet stdest in thyne owne conceyte, that thou art god: Behold, thou thyselfest thy selfe wyldest thou Daniel, that ther is no secretes hyd from the.

With thy wysdome and thy vnderstanding thou hast gotten the great welthyngnesse, and gathered treasure of syluer and golde. With thy great wysdome and occupying hast thou increased thy power, and because of thy great rychesse thyne herte is proude.

Therefore thus sayeth the Lorde God: For so much as thou hast lyft vp thyne herte as though thou were God, behold, I will byynge enemies vnto the, euen thyzautes of the hepythen: these shall byawe out theyr swerdes vpon thy beauty and wysdome, and shall defyle thy gloire. They shall cast the downe to the pye, so that thou shalt lye in the myddest of the see, as theyr be slayne. Let se, yf thou wilt save them: before them that slaye the: I am God, wher as thou arte but a man and not God, in the handes of them that sle the. We wylte thou, euen as the vncircumcysed in the handes of the enemyes for I my selfe haue spoken it, sayth the Lorde God.

Whereouer the worde of the Lorde came vnto me, saying: Thou sonne of man, make a lamentable complaint ouer the kyng of Tyre, and tel hym: Thus sayeth the Lorde God: thou arte a scale of a lykenesse, ful of wysdome and excellēt beautye: Thou hast ben in the pleasaunt garde of God: thou art deckt with all maner of pycyd stones: with Ruby, Topas, Chyistall, Ja-

spat, Onix, Iaspis, Saphir, Smaragde, Carbuncle and gold. The beauty and the holes þe in the were set forth in the daye of thy creation. Thou art a lapyr Cherub, exalted by the annoynting, stretched wyde out for to couer. I haue set the in this dignitie vpon the holy mount of god there hast thou ben, & walked amonge the sayre glystryng stones. From the tyme of thy creatio thou hast ben ryght excellent, tyll wyckednesse was founde in the. \* Because of thy great marchaundise, thyne herte is ful of wyckednesse, and thou hast offended. Therefore wyl I cast the fro the mount of God (O thou conerynge Cherub) and destroye the amonge the glystryng stones. Thy herte was proude in thy sayre beautye, and thowest thy beauty thou hast destroyed thy wysdome: I wyl cast the downe to the grounde, and that in the syght of kynges. Thou hast defyled thy sanctuary with the great wyckednesse of thy vnryghteous occupyinge. I wyl byynge a fyre from the myddest of the, to consume the: and wyl make the to ashes, in the syght of all them that loke vpon the. All they that haue bene acquaynted with the among the hepythen shall be abashed at the, seinge thou art so cleane brought to nought, and comest nomore vp.

And the worde of the Lorde came vnto me, saying: Thou sonne of man, set thy face agaynst Sydon: \* Prophecy vnto it, and speake. Thus sayeth the Lorde God: Beholde, O Sydon, I wyl vpon the, and get me honour in the: that it may be knowen, howe I am the Lorde: when I punyssh her, and get me honour in her. For I wyl sende pestilence and bloudshedding into her stretes, so that those whiche be slayne with the sword shall lye rounde aboute in the myddest of her: and they shall knowe that I am the Lorde. She shall nomore be a pychynge thowse, and an buryng hyer vnto the house of Israel, nor vnto them that lye rounde about her, and hate her, and they shall knowe, that I am the Lorde.

Thus sayeth the Lorde God: when I gather the householdes of Israel togyther agayne from the nations amonge whom they be scatred, then shall I be sanctified in them in the syght of the Gentyles, and they shall dwell in the lande, that I gaue to my seruante Jacob. They shall dwell safely therein, buylde houses, and plant vnyuersal des: yea, safely shall they dwell therein: when I haue punysshed all those that despyse them rounde aboute: and then shall they knowe, that I am the Lorde theyr God.

Eccl. xxix. Chapter.

The prophete is agaynst Iherosolym. He promyseth the deliuation of Egypt, and the shakynge adowne of the Egyptians. The Lorde promyseth that he will redeme Egypt as agayne after 70. yeres. Egypt is the enemye of Iherosolym.

**I**n the tenth yere vpon the twelenth daye of the thirmoneth, the word of the Lorde came vnto me, saying: O thou sonne of man, set now thy face agaynst Iherosolym & hyng of Egypt: \* Prophecy agaynst hym, and agaynst the whole land of Egypt. Speake, and tel hym: thus sayth the Lorde God: beholde, O Iherosolym thou hyng of Egypt



# The Prophecye

of Egypte. I wyl vpon the thou great dragon  
that lyest in the waters: thou that layest the wa-  
ter is myne. I haue made it my selfe. I wyl put  
an hoke in thy chawes, and bange all the scales  
in thy waters vpon thy scales: after that, I wyl  
draue the out of thy waters: yea, and al fythe  
of thy waters that bange vpon thy scales. I wyl  
cast the out of the drye lande, with the fylle of  
thy waters, so that thou shalt lye vpon the selde.

Thou shalt not be gathered nor taken vp: but  
thou shalt be meate for the beastes of the selde, & for  
the foules of the ayre, that all they which dwell  
in Egypte maye knowe: that I am the Lord: by-  
cause thou hast ben a staffe of reed to the house  
of Israel: wher they toke hold of the with theyr  
hand: thou brakest and pyckedst them on euery  
syde: and yf they leaned vpon the, thou brakest &  
hurtedest the raynes of theyr backes. Therfore  
thus sayth the Lord God: behold, I wyl byng  
a swerde vpon the, and rote out of the both man  
and beast: yea, the lande of Egypte shall be deso-  
late and waste, and they shall knowe, that I am  
the Lord. Because he sayd: the water is myne:  
I my selfe haue made it. Behold therfore, I wyl  
vpon the, and vpon thy waters: I wyl make the  
lande of Egypte waste and desolate and in abas-  
ment, from the towne of Syene vnto the bo-  
uers of the Gyzians lande: so that in fourty ye-  
res there shall no foote of man walke there, ney-  
ther foote of catel go there, neyther shall it be in-  
habited. I wyl make the lande of Egypte to be  
desolate among other waste countreys, and her  
cities to lye vpon deserte fourty yeres amonge other  
deserte cities: And I wyl scatere the Egyptians  
among the heythens and nations, and strowe  
them in the landes about.

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Agayne: thus sayeth the Lord God: when  
the .xl. yeres are expyred, I wyl gather the E-  
gyptians together agayne, out of the nacions,  
among whom they were scatred, & wyl byng  
the prisoners of Egypte agayne into the lande  
of Parthures theyr owne natyue countrey, that  
they may be there a lowly small kyngdome: yea  
they shall be the smallest amonge other kyngdo-  
mes, lest they exalt them selues about the hey-  
then: for I wyl so mynyshe them that they shall  
nomoze rule the heythens. They shall nomoze be  
an hope vnto the house of Israel, neyther pro-  
uoke them anye moze to wyckednesse, so cause  
them turne backe, and to folowe them: and they  
shall knowe, that I am the Lord God.

In the .xxvii. yere, the first daye of the fyfthe  
moneth came the woide of the Lord vnto me,  
saying: Thou sonne of man, Nabuchodonosor  
the kyng of Babylon hath made his host, with  
great traualle and labour to come before Tyre  
that euery deed maye be balde, & euery shoul-  
der bare. Yet hath Tyre gyven neyther him nor his  
hoost any rewarde, for great traualle that he  
hath taken there. Therfore thus sayeth the Lord  
God: behold, I wyl geue the lande in Egypte  
vnto Nabuchodonosor the kyng of Babylon,  
that he may take away al her substance, robbe  
her robbyes, & spoyle her spoyle to pay his host  
theyr wages wiche. I wyl geue him the lande

of Egypte for his labour, that he toke for me be-  
fore Tyre. At the same tyme wyl I cause the  
house of Israel to growe forth, and open  
the mouth agayne among them: that they may  
knowe, how that I am the Lord.

## Chapter.

The destruction of Egypt and of her cities in desertes.

The word of the Lord came more-  
ouer vnto me, saying: thou sonne of  
man, prophesy & speake: thus sayth  
the Lord God. Mourne, wo wor-  
th this daye, for the daye is here, the  
day of the Lord is come: the darke daye of the  
houre is at hande. the swerde cometh vpon  
Egypte. When the wounded men fall downe in  
Egypte, when her people are taken awaye, and  
when her foundacions are destroyed, the Gyz-  
ians lande shall be asrayed: yea the Gyzians land  
Libia and Libia, al theyr comen people, & Chub  
and all that be confederate vnto them, shall fall  
with them thorow the swerde.

Thus sayth the Lord: The maynteyners of  
the lande of Egypte shall fall, the pyde of her  
power shall come downe euen vnto the towne of  
Syene: they shall be slayne downe wiche swerd  
sayeth the Lord God: amonge other desolate  
countreys they shall be made desolate, among o-  
ther waste cities they shall be wasted. And they  
shall knowe, that I am the Lord, when I hynd-  
le a fyre in Egypte, and when al her helpers are  
destroyed. At that tyme shall theyr messengers  
go forth from me in shypes, to make the care-  
lesse Gyzians asrayed, and sozowe shall come  
vpon them accordyng to the daye of Egypte for  
doubtlesse it shall come.

Thus sayth the Lord God: I wyl make an  
ende of the people of Egypte thorow the hande  
of Nabuchodonosor the kyng of Babylon. He  
and his people with hym: yea, and the cruell ty-  
rautes of the heythens shall be brought to de-  
stroye the lande. They shall draue oute theyr  
swertes vpon Egypte, and fylle the lande full  
of slayne men. I wyl drye vpon theyr floudes of  
water, and sell the lande into the handes of wic-  
ked people. The lande and all that is therein, I  
wyl destroye thorow the enemyes. Euen I the  
Lord haue sayde it.

And thus sayth the Lord God: I wyl de-  
stroye the ydolles, and byng the ymages of  
Aoph to an ende. There shall nomoze be a  
prince of Egypte, and a fearfulness wyl I sende  
into the Egyptians lande. As for Parthures, I  
wyl make it desolate, and hyndle a fyre in soan  
the cytie. So, I wyl punyshe and poure my  
wathful indignation vpon Sin wiche is the  
strength of Egypte. All the substance of Ale-  
xandria wyl I destroye, and hyndle a fyre in  
Egypte.

Sin shall be in greute heynesse, Alexandria  
shall be rooted out, and Aoph shall haue daye  
sozowe. The best men of Heliopolis and Bu-  
baste shall be slayne with the swerd, and car-  
ryed awaye captiue. At Caphtan the daye shall be  
darke, when I breake there the sceptre of the  
lande of Egypte, and when the pompe of her power  
shall

shall have an ende. A cloude shall cover her, and her daughters shall be ledde a waie into captivity. Thus sayth I p[ro]ph[et] Egypt, that they may knowe howe that I am the Lorde.

It happened in the eleuenth yere, vpon the thirtieth day of the first moneth, that the Lorde wo[r]de came vnto me, sayenge: Beholde, thou sonne of man, I will breake the arme of Pharaos kynge of Egypt: and so, it shall not be bounde vnto be healed, neither shall any plaister be layd vpon it, for to ease it, or to make it so stronge, as to holde a swerde. Therefore thus sayeth the Lorde God. Beholde, I will vpon Pharaos the kynge of Egypt, and breake his strong arme (yet is it but a broken one) & I will smyte the swerde out of his handes.

As for the Egyptians, I will scattere them among the heathen, and strowe them in the landes aboute. Agayne I will strengthe the arme of the kynge of Babylon, and geue him a swerde in his hande, but I will breake Pharaos arme so that he shall hold it before him p[ro]troussly like a wounded man.

¶ Pra. I will stablish the king of Babylons arme, and the armes of Pharaos shall fall downe that it may be knowne, that I am the Lorde which geue the kynge of Babylon my swerde in his hand, that he may drawe it out vpon the land of Egypt, & that when I scattere the Egyptians amonge the Gentyles, & strowe them in the landes about, they may knowe, that I am the Lorde.

¶ The xxxi Chapter.

*A composition of the propheticke of Pharaos with the p[ro]ph[et] of the Libanus. He p[ro]ph[et]eth a lyne betwixt them to the end both.*

**M**oreouer, it happened in the eleuenth yere, the first daye of the thirde moneth, that the wo[r]de of the Lorde came vnto me, sayeng: thou sonne of man, speake vnto Pharaos the kynge of Egypt, and to all his people. Whom art thou like in thy greatness? Beholde, I will washe like a Cedar tree vpon the mount of Libanus with sayre b[ra]nches: so thyke, that he gaue shadowe & shote out very hye: hys toppes reached vnto the cloudes. The waters made hym great, and the depe set hym vp an hye. Rounde about the roses of hym ranne there floudes of water, he sent out hys lytel ryuers vnto all the trees of the felde.

Therefore was he hyer then al the trees of the felde and thowowe the multitude of waters that he sent fro hym, he obeyned many longe b[ra]nches. All foules of the ayre made thei[n] nestes in his b[ra]nches: vnder his bowes gendered al the beastes of the felde, & vnder his shadow dwelre al people. Fawse & bewtiful was he in his greatnes: in the length of hys b[ra]nches, for his rote stode by the great waters, no Cedar tree might hyde hym. In the pleasaunt garden of God, there was no fyere tree like his b[ra]nches, the playne trees were not lyke the bowes of hym.

¶ Al the trees in the garden of God myght not be compared vnto hym in his bewty, so sayre & goodly had I made hym w[ith] the multitude of hys b[ra]nches. In so moche that all the trees in the pleasaunt garden of God had enuie at hym.

Therefore thus sayth the Lorde God, for somoch as he hath lye vpon hym selfe so hye, and stretched his toppes into the cloudes, and lenger his berre in p[ro]uise in hys hyghnes, I will deliuer him in to the handes of the myghtyest among the heathen, whiche shall rote hym out. Accordyng to his wychednes I will cast hym away, & enemye shall destroye hym, and the myghty men of the heathen shall so scatter hym, that hys b[ra]nches shall lye vpon all moystaynes, and in al vales his bowes shall be broken downe to the grounde & sozowen out the lande. Then al the people of the lande shall go from hys shadowe, and forsake hym. When he is fallen, al the foules of the ayre shall lye vpon hym, and all the wyld beasts of the felde shall go aboute amonge his b[ra]nches so that from densio[n]ed, no tree in the water shall attayne to hys hyghnesse, nor reache hys toppes vnto the cloudes, neyther shall anye tree of the water stonde so hye, as he hath done. For vnto death shall they al be deliuered vnder the earth, and go downe to the graue lyke other men.

Moreouer thus sayth the Lorde God: In the daye when he goeth downe to the graue, I will cause lamentacion to be made, I will couer the depe vpon hym, I will stau[n]che his floudes, & the great waters shall be restrained. I will cause Libanus to be sozowful for hys sake, and al the trees of the felde shall be smytten. I will make the heathen make at the sounde of his fall when I cast hym downe to hell, with them that descend into the p[ro]p[ter]. Al the trees of Eden, with al the chosen and best trees of Libanus, yea, and al they that are planted vpon the waters shall mourne w[ith] hym also in the lower habitacions: for they shall go downe to hel w[ith] hym, vnto them that be slayne w[ith] the swerde, whiche dwelte afore vnder the shadowe of his arme among the heathen. To whom shall thou be likened, that art so glorious & great, amonge the trees of Eden? Yet art thou cast downe vnder the erth (among the trees of Eden) where thou must lye amonge vntreucciled, w[ith] them that be slayne w[ith] the swerde. Euen thus is it w[ith] Pharaos and al hys people, sayth the Lorde God.

¶ The xxxii Chapter.

*The p[ro]ph[et] is commaunded to denaile Pharaos the kynge of Egypt. He p[ro]ph[et]eth that destruction shall come vnto Egypt thowowe the kynge of Babylon.*

**I**n the eleuenth yere, the first daye of the twelenth moneth, the wo[r]de of the Lorde came vnto me, sayeng: thou sonne of man, take vp a lamentacion vpon Pharaos the kynge of Egypt, & say vnto him: I arte reputed as a Lyon of the heathen, & as a whalefyre in the see. Thou castest thy waters aboute the, thou troublest the waters w[ith] thy fere and stampst in thei[n] floudes. Thus sayeth the Lorde God: I will spye me net oute the, namely, a great multitude of people, thei shall dyspue the into my p[ar]ne, for I will cast the vnto the lande: and let the lye vpon the felde that all the foules of the ayre maye lye vpon the. I will geue all the beastes of the felde p[ro]uough of the. Thy flebbe I will cast vpon the hylls, and fyll the vales w[ith] thy byghnesse. I will water the lande



# The Prophecy

lande with the abundance of the waters, euen  
to the mountaynes, and the ground shall be full of  
thy blood. Tellen thou out, put out. I will con-  
uer the braut, and make her barren againe. I  
will spredde a cloude ouer the mount, and the  
moone shall not giue her light. All the lightnes  
of heauen will I put out ouer the, and bringe  
darkenesse vpon thy lande, saith the Lord God.  
I will trouble the heetes of many people, when  
I bringe thy destruction amonge the heythen  
and countreys, whom thou knowest not. Psea I  
will make manye people with the; hynges so  
astrayde thowwste, that they; heer shall stand  
vp, when I make my swerde at they; faces.  
Morrow shall they be astonied, euerie man in  
himselfe, at the daye of thy fall. For thus sayth  
the Lord God, the kyng of Babylons swerde  
shall come vpon the, with y swerdes of the wo-  
rshes will I smyte downe thy people. All they  
that be myghty among the Gentiles shall waite  
for the proude pompe of Egypt, and bringe downe  
all her people. All the cattell also of Egypt will  
I destroye, that they shall come nomore vpon y  
waters, so that neyther mans foote nor beastes  
clawe shall stirre them any more. Then will I  
make they; wapes depe, and cause their floudes  
to runne yke opir, sayth the Lord God. When  
I make the lande of Egypt desolate, and when  
the countrey with al that is therein, shall be layd  
waite, and when I smyte al them which dwell in  
it, that they maye knowe that I am the Lord.  
This is the mourninge that the daughters of  
the heythen shall make. Psea, a sorowe and lame  
racion shall they take vp vpon Egypte, and al  
her people, sayth the Lord God

**D** In the xiiij. yeare, the xv. daye of the moneth,  
came the worde of the Lorde vnto me, sayinge:  
Thou sonne of mā: Take vp a lamnation vpon  
the people of Egypt, & cast the downe: yea them  
I say, & the myghty people of the hepten also  
euen to them: that dwell beneath: and with them  
that go downe into y<sup>e</sup> graue. Downe (how saye  
forer thou be) & lay the with y<sup>e</sup> vncircumcised.  
Amonge those that be slayne with the swerde,  
shall they lye. To the swerde is she already de-  
liuered: therfore plucke downe to the grounde,  
her & all her multitude. The myghty worthies  
shall speake to him out of the hel: to his helpers  
that be gone downe and lye vncircumcised and  
with them that be slayne with the swerde.

**E** Thus is there also with his companion, and they graues rounde ab out, whiche were slayne and sell all with the swerde, whose graues Ie helpde hym in the lower pytte. His commens are buried rounde aboute his graue, all togyther wounded and slayne with the swerde, whiche men afoze tyme brought seare into the lande of the Iyungne.

There is Clam also wyth all his people, & they graues round about: which al being wolded & slayne with the sword are gone downe vncircised vnder the earth, wher the neuer theles somtyme by ought fraie into the lande of the lyving: for y<sup>e</sup> which they beare their name, w<sup>ch</sup> the order that be gone downe to the graue.

They buryall in gburn them, and all they  
people, amonge them that be slayne. They gra  
nd one wounde about all them whiche be wite  
tunished, and with them that be slayne theiow  
the swerde: for seynge that in tymes past, they  
made the land of the Ipyng a frefed, they must  
nowe beare theyr owne shame, with them that  
goe home to the pytte, and lye amonge them,  
that be slayne.

There is Oseph hallio and Tubal, and they  
people, and they graues round aboute. These  
all are among the vncircumcised, and them thou  
shalt slay w<sup>th</sup> the sword, because as yettyme  
they made the lande of the Iuynges a fraye.

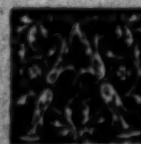
Should not they then lye also among / wo-  
rthes & vncircumcised gyantes / which wethers  
Weapons are gone downe to hel whose swerdes  
are layed vnder their heades. whole wickednes  
is vpon thes bones: bycause that as wothers  
they haue brought feare into the lande of the l-  
yving. Yea, among the vncircumcised shall thou  
be destroyed, and lye with them that perished  
thorowe the swerde.

There is Plande of + Edom wif her kinges  
and princes also, which with they strength are  
layed by them that were slayne wpeh f Edward.  
yea, among the vncircumcised, and them which  
are gone do wne into the pytte. Wozeouer, there  
be al the princes of the north, wpeh all the ap-  
donians, which are gone downe to the slayne.

With theyr feare and strenght they are come  
to confuſion, and lye there vncircuſed among  
choſe that be ſlayne with the ſwerde, and beare  
theyr owne ſhame, with them ſe be gone downe  
to the pytte. Nowe when Iſharao ſeech this, he  
ſhalbe comforted ouer al his people, that is ſlayne  
with the ſwerde, both Iſharao and al his hooff.  
ſayth ſe Lozde God For I haue giuen my ſtreit  
in the lande of the Iſrue. But Iſharao and al  
his people ſhall lye amonge the vncircuſed  
and amonge them that be ſlayne with ſe ſwerde  
ſayth ſe Lozde God.

¶ The xxviii Chapter.

The Father out the office of a cure that preachers the Gospel. He strengtheneth them that dyspneic, and bel deneth them with the promise of mercy. The word of the Lawe against the remnant of the people, against the makers of the wordes of the prophete.



**G**ayn, the worde of the Lord came vnto me, saying: Thou son of man speake to the children of thy people, and tell them: When I send a watche vpon a land, of the people of the lande take a man of theyr countrey, and set hym to be theyr watcheman, the same man (when he seeth the swerde come vpon the lande) shal blowe the trumpet and warne the people.

¶ If a man now heare the noyse of the trom-  
pet, and wyl not be warned, and the sward be com-  
mande take hym away, his blood shal be upon his  
owne head: say he heede the sounde of the trom-  
pet, and wolde not take heede, therfore his blood  
be upon hym. But if he wyl receyue warning,  
he shall save his lyfe.

A gayne, if the watchman is the sword come  
and the we is not with the trumpet, so that the  
people

people is not warned: yf the ſwearde come then and take any man from amonge them: the ſame ſhall be taken awaye in hys owne ſpynne, but his blood wyll I requyre of the watchmans hande.

\* And nowe (O thou ſonne of man) I haue made the a watchman vnto the houſe of Iſrael: that where as thou heareſt anpe thyng oute of my mouth, thou maſt warne them on my behalfe. ¶ I ſape vnto the wyched: thou wyched, thou ſhalt ſurely dye: and ſpynest him not warning, that he may beware of hys vngodly waye: then ſhall the wyched dye in his owne ſpynne, but hys blood wyll I requyre of thy hande. Reuerſeſſe, yf thou warne the wyched of his waye, to turne from it, where as he yet wyl not be turned from it, then ſhall he dye bycauſe of his ſyn, but thou ſhalt deliuered thy ſoule.

¶ Therefore (O thou ſonne of man) ſpeake vnto the houſe of Iſrael. Pea ſay thus. Our offences and ſynnes lye vpon vs, and we are corrupte in them, how ſhulde we then be reſtozed vnto lyfe. Tell them: \* As truly as I lyue ſayth the Lorde God, I haue no pleaſure in the death of the wyched, but moche rather that ſ wyched turne from hys waye, and lyue. Turne you, turne you from your vngodly wayes: O ye of the houſe of Iſrael, whither ſhall ye dye.

¶ Thou ſonne of man, tell the chyldren of the people. \* The ryghteouſneſſe of the ryghteous ſhall not ſaue him, when ſoener he turneth a waye vnfaythfull ye. Agayne, the wychedneſſe of the wyched ſhall not hurte him, when ſoener he conuerteth from his vngodlyneſſe.

¶ And the ryghteouſneſſe of the ryghteous ſhall not ſaue his lyfe, when ſoener he ſpyneth. ¶ I ſay vnto the ryghteous, that he ſhall ſurely lyue, and ſo be truſt to his owne righteouſneſſe, and do ſpynne, then ſhall hys ryghteouſneſſe be nomore thought vpon, but in ſ wychedneſſe that he hath done he ſhall dye. \* Agayne, ¶ I ſape vnto the wyched, thou ſhalt ſurely dye: and ſo he turne from hys ſynnes, and do the thyng that is lawfull and ryght. In ſomuche that the ſame wyched man giueth ſ pledge agayne, reſtozeth that he had taken a waye by robbye, walketh in the commandmentes of lyfe, and doth no wrong. Then ſhall he ſurely lyue, and not dye. Pea, the ſynnes that he hath done, ſhall neuer be thought vpon. ¶ For in ſomoch as he doth newe the thyng that is lawfull and ryght, he ſhall lyue. ¶ And yet the chyldren of thy people ſape: Truly, the waye of the Lorde is not ryght, but they lye, where as they owne waye is rather vnrigh.

¶ When the ryghteous turneth from his ryghteouſneſſe, and doth the thyng that is wyched, he ſhall dye therfore. But yf the wyched turne from his wychedneſſe, doinge the thyng that is lawfull and ryght, he ſhall lyue therfore. ¶ Yet ye ſay \* the waye of the Lorde is not equal: O ye houſe of Iſrael

\* I wyl iudge every one of you after his wayes.

In the tweluerth yere, the fyfth daye of the ſyth moneth of our captiuitie, it happened, that one which was fled out of Jeruſalem, came vnto me, and ſayde: the cytie is deſtroyed. Nowe the hande of the Lorde had bene vpon me the eue

ſayinge of the ſonne of man, which was cleaped) came vnto me, and had opened my mouth, but yll the morninge that he came to me: pea, he opened my mouth. ¶ So that I was nomore domine. ¶ Then came the word of the Lorde vnto me, and ſayd: ¶ Thou ſonne of man, theſe that dwell in the waſted lande of Iſrael, ſay: Abrahams was but one man, and he had the lande in poſſeſſion: nowe are we many, and the land is giue vs to poſſeſſe alſo. ¶ And therfore tell them: ¶ Thus ſapeth the Lorde God: \* In the blood haue ye eaten, your eyes haue ye lyfte vp vnto idols, and haue your blood: ſhall ye then haue the lande in poſſeſſion.

¶ Ye leane vpon your ſwearde, ye worke abominations, every one deſpyleth his neygbbours wyfe: and ſhall he then poſſeſſe the lande. ¶ ſape thou theſe wordes vnto them. ¶ Thus ſapeth the Lorde God. As truly as I lyue all ye that dwell in this wylernes ſhall be ſlayne with ſ ſwearde: what ſoener is vpon the felde I wyl geue vnto the beaſtes to be deuoured: thoſe that be a ſteed holders and dennes, ſhall dye of the peſtilence. ¶ For I wyl make the land ſo deſolate and waſte and the pompe of her ſtrength ſhall come to an ende. The mountaynes of Iſrael ſhall be ſo waſt that no man ſhall trauaile therby.

\* ¶ Then ſhall they learne to knowe, that I am the Lorde, when I make the lande waſte and deſolate bycauſe of all they abominations, that they haue wrought. ¶ And thou ſonne of man, the chyldren of the people that talke of the, by the walles, and in the dozes of they houſes, ſayinge one to an other. Come, lette vs heare what word is gone forth from the Lorde. ¶ Theſe come vnto the, after ſ maner of a great people: ¶ pea as who ſayth they were my people, they lye downe before the, & heare thy wordes, but they do not thereafter, ¶ for in their mouthes they make a liſt of them, and they berke goeth after they owne courtous incre, and as a balet that hath a ſwete tune, and is pleaſant to ſynge, ſo ſhalt thou be vnto them: thy wordes ſhall they heare, but they wyl not do thereafter. ¶ Wilt this cometh to paſſe (for ſo: it cometh in dede) then ſhall they knowe, that there hath bene a prophete amonge them.

### ¶ The xxviii. Chapter.

¶ Agayne the ſonne of man ſayeth that deſpoyle the ſtocke of Chanaan, and ſake theyr ſonne. ¶ The Lorde ſapeth that he wyl vſe his diſperſed ſtocke, and gather them to gyther. ¶ He reprobeth the malice of certayn of the ſtocke the promyſed the recte wyſe: ¶ the Lorde ſapeth that he wyl bringe peace.



¶ And the word of the Lorde came vnto me, ſaying: ¶ thou ſonne of man, prophete againſt the ſhepherdes of Iſrael, prophete and ſpeake vnto them. ¶ Thus ſayth the Lorde God. ¶ Wo be vnto the ſhepherdes of Iſrael, that fede them ſelues. ¶ Shulde not the ſhepherdes fede the flockes.

¶ Ye haue eaten vp the ſat, ye haue clothed you with the wol: the beſt fed haue ye ſlayne, but the ſtocke haue ye not nouerſhed. ¶ The weakke haue ye not holden vp: the ſycke haue ye not healed: the broken haue ye not bounde togyther, the outcaſt haue ye not brought agayne: the loſt haue ye not



# The Prophecie

1. pet. 2. 2

ye not sought, but shall they be sought? ruled the. Thus are they sought and then without a shepherd: yea, all the beasts of the felde deuoure them, and they go astray.

**B** My shepe go wandryng upon all mountaynes, and vpon every hye hyl: yea, they be scattered abrode in all felde, and there is no man that careth for them, or seeketh after them. Therefore O ye shepherdes, heare the worde of the Lorde. Thus sayth the Lorde God: As truly as I lyue forsomuche as my shepe are robbed, and deuoured of all the wyld beasts of the felde, hauing no shepherd: so I charge that my shepherdes take no regarde of my shepe, but fede them selues only, and not my shepe. Therefore, heare the worde of the Lorde O ye shepherdes. Thus sayth the Lorde God: Beholde, I my selfe wyll vpon the shepherdes: and requyre my shepe from theyr handes, and make them cease from fedynge of my shepe: yea, the shepherdes shall fede them selues nomore. For I wyll deliuer my shepe out of theyr mouthes, so that they shall not deuoure them after this. For thus sayth the Lorde God:

John 1. 2.  
Heb. 1. 1. 2  
1. pet. 2. 2

\* Beholde, I wyll loke to my shepe my selfe, and seke them. Lyke as a shepherd among the flocke seeketh after the shepe that are scattered abrode, euen so wyll I seke after my shepe, and gather them together out of all places, where they haue ben scattered in the cloudy and darke day. I wyll byynge them oute from all people, and gather them together out of all landes. I wyll byynge them into their owne lande, and fede them vpon the mountaynes of Israel, by the ryuers, and in all the places of the country. I wyll fede them in right good pastures, & vpon the hye moctaynes of Israel shall theyr foldes be. There shall they lye in a good folde, and in a fat pasture shall they fede: euen vpon the mountaynes of Israel.

1. pet. 2. 2  
1. pet. 2. 2

I wyll fede my shepe my selfe, & byynge them to theyr rest, sayeth the Lorde God. \* Suche as be lost, wyll I seke: suche as go astraye, wyll I byynge agayne: suche as be wounded, wyll I bynde vp: such as be weake wyll I make strong, suche as be fat & stronge, those wyll I roote out, and fede them with the thyng that is lawfull.

**E** And as for you (O my shepe) sayeth the Lorde God: I wyll put a difference amonge the shepe, amonge the wethers and the goates. Was it not ynough for you to eate vpon the good pasture, but ye must treade downe & resydue of your pasture with your feet also: Was it not ynough for you to drynke cleare water, but ye must trouble the resydue also with your feet?

Thus my shepe must be sayne to eate the thyng, that ye haue troden downe with your feet, and to drynke it, that ye with your feet haue defyled. Therefore thus sayth the Lorde God vnto them: Beholde, I wyll seuer the fatte shepe from the leane: for somoche as ye haue shot the weake shepe vpon the sydes and shoulders, and runne vpon them with your hornes, so longe tyll ye haue utterly scattered them abrode. I wyll helpe my shepe, so that they shall nomore be spoyled: yea, I wyll discerne one shepe from another. I wyll raple vp vnto them one only shep-

herde, even my seruante \* Dauid, he shall fede them, and he shall be theyr shepherd. I the Lorde wyll be theyr God, and my seruante \* Dauid shall be theyr kynge. Euen I the Lorde haue spoken it.

Moreover, I wyll make a couenant of peace with them, and bynne all euyl beasts out of the lande: so that they may dwell safely in the wyldernesse, and slepe in the woodes. Good fortune and prosperite wyll I gyue them and vnto all that be rounde aboute my hyl. \* I prosperous shalwe and rayne wyll I sende them in due season, that the trees in the wood may byynge forth theyr frutes, and the ground her encrease. They shall be safe in theyr lande, and shall knowe that I am the Lorde, which haue broken their yoke, and deliuered them oute of the handes of those that helde them in subiection.

They shall nomore be spoyled of & heyden, nor deuoured with the beasts of the lande: but safely shall they dwell, and no man shall fraye them. I wyll set vp an excellent plant for them, so that they shall suffer nomore hunger in the lande, neyther beare the reproche of the heyden any more. Thus shall they vnderstande, that I the Lorde theyr God am with them, & that they (euen the house of Israel) are my people, sayeth the Lorde God. Ye men are my flocke, & ye are the shepe of my pasture: and I am your God, sayth the Lorde God.

## The xxxv. Chapter.

The destruction that shall come on the hyls, that is on the Iudumans, because they troubled the people of the Lorde.



Moreover, the word of the Lorde came vnto me, saying: Thou sonne of man, turne thy face towarde the mounte \* Seer, prophete vpon it, and say vnto it. Thus sayth the Lorde God:

Beholde (O thou mounte Seer) I wyll vpon the. I wyll reache out myne hande ouer thee: yea, waste and desolate wyll I make the. Thy cyties wyll I breake downe, and thou shalt lye voyde: that thou mayest knowe, howe that I am the Lorde. \* For so moche as thou bearest an olde enemytys agaynst the chyldren of Israel, and haste drawn the chyldren of Israel vpon the swerde, what tyme as they were troubled and punished for theyr synne. Therefore, as truly as I lyue, sayth the Lorde God: I wyll prepare the vnto blood: yea, blood shall folowe vpon the: \* I charge thou layest wayte for blood, therefore shall blood persecute the. Thus wyll I make the mount Seer desolate and waste, and byynge to passe, that there shall no man go thither, nor come from thence. My mountaynes wyll I fyll with his slayne me: thy hylles, valleyes, and ryuers, shall lye full of them, that are slayne with the swerde. I wyll make the a perpetual wildernesse, so that thy cyties shall not returne to theyr former estate, that ye may knowe howe that I am the Lorde.

And because thou hast sayde: what, bothe these nacions, and bothe these landes must be myne, & I wyll haue them in possession: where as the Lorde was there. Therefore thus sayeth the

For the Lord God as truly as I live, I will humble  
you according to thy wrath and jealousy. I have  
known among them, how I have punished the  
pea, and that thou also mayest be sure, that I  
the Lord have heard all the despytfull wordes,  
whiche thou hast spoken agaynst the mountay-  
nes of Israel, saying: Lo, they are made waste,  
and given vs to deuoure. Thus with your mou-  
thes ye haue made your boast agaynst me, yea,  
and multiplied your proude wordes agaynst  
me, which I haue heard all together. Whereunto  
thus sayeth the Lord God: to the loye of all the  
worlde will I make the waste. \* And lyke as  
thou O mountaine wast glad, because the  
herbage of the house of Israel was destroyed:  
even so will I do vnto the also, that whole Edom  
shalbe destroyed, and know, that I am the Lord.

**Chapter. lxxvi.**

**C** De promysed the despayraunce of the Gentiles vnto  
Israel. For benefices done vnto the Gentiles are to be  
ascribed to the mercye of God, & not vnto thei deser-  
uings. God requirith our deuotion, that we may walke  
in his commandementes.

**I** Thou sonne of man, prophesye vpon  
the mountaynes of Israel, & saye:  
\* Heare the worde of the Lord, O  
ye mountaynes of Israel. Thus say-  
eth the Lord God by cause your ene-  
my hath sayde vpon you: A ha, the hye euella-  
syng places are now become ours, prophesye  
therfore, and speake, thus sayeth the Lord God:  
Being ye be wasted and troden downe on every  
side, and become a possion vnto the residue of  
the Gentiles: which haue brought you into mens  
mouthes, and vnto an euill name amonge the  
people. Therfore, heare the worde of the Lord  
God: O ye mountaynes of Israel. Thus sayeth  
the Lord God vnto the mountaynes and hyl-  
les, valleys and dales, to the voyce of woloerues  
and desolate cities, which are spoyle: A id had in  
derision on every side, amonge the residue of the  
hepthen: Yea, euen thus sayeth the Lord God.  
In the fyre of my jealousy haue I taken a deuice  
agaynst the residue of the Gentiles, and agaynst  
Edom: which haue taken in my lande vnto  
them selues for a possiession: which also reioysed  
from thei whole herte with a despytfull sto-  
make, to waste it, and to spoyle it.

**I** Prophesye therfore vpon the lande of Israel,  
speake vnto the mountaynes and hylles, to val-  
leys and dales thus sayeth the Lord God: Be-  
holde, this haue I deuised in my jealousy and re-  
uisible wrath. For somoche as ye haue suffered re-  
proche of the hepthen, therfore thus sayeth the  
Lord God. I haue sworne that the Gentiles  
which ly about you, shall beare thei confusion  
thelues. And as for you (O mountaynes of Is-  
rael) ye shall shote out your braynches, & bring  
forth your frute to my people of Israel, for it is  
harde by that it wyl come. Beholde, I come vnto  
you, and vnto you will I tourne me, that ye  
maye be tyllid and sowed.

**I** I will sende you moche people, which shall be  
of all the house of Israel, the cyties shall be inha-

lited, and the decayed places shall be repaired a-  
gayne. I will multiplye you with moche people  
and cattell: which shall increase and bring frute:  
I will restyle you also to your olde estate, and  
I will be your more kindnes then euer ye had before  
whereby ye shall knowe that I am the Lord. Yea  
people will I sende vnto you (O my folke of  
Israel) which shall haue thei possiession, and  
I shall be thei encheptance, so that thou shalt  
nomore be with them. Agayne, thus sayeth the  
Lord God: For somoche as they saye vnto you,  
thou art an eater vp of men, and a waster of the  
people: therfore thou shalt eate nomore men, nei-  
ther destroy the people any more sayeth the Lord  
God. And I will not suffer the, for to beare  
thyne owne confusion, amonge the Gentiles  
from henceforth. Thou shalt not beare the re-  
proche of the nacpons, nor cast out thyne owne  
people any more, sayeth the Lord God.

**W**hereouer, the worde of the Lord came vnto  
me, saying: O thou sonne of man, when I house  
of Israel dwelt vpon thei owne ground, they  
despyled the selues with thei owne wapes and  
ymaginations: so that in my sight thei wape  
was lyke the uncleines of a menstruous woman  
wherefore, I poured my wrathfull displeasure  
vpon them, because of the bloode that they had  
shed in the lande, and because of thei ydolles,  
where with they had despyled them selues. I sca-  
tered them also amonge the hepthen, so that they  
were strowed aboute in the landes. And ydng  
to thei wapes, and after thei owne inuency-  
ons, so dyd I punish them.

**N**ow when they were gone vnto the hep-  
then, and come in amonge them, they dythou-  
terd my holy name: so that it was iaped of them:  
I rethel the people of God, and must go out of  
thei owne lande. Then spared I my holy name  
where the house of Israel had dyshonoured a-  
monge the Gentiles, to whom they came. Ther-  
fore tel the house of Israel. Thus sayeth the Lord  
God: I do not this for your sakes (O house of  
Israel) but for my holy names sake which ye dis-  
honoured amonge the hepthen, when ye came to  
them. Therfore, I will halowe my great name  
agayne which amonge the Gentiles is euill spo-  
ken of: for ye your selues haue dyshonoured it a-  
monge them. And the Gentiles shall knowe that  
I am the Lord, when I am honoured in you be-  
fore thei eyes, sayeth the Lord God.

**A**s for you, I wyl take you from amonge the  
hepthen, and gather you together out of all cou-  
tries, and bypage you agayne into your owne  
lande. \* Then will I poure cleane water vpon  
you, and ye shall be cleane: yea, from all your vn-  
cleannes, and fro all your ydols shall I cleanse you  
A newe herte also will I gyue you, and a newe  
spyrte wyl I put vnto you. As for that stonye  
herte, I wyl take it out of your bodie, and gyue  
you a fleshy herte. I wyl gyue my spiryte among  
you, and cause you to walke in my comman-  
dementes to kepe my lawes, and to fulfyll them.

**A**nd sope shall dwell in the lande, that I gaue  
to your fathers, and ye shall be my people,  
and I will be your God. I will helpe you oute  
of all



# The Prophecie

of all your vncleannes. I will call for the come, and will encrease it, and let you have no hunger. I will multiplye the frutes of the trees, and the increase of the felde for you, so that ye shall haue no more reppose of hunger among the hepten. Then shall ye remembre your owne wyched wayes, and your ymaginacions, whiche were not good: so that ye shall thynke that ye were worthy to be destroyed: for your synnes and abominacions.

**S** But I will not do this for your sakes (sayth the Lord God) be ye sure of it. Therefore, O ye house of Israel, be ashamed of your synnes. Whereouer, thus sayth the Lord God: What time as I shall cleanse you from all your offences, then will I make the cities to be occupied agayne, & will repaie the places that be decayed. The desolate lande shall be buylded agayne, which afore tyme lay waste in the sight of all them that went by. Then shall it be sayd: this waste lande is become lyke a garden of pleasure, and the voydes, desolate & broken downe cities are now strong and defenced agayne. Then the residue of the hepten that lye rounde about you, shall knowe that I am the Lord, whiche repaie that that was broke downe, and plant agayne that, that was made waste. Euen I the Lord haue spoken it, and will do it in dede.

**Ier. l. 4.** Thus sayeth the Lord God: I will yet ones be found agayne of the house of Israel, & do this for them: \* I shall encrease them as a flocke of men. Like as the holy flocke and the flocke of Jerusalem are in shepseolcumpne feastes: so shall also the wyld waste cities be filled with flockes of men: & they shall knowe, that I am the Lord.

## The xxxviii. Chapter.

The prophete sayth the bynging agayne of the people, being in captiuitie. He sheweth the vision of the ten tribes with the two.

**I**n the hand of the Lord came vnto me, and carped me out in the spirit of the Lord, and let me downe in a playne felde, that lay full of bones, & heled me round about by them: and beholde, the bones that laye vpon the felde were very many, and merueylous dyde also. Then sayd he vnto me: Thou sonne of man: thynkest thou these bones maye lyue agayne? I answered, O Lord God, thou knowest. And he sayd vnto me: Prophecy thou vpon these bones and speake vnto them. Ye dyde bones, heare the worde of the Lord. Thus sayth the Lord God vnto these bones: Behold, I wil put bryeth vnto you, that ye maye lyue: I wil geue you sinowes and make flesh growe vpon you, and couer you ouer with skynne: & so geue you bryeth, that ye maye lyue, and knowe that I am the Lord.

**S. 13.** So I prophesied, as he had commaunded me. And as I was prophesying, there came a nofle and a great mocion, so that the bones ran euery one to an other. Now whil I had looked, behold, they had sinowes, and flesh grewe vpon them: and about they were couered with skynne, but there was no bryeth in them. Then sayd he vnto me: Thou sonne of man, prophecy thou toward the wynde: prophecy and speake to the wynde.

Thus sayth the Lord God: Come (O thou syre) from the house wyndes, and blowe vpon these bones: that they maye be restored to lyfe. So I prophesied as he had commaunded me: then came the wynd into them, & they receyued lyfe, & stode vp vpon theyr feet, a merueylous great sort.

Whereouer, he sayd vnto me: Thou sonne of man, these bones are the whole house of Israel. Beholde, they saye: Our bones dyed vpon, our hope is gone, we are cleane cutte of. Therefore prophecy thou, and speake vnto them: thus sayeth the Lord God. Beholde, I will open your graues (O my people) and take you out of your sepulchres, and bynge you into the lande of Israel agayne. So shall ye knowe that I am the Lord, when I open your graues, and bynge you out of them. My synne also will I put in you, and ye shall lyue: I will set you agayne in your owne lande, and ye shall knowe that I am the Lord which haue sayd it, and fulfilled it in dede.

The worde of the Lord came vnto me, sayinge: thou sonne of man, take a stycke, & wyte vpon it. Vnto Juda and to the chyldren of Israel his companions. Then take an other stycke and wyte vpon it: Vnto Ioseph the stocke of Ephraim, and to all the housholde of Israel his companions. And then take bothe these together in thyne hande, so shall there be one stycke therof. Nowe ys the chyldren of the people saye vnto the: wyle I not thewe vs what thou meanest by these? Then geue them this answer: thus sayth the Lord God. Behold, \* I wil take the stocke of Ioseph, whiche is in the hande of Ephraim, and of the trybes of Israel his fellows, and will put them to the stocke of Juda, and make them one stocke, and they shall be one in my hande: and the two styckes whereupon thou wytest, shall be one in thyne hande, that they maye se, and shall saye vnto them.

Thus sayth the Lord God: beholde, I wil take away the chyldren of Israel from amonge the hepten, vnto whome they be gone, & will gather them together on euery syde, and bynge them agayne into theyr owne lande: yea, I wil make one people of them in the lande, vpon the mountaynes of Israel, and they all shall haue but one kyng. They shall nomore be two peoples from henceforth, neyther be deuyded into two kyngdomes: they shall also despyle them selues nomore with theyr abominacions, ydols, and all theyr wyched doinges. I will helpe them out of all theyr dwellynge places, wherein they haue synned: and will so cleanse them, that they shall be my people, and I theyr God.

Dauid my seruante shall be theyr kyng, and they all shall haue one shepderde only. They shall walke in my lawes, and my commaundementes shall they bothe kepe and fulfill. They shall dwell in the lande, that I gaue vnto Iacob my seruante, where as your fathers also haue dwelt yea, euen in the same lande shall they, their chyldren, and theyr chyldren chyldren dwell for euer more, and my seruante Dauid shall be theyr euer lasting prince. Whereouer, I will make a bond of peace

peace wyth them, whype shall be vnto them an euerlastyng covenante. I wyll settie them among them for euermoze. \* My dwelling shall be with them: yea, I wyll be theyr God, and they shall be my people. Thus the hepten also shall knowe, that I the Lorde am the holpe maker of Israel, when my sanctuarpe shall be among the for euermoze.

The xxxviii. Chapter.

The prophete that Gog and Magog shall come wyth an appointed host into the lande of promyse. Theyr intent. He sheweth that the coming of Gog was before prophesied of the prophetes. The destruction of hym.

**A**d the woide of the Lorde came vnto me saying: Thou son of man, turne thy face toward Gog lande of Magog, which is the cheefe prince at Mesech and Tubal: prophete agaynst hym, and saye: Thus sayth the Lorde God: \* O Gog thou cheefe prince of Mesech and Tubal: beholde, I wyll vpon the, and wyll turne the aboute, and put a byt in thy chaues: I wyll bypunge the forth and all thy host, both horse and horsemen, whiche be all weaponed of the best syllyon, a great people, that handle altogethyer speares, shylles, and swerdes: the Perles, Horiens, and with them the Libians, which all beare shylles and helmettes: Sommer and all his hostes, the house of Chogozma out of the north quarters, and all his hostes: yea and moche people wyth the.

**T**herfore prepare the, sette thy selfe in aray wyth all thy people, that are come vnto the by heapes, and be thou theyr defence. After many dayes thou shalt be vylsted, and in the latter yeres thou shalt come into f lande that hath bene destroyed wyth the swerde, and nowe is replenyshed agayne wyth dyuerse people vpon the mountaynes of Israel, whype haue longe lyen waste: yea, they be brought out of the nacpions, and dwell all safe. Thou shalt come by lyke a storme wyther, to couer the land, and as it were a darke cloude, thou with all thyne hostes, and a great multitude of people wyth the.

**W**herfore, thus sayeth the Lorde God: At the same tyme shall many thynges come into thy mynde, so that thou shalt ymagin mischefe, and saye: I wyll by to yonder playne lande, sepunge theyr syt at ease, & dwell so safely: for they dwell all without any walles, they haue neither barres nor doores to spoyle them, to robbe them, to laye hande vpon their so wel inhabited wildernesses agaynst that people, that is gathered togyther from amonge the hepten, whiche haue gotten cartell and good, and dwell in the myddest of the lande. Then shall Saba & Dedan, and the merchants of Charis with al theyr worthies say vnto the: Art thou come to robbe? Hast thou gathered thy people togyther, because thou wilt spoyle: to take syluer and golde, to carpe awaye cartell and good, and to haue a great praye?

**T**herfore, O thou sonne of man, thou shalt prophete, and saye vnto Gog. Thus sayth the Lorde God: In that day thou shalt knowe that my people of Israel dwelleth safe, and shalt come from thy place out of f north partes: thou

and moche people wyth the, whype shal be vpon hostes, wherof there is a great multitude and an innumerable hoste. Yea, thou shalt come vpon my people of Israel, as a cloude to couer the land. Thus shall come to passe in the latter dayes: I wyll bypunge the vp into my lande, that the hepten maye knowe me, when I get me honoure vpon the (O Gog) before theyr eyes.

**T**hus sayth the Lorde God: Thou arte he of whom I haue spoken aforetyme by my seruantes the prophetes of Israel which proph. cied in those dayes and yeres, that I shulde bypunge the vpon them. At the same tyme when Gog cometh vp into f lande of Israel (sayth the Lorde God) shall my indignacion go forth in my wrath. For in my gelousye and hote displeasure I haue deuised\* that there shall be a great trouble in the lande of Israel at that tyme. The very fishes in the see, the foules of the ayre, the beastes of the felde, and all the men that are vpon the earth, shall tremble for feare of me.

**T**he shylles also shall be turned vpsydedowne, the steyres of stone shall fall, and all walles shall synke to the grounde. I wyll call for a swerde vpon them in all my mountaynes (sayth f Lorde God) so that euery mans swerde shall be vpon an other. With pestilence and blood wyll I punyssh hym, storme rayne and hable stones, fyre, and byrmstone wyll I cause to rayne vpon hym and all his heape, yea, and vpon all that great people that is wyth hym. Thus wyll I be magnified, honoured, and knowe among the hepten: that they may be sure, howe that I am the Lorde.

The xxxix. Chapter.

The sheweth the destruction of Gog and Magog. The graue of Gog and his host. He prophesied that Gog and his company shall be deuoured of byrdes and beasts, wherof the house of Israel is made: theyr bringyng agayne from captiuitie is promysed.

**T**herfore, O thou sonne of man, prophete agaynst Gog, and speake. Thus sayeth the Lorde God: Beholde, \* O Gog, thou cheefe prince at Mesech and Tubal, I wyll vpon the, and I wyll bypunge the wyth speares and lead the from the north partes, & bypunge the vp to the mountaynes of Israel. As for thy bowe, I wyll smyte it out of thy left hande, and cast thyne arrowes out of thy ryght hand. Thou wyth all thyne heape, and all the people that is wyth the, must fall vpon the mountaynes of Israel. Then wyll I grue the vnto foules & wyde beastes of the felde, to be deuoured: there muste thou lye vpon the felde: for euery I the Lorde haue spoken it, sayth the Lorde God.

**I**nto Magog, and amonge them that lye so cecles in the ples: wyll I sende a fyre, and they shall knowe, that I am the Lorde. I wyll make also f name of my holynes to be knowe amonge my people of Israel: and I wyll not let my holp name be euill spoken of any moze: but the very hepten also shall knowe, that I am the Lorde, the holpe one of Israel: Beholde, it cometh, and shall be fulfilled in dede, sayeth the Lorde God. This is the daye wherof I haue spoken.

W. M. They



# The Propheeye

They that dwell in the cities of Israel, shall go forth and see fyre vpon the heaped and burne them: sheldes and speares, bowes and arrows, bylles & clubbes, seuen yeares shall they be burninge thereof, so that they shall elles burne speches from the fyre, neither haue nede to be w doone out of the wood. For they shall haue weapons ynough to burne. They shall robbe those that robbed them, and spoyle those that spoiled them, sayeth the Lorde God. At the same tyme

**E** I will I gure vnto Sog, a place to be buried in Israel, euen the valley wherethowen men go from the east to fferwarde. Those that transpire therby, shall stop the noses for stynche. There shall Sog & all hye people be buried: & it shall be called the valley of y people of Sog. Seuen monethes longe shall the house of Israel be burying of them, that they may cleanse the lande. Yea, all the people of flande shall bury them. O, it shall be a glorious daye, when I get me that honour, sayeth the Lorde God. They shall ordeyne men also to be deede buriers, euer going thowen the lande, and appoynt the certayne places to burie those in, which remaine vpon the felde, that the lande may be cleansed. Fro ende to ende shall they sche, and that seuen monethes long. Now those that go thowen the lande, where they se a mans bone, they shall set vp a token by it, tyll the deede buriers haue buried it also, in the valley of the people of Sog. And the name of the cytye shall be called hamonah (that is a multitude.) Thus shall they make the lande cleane.

**E** And thou sonne of man, thus sayth the Lorde God. Speake vnto al the soules & euery byrde, yea, & to all the wilde beastes of the felde, braye you together & come, gather you rounde aboute vpon my slaughter, that I haue slayne for you: euen a great slaughter vpon the mountaynes of Israel, eate fleshe, and drynke bloode. Ye shall eate the flesh of the worthyes, and drynke the bloode of the pyners of y lande: of the wethers, of the lambes, of the goates, and of the oxen that be al slayne at Balan. Eate the fatte pour belly full, and drynke bloode, tyll ye be dronken of the slaughter, wherch I haue slayne vnto you. Fyll you at my table with horses and stronge horsemen, with captaynes and men of warre, sayeth the Lorde God.

**I** will byynge my glory also amonge the Getyles, that all the hepten maye se my iudgement, that I haue kept, and my hande wherch I haue layed vpon them: that the house of Israel may knowe how that I am the Lorde their God from that daye forth. And the hepten shall knowe, that where as the house of Israel were ledde into captiuitie: it was for theyr wychednesse sake, because they offended me.

For the whiche cause I hydde my face from them, and deliuered them into the handes of theyr enemyes, that they myght all be slayne with the swerde. Accordynge to theyr vncleynesse and vnfaithfull dealynge, so haue I entreated them, and hydde my face from them.

**S** Therefore thus sayth the Lorde God: Now will I byynge agayne the captiues of Jacob, & haue

mercy vpon the whole house of Israel, & be glorified by my holy names sake. All their confusions shall cease that they haue done agaynst me, shall be taken awaye, and so safelye shall they dwell in theyr lande, that noman shall make them a frayd. And when I haue brought them agayne from amonge the people, when I haue gathered them together out of theyr enemyes landes, and am prayled in them before many hepten: Then shall they knowe, that I am the Lorde their God, whiche suffered them to be ledde into captiuitie amonge the hepten, but now haue I brought them agayne into theyr owne lande, & not lette one of them ponder.

After that will I hyde my face nomore from them: but will poure out my spyrite vpon the house of Israel, sayth the Lorde God.

## The .xl. Chapter.

The rebuilding of the cytye of the temple that was to come, is shewed vnto the prophete.

**I**n the .xxv. yere of our captiuitie in the begynnyng of the yere, the tenth day of the moneth: that is the .xiii. yere after that the cytye was smytten downe: the same daye came the bande of the Lorde vpon me, and carped me forthe: euen into the lande of Israel brought he me in the visions of God: and let me downe vpon a meruylous hye mountayn wherupon there was a buylding (as it had ben of a cytye) towarde the north.

Ther he carped me, and behold, there was a man, whose similitude was lyke brasse, which had a threde of flaxe in his hande, and a meterod also. He stode in the doore, and said vnto me: thou sonne of man, marke well with thynne eyes, hearken to with thynne eares, and fasten it in thynne herte, whatsoever I shall shewe the, for to present that they might be shewed the, therfore art thou brought hider. And whatsoever thou seest thou shalt certifie the house of Israel therof.

Beholde, there was a wall on the outsyde rounde aboute the house: the meterodde that he had in his hande was fyre cubytes longe, and a spanne. So he measured the bredth of the buyldynge, which was a meterodde, and the heygth also a meterod. Then came he vnto the east doore, and went vp the staires, & measured the postes of the doore, wherof euery one was a meterodde thicke. Euery chambze was a meterod longe & brode betwene the chambzes were fyre cubytes. The post of the doore within the poiche, was one meterodde. He measured also the poiche of the innermer doore, whiche conteyned a meterodde. Then measured he the entrye of the doore, that contained eght cubytes, & his pillars two cubytes and thys entrye stode inwarde.

The chambzes of the doore eastwarde, were thre on euery syde: a lyke brode and longe. The pillars also that stode of boche the sydes, were of one measure. After thys, he measured the wydenesse of the doore, whiche was ten cubytes, and the heygth of the doore thytene cubytes. The edge before the chambzes was one cubyte brode vpon both the sydes, and the chambzes fyre cubytes wyde of eether syde. He measured the

the doze from the rydye of one chambze to another, whose wydenes was .xxv. cubytes, and one doze stode agaynst an other. He made pylers also .lx. cubytes hie, rounde about the court doze. Beside the inward part vnto the foze entrie of the innermoze doze, were fifty cubytes. The chabzys & theyr pylers wythin, rounde about vnto the doze had fyve wyndowes. So had fyve entres also, whose wyndowes went round about wyth. And vpon the pylers there stode date trees.

Then brought he me into fyve court where as were chambzes and paved woyses, made in the foze court round about .xx. chambzes vpon one paved woyshe. Now the paved woyshe was a longe beside fyve dozes, and fyve was the lower paved woyshe. After this he measured the bredth from the lower doze, vnto the innermoze court of the outsyde, whiche had an hundred cubytes vpon the east and the north parte. And the doze in the uttermost court towarde the north, measured he after the length and breadth: hys the chambzes also on either syde, with his pylers and foze entres: which had euen the measure of the fyft doze. His heygth was .l. cubytes, the bredth .xxv. cubytes, his wyndowes and porches with his date trees, had euen like measure as the doze toward the east: there were seven steppes to go vp vpon and theyr porche before them. Now the doze of the inner court stode streight ouer agaynst the doze, that was toward the North east. From one doze to another he measured .c. cubytes.

**D** After that, he brought me to the southsyde, where there stode a doze toward fyve south: whose pylers and porches he measured, these hadde the fyft measure: and wyth theyr porches they had wyndowes rounde aboute, lyke the fyfte wyndowes. The heygth was .l. cubytes, the bredth .xxv. wyth steppes to go vp vpon: his porch stode before with his pylers and date trees on either syde. And fyve doze of the inner court stode toward the South, and he measured from one doze to another hundred cubytes. So he brought me into the innermoze court, thowoe the doze of the southsyde which he measured: and it had the measure also sayde. In lyke maner hys chambzes pylers and foze entres, had euen the foze sayd measure also. And he had with hys porches rounde about wyndowes of .l. cubytes heygth, and .xxv. cubytes brode. The porches rounde aboute were .xxv. cubytes longe, and fyve cubytes brode: and his porche reached vnto the uttermost court vpon his pylers, there were date trees and eght steppes to go vp vpon.

**E** He brought me also into the innermost court vpon the eastsyde, and measured the doze accordyng to the measure also sayd, his chambzes, pylers and porches had euen the same measure as the fyfte had: and wyth hys porches he had wyndowes rounde aboute. The heygth was .l. cubytes, the bredth .xxv. cubytes, hys porche reached vnto the uttermost court: hys pylers also had date trees on either syde, and .viii. steppes to go vp vpon. And he brought me to the north doze, and measured it, whiche also had the foze sayd measure. His chambzes, pylers and

porches had wyndowes rounde aboute: whose heygth was .l. cubytes, and the bredth .xxv. His pylers stode towarde the utmost court, and vpon them both were date trees, and .viii. steppes to go vp vpon. There stode a chambze also whose entraunce was at the doze pylers, and there the burnt offeringes were washed.

In the doze porche there stode on either syde fyve two tables for the slaughteryng: to slay the burnt offeringes: syn offeringes, and trespass offeringes thereupon. And on the outsyde as men go forth to the north doze, there stode two tables. fyve tables stode on either syde of the doze, that is vnto tables, wherupon they slaughtered. fyve tables were of hewen stone for the burnt offeringes of a cubyte and an halfe longe and brode, & one cubyte hie: wherupon were layed the vessels and ornaments whiche were used to the buente and slayne offeringes: when they were slaughtered. And within there were doles fyve fingers brode, fastened rounde about to hange fleshe vpon, and vpon the tables was layed the offeryng fleshe. On the outsyde of the innermoze doze were the fyngers chambzes in the inward court beside the North doze ouer agaynst the south. There stode one also beside the east doze northwarde.

And he sayde vnto me: This chambze on the southsyde belongeth to the prestes, that kepe the habytacyon: and this toward the north is the prestes that wayte vpon the alter: whiche be the sonnes of Sadoch that do seruice before the Lorde in trade of the chyldzen of Levi. So he measured the foze court, which had in length an hundred cubytes, and a smoch in bredth by the four corners. Now the alter stode before the house. And he brought me to the foze entrie of the house, and measured the walles by the entrie doze, which were fyve cubytes long on either syde. The thychenelle also of the doze on either syde, was thre cubytes. The length of the porche was .xx. cubytes: the bredth .xx. cubytes and vpon steppes went men vp to it, by the walles also were pylers on either syde one.

**¶ The .xli. Chapter.**

The despoition and decaye of buyldyng agaynst the temple and the other thynges thereto belongyng.



After this, he brought me to the temple, and measured the postes whiche were of both sydes fyve cubytes thicke, accordyng to the widenesse of the tabernacle. The bredth of the doze was ten cubytes, and the walles of the doze on either syde fyve cubytes. He measured the length thereof, whiche conteyned fourty cubytes, and the bredth twentye. Then went he in and measured the doze postes, whiche were two cubytes thicke: but the doze it selfe was fyve cubytes, and the bredth of the doze was seven cubytes. He measured the length & bredth thereof, which were every one twenty cubites, before the temple.

And he sayd vnto me: this is the holpest of all he measured also the wall of the house, whiche was fyve cubytes. The chabzys & stode rounde

about



# The Prophecie

about the house, were curtye one foure cubytes wyde: and one stode hard vnto another, wherof there were .xxiii. there stode pether beneath by the walles rounde about the house, to beare them vp, but in the wall of the house they were not fastened. The syde chambres were, the hygher the wyder, and had steyppes thowre them rounde aboute the house. Thus was it wyder aboute, that from the lowest, men might go to the hiest by the mydd chambres. I sawe also that the house was very hye rounde aboute. The foundacyon of the syde chambres was a meterob, that is, vi. cubytes hye. The thynknesse of the syde wall wythoute, conteyned .v. cubytes, and so dyd the out wall of the chambres in the house.

But wente the chalyces was the wydenesse, .xx. cubytes rounde aboute the house. The chambres doores stode ouer agaynst the out wall, the one doze was towarde the north, the other towarde the south: and the thynknesse of the out wall was .v. cubytes rounde aboute. Now the buyldynge that was separated towarde the west, was .lxx. cubytes wyde, the wall of the buyldynge was .v. cubytes thynke rounde aboute, and the length foure score cubytes and ten. So he measured the house, which was an .l. cubytes longe, and the separated buyldynge with the wall, were an .l. cubytes longe also. The wydenesse before the house, and of it that was separated towarde the east, was an hundred cubytes.

And he measured the length of the buyldynge before & behynde with the chambres vpon both the sydes, and it conteyned an .l. cubytes. The innermer temple, the porch of the foze court, the syde postes, these thre had syde wyndowes, and pylers rounde aboute ouer agaynst the postes, from the grounde vnto the wyndowes. The wyndowes them selues were syled ouer wyth boozdes: and thus was it aboute the dooze vnto the inmost house, & without also. Pea, the whole wall on euery syde, both within & without was syled ouer w great boozdes. There were Cherubins & date trees made also, so that one date tree stode euer betwixt two cherubins. One cherub had two faces, the face of a man lokynge asyde towarde the date tree, and a lyons face on the other syde. Thus was it made rounde about in al the house. Pea, the Cherubins & date trees were made from the grounde vpon aboute the dooze, & so stode they also vpon the wall of the temple.

The hye postes of the temple were four squared, & the fallpon of the Sanctuarpe was & euen as it appered vnto me afore in the vision. The table was of wood, .iii. cubytes hye, and .ii. cubytes longe: his corners, the length & the walles were of wood. And he sayde vnto me: This is the table that shall stande before the Lozde. The temple and the holpest of al had epyther of them two dozes, and euery doze had two lytle wyckettes, which were foinden in one vpon an order, on euery syde two. And vpon the dozes of the temple there were made Cherubins and date trees, lyke as vpon the walles, and a great thynke balde of wood was before on the outsyde of the porche. Vpon both the sydes of the walles of the porche,

there were made depe wyndowes & date trees, hangynge beames and balkes, lyke as the house had.

## The .xlii. Chapter.

Of the chambers of the temple for the preches, and the holy thynges.

Then carryed he me out into the foze court towarde the north, and brought me into the chambres that stode ouer agaynst the back buyldynge northwarde which had the length of an hundred cubytes, whose doze turned towarde the north. The wydenesse conteyned .lxx. cubytes, ouer agaynst the .xx. cubites of the innermer court, & agaynst the paired worke that was in the court, beside al these thre there stode pylers one ouer agaynst an other. And before this chambres there was a walkynge place of .x. cubites wide, & within was a way of one cubyte wyde, and they doozes towarde the north. Thus the hiest chambres were alwaye narrower then the lowest & myddlemoost of the buyldynge, for they bare chambres vpon chambres and stode the together one vpon an other, not hauing pylers like the foze court: therfore were they smaller then those beneath, & in the myddest to reken from the grounde vwarde.

The wall wout that stode by the chambres, towarde the vtermost court vpon the foze syde of the chambres, was .l. cubytes longe, for the length of the vtermost chambres in the foze court was .l. cubites also: but the length therof before the temple was an .x. cubytes. These chambres had vnder them an intrader of the east syde, wher by a man myght go into the out of the foze court thowre the thynke wal of the foze court towarde the east, ryght ouer agaynst the separated buyldynge: Before the same buyldynge vpon this syde there were chambres also, which had a way vnto them, lyke as the chambres of the north syde of the same length and wydenesse.

They intrancer, fallpon, and dozes were also of the same maner. Pea, euen lyke as the other chambres doozes were: so were those also of the south syde. And before the waye towarde the syngers steyppes on the east syde there stode a doze to go in at. Then sayde he vnto me: The chambres towarde the north and south which stande before the back buyldynge: those be holy habitacions, wherin the preestes that do seruyce before the Lozde, must eate the moost holpe offerynge: and there must they laye the moost holy offerynge: meattofferynge, synofferynge, and trespasse offerynge: for it is an holy place. When the preestes come therein, they shall not go out into the foze court: but (seinge they be holpe) they shall leaue the clothes of theyr mynistracon, and put on other garmentes, when they haue any thyng to do with the people.

Nowe when he had measured all the innermer house, he brought me forth thowre the east parte, and measured the same rounde aboute. He measured the east syde wyth the meterobde, whych rounde aboute contayned .v. C. meterobdes: And the north syde measured he, which conteyned rounde aboute euen so moche. The other two

two sydes also towarde the fourth and the west, whyche he measured, conteyned cyther of them fyue hundreded metredobes. So he measured all foure sydes, where there went a wall rounde about fyue hundreded metredobes longe, & as brode also whych separated the holy from the vnholy.

The xliii Chapter.

The seerth the gloire of God garnge into the Temple, from whence it had before departed. He meruoneth the poulsey of the chyliden of Israel, for the which they were confounded and broughte to nought. He is commaunded to call them agayne to repentance.

**S**o he brought me to the doze that turneth towarde the east. Beholde then cameth the gloire of the God of Israel, from out of the east, whose voyce was like a great noyse of waters and the earth was lyghtened with his gloire. Hys sight to loke vpon was as lyke the spalte that I sawe, when I went in, what tyme as the cite shuld haue ben destroyed: and lyke the vpsion that I sawe by the water of Eobar. Then fell I vpon my face: but the gloire of the Lorde came into the house, thowowe the east doze. So a wynde toke me vp and brought me into the innermer courte, & beholde: the house was ful of the gloire of the Lorde.

I hearde one speakynge vnto me out of the doze: and there stode one by me, that sayd vnto me: O thou sonne of ma, this roume is my seat and the place of my foote steps, where as I wyll dwell amonge the chyliden of Israel for euermore: so that the house of Israel shal nomoze desyle my holy name: neyther they, nor they: kynge thowowe they: whozedomie, thowowe they: hye places, and thowowe dead bodyes of their kynge: whiche haue dupided they: thresholdes in maner harde vpon my thre holdes, and they: postes almost at my postes: and a wal betwixt me and them. Thus haue they despyled my holy name with they: abominacions. & they haue chyncted. Wherefore I haue destroyed them in my wyath. But nowe they shal put away their whozedomie, and the deed bodyes of they: kynge out of my sight, that I maye dwell amonge them for euermore.

Therefore O thou sonne of man shewe thou the howsholde of Israel a temple that they maye be ashamed of they: wychednesse and measure the shuldes an temple therat.

And when they be ashamed of al they: wozynges, then shewe them the fourme and fashyon of the temple, the comynge in, the goynge oute, al the maner and description therof. Yea, all the vyses and ordynances of it, that they maye heye & fulfyll all the fashpons and customes therof.

This is the description of the house. About vpon the mount rounde about al the corners, it shalbe the holpest of all. Beholde, that is the description and fashpon of the house. This is the measure of the altare, after the true cubyte: which is a spanne longer then an other cubyte. His botom in the myddst was a cubyte longe and wyde and the ledge that went rounde about it, was a spanne brode. This is the heygth of the altare. From the ground to the lower steps, the length is two cubytes: and the bredthe one cubyte: and from the lower stepes to the hygher, are foure

cubytes, and the bredth but one cubyte.

The altare was foure cubytes hye, & from the outwarde vwarde stode foure hoznes, and it was fyue cubytes longe, and twelue cubites brode vpon the foure corners: the couernynge of the altare was fourtene cubytes longe and brode vpon the foure corners, and the ledge that wente rounde aboute had halfe a cubyte, and the botome therof rounde aboute one cubyte: his steps stode towarde the east. And he sayde vnto me: Thou sonne of man, thus sayeth the Lorde God these are the ordynances and lawes of the altare in the daye when it is made to offre burnt offerings, and to spynkle bloode ther vpon. To the prestes, to the Leuites that be of the seed of Aboch: and treate be soze me to do me seruice, sayeth the Lorde God. Vnto these gyue thou a pong bulloche for a synne offering: and take the blood of hym, and spynkle his foure hoznes withal: & the foure corners of the altare couernynge, with the ledge that goeth rounde aboute, here wyth shalte thou cleanse it, & reconple it. Thou shalt take the bulloche also of the synne offering, and burne hym in a senerall place without the Sanctuary. The nexte daye, take a goe buche, with oute blempe for a synne offering, to reconple the Altare wythall, lyke as it was reconpled wyth the bulloche.

Nowe when thou hast made it cleane, then offer a pong bulloche: without blempe, and a ramme oute of the flocke without blempe also. Offre them befoze the Lorde, and let the prest cast salt ther vpon, and giue them so vnto the Lorde for a burnt offering. Seuen dayes shalte thou bynne every daye a goe buche for synne. A pong bulloche and a ram of the flocke, bothe without blempe, shal they offre. Seuen dayes shal they reconple and cleanse the altare, and offer vpon it. When these dayes are expyed, then vpon the eyghte daye and so forth, the prestes shal offer they: burnt offerings and beith offerings vpon the altare: so I wyll be merciful vnto pou, sayeth the Lorde God.

The xliiii Chapter.

The seerth what doze of the temple is sharte. He is commaunded to vwarde the people with they: offence. The vncircumcised in herte, and in the flesh. Whos are to be admitted to the seruice of the temple: and who to be refused. He sheweth what prestes he wolde haue admytted into the holy place, and also they: offering.

**A**fter this he brought me agayne to the outwarde doze of the Sanctuare on the east syde & that was shute. Then sayde the Lorde vnto me, this doze shalbe shil shut and not opened for any man to go thowowe it: but onely for the Lorde God of Israel. Yea, he shal go thowowe it, elles shal it be shute syl. The prestes hym selfe shal come thowowe it, that he maye cate byrade befoze the Lorde. At the portche shal he come in, and there shal he goo oute agayne. Then brought he me to the doze vpon the north syde of the house. And as I looked aboute me, beholde the gloire of the Lorde fylled the house, and I fell downe vpon my face.

So the Lorde spake vnto me: O thou sonne of man, listen thys to they: perfe: beholde, and take



# The Prophecy

take diligent heed to all that I will say: and the congregation all the ordinances of it: and all his law: and ponder well with them: and the coming in of the house and the going forth of the Sanctuary: and tell that obdurate household of Israel: Thus sayeth the Lord God: O house of Israel, ye have now done enough: all your abominations, saying, that ye have brought into my Sanctuary strangers, buying uncircumcised heathen and flesh, where the house of my Sanctuary is defiled, when ye offer me bread, fat, and blood.

Thus with all your abominations ye have broken my covenant, and not kept the holy ordinances of my Sanctuary: but let hepers of my Sanctuary, even after your own mind. Therefore thus sayeth the Lord God: of all the strangers that dwell among the children of Israel, no stranger whose heart and flesh is not circumcised, shall come within my Sanctuary: No, nor the Leuites that be gone backe from me: and have disceyved the people of Israel with all cruelties, going after their idols: therefore shall they beare their own wickednes. Shuld they be set and ordeined to minister under the doors of the house of my Sanctuary? And to do service in the house: to slay burnt offerings and sacrifices for the people: to stand before them and to serve them, saying the service that they do them, is before their idols, and cause the house of Israel to stumble through their wickednes: For the which cause I have plucked out mine hande over them, sayeth the Lord God: so that now they must beare their own iniquity, and not so come nigh me to serve me with their priest hode, in my Sanctuary, and most holiest of all that they may beare their own shame and abominations, which they have done. Shuld I use them to be porters of the house, and to all the service that is done therein? But the priests, the Leuites, the sonne of Sadoch, that kept the holy ordinances of my Sanctuary, when the children of Israel were gone from me, shall come to me to do me service, to stand before me, and to offer me the fat and the blood: sayeth the Lord.

They shall go into my Sanctuary, and tread before my table: to do me service, and to waite vpon myne ordinances. Nowe when they go in at the doors of the innermost court: they shall put on linnen clothes, so that no wolle come vpon them: while they do service under the doors of the innermost court and within. They shall haue sayre linnen bonettes vpon their heedes, and linnen byches vpon their loynes, which in their labour they shall not put about them. And when they go forth to the people into the outward court, they shall put off the clothes, wherein they haue ministered, and laye them in the habitation of the Sanctuary, and put on other apparel, lest they vndecore the people with their clothes.

They shall not haue their beedes, nor nor the vnde of their beere, but rounde their beedes only. In the priests that go into the innermost court, shall drinke no wyne: They shall mary no wydowe, neyther one that is put from

her husband: but a mayde of the seede of the house of Israel, or a wydow that hath had a priest before.

They shall thewe my people the difference betwene the holy and unholy, betwixt the clean and vnclean. If any discorde arise they shall discern it: and give sentence after my iudgements. My sollemne feastes, my lawes and ordinances shall they kepe, and hallowe my Sabbaths. They shall come at no deade person to desire them selves, except it be father or mother, brother or sister, or brother or sister, that hath had yet no husband, in such may they be defiled.

And when he is cleansed, there shall be reckoned vnto hym seuen dayes: and if he go into the Sanctuary agayne to do service, he shall bring a sin offering, sayeth the Lord God. They shall haue an heire age: yea I my self will be their heritage: for I am they: possession. The meat offering, spyncoffering, and trespass offering shall they eat, and euer dedicate thinge in Israel, shall be theirs. The firstfringes of all the firstfrutes, and all the freewill offerings shall be the priests.

Ye shall give vnto the priest also all the firstfrute of your first borne, all I saye, and all that is separated vnto God, all your best offerings (I saye) shall be the priests, and also the firstfringes of your dough, that God may prosper the residue. But no deed carpon shall the priest eat, nor such as is deuoured of wilde beastes, foules, or cattell.

## The xlv. Chapter.

Count of the lande of promise are there seuerall some portions, of which the first is given to the priests to the temple, the second to the Leuites, the third to the cite, & fourth to the prince. An echintacion vnto the heedes of Israel. Of the first frutes, &c.

When ye deuide the lande by lot, ye shall put asyde one part for the Lord to be holy from other landes: namely, xxv. meterods longe, & x. meterods wide. This shall be holy as wide as it is round about. Of this part the third shall belong vnto the Sanctuary. v. meterods in all the foure corners, and fiftie cubites wyde round about to the suburbs: and from this measure namely of xxv. meterods longe, and ten. meterods thou shalt measure wherein the Sanctuary and the holiest of all maye stande.

The residue of that holy ground shall be the priests which do service in the Sanctuary of the Lord, and go in before the Lord to serve him that they maye haue rowme to dwell in. As for the Sanctuary, it shall stande for it selfe: and to the Leuites that serue in the house there shall be given twenty habitacions, of the xxv. thousand length, and tenthousand breadth: ye shall give also vnto the cite a possession of fyue thousand meterods broad, and xxv. thousand longe, besyde the parte of the Sanctuary: that shall be for the whole house of Israel. Upon both the sides of the Sanctuaries parte, and by the cite, there shall be gyven vnto the prince whatsoeuer lyeth once agaynst the cite: as farre as reacheth westwarde and eastwarde, whiche shall be as long as one parte, from the west vnto the east.

11. reg. 11.

Ex. 28. 1. 2. 3.

Ex. 28. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

east. This shall be his owne land in Israel: that my piynnes be nomore chargeable vnto my people. And such as yet remaineth ouer in the land shall be giuen to the house of Israel accordyng to theyr trybes. Thus sayth the Lorde God: O ye piynnes, ye haue now oppressed and destroyed ynough: now leaue of, handle now accordyng to the thyng that is equal and lawfull: & thrust out my people nomore sayth the Lorde God.

¶ Ye shall haue a true weight, a true Ephah, and a true bath. The Ephah and the bath shall be a shephel. One bath shall containe the tenth parte of an homer, and so shall one Ephah be: they measure shall be after the homer. One shephel maketh twentye garters. So twentye shephels, and .xxv. shephels make a ponde. This is the beue offering that ye shall giue to be beueed: namely, the syxtene parte of an Ephah, oute of an homer of wheate, and the .xvi. parte of an Ephah, oute of an homer of barley. The oyle shall be measured w<sup>th</sup> the bath: euen .x. parte of one bath out of a cor.

¶ Ten bathes make one homer: for one homer filleth ten bathes. And one lambe fro two hundred shepe out of .i. pasture of Israel: for a mete offering, burnt offering, and helthe offering to reconcile them sayth the Lorde God. ¶ The people of the lande shall geue this beue offering with a fre wyl for the people of Israel. Agayne, it shall be the piynnes parte to offre burnt offerings, meat offerings, and dymnifications vnto the Lorde, in .i. holy dayes, new mones, Sabbathes and in all the hys feastes of the house of Israel. The synne offering, meat offering, burnt offering and helthe offering shall be gyue to reconcile the house of Israel.

¶ Thus sayth the Lorde God. The fyrste daye of the fyrst moneth thou shalt take a ponge bulloche without blemyshe, and cleanse the Sanctuary. So the priest shall take of the bloode of the syn offering, and spynkle it vnto the postes of .i. house, and vpon the four corners of the altar, with the doze postes of the innermost court. And thus shalt thou do also .i. seuenth daye of the moneth\* (for such as haue sinned of ignorance, or byng discaued) to reconcile the house withal. ¶ Upon the .xiii. daye of .i. fyrst moneth, ye shall kepe Easter. Seuen dayes shall the feaste continue, wherein there shall no sowe nor leuended bryade be eaten.

¶ Upon the same daye, shall the piynce gyue for hym selfe and all the people of .i. lande, a bulloche for a syn offering. And in the feaste of the seuen dayes he shall offre euery daye a bulloche & a ramme that are without blemyshe for a burnt offering vnto the Lorde: and an he gote dayly for a syn offering. For the meat offerings he shall geue euer an Ephah to a bullock, an Ephah to a ramme, and an hyne of oyle to an Ephah. Upon the .xv. daye of the seuenth moneth, he shall kepe the seuen dayes holy one after another, eue as the other seuen dayes: with the syn offering, burnt offering, meat offering, and with oyle.

**The .xvi. Chapter.**

¶ The sacrifices of the Sabbath and of the new mones, & of the feastes which they shall geue in, as cometh out of the temple, &c.

¶ Thus sayth the Lorde God: .i. doze of the innermost court toward the east shall be that .i. syre doze piynge dayes: but in the Sabbath, and in the daye of the newe moneth it shall be opened. Then shall the piynce come vnder the doze post, and stande styll without by the doze cheke. So the priestes shall offer by hys burnte and helthe offerings. And he shall worshyp at the doze post, and go his way south agayne but the doze shall nomore be that tyme the euenyng.

¶ On the same maner shall the people of .i. land also do theyr worshyp before the Lorde without this doze vpon the Sabbathes and new mones. This is now the burnt offering, that .i. piynce shall byng vnto the Lorde vpon the Sabbath .i. syre lambes without blemyshe, and a ram without blemyshe, and an Ephah for a meat offering with the ram. As for the lambes, he maye gyue as many meat offerings to them as he wyl: and an hyne of oyle to an Ephah. In the daye of .i. new moneth it shall be a ponge bulloche without blemyshe .i. syre lambes and a ram also without blemyshe. With the bulloche he shall geue an Ephah and with the ramme an Ephah also for a meat offering, but to the lambes, what he maye come by. And euer an hyne of oyle to an Ephah.

¶ When the piynce cometh, he shall go vnder the doze post, and euen there departe south agayne. But when the people of .i. lande come before the Lorde in the hys solempne feaste, as many as come in by the north doze to do worshyp, shall go out againe at the south doze. And they .i. come in at the south doze, shall go forth agayne at the north doze. There shall none go out at the doze where he came in, but shall go ryght forth ouer on the other syde, and the piynce shall go in and out amonge them. Upon the solempne and hys feaste dayes this shall be the meat offering.

¶ An Ephah to a bulloche, and an Ephah to a ram, and so the lambes, as many as he wyl put euer an hyne of oyle to an Ephah. Nowe when the piynce byngeth a burnt offering, or an helthe offering with a fre wyl vnto the Lorde, the east doze shall be opened vnto hym, that he maye do with his burnt and helthe offerings, as he doth vpon the Sabbath, & when he goeth forth, the doze shall be shut after hym agayne. He shall dayly byng vnto the Lorde a lambe of a yere olde withoute blemyshe for a burnt offering: thus shall he do euery moonyng.

¶ And for a meat offering, he shall gyue .i. syrtte parte of an Ephah, and .i. thyrde parte of an hyne of oyle, to myngle with .i. cakes euery moonyng. Per, this shall be a dayly meat offering vnto the Lorde: for an euer lastyng ordynance: and thus shall the lambe, the meat offering and oyle be gyuen euery moonyng, for a dayly burnt offering.

¶ Moreover, thus sayth the Lorde God: If the piynce geue a gyfte vnto any of his sonnes, then shall it be his sonnes herptage perpetuall, that he may possesse it. But if he wil gyue one of his seruantes, some of his herptage, it shall be his to the .i. fre yere, and then to retorne agayne vnto .i. piynce: for his heritage shall be his sonnes only.

The



# The Prophecie

**A** The ymmer alle shall take mone of the pro-  
phecies inheritance nor put them from the ym-  
mer, but to his owne sonnes that he geue  
possession, & my people be not scattered abroad  
but that every man maye haue his owne. And  
he brought me thowowe the entraunce at the syde  
of the doze to the habitacyon of the Sanctuary  
that belongeth to the prestes and stode toward  
the north, and behold, there was a place vpon the  
west syde, then sayde he vnto me.

**C** This is the place where the prestes shall  
bygge the frepalle and synoffrynges, and bake  
the meatoffrynges, that they nede not beare the  
into the outwarde court, and so to vnbalowe the  
people. So he brought me into the vermost court  
rounde about all the four corners. Beholde: in  
every corner of the court, there was yet a lytle  
court. Pra, in al. iiii. corners of the court, there  
was made a litle court of forty cubytes long,  
and threty cubytes bryde: these four lytle cour-  
tes were of one lyke measure, and there went a  
rydge wall rounde aboute them al four, vnder  
the which ther were herches made round about  
Then sayde he vnto me, This is the place where  
the mynstres of the house shall bygge the flayn  
offrynges of the people.

## The. xliiij. Chapter.

**C** The vision of the waters that came out of the temple.  
The courses of the lande of promise, and the dryp-  
tyon of the city.

**A**fter this he brought me agayn be-  
foze the doze of the house: and beholde  
there gushed out waters from vnder  
the postes of the house eastward,  
for the house stode toward the east  
that ran downe vpon the ryght syde of the house,  
which lyeth to the altar southwarde. Then ca-  
ried he me out to the northdoze, and brought me  
forth there rounde aboute by the vermost doze  
turneth eastwarde. Beholde, there came forth  
the water vpon the ryght syde. Nowe when the  
man that had the metro in his hande went vn-  
to the east doze, he measured a thousand cubites  
and then he brought me thowowe the water, e-  
uen to the angles: so he measured yet a thousand,  
and brought me thowowe the water agayne vn-  
to the knees: yet measured he a thousand, and  
brought me thowowe the water vnto the loynes.

**A**fter this he measured a thousande agayne  
then was it such a ryuer, & I myght not wade  
thowow it. The water was so depe, that it was  
needefull to haue swymmed, for it myght not be  
waded ouer. And he sayde vnto me: haste thou  
sent this. O thou son of man, and wpe that he  
brought me to the ryuer banke agayne. Nowe  
when I came there, ther stode many trees vpon  
eithersyde of the riuer banke. Then sayde he vn-  
to me: These waters that stodeth out toward the  
east, and runneth downe into the playne scilde,  
commeth into the see: and from the see it runneth  
out: and maketh the waters whole. Pra, al that  
lyue and moue, wherunto this ryuer commeth  
shall recover. And where this water commeth  
there shall be muche fysh. For al that cometh to  
this water shall be lully and whole. By this ry-  
uer shall the dryvers stande from Engaddi vn-

to Eneglaim, and there spreade out threty net-  
tes: for there shall be greates heapes of fysh as  
in the mayne see. As for his claye and pytted  
they shall not be whole, for why? it shall be oc-  
cupied for salte.

**B**y this ryuer vpon both the sydes of the  
there shall growe all maner of fruitefull trees,  
whose leaues shall not fall of, neither shall they  
fruite perper: but euer be ripe at threty monethes  
for they water runneth out of threty Sanctua-  
rie. His fruite is good to eate, and his leafe pro-  
fitable for medycyne. Thus sayth the Lorde God  
Let this be the bozder wherein ye shall dryue the  
land vnto the twelue trybes of Israel, with the  
lyne. Part it indifferently vnto one as vnto an-  
other: \* of the which lande I swaue vnto your  
fathers, that it shoulde fall to your inherytaunce.

**T**his is the bozder of the lande vpon the north  
syde, from the mayne see, as men go to zabada:  
namely hemah, Scrotha, Dabartin, from the  
bozders of Damascus and hemah vnto hasar,  
Tichd, and that lyeth vpon the coles of ha-  
ran. Thus the bozders from the see forth, shall be  
Dazar, Euan: the bozder of Damascus, the north  
and the bozders of hemah, is the north parte.

**T**he easie syde shall ye measure from ha-  
ran and Damascus, from Salead and the land  
of Israel by Jozdane and so forth, from the see  
coast, that lieth eastward: \* this is the easie parte.

**T**he southsyde is, from Thamar forth to the  
waters of styph vnto Cades, the ryuer to the  
mayne see: and that is the south parte.

**T**he west parte: namely the great see from  
the bozders thers of, till a man come vnto hemah  
this is the west parte.

**T**his lande shall ye parte amonge you, ac-  
cordinge to the trybes of Israel, and deuyde it  
to be an herytage for you: and for the straungers  
that dwelle amonge you, and beget chyldren.  
For ye shall take them amonge the chyldren of  
Israel, lyke as though they were of your owne  
household, and countrey, and they shall haue he-  
rytage with you amonge the chyldren of Israel.  
Looke in what trybe the straunger dwelleth,  
in the same trybe shall ye gyue hym his heritage  
sayeth the Lorde God.

## The. xliiij. Chapter.

**C** The lottes of the seven trybes. The partes of the possy-  
sion of the prestes, of the temple, of the Leuites, of the city, and  
of the prince are reherced. The lottes of the other trybes.  
The gates of the city.

**T**hese are the names of the trybes that  
lye vpon the northsyde, by the way  
of helion, till thou comest vnto he-  
mach and hazar, Enam, the bozders  
of Damascus toward the north be-  
syde hemah: Van shall haue his porcyon from  
the easie quarter vnto the west. Upon the boz-  
ders of Van from the easie syde vnto the west  
shall Isser haue his porcyon. Upon the bozders  
of Isser from the easie part vnto the west shall  
Aseptali haue his porcyon.

**U**pon the bozders of Aseptali from the east  
quarter vnto the west, shall Danas haue his  
porcyon. Upon the bozders of Danas from  
the easie syde vnto the west, shall Ephraim haue  
his

portion. Upon the borders of Ephraim, from the east parte vnto the weste: shall Ruben haue his portion. Upon the borders of Ruben, from the east parte vnto the weste: shall Juda haue his portion. Upon the borders of Juda, from the east parte vnto the weste, ye shall set asyde one portion of. xxv. *W.* metredores longe and brode, lyke as an other portion from the east syde vnto the weste, wherein the sanctuary shall stande.

\* As for the portion that ye shall separte out for the Lord, it shall be. xxv. *W.* longe, and. x. *W.* brode: which separated holy portion shall be longe vnto these: namely to the prestes, toward the north. xxv. *W.* and toward the west. x. *W.* brode, toward the east. x. *W.* brode also, and toward the south. xxv. *W.* longe, wherein the sanctuary of the Lord shall stande. Pea, this same place shall be the prestes that are of the children, of Sadoch and haue kept my holy ordinaunce which went not astray in the error of the children of Israel, lyke as the Leuites are gone astray: and thus separated peace that they haue of lande, shall be the most holy. barde vpon the borders of the Leuites. And nexte vnto the prestes shall the Leuites haue. xxv. *W.* longe, and. x. *W.* brode. This shall be an eury syde. xxv. *W.* long, and. x. *W.* brode. Of this portion they shall sel nothinge, nor make any permutacion thereof, lest the corse of the lande fall vnto other, for it is halowed vnto the Lord.

The other. v. *W.* after the bredth that lyeth by the. xxv. *W.* shall be comen: it shall belonge to the cite, and to the suburbes for habytacions, and the cite shall stande in the myddest thereof. Let this be the measure: toward the north part v. *C.* and. iiii. *W.* toward the south parte. v. *C.* and. iiii. *W.* toward the east part. v. *C.* and. iiii. *W.* toward the west part. v. *C.* and. iiii. *W.*

The suburbes hard vpon the cite shall haue toward the north syde. and. ii. *C.* toward the south. i. and. ii. *C.* toward the east. i. and. ii. *C.* toward the weste also. i. and. ii. *C.* As for the residue of the length, it lyeth barde vpon the separated holy ground: namely. x. *W.* toward the east and. x. *W.* toward the west, next vnto the holy portion: it is the encercle thereof of the altar for the meate: that labour in the cite. They that labour for the welch of the cite, shall mayntayne this also, out of what tyebe soeuer they be in Israel. All that is separated of the. xxv. *W.* longe and. xxv. *W.* brode on the. iiii. partes, that shall be put asyde for the separated portion of the sanctuary, and for the possession of the cite.

The residue vpon both the sydes of the sanctuary a possession of the cite, shall belonge to the prince before the place of the. xxv. *W.* vnto the east ende, and before the place of the. xxv. *W.* westwarde vnto the borders of the cite, this shall be the princes portion. This shall be the holpe place, and the house of the sanctuary shall stand in the myddest. Moreover, fro the Leuites and the cities possession, that lyeth in the myddest of the princes parte: loke what remayneth betwixte the border of Juda, and the border of Ben Jamin it shall be the princes.

of the other trybes.

From the east parte vnto the weste, shall Ben Jamin haue his portion. Upon the borders of Ben Jamin from the east syde vnto the weste, shall Simeon haue his portion. Upon the borders of Simeon from the east parte vnto the west shall Isahar haue his portion. Upon the borders of Isahar from the east syde vnto the west, shall Zabulon haue his portion. Upon the border of Zabulon from the east parte vnto the west shall Gad haue his portion. Upon the borders of Gad southwarde, the coses shall reache from Thamar forth vnto the waters of Sirye to Cadan, and to the floude, euen vnto the mayne see.

This is the lande with his portions, which ye shall distribute vnto the trybes of Israel, sayth the Lord God. Thus wyde shall the cite reache vpon the north parte. v. *C.* and. iiii. *W.* measures. The portes of the cite, shall haue the names of the trybes of Israel. The portes of the north syde, one Ruben, another Juda, the thirde Leui. Upon the east syde. v. *C.* and. iiii. *W.* measures, with the portes the one Joseph, another Ben Jamin, the thirde Dan. Upon the south syde. v. *C.* and. iiii. *W.* measures, with the portes: the one Simeon, another Isahar, the thirde Zabulon. And vpon the west syde. v. *C.* and. iiii. *W.* measures, with the portes also: one Gad another Aser, the thirde Nephtali. Thus shall it haue. xviii. *W.* measures rounde aboute. And from that tyme forth, the name of the cite shall be, the Lord is there.

The ende of the prophete of Ezechiel.

## The booke of the Prophet Daniel.

The fyrste Chapter.

The prophet sheweth the captiuitie of Jehoachim kynge of Juda. Of the sonnes that were in captiuitie: the kynge commaunded to those mydd of them shoulde be taught the leueryng and language of the Chaldees. They are alowed the kynge feeding. Daniel abstergeth from the meat of the kynge of Babylon.



In the thirde yere of the raygne of Jehoachim kynge of Juda, came Nabuchodonosor, kynge of Babylon vnto Jerusalem, and besyged it: and the Lord deliuered Jehoachim the kynge of Juda into his hande, with

certaine ornaments of the house of God, which he caried awaye vnto the lande of Sennar to the house of his God, and there he broughte them into his goddes treasure. And the kynge spake vnto Asaphanaz the cheefe chamberlayne that he shoulde bringe hym certayne of the children of Israel, that were come of the kynges seed and of princes, yonge spryngales without any blemish, but saye & well fauoured, instruct in all wysdome, conynge and vnderstandyng wherby were able to stande in the kynges palace to reade and to learne for to speake Chaldeyde.

Unto



# The Prophecie

**I**nto these the kynge had a chamberlaine porcyon of hys owne make: and of the wyne, whiche he dranke hym selfe, to drinke the other: that afterwarde they myght stand before the kynge. Amonge these now were certayne of the chyldren of Iuda: namely Danyel, Ananias, Misael, and Arias. Unto these the chiefe chamberlaine gave other names, and called Danyel Belshazzar, Ananias Sadrach: Misael Misach: and Arias Abednago. But Danyel was at a poynte with hym selfe, & that he wolde not be defyled thowhe the kynges meat nor the wyne whiche he dronke. And this he desired of the chiefe chamberlaine, lest he should defyle hym selfe. So God gaue Daniel sauoure and grace before the chiefe chamberlaine that he sayde vnto hym: I am afrayde of my lord the kynge, which hath appoynted you your meat & drynke, lest he spee youre face to be worse ly kynge then the other spryngaldes of your age, & so ye shall make me lose my head vnto the kynge.

**E**then Danyel answered Belshazzar, whome the chiefe chamberlaine had set ouer Daniel, Ananias, Misael, and Arias, and sayde: O proue but ten dayes with thy seruantes, & let vs haue portage to eate, and water to drynke, then loke vpon our faces, and they: that eate of the kynges meat. And as thou seest, so deale wylt vs thy seruantes. So he consented to them in this matter and proued them 10 dayes. And after the ten dayes, they: faces were better ly kynge and fatter then all the spryngaldes, whiche had eate of the kynges meat.

**T**hus Belshazzar toke away they: meat and wyne, & gaue them portage therfore. God gaue nowe these 111. spryngaldes conyng and learninge in al scripture and wysdome: but vnto Daniel specially, he gaue vnderstandyng of al visions and dreames. Nowe when the tyme was cerryed, that the kyng had appoynted to byng in these ponge spryngaldes vnto hym, the chiefe chamberlaine brought them before Nabuchodonosor: and the kyng comanded with them. But amonge them all were founde none such as Daniel, Ananias, Misael, and Arias. Therfore stode they before the kynge in all wysdome, and matters of vnderstandyng, that he enquired of them, he founde them ten tymes better, then al the soothsayers and charmers, that were in all his realme. And Danyel abode still, vnto the first pere of kynges Citus.

## The seconde Chapter.

**T**he dreame of Nabuchodonosor. He callith vnto hym forth sayers, and requyred of them both the dreame and the interpretation thereof. They answered that they can not shewe it. The kynge commaunded all the wise men of Babylon to be slayne. Daniel requyred tyme to solve the quechon the lord openly & mysty vnto Daniel. Daniel is brought vnto the kynge, & sheweth hym his dreame, & the interpretation thereof. Of the euill kynge kyngdome of Chalde.



**I**n the seconde yere of the raygne of Nabuchodonosor, had Nabuchodonosor a dreame, & wherof he was troubled. His slepe was troubled from him. Then the kynge commaunded to call together al the soothsayers, charmers wytyches, and Chaldees, for to shewe the kynge

his dreame. So they came and stode before the kynge. And the kynge sayde vnto them: I haue dreamed a dreame, and my spirite was so troubled therewith, that I haue cleane forgotten, what I dreamed. Vpon this the Chaldees answered the kynge in the Syrians speche: O kyng God saue thy lyfe for euer. Shewe thy seruantes thy dreame, and we shall shewe the, what it meaneth. The kynge gaue the Chaldees they: answer and sayde: It is gone from me. If ye wyl not make me vnderstande the dreame with the interpretation thereof, ye shall dye, and your houses shall be pyred.

**B**ut if ye tell me the dreame & the menyng thereof, ye shall haue of me gyftes, rewardes and great honoure: onely shewe me the dreame and the signification of it. They answered agayne and sayde: the kyng must shewe his seruantes the dreame: and so shall we declare what it meaneth. Then the kynge answered, sayinge: I perceyue of a truthe, that ye do but prolong the tyme so much as ye see that the dreame is gone from me. Therfore if ye wyl not tell me the dreame ye shall all haue one iudgement. But ye sayne & dissemble with vayne wordes, which ye speake before me, to put off the tyme. Therfore tel me the dreame, and so shall I know, if ye can shewe me what it meneth. Vpon this, the Chaldees gaue answer before the kynge, and sayde: there is no man vpon earth, that can tell the thynge, whiche the kynge speaketh of: for, there is no other kyng, pryncer, nor lord, that ever asked such thynge as a soothsayer, charmer or Chalde: for it is a very harde matter, that the kynge requyred. Eytther is there any, that can certifie the kynge thereof, excepte the goddes: whose dwellinge is not amonge the creatures.

**F**or the whiche cause the kynge was wroth with greute indignacion, and commaunded to destroye all the wyse men at Babylon: and the proclamacion went forth, & the wyse men were slayne. They sought also to slaye Danyel with his companions. Then Daniel enquired of Arioch the kynges steward, of the iudgement and sentence, that was gone forth al ready to kill suche as were wyse at Babylon. He answered and sayde vnto Arioch bepyche then the kynges deputy. Why hath the kyng proclaimed so cruell a sentence? So Arioch tolde Daniel the matter. Vpon this went Daniel vp, and desired the kynge that he myght haue leyfure, to shewe the kynge the interpretation, and then came he home agayne and shewed the thynge to Ananias, Misael, and Arias his companions: for they shuld beseech the God of heauyn for grace in this secreete that Daniel and his fellows with other suche as were wyse in Babylon, perswaded not. Then was the mistery shewed vnto Daniel in a vision by nyght. And Danyel prayd the God of heauen. Daniel also cryed loude, and sayde: O that the name of god myght be prayd for euer and euer, for wysdom and strengthe as his owne. He chaunged the tymes and ages, & he putted downe kynges, he setteth vp kynges, & he giueth wysdome vnto the wyse, and vnderstandyng to those

Gen. xli. 1.  
Exod. xli. 1.  
Dan. i. 1.

Job. xli. 1.  
Exod. xli. 1.  
Dan. i. 1.

Dan. i. 1.  
Exod. xli. 1.  
Dan. i. 1.

so those that vnderstand, be openeth the beate-  
certes: he knoweth the thyng that lyeth in dark-  
nesse: for the lyght dwelleth wth hym.

I thanke the, and praye the (O thou God of  
my fathers) that thou wylte lende me wylde dome  
and strengthe, and haile shewed me the thyng,  
that we desired of the, for thou haile opened the  
kynges matter vnto me.

Upon this wente Daniel in vnto Arioch,  
whome the kyng had ordeyned to destroye the  
wylde at Babylon, he wente vnto hym, & sayde:  
destroye not suche as be wylde in Babylon, but  
dynge me in vnto the kyng, and I shall shewe  
the kyng the interpretacyon. Then Arioch  
broughte Daniel in to the kyng in al the haste,  
and sayde vnto hym: I haue found a man among  
the prysoners of Iuda, that shal shewe the kyng  
the interpretacyon. Then answered the kyng,  
and sayde vnto Daniel, whose name was Bal-  
thazar. Tete thou be that canste shewe me the  
drame, which I haue sene, and the interpreta-  
cyon therof: Daniel answered the kyng to hys  
face, and sayde: As for this secret: for the which  
the kyng maketh inquisition: it is neyther the  
wylde, the sozcerer the charmer, nor the deuyl con-  
furer that can certifie the kyng of it. \* Onely  
God in heauen can open secrettes, and he it is  
that sheweth the kyng Nabuchodonosor what  
is for to come in the latter dayes.

Thy drame, and that which thou haile sene  
in thyne dreame vpon the bed, is this: O kyng,  
thou dydest cast in thy mynde, what shuld come  
hereafter. So be that is the opener of mysteries  
tellethe the, what is for to come. As for me, thy  
secrete is not shewed me, for any wysdome that  
I haue, moze then any other lyuyng, but onely  
that I myght shewe the kyng the interpreta-  
cyon, and that he myght knowe the thoughtes of  
his owne herte. Thou kyng sauest, & beholde,  
there stode befoze the a great ymage whose fy-  
gure was maruelouse grete, and hys vrsage  
grymme. The ymages heade was of fyne gold  
his best and armes of syluer, his bodie and top  
were of copper, his legges were of yron, his  
fete were parte of yron, and parte of earth.

\* Thys thou sauest tyll the tyme, that with  
oute anye handes, there was hewen of a stone,  
which smote the ymage vpon the fete, that were  
both of yron and earth, and brake them to poul-  
der: then was the yron, the earthe, the copper,  
the syluer and golde broken all together in pee-  
ces: and became lyke the chaffe of coyne, that the  
wynde bloweth a waie from the souer floures,  
that they can nomoze be founde. But the stone  
that smote the ymage, became a grete moun-  
taine, whych fulfyllt the whole earth: Thys  
is the drame. And now we wyl shewe befoze  
the kyng what it meaneth.

\* O kyng, thou arte a kyng of kynges.  
For the God of heuen hath gyuen þa kyngdom  
eyen strenght, and maiesty: and hath deliue-  
red the all thynges, that are amonge the coyl-  
den of men: the brastres of the fynde and the sou-  
les vnder the heauen, and gyuen the domynon  
ouer them all: Thou art that golden heade. As

for the firste shall be an other kyngdomme,  
which shall be lesse then thyne. The thyrde kyng-  
dome shall be lyke copper, and haue domynacion  
in all landes. The fourth kyngdomme shall be as  
stronge as yron. For lyke as yron bryseth & bre-  
keth all thynges: yea, even as yron beate the ene-  
ry thyng downe: so shall it beate downe and de-  
stroye. Where as thou sauest the fete and toes,  
parte of earth and parte of yron: that is a deuy-  
led kyngdomme, whych neuerthelesse shall haue  
some of the yron grounde myte wth it, for so  
much as thou haile sene the yron myte wth þ  
clape. The toes of the fete that were parte of y-  
ron and parte of clape, signifieth: that it shall  
be a kyngdom, parte ly stronge & partly weake.  
And where as thou sauest yron myte wth clay  
they shal myngle them selues wth the seede of  
simple people, and yet not contynue one wth a  
nother lyke as yron wyl not be souldered wth  
a potte shearde.

In the dayes of these kynges, shall the God  
of heauen set by an euerlastyng kyngdomme  
which shal not perishe, and his kyngdomme shal  
not be giuen ouer to another people: yea, þ same  
shall breake, and destroye all these kyngdomes  
but it shall endure for euer.

And where as thou sauest, that without any  
handes there was cut out of the \* mounte a  
stone, whiche brake the yron, the copper, þ earth  
the syluer and golde in peeces: by that darbe the  
grete God shewed the kyng, what wyl come  
after this. This is a true drame, and the inter-  
pretacyon of it is sure. Then þ kyng Nabucho-  
donosor fell downe vpon hys face, and bowed  
hym self vnto Daniel, and commaunded that  
they shoulde offer meat offerynges and sweete o-  
dours vnto hym. The kyng answered Dany-  
el, and sayde: yea, of a truthe yow God is a God  
about all goddes, a Lord about al kynges, and  
an opener of secrettes: syng thou canst discouer  
this mysterie. So þ kyng made Daniel a great  
man, and gaue hym many and great gyftes.

\* He made hym ruler of all the countreyes of  
Babylon, and Lorde of all the nobles, that wer  
at Babylon. Nowe Daniel intreated the kyng  
for Shadrach, misach, and Abednago, so that he  
made them rulers ouer al the officers in þ land  
of Babylon. But Daniel hym self remayned  
tyll in the court by the kyng.

The iii. Chapter.

The kyng created by a golden ymage, which he commaun-  
deth to be worshipped. Shadrach, misach, and Abednago are  
accused because they helpen the kyngs commaundment.  
They are broughte into the kyngs and commaunded to wor-  
ship the ymage, they refuse to do it, and are put into a burn-  
yng furnace. By helpe of God they are deliuered from the  
fyr. Nabuchodonosor considereth the powere of God after  
the sight of the myracle.



Nabuchodonosor the kyng caused a  
golden ymage to be made, whych  
was forty cubytes hye, and fyre cu-  
bites thicke. This he made to be set  
vp in the felde of Dura, in the lande  
of Babylon, and sent oute to gather together þ  
dukes lordes and nobles, þ iudges and officers  
the debtyes and shrewes: wth all the rulers of the  
lande: that they might come to the dedication of  
the



# The Prophecie

the ymage, whiche Nabuchodonosor had set up: So the dukes, Judges and officers, debettes and all rulers of the lande gathered them together and came vnto the dedicatyng of the ymage, & Nabuchodonosor the kynge had set vp.

**B** Nowe when they stood before the ymage, whiche Nabuchodonosor set up, the dedel cried out with all his myght: O ye people, kynnedes and tonges, to you be it sayde: & when ye heare the noyse of the trompettes, whiche shalbe blowen, with the harpes, Shawmes, Psalteryes, Symphonies and all maner of Musyke, ye fall downe and worshippe that golden ymage, that Nabuchodonosor the kynge hath set up. Alho- so then fallsthy not downe and bowesthyr selfe Shall euen & same houre be cast into an hote burnyng ouen. Therfore when all the folke heard the noyse of the trompettes that were blowen, with the harpes, Shawmes, Psalteries, Symphonies, and all kinde of melody, then all & people kynnedes and nacjons fell downe, and bowed them selues vnto the golden ymage, & Nabuchodonosor the kynge had set vp.

**C** Nowe were there certayne men of the Chaldees, that went out then and accused the Jewes and sayde vnto the kynge Nabuchodonosor: O kynge, God saue thy lyfe for euer. Thou beyng kynge hast geuen a commaundement, that all men when they heare the noyse of the trompettes harpes, Shawmes, Psalteryes, Symphonies, and all the other melodies shall fall downe and bowe their kynges, toward the golden ymage: whoso then fell not downe and worshipped not that he shulde be cast into an hote burnyng ouen. Now are there certayne Jewes: whome thou hast set out: the officers of the lande of Babylon: name ly Sidrach, Misach, and Abednago. These me (O kynge) regarde not thy commaundment, yea they will not serue thy goddes, nor bowe them selues to the golden ymage, that & hast set vp.

**D** Then Nabuchodonosor in a cruell wasche and displeasure, commaunded that Sidrach, Misach, and Abednago shuld be brought vnto him. So these men were brought before the kynge. Then Nabuchodonosor spake vnto them, and sayde: what? O Sidrach, Misach, and Abednago, will not you serue my goddes: nor bowe your selues to & golden ymage, that I haue set up? Wei, be soye hereafter, Alhen ye heare the noyse of the trompettes blowe with the harpes Shawmes, psalteryes, symphonies and al the other melodies: that ye fall downe, and worship the ymage whiche I haue made. But ye worshippe it not, ye shalbe cast immediatly into an hote burnyng ouen. Let se, what God is there, that maye deliuer you oute of my handes. Sidrach, Misach, & Abednago answered the king and sayde. O Nabuchodonosor, we ought not to consent vnto the in this matter. for why? our God whome we serue: is able to hepe vs from the hote burnyng ouen (O kynge) & can ryght well deliuer vs out of thy handes.

**E** And though he wylnot, yet shalt thou knowe (O kynge) that we will not serue thy goddes,

for our conseruance to that Image, whiche thou hast set up. Then was Nabuchodonosor full of indignacion, so that the countenace of his face chaunged vpon Sidrach, Misach, and Abednago. Therfore he charged and commaunded that the ouen shuld be made seuen tymes hotter then it was wonte to be: and spake vnto the strongest workmen that were in his hoste, for to bind Misach, and Sidrach, and Abednago, & to cast them into the hote burnyng ouen.

So these men were bounde in theyr cotes, hosen, shoes, with theyr other garmentes, and caste into an hote burnyng ouen: for the kynge's commaundement was so strypte, and the ouen was exceeding hote. As for the men that put in Sidrach, Misach, & Abednago, & flame of the fyre destroyed them. And these three men Sidrach, and Misach, & Abednago fel downe in the hote burnyng ouen, beyng fast bounde. Then Nabuchodonosor the kynge maneypled and stode vp in al haste: he spake vnto his counsaile and sayde, whyd not you caste these three men bounde into the fyre? They answered and sayd vnto the kynge: Yea, O kynge, he answered and sayde: lo, for all that, yet do I se foure men goinge looke in the myddest of the fyre, & nothyng corrupte, and the fourth is lyke the sonne of god to loke vpon.

Upon this went Nabuchodonosor vnto the mouth of the hote burnyng ouen, he spake also and sayde: O Sidrach, Misach and Abednago ye seruantes of the hye God, go forth and come wyther. And so Sidrach, Misach and Abednago went out of the fyre. Then the dukes lordes, and nobles, and the kynge's counsaile came together to se these men, & vpon whome the fyre had no maner of power in theyr bodies. In so muche that the verie heere of theyr heade was not burnt, and theyr clothes vunchaunged: yea there was no smel of fyre felte vpon them.

Then spake Nabuchodonosor, and sayde: Blessed be the God of Sidrach, Misach, and Abednago: & whiche hath sent his aungell, and defended his seruantes, that put theyr truste in him that hath alitered the kynge's commaundement and leuarde theyr bodies there vpon, rather then they would serue of do: any other God: excepte theyr owne God only.

Therfore I will and commaunde, that all people, kynnedes, and tonges, whiche speake any blasphemie against & God of Sidrach, Misach, and Abednago, shal dye, and theyr houses shalbe pyyled: Bicause there is no God & maye sane, as this. So the kynge promoted Sidrach, Misach and Abednago in & lande of Babylon.

## The iii. Chapter.

*Nabuchodonosor dreameth a dreame. Daniel interpreteth it. Nabuchodonosor is put out of his realme: and eateth his owne fleshe. He considereth the power of God, and is re- stored vnto his kyngdome.*

**N**abuchodonosor & kynge vnto al people, kynnedes, and tonges & dwelle vpon & whole earth: peace be multiplied among you. I thought it good to shewe the tokens and maruelouse workes, & the hye god hath wrought vpon me. O gode

How great are his tokens, and how myghty are his wonders: his kingdome is an everlasting kingdome, and his power lasteth for ever, and ever.

**I** Nabuchodonosor beinge at rest in myne house, and sloupyng in my palace, sawe a dreame, whiche made me afraied: & the thoughtes that I had upon my bed, wryth the visions of myne heere, troubled me. \* Then sente Ioute a commission, that all they which were of wyl-dome at Babylon shulde be brought before me, to tell me the interpretation of the dreame. So there came the soothsayers, charmers, Caldees, & counters of deuils: to whom I told the dreame but what it betokened, they coude not shew me tyl at the last there came one Daniel (otherwyle called Balthazar, accordyng to the name of my God) which hath the spirite of the holpe goddes in hym, to whome I tolde the dreame, sayinge: O Balthazar, thou prince of soothsayers: for so moche as I knowe, that thou hast the spirite of the holpe goddes, and no secrete is hyd from the: tell me therfore, what the vision of my dreame (that I haue sente) maye signifie. I sawe a vision in my heere upon my bedde: and beholde, there stode a tree vpon the grounde, which was verpe hye, great and myghty: the heyghth reached vnto heauen, and the brydth extended to all the endes of the earth: hys leaues were saye, he had very moche frute, so that euery man had ynough to eate therein.

The beastes of the felde had shadowes vnder it, and the foules of the ayre dwelt in the bowes therof. Shortly all creatures fed of it. I saw in my heere a vision vpon my bed: and beholde, a watcher and a holpe one came downe from heauen, and cryed myghtely, sayinge: he we downe the tree, bryake of hys bryanches, wake of hys leaues, and scattre hys frute abroad: that all the beastes maye get them away from vnder hym, and the foules from hys bryanches. Neuertheless, leaue the ground of hys rote styll in pearth, and bynde hym vpon the playne felde, wryth cherynes of yron and stele. Wryth the dewe of heauen shal he be wet, and he shal haue his parte in the herbes of the grounde wryth other wilde beastes.

**That** mans pette of hys shal be taken from hym, and the beastes heret shalbe gyven hym tyl seven yeres be come and gone vpon hym.

This errande of the watcher is a commaundement grounded and sought out in the counsell of hym that is moost holpe: to learne men for to vnderstande, that the hyest hath power ouer the kyngdomes of men, and gyureth them, to whom it lyeth hym, and byngeth the very outcastes of men ouer them. \* This is the dreame that I kyng Nabuchodonosor haue sente. Therfore O Balthazar, tell thou me what it signifieth: for so moche as all the wyle men of my kyngdome are not able to shew me what it meaneth. But thou canst do it, for the spirite of p holpe goddes is in the. Then Daniel (whose name was Balthazar) held his peace by the space of one houre and his thoughtes troubled hym. So p kyng spake and sayd: O Balthazar, let nether the dreame

nor the interpretation thereof leaue the. Balthazar answered, sayinge: O my lord, this dreame happened to thyne enemies, and the interpretation to thyne enemies. As for the tree that thou sawest which was so great and myghty, whose heyghth reached vnto the heauen, and his brydth into all the world, whose leaues were saye, and the frute moche, vnder the whych the beastes of the felde had theyr habitation, and vpon whose bryanches the foules of the ayre dyd lyt.

Even thou, O kyng arte the tree, great and stryge. Thy greatnesse encreaseth, and reacheth vnto heauen, so doth thy power to the endes of p earth. But where as the kyng sawe a watcher euen an holy angel, that came downe from heauen, and sayd: he we downe the tree, and destroy it: yet leaue the grounde of the rote in the earth and bynde hym vpon the playne felde wryth cherynes of yron & stele. He shalbe wet with the dewe of heauen, and his part shalbe with the beastes of the felde, tyl. vii. yeres be come and gone vpon hym: This (O kyng) is p interpretation, yea, it is the very deupce of him, that is hyest of all & it toucheth my lord the kyng.

Thou shalt be cast out from men, & thy dwelling shalbe wryth the beastes of the felde, wryth grasse shal thou be fed lyke an oxe. Thou must be wet wryth the dewe of the heauen: yea, seven yeres shal come, and go vpon the, tyl p knowe \* that the hyest hath power vpon the kyngdomes of men, and gyureth them to whome he lyst. Moreover, where as it was sayd: p the rote of the tree shulde be left styll in the grounde: it betokeneth, p thy kyngdome shal remayne whole vnto the, after thou hast learned to knowe, that the power commeth from heauen. Therfore, O kyng, be content wryth my counsaile, that thou mayst redeme thy synnes wryth almesse: & thyne offences wryth mercy to poore people: for this shal be an healyng of thyne erreure. All these thynge touche the kyng Nabuchodonosor.

So after. xii. monethes, the kyng walked vnto and do tene in the palace of the kyngdome of Babylon, and sayd: This is the grete ctyte of Babylon, whiche I my selfe (wryth my power and strength) haue made a kynges court, for the honoure of my maieste. Whyle these wordes were yet in the kynges mouth, there fell a voyce from heauen, sayinge: O kyng Nabuchodonosor, to the be it spoken. Thy kyngdome shal departe from the, thou shalt be cast oute of mens compaigne, thy dwelling shalbe wryth the beastes of the felde, so that thou shalt eat grasse as an oxe, tyl seven yeres be come and gone ouer the: euen vntyl thou knowest, that the hyest hath power vnto the kyngdomes of men: & that he may gyure them: vnto whom it pleaseth him. The very same houre was this matter fulfilled vpon Nabuchodonosor: so that he was cast out of mens compaigne, and dyd eate grasse lyke an oxe. His body was wet wryth the dewe of heauen, tyl hys haire was as great as Eagles feathers, and his nayles lyke byrdes clawes.

When this tyme was past, I Nabuchodonosor lift vp myne eyes vnto heauen, and myne



# The Prophecye

understandyng was restored unto me agayne. Then gaue I thanks vnto the lord: and magnified and praised hym that hath such mercie: whose power endureth alway, and his kyngdom from one generacion to an other: in compassion of whom al they that dwel vpon the earth are to be reputed as nothyng.

\* He handeth accordyng to his wyl, amonge the powers of heauen, and amonge the inhabytours of the earth: and there is none that maye resyst his hande, o: saye: what doest thou? \* At the same tyme was myne understandyng gyven me agayne, & I was restored to the honoure of my kyngdome, to my dignitie, and to myne ownelype agayne. My great estates & princies sought vnto me, and I was set in my kyngdom agayne, so that I had yet greater worshyp.

Then dyd I Balthazar donoz: loue, magnifye and prayse the kyng of heauen: for all his wordes are true, and his wayes ryght. As for those that go on proudepe, he is able to byngne them downe.

## The .v. Chapter.

Balthazar kyng of Babylon, abusing the vessels of the temple, seeth an horrible myrrour on the wall. The soylayers called of the kyng, can not expounde the myrrour: Daniel is called, whiche readeth it, and interpreteth it also. Balthazar beinge slayn, Darius succeedeth in his crowne.

**K**Yng Balthazar made a great banquet to his houtholde lordes: with al those thousande he made great chere, & while he was dronken wyth wyne, he commaunded to byngne hym the golden & siluer vessels: which his father Babuchodono:z hadde taken out of the temple at Jerusalem: that the kyng and his lordes, with his quene and concubynes myghte bynke therout.

So they brought the golden vessel, that was taken out of the temple of the Lordes house at Jerusalem: Then the kyng and his lordes with his quene and concubynes dronke out of them. They dronke wyne, and played the: ydols of golde, silver, copper, yron, wood, and stone.

In the verpe same house there appeared synners, as it had bene of a mans hande wyrtynge, ryght ouer agaynst the candlestyeke vpon the playne wall in the kynges: place, and the kyng laide the palme of the hande that wrote. \* Then changed the kyng his countenance, and his thoughts troubled hym, so that the ioyntes of his bodye shoke: & his knees smote one agaynst the other. \* Wherfore the kyng cryed myghtely, that they shoulde byngne hym the charmers, Caldees, and conuersers of deuyls. The kyng spake also to the wyse men of Babylon, & sayd: Whoso can reade this wyrtynge, and shewe me the playne meaninge therof: shalbe clothed with purple, haue a cheryne of golde aboute his necke, and rule the thyrde parte of my kyngdome.

Upon this, came all the kynges wyse men: but they coude neyther reade the wyrtynge, nor shewe the kyng what it signified. Then was the kyng sore afeared, in somuche, that his colour chaunged, and his lordes were sore vexed.

For the reason of this matter, that had happened to the kyng and his lordes, the quene went vnto the kyng in the banquet house and spake vnto the kyng, sayng: O kyng, God saue thy lyfe for ever. Let not the thoughtes trouble the, and let not thy countenance be chaunged. For wher there is a man in thy kyngdome, that hath the spyrite of the holpe goddes within hym, \* as it was sene in thy fathers dayes. He hath understandyng and wysdome lyke the goddes. Yea, the kyng Babuchodono:z thy father made this man chiefe of the soylayers, charmers, Caldees, and readers of bestmentes, because that such an abundaunt spyrite, knowledge and wysdome (to expounde dreames, to open secretes, and to declare harde doubtres) was founde in him, yea, euen in Daniel whome the kyng named Balthazar. Let the same Daniel be sent for, and he shall tell what it meaneth.

Then was Daniel brought befoze the kyng. So the kyng spake vnto Daniel, and sayde: Arte thou that Daniel, one of the prisoners of Iuda, whome my father the kyng brought out of Jewrye? I haue herde spake of the, that thou hast the spyrite of the holpe goddes experience & understandyng, and that there hath bene greates wysdome founde in the. Howe haue there bene brought me, wyse and connyng charmers, to reade this wyrtynge, and to shewe me the meaninge therof. But they coude not tell me what this matter signified. Then berde I saye, that thou canst expounde darke thynges, and declare harde doubtres. Well, then if thou canst reade this wyrtynge, and shewe me the meaninge therof, thou shalt be clothed in purple, haue a cheryne of golde aboute thy necke, and rule the thyrde parte of my kyngdome.

Daniel answered, and sayd befoze the kyng: \* As for thy rewardes, kepe them to thy selfe, o: geue thy ryche gyftes to an other: yet not the litle, I will reade the wyrtynge vnto the kyng, and shewe hym the interpretacion therof. \* O Daniel Babuchodono:z thy father, the dignitie of a kyng wyth worshyp and honour, so that all my people hyn rebes and tonges stode in a we and feare of hym by reason of the hys estate, that he had lent him. For wher he slewe whome he wolde: he smote whom it pleased hym. Agayne, whom he wolde he set vp: and whom he lyst he put downe. \* But because his herte was so proude, & his stomake set so fast vnto wysdomelike: he was depouled fro his kyngly throne, and his maiestye was taken fro him. He was thut out from amonge men, his herte was lyke a brastyn herte, and his dwellyng was with the wyde asses: he was fayne to eate grasse lyke an oxe, & his bodye was wet with the dewe of the heauen, tyll he knewe, that the hys had power vpon the kyngdomes of me and letted ouer them, whom he lyst.

And thou hys sonne (O Balthazar) for all this, hast not submytted thyne herte, though thou knewest al these thynges: but hast magnified thy selfe aboute the Loyde of heauen, so that the vessels of his house were brought befoze the that

that thou, and thy lordes, wyth thy Quene and  
thy concubynes, myght dwynke wyth them.  
And hast prayed the ydols of syluer and golde,  
copper and yron, of wood and stone, whiche  
thou hast not vnderstande. As for the God  
in whose hande conspyeth thy breath, and all  
thy wayes: thou hast not loued hym.

Therefore is the pauline of thys hande sente  
hyther from bym, to token vp thys wytyng.  
And thys is the scrpyture that is wyrtten vp.  
Dane, Thetel, Phares. Now the interpretacio  
of the thynge is this: Dane, God hath nombred  
the kyngdome, and brought it to an ende: The-  
tel, thou arte wayed in the balaunce, and arte  
founde to lyght: Phares, the kyngdome is delte  
in partes, and gyuen to the Medes and Perses.

Then commaunded Balthazar to clothe Da-  
niel wyth purple, to hange a chayne of golde a-  
bout hys necke, and to make a proclamacion co-  
cernyng hym: that he shoulde be the ruler of the  
thyrde part of his kyngdome. The verrey same  
myght was Balthazar the kyng of the Caldees  
slayne, and Darius oute of Medea toke in the  
kyngdome, being. lxxi. yere of age.

The. vi. Chapter.

Daniel is made ruler ouer the lodes. The pynagacion  
of an acte agaynst Daniel. The proclamacion of the acte,  
wherof Daniel is accused vnto the kyng: as a transgre-  
ssion: he is put into a denne of Lyons by the commaunde-  
ment of the kyng. He is deliuered by fawth in God. Da-  
niels accusers are put vnto the Lyons, so be taine in sandre  
Darius by the proclamacion of a decree, magnifyeth the  
God of Daniel.

**I**t pleased Darius to set ouer his kin-  
gdom an. c. and. xx. lordes, whiche  
shulde be in all his kyngdome about.  
Thou these he sette thre pynces (of  
whome Daniel was one) that the loz-  
des myght gyue accomptes vnto them, and the  
kyng to be vnderseald.

But Daniel excceeded all these pynces and  
lordes: for the spyrite of God was plenteous in  
him: so that the kyng was mynded to sette him  
ouer the whole realme. Wherefore the pynces &  
lordes sought, to pyche out in Daniel some qua-  
rel agaynst the kyngdom: yet coulde they fynde  
none occasion nor faulte vpon hym. For wher  
he was so faythfull, that there was no blame nor  
dysonestye founde in hym.

Then sayd these men: we can get no quarrell  
agaynst thys Daniel, except it be in the lawe of  
hys God. Upon thys, went the pynces and loz-  
des together vnto the kyng, and sayd thus vn-  
to hym: kyng Darius, God saue thy lyfe for e-  
uer. All the greates states of the realme, as the  
pynces, dukes, senatours, and iudges, are de-  
termined to put out a commaundement of f. kyng  
and to make a sure statute: namely, that whoso  
despyeth any petition, either of any God or man  
(wythin these. xxx. dayes) except it be only of f.  
kyng: the same person maye be cast into the  
Lyons denne. Wherefore, O kyng: cōfirme thou  
thys statute, and make a wytyng: f. the thynge  
whiche the Medes and Perses haue ordeyned,  
be not altered nor broken.

So Darius made the wytyng: & confirmed

it. Nowe when Daniel vnderstande that f. wy-  
tyng was made, he went into his house: and the  
wyndowes of his wall towarde Jerusalem stode  
open. There knel he downe vpon hys knees,  
three tymes a daye: there he made his petition: &  
prayed vnto God, lyke as hys maner was to do  
alioze tyme.

Then these men made searche, & founde Da-  
niel makinge his petition, and prayinge vnto  
his God. So they came to the kyng and spake  
before hym concernyng hys commaundement,  
saying: O kyng, hast thou not subscribed the  
statute: that wythin. xxx. dayes whoso requy-  
reth hys petition of any God or man but onely  
of thy selfe, O kyng: he shalbe cast into f. denne  
of the Lyons. The kyng answered, and sayd dei-  
rea, it is true. It must be as a lawe of the Me-  
des and Perses, that maye not be broken.

Then answered they, and sayde vnto the  
kyng: Daniel one of the pynners of Juda, O  
kyng, regardeth neyther the nor thy statute, f.  
thou hast made: but maketh his petition thre ty-  
mes a daye. When the kyng herde these wordes  
he was sore greued, and wolde haue excused Da-  
niel, to deliuer hym, and put of f. matter, vntyll  
the Sunne went downe, to the intente that he  
myght saue hym.

These men perceyving the kynges mynde,  
sayd vnto hym: knowe this (O kyng) that the  
lawe of the Medes and Perses is that the com-  
maundement and statute whiche the kyng ma-  
keth, maye not be altered. Then the kyng bad  
them bryng Daniel: and they cast hym into the  
Lyons denne.

The kyng also spake vnto Daniel, and  
sayde: thy God, whom thou alway seruest, can  
he shall defende the. And there was brought a  
stone, and layed vpon the hole of the denne, thys  
the kyng sealed with hys owne sygne, & wyth  
the sygne of his pynces: that the kynges com-  
maundement concernyng Daniel, shulde not be  
broken.

So the kyng went vnto hys palace, and ate  
no meate that nyght, neither was there any my-  
nistrells brought in before hym, neyther could  
he take any slepe. But by tymes in the moynyng  
at the bryake of the daye, the kyng arose, and  
went in all haste vnto the denne of the Lyons.

Nowe as he came npe vnto the denne, he cryed  
wyth a ppytous voyce vnto Daniel: pea f. kyng  
spake and sayde vnto Daniel: O Daniel, thou  
seruaunte of the lyvinge God, is not thy God  
(whom thou alway seruest) able to deliuer the  
from the Lyons? Daniel sayd vnto the kyng: O  
kyng, God saue thy lyfe for ever. \* O kyng  
hath sent hys angell whiche hath shut the Lyons  
mouthes, so that they myght not hurte me. For  
wher myne vngyltynesse is founde oute before  
him. And as for f. O kyng, I neuer offered the.

Then was the kyng exceedingly glad, and co-  
maunded to take Daniel out of the denne. So  
Daniel was brought out of the denne, & no ma-  
ner of hurt was founde vpon hym. For he put his  
trust in his God. And as for those men whiche  
accused Daniel, the kyng commaunded to bryng  
RA. II. then

Dani. lvi.  
Act. xiii.  
Jud. xiii.  
1. reg. xiii.  
2. reg. xiii.



# The Prophecye

them, and to call them in the lxxij. name. Item, they childe and they wynde. \* And the lxxij. had the maistye of them, and made all they ben- nedyctioun, as euer they came at the gylde.

\* After this, wrote kynge Darius unto all people, kynnedes and tonges, that dwelle in all landes: peace be multiplyed with you. Whiche maundement is in all my dominion and kyn- dome, that men feare and stande in awe of Da- niels God.

\* For he is the lxxij. God, whiche aby- deth euer: his kynngdome shal not fayle, and his power is euerlastyng. \* It is he that deliuereth and sauerh: he doeth wonders and meruailous workes in heauen and in erth: he hath preserued Daniel from the power of the lxxij. Chyrs Da- niel prospered in the raigne of Darius and Cy- rus of Persia.

## The vii. Chapter.

*A vision of foure beastes is shewed vnto Daniel. The vision is interpreted of the kynngdomes of the world, of the power and empyre of Babilon. Of the curle of the kynngdome of Assyrie.*

**I**n the first yere of Balthazar kynng of Babilon, sawe Daniel a dreame, and a vision was in his heed, vpon his bedde. Whiche dreame he wrote, and the summe of the matter is this: Daniel spake and sayd: I sawe in my vision by nyght, and be- holde, the foure wyndes of the heauen stode vpon the see, and foure great beastes came vnto the see one lyke an other.

The first was as a lyon, and yet hadde e- gles wynges. I sawe, that his wynges were plucked from hym, and he taken awaye from the earth: that he stode vpon his fete as a man, and that there was gyuen hym a mans herte.

Beholde, the second beast was lyke a beare, and stode vpon the one hyde. Amonge his teeth in his mouth he had iii. greates longe teeth, and it was sayde vnto hym: Arise, eat vp moche fleshe. Then I looked, and beholde, there was an other lyke vnto a Leopard, this had wynges as a foule, \* even foure vpon the backe. This beaste had foure heedes, & there was power gy- uen hym. After this I sawe in a vision by nyght and beholde, the fourth beast was grymme and horrible, and maruelous stronge. It had greates pson teeth, it deuoured and destroyed & stamped the residue vnder his fete. It was sayde vnto the other beastes that were before it: for it had ten hoynes, wherof I take good hede.

And beholde, there came vp amonge them an other lytle hoine, before whome there were three of the firste hoynes pluckt awaye. Beholde, this hoine had eyes lyke a man: and a mouth speaking presumptuous thynges. \* I looked tyll the scales were prepared, and tyll the olde aged sat hym downe. His clothyng was as whyte as snowe, and the herys of his heed lyke pure woll. His thron was lyke the fyrre flame, and his wheles as the burninge fyre. There were forth a fyre stream: and wente oute from hym. \* I thownde tymes a thousande serued hym. x. tymes ten thousande stode before hym. The iudgement was set, and the bookes opened. Then

I sawe I hade the raimte, because of the voyce of the pson wyndes: which the hoine spake. I be- holde, the beaste was slayne, and his body de- stroyed, & gyuen ouer to be burnt in the fyre.

As for the power of the other beastes also it was taken awaye: but they lxxij. lxxij. were pro- longed for a tyme and seaso. I sawe in a vision by nyght, and beholde, \* there came one in the cloudes of heauen lyke the sonne of a man, which wente vnto the olde aged, before whome they brought hym. Then gaue he hym \* power and dignitie regal, that all people, tribes and tonges shoulde serue him. \* His power is an euerlastyng power, which shal neuer be put downe: and his kynngdome endureth vncorrupte. \* My herte was deured, & I Daniel had a troubled spirit with- in me, & the visions of my heed made me afrayed tyll I gat me vnto \* one of them that stode by, to knowe the truthe, concernyng all these thynges. So he tolde me, and made me understande the interpretacion of these thynges.

These foure grate beastes are foure kynnges, whiche shal arise out of the earth. These shal take in the kynngdom of the saynctes of the most hest, and possesse it tyll moze and moze for a longe season. After this I requyred diligently to knowe the truthe, concernyng the fourth beast whiche was so farre vnto the other beastes, and so horrible, whose teeth were of pson, & his nayles of byalle: whiche deuoured and destroyed and stamped the residue vnder his fete: I des- pired also to knowe the truthe, as touching \* ten hoynes that he had vpon his heed, and this o- ther whiche came vp afterwarde, before whose face there fell downe thre, which hoine had eyes and a mouth that spake presumptuous thynges, and looked vnto a grymme visage then his fe- lowes. I behelde, and the same hoine made bat- tle agaynst the saynctes, yea, and gat the victo- ry of them vntill the tyme that the olde aged came, that the iudgement was gyuen to the first saynctes: and tyll the tyme that the saynctes had \* kynngdome in possession. He gaue me this answer. That fourth beaste shal be the fourth kynngdome vpon earth, it shal be moze then al o- ther kynngdomes, it shal deuoure, treade downe and destroye all other landes.

\* The ten hoynes are ten kynnges, that shal arise out of the kynngdome, after whome there shal stande by an other, whiche shal be greater then the first. He shal subdue the kynnges, and shal speake wordes agaynst the hest of all: he shal destroye the saynctes of the most hest \* & thynke, that he may chaunge tymes and lawes. They shal be gyuen vnder his power, \* vntill a tyme, two tymes and an halfe tyme.

But the iudgement shal be kepte, so that his power shal be taken from hym, for he shal be de- stroyed, & perishe at the last: As for \* kynngdom, power, and all myght that is vnder the heauen: it shal be gyuen to the holie people of the most hest, \* whose kynngdome is euerlastyng: yea, al powers shal serue and obey him. Thus saith the wynde. Nevertheless, I Daniel was so deured in my thoughtes, that my countenance chaunged

changed: but wordes I kept styl in my hart.

The viii. Chapter.

*A vision of a strete betwene a Ramme and an hogge  
The understanding of the vision of the battell betwene  
the kynge of Persia and the kynge of the Grecians. Of  
the Ramme byge Antichrist.*

**I**n the thyrde yere of the raygne of kynge  
Balthazar, there appeared a visio vn-  
to me Daniel, after that I had sene the  
\* fyrst. I sawe in a vision: and when I  
saw it, I was at Shulig in the cheste cite. whych  
lyeth in the lande of \* Elam: and in the visyon,  
me thought I was by the ryuer of Alai.

Then I looked vp, & sawe: and beholde there  
stode before the ryuer, a ramme, whych had two  
horne: and these two hornes were hye but one  
was hyer then another: and the hyest came vp be  
hynde. I sawe that this ramme pushed wryth  
hys hornes, agaynst the west, agaynst the north  
and agaynst the south: so that no beastes myght  
stande before hym, nor defende them from hys  
power: but he dyd as hym lysted, & waxed great  
lye. I toke hede vnto this, and then came there  
an hegoate from the west ouer the whole earth,  
and touched not the grounde.

This goate had a maruelous wryth the horne  
betwixte hys eyes, and came vnto the Ramme  
that had the two hornes: wher I had sene also  
by the ryuer syde. and ranne fearfully vpon hym  
wryth hys myght. I sawe hym drawe nyr, vnto  
the Ramme, beyng verie feare vpon hym: pea,  
he gaue him such a stroke, that he brake his two  
hornes. After that had the Ramme so much strength  
as to stande before hym: but he cast hym doorne,  
trode hym vnder hys fete, and no man was able  
to deliuer the Ramme out of hys power.

The goate waxed excedyng greafe, & when  
he was at the strongeste, hys greafe horne was  
broken also. \* Then grewe there other foure such  
lyke in the skede, towarde the foure wyndes of  
the heauen. Pea, oute of one of the leest of these  
hornes, there cam yet by another, whych waxed  
maruelous great toward the south, toward the  
east, and toward the saye pleasaunt lande. It  
grewe vp to the hoost of heauen, wherof it dyd  
cast some doorne to the grounde, and of the star-  
res also, and trode them vnder fete.

Pea, it grewe vp vnto the pynce of the hoost  
from whom the dayly offryng was taken, and  
the place of the Sanctuarie casten doorne. And  
a certayne season was gyuen vnto it, agaynst  
the dayly offryng (because of wickednes) that it  
myght cast doorne the veritie to the grounde, &  
so to pynche in al thynges, that it went about.

Vpon this I harde one of the sayntes spea-  
kyng, whiche saynt sayde vnto one that asked  
this question. Howe longe shall this visyon of  
the dayly sacrifice and of the wallyngre abho-  
mination endure: that the Sanctuarie and the  
powze shall so be troden vnder fete: And he an-  
swered hym: Vnto the euynge and the mo-  
nyng, euen two thousande and thre hundred  
dayes: than shall the Sanctuarie be clyed agayn.

Nowe when I Daniel had sene this visyon  
and soughte for the understanding of it: beholde

there stode before me a thyng like vnto a man.  
And I hadde a manyng in the ryuer of Alai  
whych cryed, and sayde: O Gabriel, make this  
man to vnderstande the visyon. So he came and  
stode by me. But I was afrayed at hys com-  
yng, and fell doorne vpon my face.

Then sayd he vnto me: O thou sonne of ma-  
marche well, for in the last tyme shall this vis-  
on be fulfilled. Nowe as he was speakyng vnto  
me, I waxed saynt, so that I ranke doorne to  
the grounde. But he toke hold vpon me, and set  
me vp agayne, sayenge: Scholde, I wyll shewe  
the, what shall happen in the last wyth: for in  
the tyme appoynted it shall be fulfilled.

The Ramme whych thou sawest wryth the  
two hornes is the kynge of the Medes and Per-  
ses: but the goate is kynge of Greke lande: the  
greafe horne that stode betwixte hys eyes, that  
is the principall kynge. But where as it brake  
and foure other rose vp in the skede: it signyfy-  
eth, that out of this people shall stande vp foure  
kynngdomes, but not so myghtye as it.

After these kynngdomes (whyle vngodlynes is  
a growyng) there shall arise a kynge of an vn-  
shamefast face, whych shall be wyle in darcke  
speakynges.

He shall be myghtye and stronge, but not in  
hys owne strength. He shall destroye aboute mea-  
sure, and all that he goeth aboute shall prosper:  
he shall slope the stronge and holpe people. And  
thowhe hys chastynges, falsed shall prosper  
in hys hande, his herte shall be proude, and many  
one shall be put to death in hys welchynesse. He  
shall stande vp agaynst the pynce of pynces,  
\* but he shall be destroyed wrythout hande. And  
this visyon that is shewed vnto the, is as sure  
as the euynge and the moynyng. \* Therefore  
wyte thou vpon this sight, for it wyll be longe  
or it come to passe.

Vpon this was I Daniel very saynt, so that  
I laye syche cartayne dayes: but wher I rose vp  
I wente aboute the kynnges busynesse, and mar-  
uelled at this visyon, neuer theles, now I knowe of it

The ix. Chapter.

*Daniel desired to haue that performed of God, whiche  
he had promysed concerninge the returne of the people led  
awaye banyshment in Babylon. A true confession, Daniels  
in prayer in herbe. Gabriell the angell expounder vnto  
him of the visyon of the ix. chapter. The anoynting of Christ  
The burninge agayne of Iherusalem vnder Achimiah. The  
heate of Christ.*

**I**n the fyrste yere of Darius the sonne  
of Hysuerus, \* whych was of the  
seed of the Medes, and was made  
king ouer the realme of the Caldees:  
pea, euen in hys raygne, I Daniel be-  
gyred to knowe the pearly nomber out of the bo-  
kes, wherof the Lozde spake vnto \* Ieremy the  
prophete: that Iherusalem shulde lye waste. lxx.  
yeres: and I turned me vnto my God the Lozde  
for to praye and make myne intercession, wryth  
fastyng, sackcloth & ashes, and prayed before  
the Lozde my God, and knowleged, sayenge:

\* O Lozde, thou greafe and fearfull God  
thou that kepest couenaunt and mercy w them,  
whych lone the, and do thy commaundementes.  
A. M. We



# The Prophecye.

**Baruch.** \* We haue sinned, we haue offended, we haue bene dyed by disobedience and gone backe: yea, we haue departed fro al thy preceptes and iudgements.

**Baruch.** \* We wolde neuer followe the counsailes of the prophetes, that spake in thy name to our kynge & princes, to our fozfathers and to al the people of the lande. \* O Lorde, ryghteousnes belongeth vnto the, vnto vs petyrlyth nothyng but open shame: as it is come to passe this daye vnto every man of Iuda, and to them that dwell at Jerusalem. Yea, vnto all Israel, whether they be farre or nye, thowtwe out al the landes: wher-in thou haste strowed them, because of the offences, that they had done agaynst the.

**Baruch.** \* Yea, O Lorde, vnto vs, to our kinges, & princes, to our fozfathers, euen to vs all, that haue offended the, belongeth open shame. But vnto the, O Lorde our God, petyrlyth merce and fozgurnesse. As for vs, we are gone backe fro hym, and haue not obeyed the voyce of the Lorde our God, to walke in hys lawes, \* which he layd befoze vs by hys seruantes the prophetes: yea, al Israel haue transgressed, and gone backe fro the lawe, so that they haue not hardened vnto thy voyce.

**Baruch.** \* Wherefoze, the curse and oth, that is wyrtten in the lawe of Moyses the seruante of God ( agaynst whom we haue offended ) is powred vpon vs. \* And he hath performed his wordes, which he spake agaynst vs, and agaynst our iudges & iudged vs: to byng vpon vs such a great plage as neuer was vnder beauen, lyke as it is now come to passe in Jerusalem. Yea, all this plage, as it is wyrtten in the lawe of Moyses, is come vpon vs. Yet made we not our prayer befoze the Lorde our God, that we myghte turne agayne from our wickednes, & to be learned in thy veritie. Therefore hath the Lorde made hast, to byng this plage vpon vs, for the Lorde our God is ryghteous, in all hys wordes which he both sayd & doth: we wolde not hearken vnto hys voyce.

**Baruch.** \* And now, O Lorde our God: that with a myghty hande hast brought thy people out of Egypte, to get thy selfe a name whiche remayneth this daye, we haue sinned O Lorde, & done wyckedly agaynst all thy ryghteousnes: yet let thy wrathfull displeasure be turned awaye ( I beseeche the ) from thy cite of Jerusalem thy holy hill. And wherof our synnes sake, and for thy wyckednes of our fozfathers, is Jerusalem & thy people abhorred, of all them that are about vs: now therefore, O our God, heare prayer of thy seruante: and his intercession. O let thy face shyne ouer thy sanctuary, that lyeth wast: for the Lorden sake.

**Baruch.** \* O my God, encline thine eare, and hearken ( as the left for thine owne sake ) open thine eyes beholde howe we be desolate, yea, and the cite also, whiche is called after thy name: for we do not call our prayers befoze y in our owne ryghteousnes: no, but only in thy great merces, O Lorde: heare: O fozgure Lorde, O Lorde consider, carry not ouer longe: but for thine owne sake do it. O my God, for thy cite, and thy people is called after thy name.

**Daniel.** \* As I was yet speakinge at my prayers, knowyng myne owne synnes, and the synnes of my people, makinge so myne intercession befoze the Lorde my God, for the holy wyll sake of my God: yea: while I was yet speaking in my prayer: beholde, the man Gabriel (\* who I had sene befoze in the visyon ) came flyenge to me, and touched me aboute the offsprunge tyme in the euenynge. He informed me, and spake vnto me: O Daniell sayd he: I am now come to make the vnderstande it. For as soone as thou beganest to make thy prayer, it was so deuyfled, and therefore am I come to shewe the. And why? \* For thou arte a man greatly beloved.

**Daniel.** \* Wherefoze, ponder the matter wel, that thou mayest learne, to vnderstande the visyon. Ix. weekes are determined ouer the people and ouer the holy cite: that the wyckednesse maye be consumed, that if synne maye haue an ende that the offence maye be reconciled, and to byng in euer lastynge ryghteousnesse to fulfill the visyon & the prophetes and annoynte the moost: oly one vnderstande this then, and marke it well: that from the tyme it shalbe concluded: to go and repayre Jerusalem agayne, vnto Christ ( of the annoynted ) synne: there shalbe seuen weekes: The first three shalbe stretes and wallen be buylded agayne Ixii. weekes: but wyth harde troublous tyme. After these Ixii. weekes, shall Christe be slayne, and they shall haue no pleasure in him. The third shal there come a people wyth the synne, & destroye the cite and the sanctuary. and hys ende shall come as the water floude. But the desolacion shall continue tyll the ende of the battell.

**Daniel.** \* He shall make a stronge bonde wyth many for the space of a weake: and when the weake is halfe gone, he shall put downe the slayne and meat offsprunge. \* And in the temple there shalbe an abhominable desolacion, tyll it haue destroyed all. And it is concluded, that this wastynge shal continue to the ende.

## C. The .r. Chapter.

**Daniel.** \* There appeared vnto Daniell a man clothed in lynen: wherof he sheweth hym wherfoze he is sent.

**Daniel.** \* At the thyrde peare of kynge Cyrus of Persia, there was shewed vnto Daniell ( otherwise called Balthazar ) a matter, yea, a true matter, but it is yet a longe tyme vnto it, he vnderstode the matter well and perceyued what visyon was. At the same tyme, I Daniell moued for the space of thre weekes, so that I had no lust to eate bread: as for slepe & wyne there came none wythin my mouth: So, I dyd not once annoynte my selfe, tyll the whole thre weekes were out.

**Daniel.** \* Upon the xiiii. daye of the fyrst moneth, I was by the greace floud, called \* Tygris I lyft vp myne eyes, and loke: and beholde a man clothed in lynen, whose loynes were girded wth lyne golde of Arabye: hys bodye was lyke the Chalyce stone, hys face ( to loke vpon ) was lyke the sunne, hys eyes as the flame of fyre hys armes and leete were lyke the sayre glysterng metall, but the voyce of hys wordes was lyke the

the voyce of a multitude.

**C** \* Daniell alone sawe thys visyon, if he men that were with me, sawe it not: but a great feare fulnesse fell vpon them, so that they fled awaye and hyd them selues. I was left there my selfe alone, and sawe thys greates visyon, so longe tyl there remayned nomore strenght within me.

**P**ea, I lost my colour cleane I wasted awaye, and my strenght was gone. Yet harde I þ voice of thys wordes: and as soone as I harde it, saynt nesse came vpon me, and I fell downe flat to the grounde vpon my face. And beholde, an hande touched me, whiche set me vp vpon my knees & vpon the palmes of my handes, sayenge vnto me: \* O Daniell, thou wilt becloued man: take good hede of the wordes, that I shall saye vnto the, and stande ryghte vp, for vnto the am I nowe sente.

And when he had sayd these wordes, I stode vntrembling. Then sayd he vnto me: feare not Daniell: for whye? I saye þ first day that I dydest set thyne harte to vnderstande, and dydest chaster thy selfe before thy God: thy wordes haue ben herde. And I had come vnto the, when thou beganest to speake, had not þ prince ouer þ king dome of the Perses withstande me. xxi. dayes.

**B**ut lo, \* Michaell one of þ these prynces, came to helpe me, & I was left to continue therewith þ kynges of Persia, & am come to shewe the what shal happen vnto thy people in the later dayes. For it wylbe lōge yet on the visyon be fulfilled.

**N**owe when he had spoken these wordes vnto me, I caste downe my head to the grounde and helde my tounge. Beholde, there touched my lyppes one very lyke vnto a man. Then opened I my mouth, and sayd vnto him, that stode before me, O my Lorde, my lyppes are loosed in þ visyon and there is nomore strenght within me.

**H**owe may my Lorde seruant the talke with my Lorde? sayenge there is no strenght in me, so that I can not take my breath: vpon this there touched me agayne, one much lyke a man: and comforted me, sayenge: O thou man so well beloued feare not: be content, take a good hart vnto the, and be stronge. So when he had spoken vnto me, I recovered, and sayd: Speake ou my Lorde, for thou hast refreshed me. Then sayde he: knowest thou wherfore I am come vnto the? nowe wyl I go to fyght with the kyng and the prince of the Perses. As soone as I go forth, lo, the prince of Grekelande shall come. neuertheless I wyl shewe the that thyng, that is sette noted in the scripture of truth. And as for ponder matters, there is none that helped me in the, but Michaell your prince.

**¶ The. xxi. Chapter.**

**A** prophete of the kynges of Persia. Of the kyngdome of Egypt. Of the kyngdome of Syria, and of the honde there of, and of the battell with the kyngdome of Syria. Of the yemes that tye vnto the kyng of Egypt, whome Antiochus: thus the kyng of Syria persecuted, whiche signified was to be Antiochus. The prynces of Antiochus.

**I**n the fyrste yere of Marius of Media I stode by hym, to comforte hym, and to strenghten hym, and nowe wyl I shewe the the truth. Beholde, there shal stande vp yet thys

kynges in Persia, but the fourth shalbe farrre re cher then they all. And when he is in the chiefe power of thys kynges, he shal prouoke euery man agaynst the realme of Grekelande. \* Then shal there arysen yet a myghty kyng, that shal rule with greates dominion, and do what hym lyke. \* And as soone as thys kyngdome cometh vp, it shal be destroyed, and deuoyded toward the four wyndes of heauen. They that come after hym, shal not haue suche power and dominion as he: but thys kyngdome shalbe scattered, yea, euen amonge other then those. And the kyng of the south shalbe myghty, then thys other prynces. And one shalbe stronger then he, and shal rule thys dominion with greates power.

**A**nd in the ende of yeres, thys shalbe ioyned together, and the kynges daughter of the south shal come to the kyng of þ North, for to make frendshipp, but he shal not obtayne the power of that arme, nether shal he be able to endure thoroowe thys myght: but she, and such as broughte her (yea and he that begat her, and comforted her for thys tyme) shal be deliuered vp. Out of the branches of her roome, there shal one stande vp in thys stede whiche with power of armes shal go thoroowe the kynges lande of the north, and handle hym accordyng to thys strenght. As for thes Idols and prynces, with thes costly Jewels of golde & syluer, he shal carie them awaye captiues into Egypte, and he shal raygne more yeres then the kyng of the North. And when he is come into the kynges realme of þ South, he shalbe sayne to turne agayn into his owne land wherfore his sones shalbe displeased, & shal gather together a myghty great host of people: & one of them shal come, & go thoroowe the water floude: then shal he returne, & go forth with despyce and boastynge vnto thys owne lande.

**T**hen the kyng of the south shalbe angrye and shal come forth to fyght agaynst the kyng of the north: yea, he shal bynne a greates multitude of people together, and a greates heape shal be geuen into thys hāde: these shal he carie away with greates pryde, for so muche as he hath caste downe so many thousandes, neuertheless, he shal not preyayle. For the kyng of the north shal gather (of the newe) a greates heape of people from aloze, and come forth (after a certayne tyme and yeres) with a myghty host, and exceedynge greates good.

**A**t the same tyme there shal many stande by agaynst the kyng of the south, so that the wyched chyldren of thy people also shal exalte them selues (to fulfill the visyon) and then fall. So the kyng of þ north shal come to laye sege, and to take the stronge fenced ctyes: And þ power of them of the south shal not be able to abyde hym, & the best men of the people shal not be so stronge, as to resist hym. Wherfore whē he cometh, he shal handle hym as he lyst, & no man shalbe so hardy as to stande agaynst hym. he shal stande in the pleasaunt countre, whiche thoroowe hym shalbe destroyed: he shal set thys face with all thys power to obtayne thys kyngdome, & to be lyke it. Yea, that shal he do, & gnye hym



# The prophete.

unto the daughters amonge women, to destroy hym. But he shall saye, neither shall hee of anye dys purpose. After this shall hee see his face vnto the Iies & take many of them. A pynne shall stoppe hym, to do hym shame, beyde the confusion that els shall come vnto hym. Thus shall hee turne agayne to his owne lande, stromble and fall, and be nomore founde: so be that came vpo hym and byd hym violence, shall stande in his place, and haue a pleasaunt kingdome: and after fewe dayes hee shall be destroyed, and that neither in wyath, nor in battell. In his steade there shall arys a wyle persone, not holde worthy of a kyn ges dignitie: this shall come in peaceably, and obtayne the kyngdome wyth saye wordes: hee shall fyght agaynst the armes of the myghtye (and destroye them) yea, and agaynst the pynce of the couenaunt.

**D** So after that hee hath taken treuce wyth him hee shall handle dysceitfully: that he may get vpon onercome hym wyth a small flocke: & so wyth craftynesse to get hym to the fattest place of the lande, and to deale other wyle, then ether his fathers or graundfathers dyd. For hee shall destroye the thynge, that they had robbed & spoyled, yea, & all theyr substance, ymagynyng thoughtes agaynst the stroge holdes, & that for a tyme. His power & harte shall be stered vpon wyth a great army agaynst the kyng of the south where thorum the kyng of the south shall be moued then vnto battell, wyth a greate & myghtye host also. Neuertheles hee shall not be able to stande, for they shall conspyre agaynst him. Yea, they that eate of his meate shall hurt him: so that his host shall fall, and many be slayne downe.

**E** These two kynges shall be minded to do mischief, and talke of dysceyte at one table: but they shall not prospeere, for why: the ende shall not come yet: vnto the tyme appoynted. \* then shall hee go home agayne into his owne lande wyth great good, and let his harte agaynst the holpe couenaunt, hee shall busye agaynst it, and then returne home. At the time appoynted hee shall come agayne, & go towarde the south. So shall it happen other wyle then at the fyrste, yet once againe. And why? \* the whippes wch Italia shall come vpon hym, that hee maye be smytten and turne agayne: that hee maye take indignacion agaynst the couenaunt of holynesse, to medle agaynst it. Yea, hee shall turne him, and brawe such vnto him as leaue the holy couenaunt.

He shall set myghtye men to vnhalowe the Sanctuary of strength, to put downe the dayly offryng, and to set vpon the abhominable desolation. And suche as breake the couenaunt shall hee flatter wyth saye wordes. But the people that wyl knowe theyr God, shall haue the ouerhande and prosper. Those also that haue vnderstandinge amonge the people shall enfourme the multitude: and for a longe season, they shall be persecuted wyth swearde, wyth fyre, wyth captiuitie and wyth the takynge awaye of theyr goods. Howe when they fall, they shall be set vpon wyth a wyle helpe: but manye shall cleaue vnto them saynedye.

Yet some of those whiche haue vnderstandinge shall be persecuted also, that they maye be tryed purged and clenfed, tyl the time be out: for there is yet another tyme appoynted. The kyng shall do what him lyst: hee shall exalte and magnifie him selfe agaynst all that is God. Yea, hee shall speake marvelous thynges agaynst the God of all goddes wherein hee shall prospeere, so longe tyl \* the wyath be fulfilled, for the conclusion is be upied already. He shall not regarde the God of his fathers, but his lust shall be vpon women. Yea, hee shall not care for anye God, for hee shall magnifie him selfe aboue all. In his place shall hee worship the myghtye stout God: and the God whom his fathers knewe not, shall be honoure wyth gold and syluer, wyth precious stones and pleasaunt Jewels.

Thus shall hee do, thozow his stronge fenced places, settinge vpon his straunge God whom hee confesseth and encreasynge his gloire. Such as wyl receaue him, & take him for God, hee shall geue them great worship & power: yea & make them lordes of the multitude, and giue them the lande wyth rewarde. In the latter tyme shall the kyng of the south stryue wyth him, and the kyng of the north in lyke maner shall come agaynst him wyth charrettes, horsemen and wyth a great navy of shippes. Hee shall come into the landes, destroye & go thorow: hee shall entre also into the sayre pleasaunt lande: Many cities and countreys shall decaye \* except Edom, Moab, & the best of the children of Ammon, which shall escape fro his hand. Hee shall stretch forth his handes vpon the countreys, & the lande of Egypt shall not escape him. For thozow his goyng in, hee shall haue dominion ouer the treasures of syluer and golde, and ouer all the precious Jewels of Egypt, Libia, & Ethiopia: \* Neuertheles, the tidynge out of the East & the north shall trouble him, for the which cause hee shall go forth to destroy and roote out a great multitude. The reyes of his palace shall be pitched betwixt the two sees, vpon the hil of the noble Sanctuary, for hee shall come to his death \* and then shall no man helpe him.

## The xlii. Chapter:

Of the prophete the resurrection of the dead. The backen of the prophete of Daniell.

**I**n the tyme wyl come also, that the great pynce \* Michael, whiche shall be on the peoples syde, shall arys vpon, for: there shall come a tyme of trouble, suche as neuer was, sence there began to be any people vnto that same tyme. Then shall the people be deliuered, yea, all those that be founde wyten in the booke. \* Many of them that slepe in the dust of the earth shall awake some to the euerslasting lyfe, some to perpetual shame and repproue \* the wyle (such as haue taught other) shall glyster as the shynnyng of heauen: & those that haue instructed the multitude vnto godlynesse, shall be as the starrs, wch shall be without ende.

And thou O Daniell, shut vp these wordes, & scale the booke tyl the laste tyme. Many shall go aboute here & there, and then shall knowledge increate

increase. So J Daniel looked and beholde the  
floodes: (as it were) other two, one upon this shore  
of the water, the other upon powder syde. And  
one of them sayd vnto hym, which was clothes  
in linnen, and stode aboue vpon the waters of  
the flood: Howe longe shall it be to the ende of  
these wonderful woordes?

\* Then herde I the man with the linnen clo  
thes, whiche stode aboue vpon the waters of  
flood, when he helde vp his right and left hand  
vnto heauen, and swaie by hym whiche lyueth  
for euer, \* that it shall tarre for a tyme, two ty  
mes and halfe a tyme: and when the power of  
holy people is cleane scattered abroad, then shall  
all these thynges be fulfilled.

I herde it wel but I vnderstode it not.  
Then sayde I: O my Lorde, what shall happen  
after that? He answered: So thy waye Daniel,  
for these woordes shall be closed vp, and sealed, til  
the last tyme: and many shall be purifyed, clen  
sed and tryed. (as it were with fyre.) But the vngodly  
shall lyue wyckedly, \* and those wycked (as ma  
ny of them as they be) shall haue no vnderstan  
dyng. As for such as haue vnderstanding, they  
shall regarde it. And from the tyme forth that  
I daily offeryng shall be put downe, and the abho  
minable desolatyon set vp, there shall be a .  
ccc. dayes. \* I well is hym that waieteth and  
commeth to the .viii. c. and .xxv. dayes. So  
thou thy way now till it be ended: take thy rest  
and abyde thy lot, till the dayes haue an ende.

¶ The ende of the Prophecy of Daniel.

## ¶ The booke of the

Prophete Oseas.

¶ The fyrste Chapter.

¶ The tyme wherein Oseas prophesied. Oseas by takinge  
an harlot to his wyfe, signifieth the whoredome of the people  
The destruction of the offspring of Iehu and of the house  
of Iehu, is prophesied.

**T**his is the worde of the Lorde that  
came vnto Oseas the sonne of Be  
er: \* in the dayes of Oseas Joa  
chan, Ihas, and Iezchias kynges  
of Iuda, and in the tyme of Iero  
boam the sonne of Joas kyng of  
Israel. First when the Lorde spake vnto Ose  
as, he sayd vnto him: \* So thy way, take an har  
lotte to thy wyfe, and gette chyldren by her, for  
the land hath committed great whoredome against  
the Lorde. So he went & toke Somer, the dought  
ter of Deblaim, which conceived and brought  
forth a son. And the Lorde sayd vnto him: cal his  
name Iezrael, for \* I will shortly auenge the  
bloud of Iezrael vpon the house of Iehu, & wyl  
brynge the kyngdome of the house of Israel to  
an ende. Then wyl I breake the bow of Isra  
el in the valley of Iezrael.

So he conceived yet agayne, and bare a dought  
ter: And he sayd vnto hym: Call her name Loim  
hamah (that is, not obeyning mercye): \* for I  
wyl haue no pitye vpon the house of Israel, but  
forget them, and put them cleane out of remem  
brance. \* Nevertheless, I wyl haue mercye v  
pon the house of Iuda, and wyl saue them euen  
thowse the Lorde they: God. But I wyl not  
deliuer them thowse any bowe, sword, bat  
tyle, bowes, and horsemen.

Now whē she had wayned Loimhamah, she  
conceiued agayne, and bare a sonne. Then sayd  
he: call his name Loamp. For why? ye are not  
my people: therefore wyl I not be your God.  
and though the nombre of the chyldren of Israel  
be as the sande of the see, whiche can neyther be  
measured nor tolde: yet in the place where it is  
sayd vnto them, \* ye be not my people: eue there  
shall it be thus reported of them \* they be the  
children of the liuyng God: \* Then shall the chyldren  
of Iuda, and the chyldren of Israel, be gathered  
together agayne, and chose them selues one hed,  
and then departe out of the land: for great shall  
be the daye of Israel.

¶ The ii. Chapter.

¶ The people is called to repentance.

**T**ell your brethren, that they at my peo  
ple: and your sisters, that they haue  
obtained mercye. As for your mother  
ye shall chide with her, and reprob  
her, \* for she is not my wyfe, neither  
am I her husband: onles she put away her who  
dome out of my syght, & her aduouty from her  
breestes. If no, I shall strip her naked, and let her  
\* euen as she came into the worlde: yea, I shall  
laye her waste, and make her lyke a wylernes,  
and slaye her for thyself. I shall haue no pitye al  
so vpon her chyldren: \* for they be the chyldren  
of fornicacyon.

They mother hath broken her wedlock, and  
she that bare them \* is come to confusyon. For  
she sayde: I wyl go after my louers that gyue  
me my water and my bread, my woll and flaxe,  
myne oyle and my bynke. But I wyl hedge her  
waye with thornes, and stoppe it, that she shall  
not fynd her foote steppes, and though she runne  
after her louers, yet shall she not gette them: she  
shall seeke them, but not fynde them. \* Then shall  
she saye: wel, I wyl go turne agayne to my first  
husband: for at that tyme was I better at ease  
then now. But this wold she not knowe where  
as I yet gaue her corne, wyne, oyle, spicer, and  
golde, \* whiche she hath hanged vpon Baal.

Wherefore now wyl I take my corne and  
wyne agayne in they: season, and set agayne my  
woll and my flaxe whiche I gaue her to couer her  
shame. \* And now wyl I discouer her folpynes  
euen in the syght of her louers, and no man shall  
deliuer her out of myne handes. Wherefore, I  
wyl take awaye all her myght \* her holy dayes  
her newe moones, her Sabbothes, and al her so  
lemne feastes: I wyl destroye her vineyardes  
and figgetrees, though she sayth: lo, here at my re  
wardes that my louers haue gyuen me. I wyl  
AA: v. make



# The Prophecie.

Isa. 53. 1. 2.

make it a wood, and wylde beastes shall calfe it  
up: I wyl punyssh her also for þat she hath  
wherewith she hath ceased hym, & hath  
carpynges and chaynes, when she hath  
uers, and sought me: sayth the Lorde.

Isa. 53. 3.

Isa. 53. 4.

Isa. 53. 5.

Isa. 53. 6.

Isa. 53. 7.

Isa. 53. 8.

Isa. 53. 9.

Wherfore beholde, I wyl call her agayne,  
hying her into a wilderness: & I speake trewly  
vnto her: there wyl I geue her þat she hath  
gayne: yea, and the valleye of Achor also, to  
be to her hope and comfort. Then shal the syng  
there: as in the tyme of her youth, and lyke as  
in the dawe when she came out of the lande of  
egypt. Then sayth the Lorde, she shall saye vnto  
me: O my husbnde, and shal call me nomore  
Baali: for I wyl take awaye those names of  
Baali from her mouth: yea, she shal neuer reme-  
ber theyr names any more. \* The wyl I make  
a councail with them, with the wylde beastes  
with the foules of the ayre, and with euery thyng  
that crepeth vpon the earth.

\* As for howe swerde and battayle, I wyl  
destroie such oute of the lande, and wyl make  
them to slepe safely. \* Thus wyl I mary the vnto  
myne owne selfe for euermore: yea end to my  
selfe wyl I mary the in ryghtheousnesse, in quiete  
in louyng kyndnesse and mercye. In sayth also  
wyl I marie the vnto my selfe, and thou shalt  
knowe the Lorde. At the same tyme wyl I be to  
my selfe frendly and gracious vnto the heuens,  
sayth the Lorde: and the heuens shal helpe the  
earth, and the earth shal helpe the corne, wyne  
and oyle, and they shal helpe Ierusalem. \* I wyl  
sowe them vpon earth, for a seede to myne owne  
selfe: and wyl haue mercy vpon her, that was  
without mercye. And to them whiche were not  
my people, I wyl saye: thou art my people: and  
be shall saye: thou art my God.

## The.iii. Chapter.

Of the loue of God towarde the people.

Isa. 54. 1.

Isa. 54. 2.

Isa. 54. 3.

Isa. 54. 4.

**T**hen sayde the Lorde to me: \* So yet  
thy waye and woe an aduontrous  
woman, whome thy neyghbour lo-  
ueth, as the Lorde doeth the chyld-  
ren of Israel: howbeit, they haue  
respected to strange goddes, \* and loue þat wyne  
cannes. So I gate her for my frende & for my  
cannye. And for an homer and an halfe of barley, I sayde  
vnto her: Thou shalt abyde wryth me a longe  
season, but le that thou playest not the harlot, &  
loke thou medle with none other man, and then  
wyl I take me my selfe for the.

\* Thus the chyldren of Israel shal be a great  
whyle without hyng and pynce, without offe-  
ryng and aulter, without prestre and reuelacion  
But afterwarde shal the chyldren of Israel co-  
uert, and seke the Lorde thy God, and \* Dauid  
theyr hyng: and in þat latter dages they shal do  
wyl the Lorde, and his louyng kyndnesse.

## The.iiii. Chapter.

Of the pynnyng agaynst the people: and the  
reuerence of Israel.

**H**ear the woide of the Lorde, O ye  
chyldren of Israel. For þat the Lorde must  
punyssh them þat dwell in the lade. And  
why: there is no trouth, there is no  
mercy, ther is no knowledge of god

in the lande: but swearing, lyng, manslan-  
dre, thefte and aduontry haue gotten the vpper  
hande: and one gyltyngelle foloweth another.

Wherfore shal the lande be in a miserable case, &  
all they that dwell therein shal be rooted oute.  
The beastes in the feilde, the foules in the ayre,  
and the fyshes in the see shal dye: yet is there  
none that wyl chaunge nor reproue an other. For  
\* the people rebuketh the prestres, which shuld  
rescoure other men.

Wherfore stombrest thou in the dawe tyme, &  
the prophet with the in the nyght. I wyl hying  
thy mother to schynce: and why: my people pe-  
rysh, because they haue no knowledge. Wherfore  
then that I haue refused vnderstandyng, there-  
fore wyl I refuse the also: so that thou shalt no-  
more be my prest. And for so much as thou hast  
forgotten the lawe of thy God, I wyl also for-  
get thy chyldren. The more they increased in  
multytude, the more they synned agaynst me,  
therfore wyl I chaunge theyr donoure in to  
shame. \* They cate vpon the synnes of my people  
and courage them in theyr wychednes. \* Thus  
the prestre is become lyke the people. Wherfore  
I wyl punyssh them for theyr wyched wayes,  
and rewarde them accordyng to theyr owne  
maginacyons. \* They shal cate, and not haue  
pnyng. They haue bled whozdome, therfore  
shal they not prosper: and why: they haue for-  
saken the Lorde, and not regarded hym.

Whozdome, wyne, and dyonkennesse taketh  
the heart awaye. \* My people aske counsaile at  
theyr stockes, theyr staffe must tell them. For a  
whozdome mynd hath deceyued them so that they  
commit fornicacion agaynst their God. \* They  
make sacrificies vpon the hye mountaynes, and  
burne theyr incense vpon the hilles: yea among  
the okes, groues, and bushes, for there are good  
shadows. Therfore your daughters are becom  
harlottes, and your spousen haue broken theyr  
word: I wyl not punyssh your daughters for  
theyr beynge deyled, and your wydes þat became wo-  
res: \* leynge þat fathers them selues haue medled  
with harlors, and offered vnto vnchastites: but þat  
people that wyl not vnderstand, must be punished.

Though thou Israel arte disposed to playe  
the harlot, yet shuldest not thou haue offended,  
O Iuda: thou shouldest not haue runned vnto  
Gilgal, \* nor haue gone vnto Bethaunem: nor  
haue sworn, the Lorde lyueth. For Israel is  
gone backe lyke a wanton cow. The Lorde ther-  
fore shal make her fede as the lambe that goeth  
astraye. And where as Ephraim is become pat-  
taker of ydols: well, let hym go, theyr dyonken-  
nesse hath put them back, and brought them to  
whozdome. Theyr rulers loue rewarde, hying  
(saye they) to theyr owne shame. I wynde shal  
take holde of theyr fetters: and they shal be con-  
founded in theyr offerynges.

## The.v. Chapter.

Of the prestres and rulers of Israel.

**O** ye prestres, heare this, take heed, O  
thou houshold of Israel: gyue care, O  
thou hynglyre hous, for it were poure  
part to se iudgement done: but you are  
be come

become a mare vnto Assyria, and a spied net vnto the mount of Thabor. They shal sacrifice by heapes: and turne face from the Lorde, and I haue bene a rebuker of them al. \* I know Ephraim well enough, and Israel is not hid from me, for Ephraim is now become an harlot, and Israel is defiled. They are not mynded to turne vnto theyr God, for they haue an whorish harte, so that they can not knowe the Lorde.

\* But the pryde of Israel wyl be rewarded hym in his face: yea bothe Israel and Ephraim shal fall for theyr wychednesse, and Iuda with them also. \* They shal come with theyr shep bullockes: to seke the Lorde, but they shal not fynde hym, for he is gone from them. As for the Lorde, they haue refused hym, and broughte vp bakarde chyldren: a moneth therfore shal deuoure them with theyr poyspons. Blowe with the shawmes at Gibeā, and with þrompet in Ramah, crye out at Bethauen vpon the ponde- syde of Ben Iamin. In the tyme of þ plague shal Ephraim be layde waste, therfore dyd I sayth- fully warne the trybes of Israel. Yet are þ prin- ces of Iuda become lyke them: that remoue the lande markes: Therfore wyl I poure out my wrath vpon them lyke water. Ephraim is op- pressed, & can haue no ryght of the law: for why they folowed the doctrynes of vngodlye men. Therfore wyl I be vnto Ephraim as a moth, and to the house of Iuda a caterpyller.

¶ When Ephraim sawe his synnes and Iuda his deafe, \* Ephraim went vnto Assur, & sente vnto kynge Iareb: yet coude not he helpe you, nor ease you of youre payne: I am vnto Ephraim as a lyon, and as a lyons whelpe to the house of Iuda. Euen I wyl spolie them, and goo my waye. I wyl take them wth me, and no man shal rescue them. I wyl go, and retourne to my place, tyll they knowledg that they haue syn- ned, and seke me.

The vi. Chapter.

A Assyryon causeth a man to turne to God. The wy- chednesse of the preache.

**I**n theyr aduersyte, they shal earlye seke me, and saye: come, let vs turne agayne to the Lorde: \* for he hath smitten vs, and he shal heale vs: he hath wounded vs, and he shal bynd vs vpon agayne: after two dayes shal he quychen vs, in the thyrde daye shal rayse vs vp, so that we shal lyue in his segder. Then shal we haue vnderstandyng, and endeuor our selues to knowe the Lorde. He shal go forthe as the spyng of the daye, and come vnto vs as the euenyng and moynge rayne vpon the earthe.

¶ O Ephraim, what shal I do vnto the? O Iuda, how shal I entreat the: seing your loue is lyke a moynge cloude, and lyke a dewe that goeth early awaye. Therfore haue I cut downe the prophetes, & let them be slayne for my wo- des sake: so that thy punymente shal come to lyght. \* For I haue pleasur in lounyng kynodes, and not in offeryng: yea in þ knowledge of God more then in burnt sacrifice. But euen lyke as Adam dyd, so haue they broken my couenaunt

and let me at nought. Silah is a cite of wy- ched doers of malycious people, and bloudested- den. And as they are armed, wayte for hym that passeth by the waye: Inche is the counsaile of þ preches, which with one agreed counsaile, mur- der their charyte: Inche as hepe the waye: yea, they darre to all vnspeakable myschefe. \* Horrible thynges haue I sene in the house of Israel, there playeth Ephraim the harlot, and Israel is de- filed: yea, and thou Iuda hepest an harlotte for thy selfe, when I retorne the captiuitie of my people.

The vii. Chapter.

Cotte byes and wantonnesse of the people.

**W**hen I undertake to make Israel hole from the vngodlye doctrynes of Ephraim and the wychednesse of Samaria, cometh to lyght: then go they aboute wth lyes: therfore the these robberth wythin: & without the spolyer destroyeth. They confyde not in theyr hartes, that I remembre all theyr wychednesse. Nowe theyr owne inuencions haue be set them, whiche I se well enough. \* They make the kynge and the prynces, to haue plea- sure in theyr wychednes & lyes. All these burne in aduoutye, as it were an ouen that the baker deateth when he hath left knedynge, tyll þ doue be leauened. Euen so goeth this daye with oure kynges and prynces, for they begyn to be wood- donken thowwe wyne, they vse familiarite with suche as deceyue them. They with the y- maginacion of theyr hert are lyke an ouen, their slepe is all the nyght lyke the slepe of a baker, in the moynge is he as hote as the flame of fyre: they are all together as hote as an ouen.

They haue deuoured their owne Judges all theyr kynges are fallen, yet is there none of the that calleth vpon me. Therfore must Ephraim be mist amonge þ deatden. Ephraim is become lyke a cake that no man turneth. Strangers haue deuoured his strength: yet, he regardeth it not. He wareth full of grape beeres, yet wyl he not knowe it: \* and the pryde of Israel is cast downe before theyr face, yet wyl they not turne to the Lorde theyr God, nor seke hym for all this.

Ephraim is lyke a doue þ is begyled, and hath no hart. \* Nowe call they vpon the Egyptians now go they to the Assyrians: but while they be going here & there, I wyl spyed my net ouer the, and drawe them downe as the foules of þ ayre: and accordeyng as they haue bene warned, so wyl I punyssh them. \* Wo be vnto the, for they haue forsaken me. They must be destroyed, for they haue let me at nought: \* I am he that rede- med them, and yet they dislede with me. \* They call not vpon me with theyr hartes, but yf þou lyng vpon theyr beddes. Where as they come together, it is but for meat and drynke, and me they wyl not obeye: I haue taughte them, and defended theyr arme: yet do they ymagine mys- chefe agaynst me. They turne them selues, but not to the moost byest, and are become as a bro- ken bowe. Theyr prynces shal be slayne with þ sword, for the malice of theyr tonges, suche sco- nes shal they haue in the lande of Egypt.

The



# The Prophecie.

## Chap. viii.

Of the vengeance of God upon the children of Israel for their unfaithfulness.

**S**ay ye to the man of the house of Israel (as an eagle) shall the enemy come against the house of the Lord: for they have broken my commandment, and transgressed my law. Israel should have said unto me: thou art my God, we knowe thee but he hath refused the thinge that is good, therefore shall the enemy follow upon him. \* They have despised hynges, but not thozow me: they have made princes, and I must not knowe of it. \* Of they: silver and golde have they made the ymages, to byrge them selues to destruction. \* Thy calfe, O Samaria, shall be taken away, for my wrathfull indignacion is gone forth against the. how longe wyl it be, as they can be clenfed. For the calfe came from Israel, the worshipman made it, therefore can it be no god but euen in peeces shall the calfe of Samaria be broken. They haue sowed wynde, therefore shall they reape a storme.

They seide shall beare no corne, there shall no meale be made of they: increase: though they reape, yet shall straungers deuoure it vp. Israel shall perishe, the Gentyles shall increate hym as a soule vessel. Syns they went vp to the Assyrians, they are become lyke a wyld beast in the deserte.

\* Ephraim gyueth rewarde to get louers, though they byze them amonge the hethen, yet now wyl I gather them vp. They shall begyn to be weryed wth the burthen of hynges and princes. Ephraim hath made many altars to do wychednesse, his altars: I saye: he had to his synne. Though I shewe them my lawe neuer so moch, they count it but straunge doctrine. \* Where as they do sacrifice, offering the fleshe, and carrying it, the Lorde wyl haue no pleasure therein: but wyl remembre they: wychednesse, and punishe they: synnes. \* Israel turneth agayne into Egypt they haue forgotten hym that made them, they buyde saye palaces, and Iuda maketh many stronge cityes: \* therefore wyl I sende a fyre into they: cityes, and it shall consume they: palaces.

## Chap. ix.

Of the vengeance and captiuitie of Israel.

**N**ot thou teumphe, O Israel, make no boasting ouer ioyous thinges as do the heathen: for thou hast corrupted aduoutry agaynst thy God: who is thy rewarde hast thou loved, more then all the corne floozes.

\* Therefore shall they nomore enioy the corne floozes and wyne pzelles, and they: sweet wyne shall fayle them. They wyl not dwell in the Lorde's lande: \* but Ephraim turneth agayne into Egypt, and eateth vncleane thinges amonge the Assyrians. They poure out no wyne for a bynyng offering unto the Lord, neither gyue they hym they: sayne offerings: but they be vn to them as mourners meates, wherein all they that eat them are defyled. For the bread that

they haue such putt vnto, shall not come into the house of the Lorde. What wyl ye do then in the last dayes, and in the feast of the Lord? Lo they shall get them a way for the destruction. \* Ephraim shall receiue them, & Ephraim bury them.

The nettles shall ouergrowe they: pleasant goodes, and buere them in they: tabernacles. Be persure (O Israel) the tyme of visytacion is come, the dayes of recompensyng are at hande: And then shall Israel know, that they were deceyued by a prophet foolyshe and mad, in a transye, for the multitude of theyne iniquitye, God shall multiplye enemies agaynst the Ephraim hath made hym selfe a watchman of my God a prophet that is become a snare to do hurt in euery streete, and abhominacion in the house of his God. They be gone to far, and haue destroyed them selues, lyke as they did afore tyme: \* at Samaria: \* therefore they: wychednesse shall be remembred, and they: synnes punished.

I found Israel lyke grapes in the wyldernes and sawe they: fathers as the sytt & sygges in the toppe of the sygge tree. \* But they are gone to Baal Peor, and runne awaye from me to that shameful ydoll, and are become as abhominable as they: louers. Ephraim sheweth lyke a hynde, so shall they: gloire also: Insomuch that they shall neyther beget, conceiue, nor beare chyldre. And though they byrge vp anye, yet wyl I make them chyldles amonge men. Pea, who shall come to them, when I departe from them. \* Ephraim (as me thynke) is planted in welthyngnesse, lyke as Tyus: but now we must be byrge per owne chyldren forth to the man sear.

O Lorde thou shalt geue them: what shalt thou geue them: geue them an vnfructful wbe and drye breasts. All their wychednes is done at Silgal, there do I abhor them. For the vngreatoulnesse of they: owne inuencions: I wyl byrge them oute of my house. I wyl lone them nomore, for all they: princes are vnfaithfull. Ephraim is breuen downe, they: roote is dried vp, so that they shall byrge nomore frute: pea, and though they byrge forth anye, yet wyl I slaye euen the best beloued frute of they: bodye. My God shall caste them awaye, for they haue not bene obedyent vnto hym: therefore shall they go astraye amonge the heathen.

## Chap. x.

Of the vengeance of God upon the children of Israel.

**I**rael was a goodly vine, but he hath brought forth vngoodly frute: pea, the more frute he had, the more ankers he made: the more good I byd to their lade the more trendypp shewed they to they: ymages. Their hert is deuicid, therefore wyl they be destroyed. The Lorde shall byrge downe they: ymages, he shall destroye they: altars. Then shall they saye: we haue no hynges, for why: we haue not feared the Lorde. And what shall then the hynges do to vs? They commune together, and sweare dayne othes: they be confederat together, therefore groweth their punishment as fyndes in the loweys of the lade. They





# The Prophecie

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L. Col. to f.  
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## ● The first Chapter.

350-2000-1  
 350-2000-2  
 350-2000-3  
 350-2000-4

**Wafel-e-til**  
**Kuchan-e-**

Q (if they make do this) I should be able to

© Ephraim. What have I to do with ydols? C

\*Elboso is wylf shall understande this: and he

As for the wicked, they will

## ■ The end of the Moucheve

**The booke of the  
Prophete Ierl.**

### 4 The fruits of baptism.

**A** prophete agaynst the Jewes. He exhorteth the pious  
to praye and fastinge for the myserie that was comming  
at hande.

Isis is the mother of the sun that is

Make by the Honorable, & Departmental

Make the most of a 'bitten' tooth chat?"

**talent**

**T**aken awaye from the house of the Lorde, and the pleasures the Lorde minystrer shall minystr. The selde shalbe wasted, the lande shall be in miserable case: for the corne shalbe destroyed, & sweete wyne shall come to confusyon, and people verely desolate. The husbandmen and pwyne gardeners shall loke pteouslye, and make lamentacion for the wheate, wine, and barley, and because the harvest vpon the feilde is so cene destroyed. The grape gatherers shal make greates mone, when the vynyardes and fygtrees be so verely wasted. Yea al the pomegranares, palm trees, apple trees, and other trees of the feild shal wyther a waye. Thus the mercy chere of the chyl dren of men shall come to confusyon.

**D** Spede you, and make your mone, O ye prestes, moune ye minystrers of the altare go your waye in, and slepe in sackcloth, O ye officers of my God: for the meat and drynke offering shal be taken a waye from the house of your God. Proclamaye a fastyng, call the congregacyon, gather the elders, \* And al the inhabytours of the lande togither into the house of the Lorde your God, and crye vnto the Lord: alas alas, for this daye. And why? the day of the Lorde is at hand, and cometh as a destroyer from the almyghtye shal not the meates be taken awaye before our eyes, the myght also and ioye from the house of our God? The seed shall perishe in the ground, the garners shall lye waste, the stozes shalbe broken downe, for the corne shalbe destroyed. O what a spghyng make the kyne: the bullockes are in very euill lpyng, because they haue no pasture: and the shepe are samyshe awaye.

**O** Lorde, to the wyll I crye: for the fyre hath consumed the goodly pastures of the wylbernes and the flambe hath burnt vp al the trees of the feilde. Yea, the wyld beasts crye also vnto the: for the water ryuers are dryed vp, and the fyre hath consumed the pastures of the wylbernes.

**Chapter ii.**

The prophete the commynge and cuntyng of theyr tyme. An exhortacyon to moue them to conuerse.

**B**lowe out a trompet in Syon, and crye vpon my holpe hyll, that all suche as dwell in the lande, shall tremble at it, \* for the daye of the Lorde cometh, and is harde at hande: a darke daye, a gloryng daye, a cloude daye: yea and as a stormy daye, lyke as the moonyng spredeth out vpon the hylls. Namely, a great and myghtye people: suche as haue not bene sence the begynnyng, neyther shalbe after them for euermore: before him shalbe a consumyng fyre, and behynde hym a burnyng flambe. The lande shalbe as a garden of pleasure before him: but behynde hym shal be a verely waste wylbernes, and there is no man that shal escape him: they are to loke vpon lyke barbed horses, and runne lyke horsemen. They shalbe vpon the hylls as it were the sound of charrettes: as the flambe of fyre that consumeth the strawe, and as a myghtye people redy to the battayle.

**T**he folke shal be asfayde of hym, all faces shalbe as blacke as a potte: they shal run lyke

gyrantes, and leape ouer the wallis lyke men of warre. Every man in his going shal kepe his waye, and not go out of his path. There shal not one hyne on other, but eache shal kepe his owne way. They shal breake in at the wyndowes and not by the dore. They shal come in to the citye, and runne vpon the wallis. They shal clyme vp vpon the houses, and apper in at the wyndowes lyke a thefe. The earth shal quake before him: yea the heuens shalbe moued. \* The sunne and the moone shalbe darkened, and the starres shal withdraue theyr hyne. The Lord shal be we his voyce before his dooste, for his doost is greates, stronge and myghtye, to fulfyll his commaundemente. Thus is that great and maruailous fearfull daye of the Lorde. \* And who is able to abyde it?

**N**owe therfore sayeth the Lorde: \* Turne pou vnto me with al your hartes, with fastyng, wepyng and mourning: rent your hartes and not your clothes: Turne pou vnto the Lorde your God: \* for he is a gracious and merciful, longe suffryng, and of great compassion: and ready to pardon wychednesse: Then (no doubte) he also shal turne and forgyue, & after his chastenynge he shal let your encrease remayne for meate and drynke offeringes vnto the Lorde your God.

**B**low out with the trompet in Syon, proclamaye a fastyng, call the congregacyon, and gather the people togither: warne the congregacyon, gather the elders, dryng the chyl dzen and suckynges togither. Lette the bydegrome go forth of his chambze, and shalde out of her closet. Let the prestes serue the Lorde betwixt the porche and the altare wepyng, and sayinge: be fauourable, O Lorde, be fauourable vnto thy people, let not thy heritage be brought to such confusyon, lest the heathen be lordes therof.

**W**herfore shulde they saye amonge the heathen: where is nowe theyr God?

**T**hen shal the Lorde be gelouse ouer his land and spare his people: yea, the Lord shal answer and saye vnto his people: Beholde, I wyl sende you corne, wyne, and oyle, so that ye shall haue plenty of them: and I wylle nomore gyue you ouer, to be a reppose among the heathen. Agayne, as for hym of the north, I shal dryue hym farre from you: and put hym out into a drye & waste lande, his face towarde the east see, and his byndes partes towarde the uttermost see: The stynke of hym shal goo vp, and his fylthy corruptyon shal fall vpon hym selfe, because he hath dealt so proude. Feare not (O lande) but be glad, and reioyce: for the Lorde wyl do greates thynges. Be not ye asfayde neyther (O ye beasts of the feilde) for the pastures shalbe greene, and the trees shal beare theyr frute: the fygtrees and vynyardes shal gyue theyr encrease.

**B**e glad then (O ye chyl dzen of Syon) and reioyce in the Lord your God, for he hath giuen you a teacher of rightousnesse: \* and he it is that shal sende you downe howres of rayne, earlye and late in the first moneth: so that the garners shalbe ful of corne, and the prestes plenteous in wyne and oyle. And as for the yeares that the grethop

Joel. ii. 1. mat. xxiii. 35.

Spoca. vi. 6.

Deut. xlii. 4. and xxv. 4.

ps. lxxviii. 3.

Joel. i. 5.

D

ps. lxxviii. 3.

E

Isa. xlii. 4. Deut. xlii. 4. xxviii. 4.




# The Prophecie

ye'll prosper, looke, Malice, and calt, p'p'lee,  
(my great host which I sent among you) haue  
eaten by, I shall therefore to you agree, so  
that ye shall haue enough to eate, and be saty-  
fied: and praye the name of the Lord your god  
that so mercifully hath dealt with you.

6 And my people shall neuer be confounded any more. Ye that well knowe, that I am in the myddest of Israel, and that I am y<sup>e</sup> Lord your God yea, and that there is none other: and my people shall neuer be brought to confusion.

\* After this I will pour out my spirit vpon  
all fleshe: and your sonnes and daughters shall  
prophecie: your olde men shall dreame dreamed  
and your yong men shall se visions: yea in those  
dayes I will pour out my spirit vpon seruants  
and maydens. I will shewe wonders in hea-  
uen above, and tokens in the earth beneath: blood  
and fyre, and the vapour of smoke. The sunne  
shall be turned into darkness, and the moone in-  
to blood before the great and notable daye of  
the Lord come. And the tyme shall come, that  
who soeuer calleth on the name of the Lord, shall be  
saued. For vpon the mounte Syon, and at Je-  
rusalem, there shall be a saluacyon, lyke as the  
Lord hath promysed: yea, and amonge  
other remnant, whome the Lord shall call.

Of the judgment of God, against the enemies  
of his people.



**D**o take heed: in those daies and at  
the same tyme, whē I turne again  
the captiuitie of Iuda and Ierusa-  
lem: I shall gather al people togy-  
ther, and bying them in the valley  
of Josaphat: and there wyl I reason with them  
bycause of my people & heritage of Israel, whō  
they haue scatred about in the nations, & parted  
my lande: yea, they haue cast lottes for my peo-  
ple, the younge men haue they set in the bzobell  
house, and sold the damfels for wyne, that they  
might haue to bynke. \* Thou Tyrus and Sy-  
don, and all ye borders of the Philistines: what  
haue ye to do with me / (Wyll ye despye me / well  
yf ye wyll nedes despye me, I wyll recompence  
you euen vppon your heed, and that ryght woz  
theiye: for ye haue taken awaie my synner and  
golde, my sayre and goodbye is well, & brought  
them into your goddes houses. The chyliden al  
so of Iuda and Ierusalem haue I solde vnto the  
Greekes, that ye myght bying them sare from  
the borders of theyr owne countreys.

Beholde therfore, I wyl raiſe them ouſe of  
the place where ye haue ſolde them, \* and wyl re  
warde you euen vpon your heed. Your ſonnes  
and your daughters wyl I ſell thowoe the han  
der of the childre of Iuda, and ſo they ſhal gyue  
them ſoſth to ſell vnto them of Baba, a people  
of a farre countrey, ſo the Lorde him ſelfe hath  
ſayde it. Crye out theſe thynges amonge y<sup>e</sup> Gen  
tyles, proclaime warre, wake vp the giants  
let them heare nye, let them come vp all the lu  
ſty warre paires of them: Wake you (wordes of  
your plowmen, and ſpeares of youre ſpyes  
and ſpyes: Let the weak man ſay: I am ſtrong

1990

Assemble you and come, all ye heathen rounde  
about gather you together: there shall the Lord  
beare all the gyauntes to the ground. Lett the  
people asyle, and get them to the valley of Jo-  
rybat, for there wpll I lye, and iudge all hea-  
then rounde about. \* Laye to your sythes, for  
haruest is tyme, come get you downe: the wyne-  
presse is full: yea, the wynepresses runne out,  
for they: bychedneffe is wazen great.

In the valley appoynted there shall be many people: for the daye of the Lord is nipe, in the valley appoynted. \* The sunne and moone shall be darkened, and the stars shall withdraw their light. \* The Lord shall raise out of Syon, and crye out of Ierusalem, that the heauens and the earth shall quake withal. But the Lord shall be a defence vnto his owne people, & a refuge for the children of Israel. Thus shall ye knowe that I the Lord your God dwel vpon my holy mount of Syon. Then shall Ierusalem be holy, & there shall no straungers go thozowe her any more.

\* Then shall the mountaynes droppe sweete  
 downe, and the hilles shall flowe with mylke. All  
 the riuers of Iuda shall haue water ynough, and  
 oute of the Lozdes house there shall flowe a  
 spring, to water the brooke of: Sittim: but E-  
 gypt shall be layde waste: and Edom shall be de-  
 solate, because they haue drafte so cruelly wryth  
 the chyldren of Iuda, and shed innocent blood  
 in the lande. I sayne, Iuda shall be inhabited  
 for evermore, and Ierusalem from generacyon  
 to generacyon: for I wyl not leaue the: nor shall  
 my name be vnauenged. And the Lord shall dwell in Syon.

**¶ The ende of the prophete of Joel.**

**The booke of the**  
prophete Amos.

The first Chapter.

**The time of the prophecy of Amos. The words of the Lord against Israel, against Tyre, against Edom, and against the sons of Ammon.**

These are the sermonnes that were  
shewed vnto Amos, (whych was  
one of the shepherdes at Beersa)  
vppon Israel, in the tyme of O-  
siah \* kynge of Iuda, and in the  
tyme of \* Jeroboam the sonne of

And kyng of Israel, two yere befoze the earth  
quake. And he sayde: \* The Lorde hal roze out  
of Syon, and he we his voyce from Ierusalem  
so that the pastures of shepherdes shall be in a  
miserable case, and the top of Carmel dyed vp.  
Thus sayeth the Lorde: saye they and foure wy-  
hednesses of Damascus, I wyll not spare her:  
because they haue therselued Galaad with yron  
nagles. But I wyll sende a fyre into house of  
Rezael, the same hal consume palaces of Be-  
nabab. Thus wyl I breake shectes of Damas-  
cus, and roze out the inhabiter from the feide of  
Aren: And him that holdeth the scepter out of  
pleasante house: so that the people shall be dy-  
uen out of saye Siria: sayeth the Lorde. Thus  
sayeth

sayth the Lorde. For thre and foure wichekednes of \* Gaza, I wyl not spare her, because they make the pylsoners yet moze captyue, and haue bypnen them into the lande of Edom. Therfore wyl I send a fyre into the walles of Gaza, which shall deuoure her houses. I wyl roote out them that dwell at Asdod, and byn that holdeth the sceptre of Ascalon, and stretch out myne hande ouer Accaron, that the remanant of the Philistines shall perishe, sayth the Lorde.

Thus sayeth the Lorde. For thre and foure wichekednes of the cite of \* Tyre, I wyl not spare her: because they haue entreated the captiuitie of the Edomites and haue not remembered the brotherly couenaunt. Therfore wyl I send a fyre into the walles of Tyre, that shall consume her palaces. Thus sayth the Lorde. For thre and foure wichekednes of \* Edom I wyl not spare hym, because he persecuted his brother with swerd, destroyed his mothers wombe, bare hatred very long, and so kept indignacion alway by hym. Therfore wyl I send a fyre into the man, which shall deuoure the palaces of Bosra.

Thus sayeth the Lorde. For thre and foure wichekednes of the chyldren of \* Ammon, I wyl not spare them: because they cryt by the womes great with chyldre in Galaad, to make the borders of the lande the wyder. Therfore I wyl byndle a fyre in the walles of Rabboth, that shall consume her palaces: with a great crye, in the daye of battaile, in tempest and in the daye of storme, so that they shal go into captiuitie, he and his pynces togither, sayth the Lorde.

¶ The. ii. Chapter.

Agaynst Moab, Iuda, and Israel.

Thus sayth the Lorde. For thre and foure wichekednes of Moab, I wyl not spare hym: because he bzent the bones of the kynge of Edom to ashes.

Therfore, wyl I send a fyre into Moab, which shall consume the palaces of Carioth: so that Moab shall perishe with noyse, and the sounde of a shawme. I wyl roote out the Iudge from amonge them, and slaye all his pynces with him, sayth the Lorde. Thus sayth the Lorde. For thre and foure wichekednes of \* Iuda I wyl not spare hym: because he hath cast asyde the lawe of the Lorde, and not kept his commaundmentes: for why? they wolde needs be dyscrued with the lyen that they: for: fathers folowed. Therfore wyl I send a fyre into Iuda, which shall consume the palaces of Jerusalem.

Thus sayeth the Lorde. For thre and foure wichekednes of Israel, I wyl not spare hym, because he hath solde the ryghteous for monye, and the poze for woos. They trade vpon poore mens heedes, in the dust of the earth, and croke the wayes of the meake. The son and the father go to the harlot, to dishonour my holy name, they be byde every auitare, vpon clothes taken to pledge, and in the house of they gods they bypne the wyne of the oppressed. Yet destroyed I the Amoyte before them, that was as hye as the cedretrees, as strong as the oke: nor withstanding I destroyed his stute from about, and his

stute from about. Agayne, I brought you out of the lande of Egypt, and led you forty yeres throughe the wilderness, that ye myght haue the Amoytes landes in possysson. I cryed vpon prophetes amonge youe chyldren, and abstayners amonge youe yonge men. Is it not so, O ye chyldren of Israel, sayth the Lorde? But ye gaue by abstayners wyne to bypne: yea, ye comaunded the prophetes saying: Prophecy not. Behold, I wyl crash you in sondre, lyke as a wayne crasheth that is full of sheaves, so that the swifte shal not escape, neyther the stronge be able to do anye thyng: no, the Spaunte shal not saue hym owne lyfe. The archer shal not abyde, and the swifte of fore shal not escape. The horsman shal not saue his lyfe, and he that is as many of stomake as a graunt, shal in that daye be sayne to runne his way naked, sayth the Lorde.

¶ The. iii. Chapter.

The reproche the house of Israel of wichekednes.

Behold, what the Lorde speaketh vnto you (O ye chyldren of Israel) namely vnto all the tribes whome I brought out of Egypt, and sayde: \* you onely haue I excepted from all the generacions of the earth: therfore I wyl bysite you in al your wichekednes. Wayt wayne walke togither except they be agreed amonge them selues: \* Doeth a lyon roze in the wood except he haue a praye? Or except a Lyons whelp oute of his denne, except he haue gotten somethyng? Doeth a byrde fall in a snare vpon the erth where no fouler is. Takeh a man his snare vpon the grounde afore he catche somewhat: Crye they out Alarum with trompet in the cite, and the people not afrayed: Commeth there anye plage in a cite, without it be the Lordes doinge? Now doth the Lorde God no maner of thyng, but he tellethe his secret before vnto his seruantes the prophetes. When a lyon roareth, who wyl not be afrayed? Seinge then that the Lord God hym selfe speaketh, who wyl not prophete.

Byrache in the palaces at Asdod, and in the palaces of the lande of Egypt, and saye: gather you togither vpon the mountaynes of Samaria, so shall ye le great murder and violent oppresyon amonge them, for why? they regarde not the thyng that is right, sayth the Lorde: they gather togither euill gotten goodes, and laye vpon robberye in theyr houses.

Therfore thus sayth the Lorde God. Theyr lande shall be troubled and besyged rounde aboute, theyr strength shalbe pluckt from the, and theyr palaces robbed. Thus sayeth the Lorde, lyke as an herdeman taketh two legges, as a peece of an eare oute of the Lyons mouthe: Euen so the chyldren of Israel (that dwell in Samaria) haue bypne theyr couches in the corner, theyr beddes at Dainascus, shalbe pluckt awaye.

\* Heare, and beare recorde in the house of Jacob, sayth the Lorde God of hostes, that I beganne to bysite the wichekednes of Israel, I wyl bysite the auitares at Bethel also: so that the doornes of the auitare shal be byzohed, and fall to the grounde.



# The Prophecie

As for the winter house and summer house, I will smite them down: and the houses of perry: yea, and many other houses shall perishe, & be destroyed, sayeth the Lord.

## The iii. Chapter.

Chapter the thirde of the prophecies of Jeremiah.

**H**earke this worde, ye sayd hym, that be upon the hill of Samaria: for that do poore men wrong, and oppresse the neyghbour: ye that saye to your lordes: byngge byther, let vs drynke. Therefore, the Lord hath sworn by his holynesse. The dayes shall come upon you, that the enemyes shall carry you away in wyppes, and your posteritie shall be carryed away upon sylvers hookes. Ye shall get you out at the gappes one after an other, euen the kyngeys palace shall you overthrow, to make a way to scape, sayeth the Lord.

**B**ecame to \* Bethel for to worke vngreatness, & haue increased your synnes at: Gilgal: ye brought your sacrifices in the mornynge, & your tythes vnto the thyrde daye. Ye made a thank-offryng of leuen, ye promysed serwyll offrynges, and praclaimes them. Suche lust had ye. Ope chyldren of Israel, sayeth the Lord God. Therefore haue I gauen you ydle teth in all your cytyes, and scarcenesse of breed in all your palaces: yet will ye not turne vnto me, sayeth the Lord. When there were but thre monethes vnto this daye, & I withelde the rayne from you: yea, I rayned vpon one cite: and not vpon an other, one peece of ground was moystured with rayne, and the grounde that I rayned not vpon, was drye. Therefore two: yea thre cities came vnto one, to drynke water: but they were not satisfied, yet will ye not turne vnto me, sayeth the Lord.

**I** haue smitten you with drought & blastynge and loke howe manye orchardes, vineyardes, figgetrees and olpue trees ye had: the caterpyllers hath eaten them vp. But yet will ye not turne vnto me, sayeth the Lord. Pestilence haue I sent amonge you, as I dyd in Egypte: your ponge men haue I slayne with the swerde, and caused your houses to be taken captiue: I made synnyng saunoure of your tentes, to come vp into your nostrils. Yet wil ye not turne vnto me, sayeth the Lord. Some of you haue I ouerthrowne, as I ouerthrew Sodome and Gomorre: so ye were as a bynde plucked oute of the fyre. Yet will ye not turne vnto me, sayeth the Lord.

**Therefore, thus wyl I handle the agayne, O Israel: yea, euen thus wyl I handle the. Make ye redy then to mete the God, O Israel. For lo, he maketh the molatyrus, he ordeyneth the wynde he sheweth man what he is aboute to do: he maketh the mounyng and the darkenesse, he treadeth vpon the hye places of the earth: the Lord God of hostes is his name.**

## The v. Chapter.

Chapter the fyfth of the prophecies of Jeremiah.

**H**earke this worde, O ye house of Israel, & whye I must make this mone for you. The virgin Israel shall fall, & neuer ryse agayne: she shall be cast downe vpon her owne grounde, and no man shall helpe her vp. For

thus sayeth the Lord God: Where as there dwelt a thousande in one cytie, there shall be lesse than an hundred therein: and where there dwelt an. C. there shall be lesse than ten be left in the house of Israel. Therefore, thus sayeth the Lord vnto the house of Israel: Behke after me, and ye shall lyue, but feare not after Bethel. Come not at Gilgal, and go not to Bethlaba: For Gilgal shall be carryed away captiue, and Bethel shall come to nought. Behke the Lord, that ye maye lyue: lest the house of Joseph be bzant with fyre and consumed, and lest there be none to quench Bethel.

**Ye turne the lawe to wormewood, and cast downe ryngedrounnes vnto the grounde: \* Ye forsake the Lord that maketh the. vii. starres, & the Quons, that turneth the nyght into daye, & of the daye he maketh darknesse. \* He calleth the waters of the see, and poureth them out vpon the playne grounde: \* Lord is his name. He rayseth destruction vpon the myghty people, and bynggeth downe the stronge holde. But they owe hym euill wyl: that reponeth them openly: & whoso erlieth them the playn truthe, they abhorre him. For so moche then as ye oppresse the poore, & rob him of his best sustenance: \* therefore where as ye haue buylded houses of square stone, ye shall not dwel in them. Maruelous pleasant vineyardes shall you plant, but the wyne of them shall ye not drynke: and whye? as for multitude of pome wickednesse & your stoute synnes, I know thet ye be well. Enemys are ye of the ryghteous, ye take rewarde, ye oppresse the poore in iudgement. Therefore the wyse must not be sayne to holde his tyme, so wycked a tyme is it.**

**Behke after the thyng that is good, and not euill, so shall ye lyue: yea the Lord God of hostes shall be with you, accordyng to your owne desyre. \* Hate the euill, and loue the good: slyt vp eight agayne in the poynt: & (no doubt) the Lord God of hostes shall be merciful vnto the remnant of Joseph. For no (sayeth the Lord God of hostes) they shall be mourning in al streets: yea, they shall say in euery strete: alas, alas. They shall cal the husbandman to lamentacion, & such as can mourne to mounyng. In al vineyardes there shall be drynesse, for I wyl come amonge you, sayeth the Lord. Woe vnto them that desyre the daye of the Lord. Wherefore wolde ye haue it? As for the daye of the Lord, it shall be darke and not clere.**

**Yea, lyke as when a man runneth from a lyon and a beere meteth meteth hym: or when he cometh into the house, and leaucth his hande vpon the wall, a serpente byteth hym. Shall not the daye of the Lord be darke & not clere? Shall it not be cloudye, and no shyne in it? I hate and abhorre your holy dayes, and where as ye cense me when ye come together, I wyl not accept it. And though ye offre me burnt offrynges & meat offrynges, yet haue I no pleasure therein. As for your latten thank offrynges, I wyl not looke vpon them: I wyl with that noyse of the songes. I wyl not heare the playes of mulche: but se that equitie flowe as water, and ryngedrounnes as a myghty streame. O ye house of Israel, & gaue ye me offrynges and sacrificy-**

er those forty yeres longe in the wilderness  
ye haue ye set up tabernacles to your: \* \* \* \* \*  
and images of your pldles: yea, and the floure  
of your god Rempha, figures wherby ye made  
to worshipp them. Therefore wyll I cause you to  
be carped a waye beyonde Damascus, sayth the  
Lorde, whose name is the God of hostes.

**¶ The vi. Chapter.**

*Agaynst the princes of Israel luyng in pleasures.*

**I** **W**ho be to the proude welth in Syon  
to such as thynke them so sure vpon  
mount of Samaria, which holde them  
sleues for the best of the worlde: & rule  
the house of Israel, euen as they lyst. So vnto  
Calne, and se: and from thence gette you to He-  
math the great ctyte, and so go downe to Gath  
of Philistines: be they better at ease then these  
kingdomes, or the ordie of the lande wnder  
their yokes? Ye are taken out for the euill dape  
euen ye that lyt in the scoole of wyfulnesse, ye  
lye vpon beddes of puerpe, and vse your wan-  
tonnesse vpon your couches: ye that eate the best  
lambes of the flock, and the fattest calves of the  
dzone: ye that synge to the lute, and in playng  
of instrumentes compare your selues vnto \* Da-  
uid: ye that drynke wyne out of goblettes, and  
anoynt your selues with the best oyle, but no man  
is sorowful for Iosephs hurt. Therefore now shal ye  
be the fyist of them, & shal be led away captiue  
and flynt chere of the wyful shal come to an end.

**¶ The Lorde God bathe swozne euen by hym  
selfe (sayth the Lorde God of hostes) I hate the  
pyrde of Jacob, and I abhorre hys palaces: and  
I wyll gyue ouer the ctyte wyth all that is ther-  
in: so that though there remaine ten men in one  
house, they shal dye. So they nette kynnsfolke  
and the deyd buriers shal take them and carie  
awaye theyr bones, and saye vnto hym, that is  
in the innermer house: is there yet any mo by the  
And he shal answer: they are all gone, hold thy  
tongue (shalt he saye): for they wolde not remem-  
ber the name of the Lorde.**

**¶ Beholde, the Lorde is mynded to smyte the  
greate houses, so that they shal decaye: and the  
lyle houses, that they shal cleaue a sondre.  
Who can runne with hoxes, or plowe with oxen  
vpon the harde rockes of stone. For why, ye  
haue turned true Iudgement into bytternesse &  
the frute of ryghteousnesse into wormewood.  
Yea, euen ye that reioyse in dayne thynge: ye  
that saye: haue not we obtayned hornes in oure  
owne strength? Well, take heede, O ye house of  
Israel, sayeth the Lorde God of hostes: I wyll  
brynge a people vpon you, whiche shal trouble  
you from the way that goeth towards He-  
math vnto the hoke in the meadowe.**

**¶ The vii. Chapter.**

*Of the captiuitie of Israel and Iuda.*

**I** **W**ho the Lorde God shewed me such a vi-  
sion, behold, there stode one & made  
greshoppers, euen when the coyne  
was shopyng forth after the kynge  
had clippyd thepe. Howe when  
they vnderstode to cate vp all the grene thynge  
in the lande, I sayde: O Lorde God, be merciful

These the, who shalde elles helpe vp Jacob &  
is brought so lowe. So the Lorde was gracious  
therin, and the Lorde sayde: well it shal not be.  
Agayne, the Lorde shewed me this vision: be-  
holde, the Lorde God called the fyre to punyssh  
the wythall, and it denomed the great depe: yea, it  
clamed a parte alreedy. Then sayd I: O Lorde  
God, holde thynne hande: for who shalde els helpe  
vp Jacob that is brought so lowe? So the Lorde  
was merciful therin, and the Lorde God sayde:  
well, it shal not be. Whereouer he shewed me this  
vision: behold, the Lorde stode vpon a playsted  
wall, and a masons trowell in his hande.

And the Lorde sayde vnto me: Amos, what  
seest thou. I answered, a masons trowell. Then  
sayd the Lorde: behold, I wyl laye the trowell a-  
monge my people of Israel, and wyl nomore ouer-  
see them: but the hylchapels of Isaac must be  
layde waste, and the churches of Israel made de-  
solate, \* and for as house of Jeroboam, I wyl  
stande vp agaynst it wyth the swerde. Vpon  
this sent Amasiah the priest to Bethel vnto Je-  
roboam the kynge of Israel, saying: Amos ma-  
herth the house of Israel to rebell agaynst the: &  
land can not a way with his wordes. For Amos  
sayth: Jeroboam shal dye with the swerde, and  
Israel shal be led away captiue out of the  
owne lande. And Amasiah sayde vnto Amos:  
Get the hence: thou that canst se so wel: & dye  
into the lande of Iuda, get the there thy luyng  
& prophete there: & prophete nomore at Bethel,  
for it is the kynges chappel, & the kynges court.

Amos answered, and sayde to Amasiah. As  
\* for me, I am neither prophete nor prophets son  
but a keeper of cattell. How as I was breakyng  
downe mulberyes, and goynge after the cattell,  
the Lorde toke me, and sayde vnto me: So thy  
waye, and prophete vnto my people of Israel.  
And therfore heare thou nowe the worde of the  
Lorde. Thou sayest: prophete not agaynst Isra-  
el, and speake nothing agaynst the house of Isa-  
ac: wherefore thus sayeth the Lorde. Thy wyfe shal  
be defyled in the ctyte, thy sones and daughters  
shal be slayne with the swerde, & thy lande shal  
be measured out wyth the lyne. Thou thy selfe  
shalt dye in an vnclane lande, \* and Israel shal  
be dyuyn out of hys owne countrey.

**¶ The viii. Chapter.**

*Agaynst the rulers of Israel. The Lord sheweth, & he wyll  
cutt the thynge which be hath decreed agaynst Israel*

**I** **W**ho the Lorde God shewed me this vision  
and behold, there was a mannd with  
somer frute: and he said: Amos what  
seest thou: I answered, a mannd with  
somer frute. Then sayde the Lorde vnto me: the  
ende cometh vpon my people of Israel, I wyl no  
more ouersee them. In that day shal the lages of  
the temple be turned into sorowe, sayth the Lorde  
God: many deed bodies shal lye in euery place,  
and be cast forth secretly. \* Heare thys, O ye  
that oppresse the poore, and destruye the nedye in  
the lande, sayinge: Wlde wyl the nedye mo-  
neth be gonne, that we maye sell vyttayle, and  
the Sabbath, that we maye haue staternesse  
of coyne



# The Prophecie

of come to make the bulwarkes, and the specke  
greater. We shall seeke up for us, and we shall  
we may get the peace under us with the money,  
and the neyde also for the people. The Lord  
shall not the people of Jacob: these words of the  
Lord I neuer forget. Shall not the lande tremble,  
and all they that dwell therein, mourne for they?  
Shall not they destruction come vpon them,  
lyke a water streame, and flowe ouer them as  
floude of Egypt? At the same tyme (sayth the  
Lord God) I shall cause the sunne to go downe  
at noone: and the lande to be darke in the cleare  
daye. Your hye feastes wyl I turne to sorrowe  
and your songes to mourning: I wyl byng sack  
cloth vpon all backes, and baldnesse vpon euery  
head: yea, such a mourning wyl I sende them  
as is made vpon an only begotten sonne: and  
they shall haue a miserable ende.

**B**ehold, the tyme cometh (sayth the Lord  
God) that I shall send an hungre into the earth,  
not the hungre of bread, nor the thirst of water:  
but an hungre to heare the worde of the Lord,  
so that they shall go from the one see to the other  
sea from the north vnto the east, running about  
to seeke the word of the Lord, and shall not fynde  
it. In that tyme shall the sayre virgines and the  
ponge men crye for they: yea, euen they that  
swore in the execrable cause of Samaria: & sayd  
as truly as the Lord lyueth at Dan: and as tru-  
ly as the Lord lyueth at Bersaba. These shall  
fall and neuer rise vp agayne.

## The ix. Chapter.

The enemyes agayn Israel. No man can escape  
the hande of God.

**I** sawe the Lord standyng vpon the  
analtare, and he sayde: I will seeke the doze  
cheke, that I possesse maye wake wryth  
al. For their couetousnes shall fall vpon  
all they: herdes, and they possesse  
they shall be slayne with the swerde. They shall  
not flye awaye, there shall not one of them escape  
nor be deliuered. Though they were buryed  
in hell, my hande shall fetch them from thence  
though they clyme vp to heauen: yet shall I cast  
them downe: though they hyde them selues vpon  
the toppe of Carmel, yet shall I take them oute,  
and byng them from thence: though they creepe  
downe from my sight into the depe of hell, I shall  
commaunde the serpent, euen there to bite them.  
If they go awaye before they enemyes into cap-  
tivitye, then shall I commaunde the swerde, there  
to slaye them. Thus wyl I set myne eyes vpon  
them: for they harme, and not for they welth.

**F**or when the Lord God of hostes toucheth  
a lande, it consumeth awaye, and all they that  
dwell therein, must nedes mourne: And why?  
they destruction shall aryse as enery streame,  
runne ouer them, as the floude in Egypte. He  
that hath his dwelling in beauf, and groundeth  
his tabernacle in the earth. He that calleth the  
waters as the see, and poureth them oute vpon  
the playne grounde: his name is the Lord. O ye  
synners of Israel, are ye not vnto me, euen as

the Moyses, sayth the Lord: haue not I brought  
Israel out of the lande of Egypte? The  
Egyptians from Capthor: and the Syrians from  
Cier: hold, the eyes of the Lord are vpon the  
realme that synneth, to roote it cleane out of the  
earth. Heuer they. I wyl not utterly destroy  
the house of Jacob, sayth the Lord.

**F**or lo, thus I promise, though I lyfte the  
heide of Israel among al nations (lyke as they  
use to lyfte in a lyue) yet shall not the smallest gra-  
nell stone fall vpon the earth. But al the wyched  
doers of my people, that saye: Cuse, the plage  
is not so nye, to come so hastily vpon vs: those  
shall perishe with the swerde. At that tyme  
wyl I buyde agayne the tabernacle of Dauid,  
that is fallen downe, and hedge vp bys gappes  
and loke what is broken, I shall repayre it: yea,  
I shall buyde it vp agayne, as it was afoze tyme  
that they were possesse the remnant of Edom:  
yea, and all such people as call vpon my name,  
to them shall I saye: which doth these thynges.

**B**ehold, the tyme cometh (sayth the Lord)  
that the plowman shall ouertake the mower, &  
treader of grapes him that soweth seede. The  
mountaynes shall droppe sweete wyne, and the  
hylls shall be fruitful, and I wyl turne the cap-  
tivitye of my people of Israel: they shall repayre  
the waste cities and haue them in possessio, they  
shall plant vynyards, and bynk the wyne they  
of, they shall make gardens, and enioye the fru-  
tes of them. And I wyl plant them vpon they  
owne grounde, so that I wyl neuer roote them  
out agayne from they lande which I haue gy-  
uent them, sayth the Lord the God.

## The ende of the prophece of Amos.

# The Booke of the Prophecie Abdi.

## The fyrst Chapter.

Agayn Edom, and the trust that they had  
in theyr felles.

**T**his is the vision that was shew-  
ed vnto Abdi. Thus hath  
the Lord God spoke vnto me. Edom.  
We haue hearde of the  
Lord that there is an embas-  
sage sent amonge the hepten.  
Alp, let vs aryle, and fyght a-  
gaynst them. Behold, I wyl  
make the smal among the hepten, so that thou  
shalt be utterly despised. The pride of thine heart  
hath lyfte the vp, thou dwellest in the stronge  
holdes of stone, and hast made the anhye seat.  
Thou sayest in thine heart, who shall cast me  
downe to the grounde? But though thou wen-  
test vnto as hye as the Elge, and madest thy nest  
aboue amonge the starres: yet wolde I plucke  
the downe from thence, sayth the Lord.

If the theues and robbers came to fynd by night  
thou

The booke of the

Prophete Jonas.

The first Chapter

And the spirit of the Lord came upon Jonas the son of Amithay.



he worde of the Lorde came vnto  
\* Jonas the son of Amithay say-  
ing: Arise, and get thee to Ninue  
that \* great cite, and preach vnto  
them, how that they wychevnes  
is come vnto me. And Jonas made him re-  
dy to fflye vnto Tharlis from the presence of the  
Lorde, and gat hym downe to Joppa: where he  
foundede a shyp readye for to go vnto Tharlis, so  
he payde his fare, and went aboarde, & he myght  
go with them vnto Tharlis, from the presence  
of the Lorde. But the Lorde hurled a grente  
wynde into the see, and there was a myghtye  
tempest in the see, so that the shyp was in copen-  
dy of goynge in peces. Then the maryners were  
afrayed: and cried euery man vnto his God: and  
the goodes that were in the shyp, they cast into  
the see, to lpyghten it of them. But Jonas gatte  
hym vnder the barches, where he layed hym  
downe and slombred.

So the master of the shyp came to hym, and  
sayde vnto hym: why slombrest thou? Up call  
vpon thy God: For God (happely) wyll thyne  
vpon vs, that we perishe not. And they sayde  
one to an other: come, lette vs caste lottes: that  
we maye knowe, for whose cause we are thus  
troubled. \* And so they cast lottes, & the lot fell  
vpo Jonas. Then sayde they vnto hym: tell vs  
for whose cause are we thus troubled? what is  
thyne occupation? whence comest thou? (and  
what thyne godd thou?) What countre man art thou? and  
of what nacton: he answered them: I am an E-  
brye, and I feare the Lord God of heauyn, which  
made both the see and the drye lande. Then were  
the men exceedinglye afrayed, and sayde vnto  
hym: why dydest thou? (for they knewe, that he  
was fled from the presence of the Lorde, because  
he had tolde them) and sayd mozeouer vnto him  
what shall we do vnto the, that thou maye scape  
from troubling vs? (for the see wrought & was  
troubled) he answered them: take me, and cast  
me into the see, so shall it let you be in rest, for I  
wote it is for my sake: that this grente tempest  
is come vpon you.

Nevertheless, the men assayed with rowynge  
to brynge the shyppe to lande: but it wolde not  
be, because the see wrought so: and was so trou-  
blous agaynst them. Wherefore they cryed vnto  
the Lorde, and sayde: O Lorde let vs not perishe  
for this mannes death, neyther laye thou inno-  
cent blood vnto our charge: for thou O Lord  
\* hast done euery thinge as thy pleasure was.

So they toke Jonas and cast hym into the  
see, and the see left ragynge. And the men feared  
the Lorde exceedinglye, doinge sacrifices and ma-  
kyng vowes vnto the Lorde.

The ii. Chapter.

Jonas is swallowede of a wyale. The prayer of Jonas.

Ps. xli. But

thou takynge thy rest: shoulde they not feale, that  
they had ynough? If the grete paynter come  
vpon the, wold they not leaue the some greates?  
But how shal they reape Esaus, and leaue the  
treasure? For the me that were swaine vnto the  
shall dyspue the one of the borders of thyne owne  
lande. They that be nowe at one with the, shall  
disceyne the, and ouercome the. \* And they that  
rate thy baced shall betraye the, or enen thou pre-  
ceue it. \* What not? At the same tyme destroye  
the wyse men of Edom, and those that haue vn-  
derstanding from the mount of Esau. Thy gy-  
auntes (O Themas) shal be afrayed, for thow  
the slaughter they shal be all onerthrowen vpon  
the mount of Esau. Shaine shal come vpon the  
for the malice that thou shewdest to thy \* bro-  
ther Jacob: yea, for enuynouse shalt thou perishe,  
and that because of the tyme, when thou diddest  
see thy selfe agaynst him, euery when I enmyes  
carved awaye his host, and when the aleauntes  
came in at his portes, and cast lottes vpon Jeru-  
salem, and thou thy selfe wast as one of them.

Thou shalt nomoze se the day of thy brother,  
thou shalt nomoze beholde the tyme of his capty-  
vitye, thou shalt nomoze reioyse ouer the chyldre  
of Iuda, in the daye of theyr destruction, thou  
shalt triumphe nomoze in a tyme of theyr trou-  
ble. Thou shalt nomoze come in at the gates of  
my people, in the tyme of theyr decay: thou shalt  
not se theyr myserye in the daye of theyr fall.

Thou shalt sende out noman agaynst theyr  
host, in the day of theyr aduersitie: neither shalt  
thou stand waytyng any moze at the corners of  
the stretes, to murdre such as are fled, or to take  
them prysoners: that remayne in the day of theyr  
trouble. For the daye of the Lorde is harde by  
vpo al the hepythen. \* Like as thou hast done so  
shalt thou be delt withall: yea & shalt be rewar-  
ded euery vpo thy heed. For I the wyse as ye haue  
dronken vpon my holy byll, so shall all the dep-  
then drynke continually: yea, drynke shal they &  
swallowe vp, so ye shal be as though ye had ne-  
uer ben. But vpon the mount Sion shal the sal-  
uation be, and holines, these shal be holy, and the  
house of Jacob shal possesse: euery thole. \* I had  
them selues afore in possellion. Mozeouer, the  
house of Jacob shal be a fyre, the house of Ioseph  
a flame, and the house of Esau shal be strawe  
which they shal kyndle and consume, so that no-  
thyng shal be left of the house of Esau, the Lord  
hym self hath sayd it. They of the south shal haue  
the mount of Esau in possellion: and lone tobat  
lieth vpo the ground, & shal I Philistines haue,  
the playne felde shal Ephraim & Samaria pos-  
sesse: & the mountaynes of Galaad shal Ben Ja-  
min haue: And this host shal be the chyldren of  
Israels prysoners. Howe what followeth from  
Canaa vnto zarephad, and Sepharad, & shal be  
vnder the subiection of Ierusalem, & the ctyes  
of the south shal ender it. Thus they shall escape  
vpon the byll of Syon, shall go vnto punyshe  
the mounte of Esau, \* and the kyngdome shal be  
the Lordes.

The ende of the booke of the prophete  
of Abdy.



**B**ut the Lord prepared a great fish, to swallowe up Jonas. And Jonas was in the belly of the fish three dayes, and three nightes. And Jonas prayed vnto the Lord his God, out of the belly of the fish, and sayd: \* In my trouble I called vnto the Lord, and he heard me out of the belly of the fish. I cryed, & thou heardest my voyce. Thou haddest call me downe depe in the myddell of the see, and floudes compassed me about: yea, all the waues and coules of water went ouer me. I thought that I had ben cast away out of thy sight: But I wil yet agayne loke towards thy holy temple.

**T**he waters compassed me, euen to the very soule: the depe lake aboute me. & the wedes were wrapte about myne heed. I went downe to the botome of the bylles, & was bared in with earth for euer. But thou, O Lord my God, hast broughte vp my lyfe agayne out of corruption. When my soule fapnted within me, I thoughte vpon the Lord: and my prayer came in vnto the, euen in to thy holy temple. They that hold of vayne vanityes, wyl forsake his merite. But I wyl do the sacrifice with the voyce of thankesgyving, and wyl pay that that I haue vowed, for whysaluacion cometh of the Lord. And the Lord spake vnto the fyller, and it caste oute Jonas agayne vpon the drye lande.

The. iiii. Chapter.

Jonas is sent agayne to Ninue. The repentance of the kynge of Ninue.

**T**hen came the worde of the Lord vnto Jonas agayne, sayinge: \* vp & get the to Ninue that great ctyte, and preache vnto them the preachinge, whiche I haue the. So Jonas arose and went to Ninue at the Lordes commaundement. Ninue was a great ctyte vnto God, namelye of thre dayes iourney. And Jonas went to, and entred

**I**nto the ctyte: euen a dayes iourneye, and cryed, sayinge: There are yet fourty dayes, and then shall Ninue be ouerthrowen. And the people of Ninue beleued God, & proclaymed fastyng, and arayed them selues in sackcloth, as well the great as the small of them. And the tidinges came vnto the kynge of Ninue, which rose out of his seate, and dyd his apparell of, and put on sackcloth, and sat hym downe in ashes.

**A**nd it was cryed and comaunded in Ninue, by the auctorite of the kynge and his lordes, sayinge: \* se that neyther man, nor beaste, ore, or therpe take ought at all: & that they neyther fede nor drynke water: but put on sackcloth boeth in a beast: & crye mightely vnto God: \* Yea, se that every man turne from his euill waye, and from the wychednesse that he hath in hande.

Who can tell: God maye turne, and repent, & cease from his seuerce wrath, that we perishe not. And when God sawe they woldes, howe they turned from theyr wyched wayes: he repented on the euill, whiche he sayde: he wolde do vnto them. and dyd it not.

The. v. Chapter.

Jonas is repented of

**H**erfore Jonas was soze discontent, & angry. And he prayed vnto the Lord and said: O Lord, was not this my sayinge (I praye the) when I was yet in my cotte? therfore I haue rather to dye vnto Thebes. \* For I knowe wel enough, that thou arte a mercifull God, full of compassyon, long suffering, & of great kyndnes, and repented when thou wouldest take punishment: And nowe O Lord, take my lyfe from me (I beseech the) for I had rather dye then liue. Then sayd the Lord: art thou so angry? And Jonas gat hym out of the ctyte, and sat downe on the east syde thereof: & there made him a booth and sat vnder it in the shadowe, till he myght se what shoulde chaunce vnto the ctyte.

**A**nd the Lord God prepared a wynde wyne, whiche sprang vp ouer Jonas, that he myght haue shadowe aboue his heed, to deliuer him out of his payne. And Jonas was exceeding glad of the wynde wyne. But vpon the next morowe agaynst the spryng of the dawe, the Lord ordeyned a worme, whiche smote the wynde wyne, so that it withered awaye. And when the sunne was vp, God prepared a feruente east wynde: and the sunne better ouer the heed of Jonas, that he fapnted agayne, and withed vnto his soule that he myght dye, & sayd: It is better for me to dye, then to lyue. And God sayde vnto Jonas: Arise thou so angry for the wynde wyne? And he sayd yea, very angry am I, euen vnto the death. And the Lord sayd: I haue compassyon vpon a wynde wyne, wheron thou best wretchedest no labour: nor madest it growe, which sprang vp in one night, and perished in an other: And shouldest thou haue compassyon vpon Ninue that great ctyte, wherein there are aboute an hundred and .xx. persons, that knowe not theyr right hand from the left, belyde moche cattelle?

The ende of the prophete of Jonas.

The booke of the Prophete Micah.

The first Chapter.

Of the destruction of Samaria because of theyr idolatrye.

**T**his is the worde of the Lord, that came vnto Micah the Mozaite in the dayes of \* Iothan & \* Jhas and \* Iehzeiah kinges of Iuda: which was shewed him vpon Samaria and Ierusalem.

\* Heare all ye people, marke this well I searthe, and all that therein is. Yea, the Lord God hym selfe be wytnesse amonge you, euen the Lord fro his holy temple. For wher: behold: I Lord shal go out of his place, & come downe, & tread vpon the hye thynges of I searthe. The mountayns shal consume vnder him, and the valleyes shal cleane asonde: lyke as was consumed at the fyre, & as the waters run downeward. And al this shal be for the wychednes of Jacob, & the synnes of the house of Irael. But what is the wychednes of Jacob?

cod, Is not? Samaria which is the place of  
Juda Is not? Jerusalem. Therefore I will make  
Samaria an heape of stones in the field, to late a  
boute the vineyard: her stones shall I cast into  
the valley, and discover her foundations. All her  
images shall be broken downe, and all her gar-  
ments shall be burnt in the fire, yea al her idols  
will I destroy: for why? they are gathered  
out of the hye of an whoze and into an whozes  
hye: shall they be turned agai, wherefore I will  
moune: and make lamentacion, bare and na-  
ked will I go: I must mourne like the dragons  
and take sorowe: as the Estriches, for the yre  
wounde is past remedy. And why? It is come  
into Juda, and hath touched the porte of my peo-  
ple at Jerusalem already. Wepe not, lest they  
at Seth perceyue it.

Thou at Sathaphia, welter thy selfe in the  
dust and ashes. Thou that dwellest at Saphir,  
get the hence with shame. The proude shall boist  
nomore for very sorowe: and why, hez neygh-  
bour shall take from her what she hath. The re-  
belious cite hopech that it shall not be so euill  
but for al that the plague shall come from the Lozde  
euen into the porte of Jerusalem. The greates  
noise of the charettes shall feare them, that dwell  
at Lachis, which is an occasyon of the sinne of  
the daughter of Sion. for in the came up the wi-  
dednes of Israel. Per, she sente her coursers  
into the lande of Seth. The houses of Iyes will  
discerne the hynges of Israel. And as for the  
thou that dwellest at Mozaia. I shall byng a  
possessioner vpon the, & the plague of Israel shall  
reache vnto Odulla. Make the bald, & shau the  
because of thy tender children: Make the cleane  
balde as an Aegle, for they shall be caried away  
captiue from the.

The seconde Chapter.

Ther agaynst the synfull people.

Woe vnto them, ymagyn to do harme  
and deuyse vngaciousnes vpon theire  
beddes, to perforce me it in the clere day  
for their power is agaynst god. When  
they couer to haue lande, they take it by vpo-  
lence, they rob men of theyr houses. Thus they  
opprelle a man for his house, and euery man for  
his heritage. Therefore thus sayth the Lozde:  
Beholde against this householde haue I deu-  
ised a plague, whereout ye shall not plucke your  
necks: Ye shall nomore go so proudly, for it  
will be a perplous tyme. In that daie shall this  
terme be vsed, & a mourning shall be made ouer  
you in this maner: We be utterly desolate, the  
porcion of my people is translated. When will  
be parte vnto vs the lande, & he hath taken fro  
vs? Reuerthelisse, there shall be no man to de-  
uide the thy porcion in the congregacion of the  
Lozde. Tylle, holde your tongue (saye they) It  
shall not tal vpon this people, we shall not come  
so to confusion, sayth the house of Jacob. Is the  
wyrtie of the Lozde so cleane awaye: or is he so  
minded? True it is, my wordes are friendly vnto  
them that lye right: but my people doth the  
contrary, therefore must I take part against the  
for they take away both coze and clothe from

synple. Ye haue turned your selues to fight: the  
wound of my people haue ye shut out from their  
good houses, & taken away myne excellent gi-  
tes from theyr children. Up, get you hence for  
here shall ye haue no rest. Because of theyr ydo-  
latry, they are corrupte, & shall miserably perishe.  
If I were a fleshy fellow, and a preacher of lies  
and tolde them that they myght lye bibbyng &  
dollyng, and be drunken. What were a prophet  
for this people. But I will gather the i dede O  
Jacob, and byng the remnaie of Israel alstoge  
ther. I shall carry them one to another as a flock  
in the folde, and as the cattel in theyr stals, that  
they maye be disquyeted of other men. Who so  
breaketh & gappeth, he shall go before. They shall  
breake vpon the porte, and go in and out at it. The  
kyng shall go before them, and the Lozde shall be  
vpon the heade of them.

The iii. Chapter

Agaynst the crying of synners, and false prophetes.

As I sayde beate, O ye heades of the  
house of Jacob, & ye leaders of the house  
of Israel. Should not ye know, what  
were lawfull and ryght? But ye hate  
the good, and loue syn: ye plucke of mens shi-  
nes & the flesh from theyr bones, ye eate the flesh  
of my people, and flape of theyr syn: ye breake  
theyr bones, ye chop them in peeces as it were in  
to a cauldron, & as flesh into a pot. Now yf tyme  
shall come, that when they cal vnto the Lozde  
he shall not heare the, but hyde his face from the  
because that theyz owne ymagynaci-  
ons, they haue delt so wyckedlye.

And as concerning the prophetes & discraue  
my people, thus the Lozde sayth agaynst them.  
When they haue any thing to bite vpon, then  
they preach that al shall be well, but if a man put  
not some thing into theyr mouthes, they preach  
of warre agaynst hym. Therefore your visyon  
shall be turned to night, and your prophesying to  
darkenesse. The sunne shall go downe ouer those  
prophetes, and the daye shall be darke vnto the.  
Then shall the visyon seers be ashamed, and the  
soldatiers confounded: yea, they shall be faine al  
the packe of the, to stop theyr mouthes for they  
haue not Soddes woide. As for me I am full  
of strenght, & of the spizite of the Lozde ful of iud-  
gement & boldnes, to shewe the house of Jacob  
theyr wickednes, & the house of Israel their synne.

O heare this ye rulers of the house of Jacob,  
and ye Judges of the house of Israel, ye that ab-  
horre the ryng that is lawfull, and wick asyde  
the thing that is streygthe: Ye that buyde by  
syn with bloude, and Jerusalem with buying  
wryng. O ye Judges ye geue sentence for gy-  
tes. O ye Priestes, ye teach for lucre. O ye pro-  
phetes ye prophesy for mony. Yet wil they be ta-  
ken as those that holde vpon God, and saye: Is  
not the Lozde amonge vs? Tylle there, can no  
misfortune happen vs. Therefore shall syn  
(for your sakes) be plowed like a felde: Jerusa-  
lem shall become an heape of stones, & the dyll of  
the temple shall be turned to an hye woide.

The iii. Chapter.

Of the calling of the Gentys, and conuersion of the Jewes.



# The prophete

**B**ene in the latter dayes it shall come to passe that the hyll of the Lordes house shall be as high as the mount of Sion: and the multitude of the Gentiles shall haue them the dwelling place. Come, let us go vp to the hyll of the Lord, and to the house of the God of Jacob: that he maye see us, and we maye walke in his pathes. For the latter shall come out of Sion: and the worde of God from Ierusalem, and shall geue sentence among the multitude of the heathen, and reforme the people of farre countrie: so that of their sweat they shall make ploughe shares, and of their spere speeres.

**O**ne people shall not lyfte vp a swerde agaynst a nother: yet, they shall no more learne to fygth: but every man shall speeke vnder his vyne parde and vnder his figger, and no man to frai hym awaye: for the mouth of the Lord of hostes hath spoken it. Therefore where as all people haue walked euery man in the name of his owne God, we wyl walke in the name of our God for euer and euer. At the same tyme, sayth the Lord wyl I gather vp the lame and the out castes, & suche as I haue chastened, and wyl geue yllue vnto the lame, and make of the outcasts a great people: and the Lord hym selfe shall be theyr hyng upon the mount Sion, from thys tyme forth for euer more.

**A**nd vnto the O thou tower of Eder, thou stronge holde of the daughter Sion, vnto the shall it come euen the lordshipp and hyngdome of the daughter Ierusalem. Why then art thou now so heuere: is there no hyng in the care thy counsellors a waye that thou art so pained, as a woman in her trauailer? And now, O thou daughter Sion, be soyr, let it geue the as a wife la bouryng with childe: for now must thou ge the out of the Citie, and dwell vpon the playne feide. Pee, vnto Babylon shalt thou go, there shalt thou be deliuered: and there the Lord shall looke the from the hande of thine enemyes.

**N**owe also are there many people gathered together agaynst the sayng: what, Sion is cursed, we shall se our lust vpon her. But they know not the thoughtes of the Lord, they vnderstande not his counsaile, that shall gather them together as the sheues in a barn. Therefore get the vp, O thou daughter Sion, and chere the out the soyr: for I wyl make thy boier yron: and thy clauys shall be, that thou maist grind many people: theyr goodes shalt thou appropriate vnto the Lord, and theyr substance vnto the ruler of the whole worlde.

## The .v. Chapter.

Of the destruction of Ierusalem.

**A**fter that shalt thou be robbed the selfe, O thou daughter Sion: they shall laye siege agaynst vs, & myne the iudge of Israel with a rodde vpon the cheke. And thou bethelem Ephrata, arte lyie amonge the thousandes of Iuda, Out of the shall come vnto me which shall be the gouerner in Israel, whose out goyng hath

bene from the beginning and from iust lastyng In the meane while he plageth them for a season vntill the tyme that they which shall beare) haue borne then: and the remnant of his bre that be converted vnto the chyldren of Israel, he shall stand fast: and geue lode in the strength of the Lord, and in the victorie of the name of the Lord his God, and when they be converted, he shall be magnified vnto the furthest parte of the world.

**T**hen shall there be peace, so that the Assirya, may come into your lande, and tread in your bones. We shall byng vp. vii. shepherdes and. viii. prynces vpon them: these shall subdue the land of Assur with the swerde, and the lande of Nimrod with theyr naked weapons. Thus shall he deliuer vs from the Assirya, when he cometh with i our land & sette his fote withyn our borders.

**A**nd the remnant of Jacob shall be amonge the multitude of people, as the dewe of the Lord and as the drops vpon y grasle, that targeth for no man and daryeth of no body. Pee, the residue of Jacob shall be amonge the Gentiles, & the multitude of people, as the lyon amonge the beastes of the wood and as the Lyons whelpe among a floche of shepe, which when he goeth forth, he treadeth downe, teareth in peces, and there is no man that can helpe. Thyne hand shall lyse vp vpon thine enemyes, and all thine aduersaries shall perishe. The tyme shall come also, sayth the Lord, that I wyl take thine hozles from the, & destrope thy charets, I wil beate downe the ciyties of thy lande, and ouerthrowe al thy stronge holdes. Al witchcrafts wyl I rote out of thine hande, there shall no more sorchaismes be wythin the. Thyne ydols and thine ymages wyl I destrope out of the, so that thou shalt nomore bowe thy selfe vnto the workes of thine owne handes. Thy groues wyl I plucke vp by y rootes & break downe the ciyties. Thus will I be auenged also vpon all the heathen that wyl not heare.

## The .vi. Chapter.

Of a reuocation to heare the iudgement agaynst Israel by yug vnygde. What manner of facit pces do please God.

**E**then nowe what the Lord sayth I let y billes heare thy voice, O heare the punishment of the Lord, pee most saynes, and ye myghty foundations of the earth: for the Lord wyl reproue his people & reason w Israel. O my people what haue I done vnto the, or wherein haue I hurt the: geue me answer. Because I brought the from the lande of Egypt, and deliuered the out of y house of bondage, Because I made Moses, Aaron, & Miriam to leade y: Remembre (O my people) what Balach y hyng of Moab had ymagined agaynst the, and what answer that Balaam y son of Beor gaue him, fro Bethin vnto Spigal that ye maye knowe the louyng & yndenes of the Lord. What acceptable thinge shall I offer vnto the Lord, that I bowe my knee to the Lord God: what I come before hym with burnt offerynges and with calues of a yee olde: hath the Lord a pleasure in many thousand rammes, or innumerable streames of oyle.

O shall

**C** Shall I geue my first borne for myne offences, and the fruite of my body for the syn of my soules? I wyl shew the, O man, what is good, & what the Lord requirerth of the, namely, to doe right to haue pleasure in long hyndnes, to be lowly, and to walke with thy God. The Lordes voice cryeth vnto the cite, and the man that shal be saued considereth thy name. O Lord, hearken what is your rodde, and here hym that warneth you. Should I not be displeased, for the vnrightheous good in the houses of the wyched, and because the measure is mynished? O shulde I iustifie the false balances, & the bagge of dyscreitful weighters, among those that be full of riches vnrighteously gotten: where the cite sens deale with falsheed, speake lies, & haue dyscreitful tonges in their mouthes.

**T**herfore I wyl eate in bande to punyssh the, & to make the desolate, because of thy synnes. Thou shalt eate, and not haue ynough: pee, thou shalt bypunge thy selfe downe. Thou shalt see, but not escape: & those that thou woldest saue, wyl I deliuer to the sword. Thou shalt see, but not reape: thou shalt presse out olyues, but oyle shalt thou not haue to anoynt thy selfe withall: thou shalt treade out swete must, but shalt drinke no wyne. Be hepe the oppynances of Amri, and al the customes of the house of Ahab: ye folowe the pleasures, therefore wyl I make the waste, & cause thy inhabi- teters to be abhorred. O my people: & thus shalt thou heare thine owne shame.

**The vii. Chapter.**

*A complaine of the lyke nombre of the righteous agayn the treuth ought we not to helde with oure greates frendes.*

**I** Am become as one that goeth a gleanyng in the barneste. There are no mo grapes to eate, yet wold I sayn: withal my bert haue of the best fruite. There is not a gouy vpon eeth: there is not one righteous among men. Thei labour all to shed blud, & euery man hunteth his brother to death: yet they saye thei do wel, whet they do euill. As the prince wil, so saith the iudge, that he may do him a pleasure agayn. The great man speaketh what his bert despyrth: and the hearers allowe hym. The best of them is but as a thyle, and the most righte- ous of them is but as a bytar in the bedge. But whet the day of thy preachers cometh, that thou shalt be visited, then shal they be wasted away. Let no man beleue his frende, nor put his confidence in a brother. Kepe the port of thy mouth from her that lpeth in thy bosome, for y sonne shal put his father to dyshonour, the daughter shal pte a gaynst her mother, the daughter in lawe agaynst her mother in lawe: and a mans foes shal be euen they of his owne household.

**R**euerdelesse I wyl loke vp vnto the Lord. I wyl pacyently abyde God my sauoure, my God shal beare me. O thou enemye of myne, reioyse not at my fall, for I shal get vp again: and though I lye in darknesse, yet the Lord is my lyght. I wyl beare the punishment of the Lord, for why, I haue offended him: yet he lye

in inogremt vpon my cause, and seethe I haue right. He wyl bypunge me forth to the lyght, and I shal be myghteously.

**D**oe that is myne enemye shal loke vpon it and be confounded, which now saith: Where is thy Lord God? Myne eyes shal beholde her, when she shal be troden downe as the clay in the streetes. The tyme shal come that thy gappes shal be made by, and the lawe shal go abrode: and at that tyme shal they come vnto the from Aflur vnto the strong cities, & from the stronge ctytes vpon the rpuer, from the one see to the other, from the one mountayne to the other.

**N**ot withstanding, the land must be wasted because of them that dwell therein, and for the frutes of theyr owne ymagynacions. Therefore fede thy people with the rod, the floche of thine heepage, whiche dwell desolate in the wodde: that they may be fedde vpon the mount of Carmel, Basan, and Galaad, as afore tyme. Veruelous thynges wyl I shewe them, & lyke as when they came out of Egypte.

**T**his shal the heathen se, and be ashamed for all theyr power, so that they shal lape theyr hand vpon their mouth, and stoppe their eares. They shal lyke the dust lyke a serpente, and as the wormes of the eeth, that tremble in their holes. They shal be afrayed of the Lord oure God, and they shal feare the.

**W**here is there suche a God as thou: that pardonest wychednes, and forgyuest the offences of the remnant of thine heepage? He kepeth not his wrath for euer: & why? his delpyte is to haue compassion: he shal turne agayne, and be mercyfull to vs: he shal put down our wickednesse, and cast al our synnes into the botome of the see. Thou shalt hepe thy tre with wich Jacob, & thy mercy for Abraham, lyke as thou hast swoyne vnto our fathers long ago.

The end of the prophece of Nabum.

**The booke of the**

**Prophece Nabum.**

**The first Chapter.**

*Of the destruction of Ninue and of the deliuerance of Arael.*



**N**INE is the heuy burthen of Arael, which Nabum of Achos dyd wyte as he sawe it. The Lord is a glorious God, and a taker of vengeance is y Lord, and wrothfull. The Lord taketh vengeance of his enemies, & reuereth displeasure

for his aduersaries. The Lord suffereth longe he is of great power, and so innocent, that he leueth no man faultlesse before hym. The Lord goeth forth in tempest and stormy weather, the cloudes are the dust of his fete. When he repro- ueth the see, he dryeth it vp, & turneth y floudes to drye lande: Basan is desolate: Charnel and the pleasure of Libanus wasteth awaye. The mountaynes tremble for hym, the hylls con-

**Q. v. same**



# The prophetic

sume at the sight of him the earth quake: pen the whole world, and all that dwell therein.

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Ysaia. 2. 2.

\*Who may endure before his wrath? Who is able to abide his wrath? His anger taketh on like fire: and the hard rocks are clouen in sunder before him.

**E** Full gracious is the Lord, and a strong holde in the time of trouble. He is with them that put their trust in him: when the flood cometh over, and beseteth the place: and when the darknesses be about them, and the shadow of death be upon them, and the shadow of death be upon them, and the shadow of death be upon them. What do ye imagine then against the Lord on this manner? (The when he hath once made an ende, there shall come no more trouble.) For like as the thornes that sticke together, and as the dry strawe, so shall the drunken be consumed together, even when they be full. There come out of the snare as ye imagine in your hearts: and give us gracious counsel against the Lord.

**T**herefore thus saith the Lord: Let them be as well prepared: yee, and as many as they can, yet that they be beuen downe, and passe away. And as for the, I will vexe the, but not utterly destroye the. And now will I breake his rod from thy backe, and burst thy bondes in sunder. But the Lord hath geuen a commaundement concerning the, that thou shalt come no more seide of thy name. \* The carues and casten images will I roote out of the house of thy God. Thy grane that I prepare for the, and thou shalt be confounded.

Ysaia. 2. 2.

## The ii. Chapter.

He describeth the victory of the Chaldees against the Assyrians.

Ysaia. 2. 2.  
Ysaia. 2. 2.

**B**ehold, \* upon the mountains come the feet of him, that bringeth good tidings: and preacheth peace. \* Judah, hope thy holy dayes, perfume thy promises: for Belial shall come no more in the, he is utterly rooted out.

The scatterer shall come up against the, and lay siege to the castell. Loke thou wel to the streets, make thy loynes strong, arme thy self with all thy myght: for the Lord shall restore agayne the glory of Jacob, like as the glory of Israel. The destroyers have broken them downe, and marred the vine branches. The spylde of his giantes glysteth, his men of warre are clothed in purple. His charrettes are as fyre, when he maketh him forward, and his spere shaftes are toked in venom. The charrettes rolle upon the streets, and welter in the hye wayes. They are to loke upon like cressets of fire, & go swiftly as the lighenyng. When he doth but warne his grannes they fall in the: away, & hastily they clyme up the walles: yee, the engins of the warre are prepared alreedy. The water portes shall be opened, and the hynges palace shall fall. The queene her selfe shall be led away captiue, and her genyrl women shall mourne as the doves, and grone with their hertes. \* Nine is like a pole full of water, but then shall they besayne to fle. Stande, stande, (shall they crye) and there shall not one turne backe. A way is the silver, a way with the golde: for there is no end of treasure. There shall be a multitude of al manner of costly

Ysaia. 2. 2.  
Ysaia. 2. 2.

parameters: Thus must she be spoiled, emptied, and cleane stripped out: that they hertes may be melted away, they knees tremble, al they loynes be weake, and their faces blacke as a pot.

There is now the dwelling of the Lyons, and the pasture of the lions whelpes: where the lyon and the lioness were with the whelpes, and no man fraied them away. But the lyon spoiled ynough for his yong ones, and deuoured for his lyones: he fylled his denues with his praye, and his dwelling place with what he had rauished. Beholde, I will upon the, sayeth the Lord of hostes, and will set fyre vpon thy charrettes: that they shall smoke withal, and the swerde shall deuoure the yong Lyons. I will make an end of the spoliing from out of the earth, and the voice of thy messengers shall no more be heard.

## The iii. Chapter.

The fall of Nine.

**A**s to the bloudy city, which is full of lyes and robbery, and will not leane of from ransomyng. There a man may here scourging, ransomyng, the noise of the wheels, the crying of the hostes, and the rolling of the charrettes. There the horsemen get up with naked swerdes, and glysting speares: ther lieth a multitude slaine, and a great heape of dead bodies: there is no ende of drade cosles: yee, men fall vpon the: bodies. And that for the great and manyfolde whozdom, of the saye & bewtyful harlot: which is a maistres of witchcraft, yee and selleth the people thozowe her whozdom, and the nations thozowe her wytecraft.

\* Beholde, I will upon the (sayeth the Lord of hostes) and will put thy clothes over thy head: that I may shewe thy nakednes among the heathen, & thy shame among the kyngdomes. I will cast downe vpon the, to make the be abhorred, and a galyng stocke: yee: al they that loke vpon the shall start backe, and saye: Nine is destroyed.

Who will haue pyrie vpon the: where shall I seke one to comforte the? Art thou better than the grete cite of Alexandria: that laye in the waters, and had the waters rounde aboute it: which was strongly fered and walled with the see: Ethiopia and Egypte were her strength: that excedyng great, aboue measure. Affrica and Lybia were her helpers, yet was she dyuen away, and brought in to captiuitie, her yong chylde were smytten downe at the heade of every strete, the lottes were cast for the most auncient men in her, and all her myghty men were bounde in cheynes. Euen so shall thou also be drunken, and hyde thy selfe, and seke some hely against thyne enemy. Al thy strong cyties shall be like the figgetrees with ripe figges: which when a man shall see thei shall fall into the mouth of the eater. Behold, thy people within the, are but womf the portes of thy land shall be opened vnto thine enemies, and the fyre shall deuoure thy battes. Draw water now agaynst thou be besieged, make up thy strong holdes, go into the clays, temple the moztter, make strong bulche: \* Yet the fyre shall consume the, the swerde shall destroy the

Ysaia. 2. 2.  
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Ysaia. 2. 2.

the pre as the locust doth, so shall it eate the v. It shall fall heuily vpon the as the locusts: yea ryghte heuily shall it fall vpon the, men as the grethoppers. The marchauntes haue ben nombred with the starres of heauen, but now shall they sprede abrode as the locustes, and flye they: wape. The lordes are as the grethoppers: and the captaynes as the multitude of grethoppers which when they be colde, remayne in f. hedges: but when the Sunne is vp, they flye away, and no man can tell where they are become. They sheperdes are allepe. Ohyng of Assur the worstes are layde downe, the people is scatred abrode vpon the mountaynes, and no man gathereth them togyther agayne. The wounde can not be hyd, the plage is so soze. All they that heare this of the, shall clappe theyr handes ouer the. For what is he, to whome thou hast not alwaye bene doynge hurt?

The ende of the prophece of Naum.

## The booke of the Prophete Abacuc.

The fyrst Chapter.

A complayne agaynst Israhel.



This is the heuy burthen, which the Prophece Abacuc dyde. O Lord, how long shall I crye & thou wilt not heare? how long shall I complayne vnto the, sufferynge wylonge, & thou wilt not helpe? Why lettest thou me se weynesse and labour?

\* Tyrannye and violence are before me, power ouergoeth ryghte: for the lawe is tozme in peces and there can not right iudgement go forth. And why? the vngodlye is more set by then the ryghteous: this is the cause, that wylonge iudgement proceedeth. Beholde amonge the heathen, and loke well, wonder at it, and be abashed: for I wyll do a thyng in your tyme, whyche thoughe it be tolde you, ye shall not beleue. \* For lo, I wyll rapse vp the Caldees, that bytter & swifte people: whiche shall go as wynde as the lande is to take possession of dwellynge places, that be not theyr owne. A grymme and boysterous people is it, the se shall yte in iudgement & punyche.

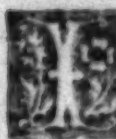
Theyr horses are swifter then the cattles of the mountayne, and byre sozer then the wolues in the cunynge. Theyr horsemen come by greate heapes from farre, they flye hastyly to deuoure as the Aegle. They come all tospoyl, oute of them cometh an eastwynde, whiche bloweth and gathereth theyr captaynes, lyke as f. lande. They shall moche the kynges, and laugh f. pyntes to scozne. They shall not set by any strong holde, for they shall laye odyssaunce agaynst it, and take it. Then shall they take a freche corage vnto them: to go forth and to do more euill, and so ascribethe power vnto the: god.

But thou O Lord my God: my holy one, thou arte from the begynnynge, therefore shall

we not dye. O Lord, thou hast rebaynded them for a punishment, and set them to expoure the might. Thyne eyes are cleane, thou mayst not se euill, thou canst not beholde the thyng that is tuched. \* Therefore thou dost: thou loke vpon the vngodly, and holdest thy tounge when f. wyched deuoured the man that is better then hym selfe. Thou makest men as the fyre in the see, and lyke as the crespynge beastes, that haue no guyde, they take vp al with their angle, they catche it in theyr nette, and gather it in theyr parne: whet of they reioyce and are glad. Therefore offer they vnto theyr nette, and do sacrifice vnto theyr parne: bycause that thowost it theyr poeyson is become so fat, and theyr meat so plentous. Wherefore, they cast out theyr net agayns and neuer cease to slape the people.

The ii. Chapter.

Col the wyson of the prophete. Agaynst pottynge, couetous, the Ty and pottynge.



I stode vpon my watche, and set me vpon my bulwourke, to looke and se, what he wolde say vnto me, & what aunswere I shoulde geue hym that reproued me. But the Lord answered me, and sayde: Wryte the vision playnlye vpon thy tables, that who so cometh by, maye reade it. \* For f. vision is yet farre off for a tyme, but at f. last it shall come to passe, and not faile. \* And though he tarp, yet wape f. for hym, for in very dede he wyll come, and not be slacke.

Beholde, the vnyghteous thynketh hym selfe in saugarde, as in a strong holde: but the iust shall lyne by his saythe. Lyke as the wyne dyscepueth the dronkarde: euen so the pynde shall faile, & not endure. He openeth his desyre wide vpon the hel, \* and is as vnscapable as deathe. All heathen gathereth he to hym, and heapeth vnto hym all people.

But shall not all these take vp a prouerbe agaynst hym, and moche hym with a bye worde and saye: Alas vnto hym that heapeth vp ocher mennes goodes. How longe wyll he lade hym selfe wyth theyche clape? Howe sodeynlye wyll they stande vp, that shall byre, and a wake, that shall reare the in peces: yea, thou shalt be theyr praye. \* Seynge thou hast spoyled many heathen: therefore shall the remnaunte of the people spoyl the: bycause of mens bloode, and for the wylonge done in the lande, in the Citie, and vnto all them that dwell therein.

\* Alas vnto hym, that couetously gathereth euylly gotten goodes vnto his house, that he maye set his nest on hye, to escape from the power of mysfortune. Thou hast decypled the name of thyne owne house, for thou hast slayne to muche people, and hast wyllfully offended: so that the very stones of the wall shall crye out of it, and the tymber that lyeth betwixte the ioyntes of the buyldynge shall answer. \* Alas vnto hym that buyldeth the towne with bloode, & mayn: sayneth the cytye with vnyghteousnesse. Shall not the Lord of hostes byng this to passe that the laboureers of the people shall be byente with a greate crye, and that the thyngs where vpon, the



# The Prophecy

the people have sought thee, O Lord, and have said, **For the Lord is with us, and we will not be afraid.**

**U**nto him that groweth his strength by prayer, putting in his hands, and making him his son, that he may be his priest. Therefore with shame shalt thou be defiled, in stead of honour. Thyne thou also, with all the cuppe of the Lordes wrath, shall compass the aboute, and shall full spunge in stead of thy wofullnesse. **For the wronge that thou hast done in Libanus, shall overwhelme thee, and the wilde beastes shall make the afraid: by cause of mennes blood, and for the wronge done in the lande, in the cite, and unto all such as dwell therein.**

**W**hat helpe then will the ymage do, whome the workman hath falslye named? **O the dayne cast ymage, wherein because the craftisman putteth his trust, therefore maketh he domine of gods.** **U**nto him that saith to a peece of wood: aryse and to a dumme stone, stande up: **For what instruction maye such one geue? Beholde, it is lapide ouer with golde and silver, and there is no breath in it.** **But the Lord in his holy temple is he, whom all the world shalde feare.**

## The iii. Chapter.

*A prayer of the prophete Abacuc for the ignorant.*

**I** Lord, when I hearde speake of thee, I was afraid. The worke that thou hast taken in hande, shalt thou perseuerme in his tyme, O Lord: when thy tyme cometh, thou shalt declare it. In thy very wrath thou thynekest upon merce, God cometh from Therni, and the holpe one from the mounte of Pharan: **Behold.**

His glory conereth the heauens, and his earth is full of his prayer. His thyne is as the sunne, and beames of light go oute of his hande, there is his power. Destruction goeth before him, and a pestilent synnelle goeth from his feet.

**He standeth and meashureth the earth. He looketh, and the people consume awaye, the mountaines of the world fall downe to powder, and the hilles are layne to bowe them selues, for his goynges are euerslastyng and sure.**

**I** sawe that the panyons of the Moians, and the tentes of the land of Moian were vered for weynesse. **W**ast thou not angry, O Lord in the waters? was not thy wrath in the floudes, and thy displeasure in the see? yes, when thou sattest upon thy horse, and when thy charrettes had the victory. **T**hou shewdest thy bowe openly, like as thou haddest promysed with an othe.

**U**nto the trybes: **Behold.**

**T**hou dydest dempe the waters of the earth. When the mountaynes sawe the, they were afraid, the waterstreame went awaye, the depe made a noyse at the lisyng of thyne hande.

**T**he sunne and moone remayned still in their habitation. Thyne arrowes went out glistering, and thy speares as the thyne of the lyghtenyng.

**T**hou trodest downe the lande in thyne anger, and dydest the heathen in thy displeasure.

**T**hou comest forth to helpe thy people, to helpe thyne anoynted. **T**hou smorest downe the house of the vngodlye, and discoueredst his foundacyons, euen unto the necke of the hynd.

**T**hou dydest trye the thownde with his scripture the heedes of his playne people, whiche come as a storme wynde to scatter me abroad, and are glad when they maye cate up the pooze secretly. **T**hou makest a way for thyne horses in the see, euen in the myddest of the great waters. **W**hen I heare this, my body is vered, my lippes tremble at the voice thereof, my bones corrupt, I am afraid where I stande. **O** that I might rest in the daye of trouble, that I myghte goe up unto our people, whiche all are ready prepared.

**For the figtrees shall not be grene, and the vynes shall beare no frute. The labour of the olive shall be but lost, and the lande shall bringe no corne: the shepe shall be taken out of the folde, and there shall be no cattell in the stables. **B**ut as for me, I will be glad in the Lord, and will reioyce in God my sauyour. **T**he Lord God is my strength, he shall make my feete as the feete of hartes: and he which gyueth the victory shal bringe me to my hye places, syngyng vpon my plumes.**

**The ende of the prophete of Abacuc.**

## The booke of the Prophete Sophonys.

### The first Chapter.

*A preachinge agaynst Iuda and Ierusalem by cause of their podeltye.*

**T**his is the worde of the Lord, which came vnto Sophonys: the sonne of Chusi, the sonne of Gedolia: the sonne of Amariah the sonne of the sephiah, in the tyme of Josiah, the sonne of Amion kynge of Iuda.

**I** will gather up all thynges in the land, sayeth the Lord. **I** will gather up man and beast: **I** will gather up the soules in the ayre, and the synners in the see: (to the great decaye of synners) and will utterly destroye the men oute of the lande, sayeth the Lord.

**I** will stretch out myne hand vpon Iuda, and vpon all such as dwell at Ierusalem. **T**hus wil I rote out the remnant of Baal from thy place, and the names of the Remusins and pries, and such as vpon thy house toppes wofullnesse, howe them selues vnto the holste of beuall, which sweare by the Lord, & by thy name: **W**alchon also: whiche starte abacke from the Lord, and neyther feare after the Lord, nor regerdyng.

**W**ill still at the presence of the Lord God: for the daye of the Lord is at hand: yea the Lord hath prepared a dayne offering, and called his gested therto. **A**nd thus shall it happen in the daye of the Lordes dayne offering. **I** will visyte synners: the synners chyldren: and all such as weare straunge cloynges. **I**n the same daye also wil I visyte all those that treade ouer the threshold,

so proudly, wherby they the Lordes house with robbery and falschod. At the same tyme (saye the Lord) there shall be herde a great crye from the citye, and a howlyng from the other parte, and a great murdres from the bylles. Howle ye that dwell in the myll, for all the merchandise people are gone, and all they that were laden with syluer, are roted out.

At the same tyme will I seke thowowe Jerusalem with lanternes, and visite them that contynue in theyr dregges, and save in theyr bettes. \* Thus, the Lord will do neyther good nor euell. Theyr goodes shall be spoyled, and theyr houses layde waste: they shall buyde houses, and not dwelle in them, they shall plante vyneyards, but not dzyne the wyne thereof.

For the great daye of the Lord is at hande, it is harde by and cometh on a pace. Horrible is the tydynges of the Lordes daye, then shall the giant crye out: for that daye is a daye of wrath, a daye of trouble and heuynesse, a daye of utter destruction and mysery, a darke and glomyng daye, a cloudy & stormy daye, a daye of the noise of trompettes & shawmes, agaynst the stronge cyties and hie towres. I will brynge the people into such veracyon, that they shall go aboute lyke blynde menne, because they haue synned agaynst the Lord. Theyr blood shall be wedde as the dust, and theyr bodies as ympe. \* Kether theyr syluer nor theyr golde shall be able to deliuer them in that wretched daye of the Lord but the whole lande shall be consumed thowowe the fyre of his gelousye: for he shall soone make cleane ryddaunce of all them that dwell in the lande.

The ii. Chapter.

The moueth to returne to God, prophesyng into the one destruction, and to the other deliuerance.

**R**ampne yourelues & seache, thow nacyon, that hast no desyre to the lawe, or feyninge go forth that God hath concluded, & or the tyme come wherin man shall passe away as the duste: or the fearfull wrath of the Lord come vpon you: pea, or the daye of the Lordes soe displeasure come vpon you. Wike the Lord al ye me heberted vpon earth, ye that wozke after his iudgements: seke ryghteousnesse. \* seke lowynesse: that ye may be deliued in the wrath full daye of the Lord: \* for Gaza shall be destroyed, and Ascalon shall be layde waste. They shall cast out flood at the none daye, & Accaron shall be pluckt vp by the rootes.

Wo vnto you that dwell vpon the see coast: pe murderous people: the woide of the Lord shall come vpon you. O Canaan thow lande of the whilistnes, I will destroye the, so that there shall no man dwelle in the any more, and as for the see coast, it shall be herdmenne's cotages and shepfoldes: pea, it shall be a porcion for such as remaine of the house of Iuda, to fede ther vpon. In the houses of Ascalon shall they rest towarde nyght for the Lord their God shall visite them, and turne away theyr captiuitie. I haue herde the despyte of Moab, and blasphemys of the

children of Ammon, how they haue shamefully entreated my people, and magnified the skyn within the borders of theyr lande. Therefore, as truly as I lyue (sayth the Lord) I will be as Moab, and Ammon as Gomorren, wherby they haue bedges, salt pyres, and a perpetual wydernesse: The residue of my people shall spoye them, the remnaunte of my people shall haue them in possession. \* Thus shall happen vnto them for theyr pride, because they haue delt so shamefully with the Lord of hostes people, and magnified them selues aboue them. The Lord shall be grymme vpon them, \* and destroye all the goddes in the lande. And al the fles of the heathen shall woe my hymn, euerie man in his place.

Pe Moabians also shall perishe with my sword yea, he shall streche out his hande ouer synneth, and destroye Iher. \* As for Amine, he shall make it desolate, drye and waste. The flockes and all the beastes of the people shall lye in the myddest of it: pellicanes and storkes shall abyde in the vpper postes of it, foules shall syng in the wyndowes, and rauens shall sit vpon the balkes, for the borders of Cedre shall be ryuen downe. This is the proude and carelesse cytie, that said in her bert. \* I am, and there is els none. O how is she made to waste, that the beastes lye there in: who so goeth by, mocketh her, and poynteth at her with his fynger.

The iii. Chapter.

Agaynst the gouernours of Jerusalem, of the callinge of all the Scythia. A comforte to the residue of Iher.

**W**o to that abhomyable, spithy, and cruell cytie: which wyl not heare, nor be reformed. Her trust is not in the Lord, neyther wil she holde her to her God. Her rulers with in her, are as rozing & lyons: her iudges are as wolues in the euenynge whiche leaue nothyng but the skinne. Her prophetes are lyght persons and vnfaithfull men, her prestes vnbalowe the sanctuary, and do wronge vnder the pterence of the lawe. But the iust Lord that doth no vnygde, was amonge them, euerie moynynge he wynged them his lawe clearly, and ceased not. But the vngodly wyl not learne to be ashamed. Therefore wyl I roote out this people, and destroye theyr towres: pea, and make theyr streates so voyde, that no man shall go therein. Theyr cyties shall be broken downe, so that no body shall be left, nor dwell there any more.

I sayde vnto them: O feare me, and be contrite to be reformed. That theyr dwellinge shulde not be destroyed, and that there shoulde happen vnto them none of these thynges, wherewith I shall visite them. But neuertheless, they stande vpon early, to folowe the fytthines of their owne ymaginations. Therefore, ye shall wayte vpon me (sayth the Lord) vntill the tyme that I stande vp: for I am determined, to gat der the people, and to brynge the kyngdomes together, that I may powre out myne anger, yea all my wrathfull & displeasure vpon them. \* For all the woide shall be consumed with the fyre of my gelousye



# The Prophecy

grievous. And then will I admit I happened to the people, that they may not be able call upon the name of the Lord, and turn them with our Father. Hence as I have said, and my children also whom I have trained up, shall bring me patients beyond the borders of Ethiopia.

In that tyme thou shalt not anymore be confounded, because of all the pynnyngs wherewith thou haddest offended me: for I will take away the pynnyngs of thine honour from the, so that thou shalt anymore triumph, because of my holy hill. In the also will I leave a small poore simple people, wherewith thou shalt truste in the name of the Lorde. The remnant of Israel shall do no wickednesse, nor speake lies: neyther shall ther any discreyffull cunye be found in theyr mouthes. For they shall be fedde, and shall they rest, and no man shall make them a prayde. O sue thankes, O daughter Syon, be thyself full, O Israel: reioyce and be gladde from thy whole hert, O daughter Jerusalem, for the Lorde hath taken awaye thy punishment, and turned backe thine enemyes. The kynge of Israel, euen the Lorde hym selfe is wth the: so that thou needest anymore to feare any misfortune.

In that tyme it shall be sayde to Ierusalem: feare not, and to Syon: let not thynne handes be slacke, for the Lorde thy God is wth the, it is he that hath power to saue: he hath a speecyall pleasure in the, and a maruelous loue towarde the: yea, he reioyceth ouer the with gladnesse. Suche as haue ben in benynesse, wyl I gather together, and take out of the congregacyon: as for the shame and reproofe that hath bene layde vpon the, it shall be farre from the. And so, in that tyme wyl I destroye al those that were the \* I wyl helpe the lame, and gather vp the cast awaye: yea, I wyl get them playse and honour in al landes, where they haue ben put to shame. At the same tyme wyl I bypnye you in, and at the same tyme wyl I gather you. I wyl get you a name and a good repute amonge al people of the erth, when I turne backe your captiuitie be fore your eyes, sayeth the Lorde.

**The end of the prophesye  
of Sophonye.**

**The booke of the  
Prophete Aggeus.**

## The 13th Chapter.

**C**ure some of the misperceptions of Agayene. An explanation is buying the simple agayene.

**I**n the seconde yere of king Dauid, in the first moneth, the first day of the moneth, came the word of the Lord (by the prophet Aggeus) unto Zorobabel the sonne of Salathiel prince of Iuda, and to Iesua the sonne of Ioseph the hie priest sayeng. Thus speaketh the Lord of hostes, and

100. This people doth saye. The tyme is not  
 yet come to builde vp the Lordes house. Then  
 saith the Lord by the Prophet Aggeus, and  
 Ieremie. \* Ye your selues can fynde tyme to dwell  
 in tyred houses, and shall this house lye waste?  
 Can ye nowe pour owne wapec in your hertes  
 (saith the Lord of hostes) \* Ye sowe much, but  
 ye bring litle in: ye eat, but ye haue not ynough,  
 ye drinke but ye are not fylled: ye decke youre  
 selues but ye be not warme: and he that earnesth  
 any wages, putteth it in a broken purse.


Thus sayeth the Lorde of hostes. Consydre  
your owne wayes in your hartes, get you vp to  
the mountayne, fetch wood, and builde y<sup>e</sup> th<sup>e</sup>  
house \* that it may be acceptable vnto me, and  
that I may be we myne honour, sayth the Lord  
He tolke for muche and lo it is come to litle, and  
though he be bygge it home, yet do I blowe it a  
way. And why so, sayeth the Lorde of hostes.  
\* Euen becauise that my house lyeth so waste, &  
ye runne euery man vnto his owne house. Where  
fore I haue is forbydden to geue you any dewe  
and the earth is forbydden to geue you increase  
\* I haue called for a drought, both vpo the land,  
and vpon themountaynes, vpon corne, vpon  
wyne and vpon oyle, vpon euery thyng that the  
ground byggeth forth, vpon men and vpon cat  
tell, yea, and vpon al handye labour.

Howe when zoiohabel the sonne of Salathiel, & Iesua the sonne of Josedeck the hie priest with the remnant of the people, herd the voyce of the Lorde they: God, and the wordes of the prophete Aggeus (lyke as the Lord they: God had sente hym) the people byd feare the Lorde. Then Aggeus the Lordes aungell sayde in the Lordes message vnto þ people: I am with you saith the Lorde.

: So the Lord waked by the spirite of zoiohabel the prince of Iuda, and þ spirite of Iesua the sonne of Josedeck the hie priest and the spirit of the remnant of all the people: that they came and laboured in the house of the Lorde of hostes they: God.

## The H. Chapter.

And sheweth that the goodliness of the seconde temple shall exceede the first, because of the coming of Christ.

 Won the xxiii. daye of the. vi. moneth 3  
in the seconde yere of hyngre Varius,  
the. xxi. day of the fourth moneth, came  
the worde of the Lorde by the pꝛophet  
Aggeus, saying: speake to zoꝛobabel the sonne  
of Salathiel, wyner of Iuda, and to Iesua the  
sonne of Iosedech the hye pꝛiest, and to the resy-  
due of the people, and saye. \* Who is left among  
you, that sawe thys house in her fyrste bꝛewt ye?  
But what thynke ye nowe by it? Is it not in  
your eyes, euen as though it were nothinge? Ac-  
cordinge to the wordes of the Lorde. \* Zoꝛobabel (say-  
eth the Lorde) \* be of good comforte, O Iesua  
thou sonne of Iosedech hye pꝛiest: take good her-  
tes vnto you also all ye people of the lande, say-  
eth the Lorde of hostes, and doo accordyng to  
the worde. \* for I am wyth you, sayeth the Lorde  
of hostes: lyke as I agreed with you, when ye  
came

The Booke of the

Prophecie zacharye

The fourth Chapter.

The fourth chapter of the booke of zacharye, and the fourth of the prophecies of zacharye.

**I**n the eighth moneth of the seconde  
yeare of kynge Darius, came the  
worde of the Lorde vnto zacharye  
the sonne of Barachias, the sonne of  
Addo, the Prophecie, sayinge: The  
Lorde hath ben soze displeased at your forefa-  
thers. And saue thou vnto them: thus sayth the  
Lorde of hostes: \* Turne ye vnto me (sayth  
the Lorde of hostes) and I wyll turne me vnto  
you, sayth the Lorde of hostes. \* Se ye not  
lyke your forefathers, vnto whome the pro-  
phetes cryed afoze tyme sayinge. Thus sayth  
the Lorde God of hostes: \* Turne you from  
your euyl wayes, and from your wyched ima-  
gnacions. \* But they wolde not heare nor re-  
garde me sayth the Lorde. What is nowe be-  
come of your forefathers, and the prophetes?  
are they yet styll alpye? But byd not my wo-  
des and statutes (whiche I commaunded by my  
seruauntes the prophetes) touche your forefa-  
thers: Upon this, they gaue answer and sayd:  
lyke as the Lorde of hostes deuyled to do vnto  
vs, accordyng to our owne wayes and imagi-  
nacions, euen so hath he delt wth vs.

Upon the xxiij. day of the xi. moneth, which  
is the moneth Sebad, in the second yere of Da-  
rius, came the worde of the Lorde vnto zacharye  
the sonne of Barachias, the sonne of Addo the  
prophecie, sayinge, I sawe by nyght, and lo, ther  
sate one vpon a redde horse, and stode styll a-  
monge the myre trees, that were benethe vpon  
the grounde, and behynde him were there redde  
speckled, and whyte horses. Then sayd I, O  
my Lorde, what are these? And the aungel that  
talked wth me, sayde vnto me. I wyll shewe  
the what these be. And the man that stode a-  
monge the myre trees answered and sayde.  
These are they whome the Lorde hath sente to  
go thowowe the woilde. And they answered the  
aungel of the Lorde, that stode amonge the my-  
re trees, and sayde. We haue gone thowowe the  
woilde: and beholde, all the woilde dwelleth at  
ease, and are carelesse.

Then the Lordes aungell gaue answer and  
sayd: O Lorde of hostes, how longe wyll thou  
be vnnmercifull to Ierusalem, and to the cytyes  
of Iuda: \* With whome thou hast ben dysplea-  
sed nowe these the scoze and ten yeres. \* So the  
Lorde gaue a louyng and a confortable answer  
vnto the aungell that talked wth me. And the  
aungell that communed wth me, sayde vnto  
me: Crye thou, & speake. Thus sayth the Lorde  
of hostes. I am excedyngre gylous ouer Je-  
rusalem and Iyon, and soze displeased at the  
carelesse heathen: For wher as I was but a  
lytle angrie, they byd they best that I myghte  
destroie them. Therefore, thus sayth the Lorde  
I wyll

came out of the lande of Egypte: and my spirit  
shall be amonge you, feare ye not.

For thus sayeth the Lorde of hostes: \* Yet  
more wyll I make heauen & earth, the see,  
and the drye lande, yea. & I wyll moue all hea-  
then, and the coforte of all heathen shall come,  
and so wyll I fyll this house with honoure, sayth  
the Lorde of hostes. \* The splure is myne, and  
the golde is myne, sayeth the Lorde of hostes.  
Thus the gloze of the last house shall be greater  
then the first, sayth the Lorde of hostes: and in  
this place wyll I gyue peace, sayth the Lorde of  
hostes.

The xxiij. daye of the nynt moneth, in the  
seconde yere of kynge Darius, came the worde  
of the Lorde vnto the prophecie Aggeus, sayinge.  
Thus sayth the Lorde God of hostes. Alke the  
prieestes concernyng the lawe, & saye: \* yf one  
beare holy flesch in his cote lap, & with his lap do  
touche the breade, potage, wyne, oyle, or any o-  
ther meate, shall he be holy also? The prieestes  
answered & sayd: No. Then sayd Aggeus: How  
yf one beinge despyled wth a dead carcase touch any  
of these: shall it also be vncleane? The prieestes  
gaue answer, & sayd: yea, it shall be vncleane.  
Then Aggeus answered & sayd: euen so is this  
people & this nation befoze me, sayth the Lorde:  
and so are all the woikes of theyr handes, yea,  
and all that they offer, is vncleane.

And nowe (I praye you) consydeze from this  
day forth, and how it hath gone with you afoze  
or euer there was layde one stone vpon another  
in the temple of the Lorde: that when ye came to  
a coyne heape of. xx. busshelles, there were scarce  
ten: \* and that when ye came to the wyne presse  
foz to poure oute. l. pottes of wyne, there were  
scarce. xx. For I smote you with hete, blastynge  
and hyle stones, in all the labours of your han-  
des: yet was there none of you, that wold turne  
vnto me sayeth the Lorde. Consydeze then from  
this daye forth & afoze: namely, from the xxiij.  
daye of the nynt moneth, vnto the day that the  
foundacyon of the Lordes temple was layde:  
marke it well, \* is not the seed yet in the barne?  
haue not the vynes the figgetrees, the pomgrana-  
tes, and olyue trees be yet vncroful, but from  
this day forth, I shall make them to prospeze.

Whereouer the xxiij. day of the moneth came  
the worde of the Lorde vnto Aggeus agayne,  
sayinge: Speake to zojobabel the prynce of Ju-  
da, and saye: I wyll make both heauen & earth,  
and ouerthrowe the seat of the kyngdomes, yea  
and destroie the mygdyr kyngdome of the hea-  
then. I wyll ouerthrowe the charrettes, and those  
that syt vpon them, so that both horse and man  
shall fall downe, euery man thowowe his neygh-  
bours swearde, and as for the, O zojobabell  
(sayth the Lorde of hostes) thou sonne of Ba-  
lathiel my seruaunte: I wyll take the (sayth  
the Lorde) at the same tyme, and make the as a  
scale, for I haue chosen the, sayth the Lorde of  
hostes.

The ende of the prophecies  
of Aggeus.



# The Prophecy

**I** will turne me agayne in mercy towards Jeruſalem. ſaith the Lord of hoſtes. I will be builded in it, ſaith the Lord of hoſtes. yea, and the temple ſhall be builded againe in Jeruſalem, ſaith the Lord of hoſtes.

**C**rye alſo, and ſaith the Lord of hoſtes. My cryes ſhall be in good place: crye agayne, ſaith the Lord of hoſtes. I will comforte you, and choſe Jeruſalem: Then ſaith I vnto myne eyes and ſaith, and behold, ſower boynes. And I ſaid vnto the aungell that talked with me, what be theſe? he answered me. Theſe are the boynes whiche haue ſattered Iuda, Iſrael, and Jeruſalem abroad. And the Lord ſhewed me ſower car-penters. Then ſaith I: what will theſe do? he answered and ſaid. Theſe are the boynes whiche haue ſowed Iuda abroad, that no man durſt liſte vpon his head: But theſe are come to fraye them away: and to caſt oute the boynes of the Gentyles: whiche liſte vpon the boynes ouer the lande of Iuda, to ſcattere it abroad.

## The ii. Chapter.

The ſcourge of Jeruſalem and Iuda.

**L**ift vpon myne eyes agayne, and loke: and behold, a man with a meaſure line in his hande. Then ſaith I: whither goeſt thou? and he ſaid vnto me: To meaſure Jeruſalem, that I may ſee how longe and how wyde it is. And behold, the aungell that talked with me, wente bys waye forth.

Then wente there out an other aungell to mete hym, and ſaid vnto hym: Runne ſpeake to this ſponge man, and ſaith: Jeruſalem ſhall be inhabited without any wal, ſo the very multitude of people & cattel that ſhalbe therein. Yea, I my ſelfe (ſaith the Lord) will be vnto her a wal of fyre rounde aboute, & will be honoured in her.

**O** get you forth, O ſyre from the lande of the north, ſaith the Lord, yea: whome I haue ſcattered into the four wyndes vnder heauen, ſaith the Lord. Haue thy ſelfe. O ſyon: thou that dwelleſt with the daughter of Babylon, for thus ſaith the Lord of hoſtes. After that glorious powder hath he ſent me oute to the hee then, whiche ſpoiled you: for who ſo toucheth you, ſhall touche the apple of his owne eye. Beholde, I will liſte vpon my hande over them: ſo that they ſhall be ſpoiled of choſe: whiche afore ſcrud them, and ye ſhall knowe, that the Lord of hoſtes hath ſente me.

**B**e glad, and reioyce, O daughter of ſyon for lo, I am come to dwell in the myddelt of the, ſaith the Lord: at the ſame tyme there ſhall many heathen cleue to the Lord, and ſhall be my people. Thus will I dwell in the myddelt of the, and thou ſhalt knowe that the Lord of hoſtes hath ſente me vnto the. The Lord ſhall haue Iuda in poſſeſſion for his parte in the holy grounde and ſhall choſe Jeruſalem yet agayne.

**L**et all fleſhe be ſtill before the Lord, for he will open out of his holy place.

## The iii. Chapter.

Of the light and brighte of Chriſt, vnder the figure of of Jeruſalem. A ſymbole of Chriſt.

**A**d he ſaid vnto me: I ſaw ſeuen aungells ſtandynge before the aungell of the Lord, & ſatan ſtoode at the right hande to tryſte hym. And the Lord ſaid vnto ſatan: the Lord reſpouſe the (thou ſatan) yea, the Lord that hath choſen Jeruſalem, reſpouſe the. Is not this a bande taken oute of the ſyre? Howe I ſaw I was clothed in vncleane rayment, and ſtoode before the aungell worch and werred and ſapde vnto thoſe that ſtoode before hym: Take awaye the ſoule clothes from hym. And vnto hym he ſapde: Beholde, I haue taken a way the ſynne from the and wyl beche the wyrd challenge of rayment. He ſapde moztouer, ſet a ſayze myſter vpon his head. So they ſette a ſayze myſter vpon his head, and put on clothe vpon him, and the angel of the Lord ſtoode there. Then the angel of the Lord teſtified vnto Ieſua, and ſpake: thus ſaith the Lord of hoſtes. If thou wilt walke in my wayes, and kepe my wacche: thou ſhalt rule my houſe, and kepe my courtes, and I will gyue the place amonge theſe ſtand here. Heare (O Ieſua) thou hye preſt, thou and thy frendes that dwel before the ſoy: they are wonderous people. Beholde, I will bypunge forth the braynche of my ſeruant: ſo lo, the ſtone that I haue layde before Ieſua: vpon one ſtone ſhalbe leuen eyes. Beholde I will beu hym out (ſaith the Lord of hoſtes) and take a way the ſime of the land in one day. Then ſhal every man cal for his neighbour vnder the vine and vnder the ſyg tree, ſaith the Lord of hoſtes.

## The iii. Chapter.

The viſion of the golden candleſtycke and the expoſition thereof.

**A**d the aungell that talked with me came agayne, and waked me vp, as a man that is raiſed out of his ſleepe and ſaid vnto me: What ſeeſt thou? And I ſaid I haue lohed, & behold a candleſtycke al of golde with a boule vpon it and his ſeuen lampes therein, & vpon every lampe ſeuen ſtalkes. And two olpue trees ſtoode by, one vpon the right ſyde of the boule, and the other vpon the left ſyde. So I answered, and ſpake to the aungell that talked with me: ſaying. O my Lord what are theſe? the aungell that talked with me answered and ſapde vnto me: knoweſt thou not what theſe be? and I ſapde: No my Lord he answered & ſapde vnto me: This is the woide of the Lord vnto ioyababel, ſaying: & ſepte the choiſe an hoſte of me, no choiſe ſtrength, but choiſe me my ſpirt, ſaith the Lord of hoſtes. What arte thou? great mountayn, before ioyababel: thou muſt be made euen. And he ſhall bypunge vpon the ſyre & ſtone, ſo that men ſhal crye vnto hym good luche good luche.

Mozeouer, the woide of the Lord came vnto me, ſaying. The handes of ioyababel haue layde the foundation of this houſe: bys handes ſhall alſo ſynſtifie it, & that ye may knowe how that the Lord of hoſtes hath ſente me vnto you. For he that hath bene deſpyſed a tyll ſe alon, ſhal reioyce, when he ſeeth the tyme weyde in ioyababel.

in zabolabels hand. The seven eyes are the lastest which go throughe the whole world. Then answered I, and sayde vnto hym: what are these two olyue trees vpon the right and left side of the candlestyeke? I spake mozeouer, and sayde vnto hym: what be these two olyue brynnynges, (which thowolde the two golden pyppes) emptye them selues into the golde: he answered me and sayde: knowest thou not what these be? And I sayd: no, my Lorde. Then sayde he: \* These are the two olyue brynnynges, that stande before the ruler of the whole earth.

**The v. Chapter.**

*The vision of the hynges books, signifyinge the curse of curues, and such as abuse the name of God by the vision of the measure is signified the destruction of Iuda in Babylon.*

**S**O I turned me, lysteinge vpon myne eyes and lohed, and beholde, a hyngte booke. And he sayde vnto me: what seest thou? I answered: I se a hyngte booke of twentye cubytes longe, and ten cubytes bryde. Then sayde he vnto me: This is the curse that goeth forth ouer the whole earth: for all thynges shall be iudged after this booke, and all wearers shall be iudged accordyng to the same, and I will bring it forth (sayde the Lord of hostes) so that it shall come to the house of the therse, and to the house of hym that falsely sweareth by my name: and shall remayne in his house, and consume it, with the tymber and stones thereof. Then the Angell that talked with me went forth, and sayd vnto me: lyste vpon thine eyes, and se what is this that goeth forth? And I sayde: what is it? he answered: this is a measure goinge out. he sayde mozeouer: Euen thus are they (that dwell vpon the whole earth) to loke vpon: And beholde, there was lyste vpon a talent of leade: and lo, a woman sat in the myddest of the measure. And he sayde: this is vngodlynesse. So he cast her into the myddest of the measure, and threw the lompe of leade into y mouth of the measure.

**D** Then lyste I vpon myne eyes, and lohed: and beholde, there came out two women, and they wende was in they wings (for they had wynges like the wynges of a stork) and they lift vpon the measure betwixte the earth and the heauen. Then spake I to the aungel that talked with me: whither will these beare the measure? And he sayde vnto me: into the lande of \* Synear to buyde them an house, whiche when it is prepared, the measure shall be set there in his place.

**The vi. Chapter.**

*By the four charrettes he describeth the prosperite of Iuda byng domes.*

**M**Ozeouer, I turned me, lysteinge vpon myne eyes, and lohed, and beholde, there came foure charrettes, oute, from betwixte two hylls, whiche hylls were of brasse. In the fyrste charret were \* redden horses, in the seconde charret were blacke horses, in the thyrde charrette were whyte horses, in the fourth charret were horses of dyuers colours, and stronge.

Then spake I, and sayde vnto the Angell: what talked with me? O lorde, what are these? The Angell answered, and sayde vnto me: \* These are the iiii wynges of Iherusalem, whiche became lye to stande before the ruler of all the earth. That was the black horse went into the lande of the north, and the white folowed them, and the speckled horses went forth towarde the south. These horses were verie stronge, & went out, and fought to god and to ke the theyr tourneye ouer the whole earth. And he sayd: get you hie, and go thowge the world. So they went thowout the world. Then cryed he vpon me, and spake vnto me, saying: beholde: these that go towarde the north, shall spyl my wyath in y north countreye.

And the worde of the Lorde came vnto me, sayinge: Take of thy pypponniers that are come from Babylon: namely, helbat, Tobiah, and Iuda: and come thou the same day, and go vnto the house of Josiah, the sone of Sophony. They take golde and siluer, and make crownes therof, and set vpon the heed of Iesua, the sonne of Josedeck the hye prest, & spake vnto hym. Thus sayeth the Lorde of hostes: Beholde, the man whose name is \* the brynnyng: and he that shall spryng vpon after hym, \* shall buyde vpon the temple of the Lorde: yea, euen he shall buyde vpon the temple of the Lorde. \* He shall beare the prayse, he shall set vpon the Lordes front, and haue the dominion.

\* A prest shall be also vpon his fronte and a pleaceable coslape shall be betwixt them both. And the crownes shall be in y temple of the Lord for a remembraunce vnto helem, Tobiah, Iudiah and Ihen, the sone of Sophony, and such as be farre of: shall come and buyde the temple of the Lorde, that ye maye knowe, howe that the Lorde of hostes hath sent me vnto you. And this shall come to passe, yf ye will hearken diligently vnto the voyce of the Lorde your God.

**The vii. Chapter.**

*The estimation of fastyng without mercy, the despayre of charite, and the obstynacy of the people.*

**I**t happened also in the fourth yere of hyngte Darius, that the worde of the Lorde came vnto zacharye in the fourthe daye of the nynt moneth, whiche is called Caslen: what tyme as Darasar and Rogomelech and the men that were with them sent vnto Berhel for to praye before the Lorde, and that they shoulde saye vnto the prestes, whiche were in the house of the Lorde of hostes, and to the prophetes. Shoulde I wepe in the \* fyfth moneth, and abstayne as I haue done nowe certayne yeres? Then came the voyce of the Lorde of hostes vnto me, sayinge: Speake vnto all the people of the land, & to the prestes, and saye: wher ye fasted & mourned in the fyfth and vii. moneth (now this lxx yeres) dyd ye fast vnto me? when ye dyd eate also and drynke, dyd ye not eate and drynke for youre owne selues? Are not these the wordes, whiche the Lorde spake by his prophetes afoze tyme when Ierusalem was yet enshayred, and



# The Prophecie

with the, she and the cyties rounde about her: whil  
there dwelt men: both toward the south and in  
the playne countreys.

**C** And the worde of the Lorde came vnto  
charye, saying: Thus sayeth the Lorde of hoos-  
tes: \* Execute true iudgement: be mercie and  
louynge kyndnesse: every man to his brother.  
Do the wyddowe, the fatherlesse, the stranger  
and poore no wronge: and let no man ymagyne  
euill agaynst his brother in his herte. \* Neuer-  
thelesse, they wolde not take hede, but turned  
their backs, and stopped they: eares, that they  
shoulde not heare: yea, they made they: hertes  
as an adamant stone, lest they shoulde heare the  
lawe and wordes: \* wherby the Lorde of hostes  
sent in bys holpe spirite by the Prophets afoze  
tyme.

**D** Wherefore the Lorde of hostes was verie  
wroth at the. And this is it come to passe: that  
lyke as he spake and they wolde not heare, euen  
so they cryed, and I wolde not heare (sayeth the  
Lorde of hostes) but scattered them amonge all  
Gentyles, whome they knewe not. Thus the  
lande was made so desolate, that there traue-  
led no man in it neyther to nor fro: for that plea-  
saunt lande was utterly laped waste.

## The viii. Chapter.

Of the returne of the people vnto Ierusalem, and  
of the mercie of God toward them: Of good wo-  
res. The calling of the Gentyles.

**I** The worde of the Lorde came vnto  
me, saying: Thus sayeth the Lorde of  
hostes. I was in grete gelousie ouer  
Syon: yea, I haue bene verie gelous  
ouer her in a grete displeasure, thus sayeth the  
Lorde of hostes. I wyll tourne me agayne vn-  
to Syon, and wyll dwell in the myddest of Je-  
rusalem: \* so that Ierusalem shall be called a  
faythfull and true cytie, the hill of the Lorde of  
hostes. Yea, an holpe hill.

Thus sayeth the Lorde of hostes. There shall  
yet olde men and women dwell agayne, in the  
streets of Ierusalem. Yea, and such as go with  
staves in their handes for very age. The streets  
of the cytie also shall be full of yonge boyes, and  
damels, playing vpon the streets.

**B** Thus sayeth the Lorde of hostes: of the res-  
due of this people thynke it to be impossible in  
these dayes: \* shoulde it therefore be impossible  
in my sight. sayeth the Lorde of hostes: Thus  
sayeth the Lorde of hostes: Beholde, I wyll de-  
liuer my people from the lande of the east and  
west, and wyll byynge them agayne: that they  
may dwell at Ierusalem. \* They shall be my  
people, and I wyll be they: God, in truthe and  
covenant.

Thus sayeth the Lorde of hostes: let your  
handes be stronge, ye that now beare these wo-  
des by the mouth of the prophetes wherby he in  
these dayes, that the foundation is layed vpon,  
the Lorde of hostes house, that the temple maye  
be buylded. For wherby \* before these dayes, ney-  
ther men nor cattell coulde wyne any thyng,  
neither myghte any man come in and out in rest,  
for trouble: but I let every man go agaynst his

neighbour.

Neuerthelesse, I wyll now intreate the res-  
due of this people nomore as afoze tyme, sayeth  
the Lorde of hostes: \* but they shall be a seede of  
people, the vyneyarde shall gyue her frute, the  
gebund shall gyue her encrease, and the beaung  
shall gyue they: dewe: and I shall cause therein  
nauite of this people, to haue all these in posses-  
sion. And it shall come to passe, that lyke as ye  
were a curse amonge the heythen ( O ye house  
of Iuda, and ye house of Israel) Euen so wyll I  
deliuer you, that ye shall be a blessing: feare not  
but let your handes be stronge.

**F** For thus sayeth the Lorde of hostes: lyke as  
I deuysed to punyssh you: what tyme as your fa-  
thers prouoked me vnto wrath, sayeth the Lorde  
of hostes, and spared not. Euen so am I deter-  
mynd now in these dayes for to do well vnto  
the house of Iuda and Ierusalem, therefore feare  
ye not. Now the thynges that ye shall do are these  
\* Speake every man the truthe vnto his neygh-  
bour, execute iudgement truely and peaceablye  
within your portes, none of you ymagyn euill  
in his herte agaynst his neyghbour, and loue no  
false othes: for all these are the thynges that I  
hate, sayeth the Lorde. And the word of the Lorde  
of hostes came vnto me, saying: thus sayeth the  
Lorde of hostes: The fast of the fourth moneth  
the fast of the fyfth, the faste of the seuenth, and  
the fast of the tenth, shall be ioye and gladnesse,  
and prosperous hyfeastes vnto the house of Ju-  
da: only loue the truthe and peace.

Thus sayeth the Lorde of hostes: There  
shall yet come people: and the enbaptours of  
many cyties, and they that dwell in one cytie,  
shall go to an other, saying: \* Up, let vs go and  
praye before the Lorde, let vs seke the Lorde of  
hostes. I wyll go with you: yea, moche people  
and myghtye heythen shall come and seke the  
Lorde of hostes at Ierusalem, and to praye be-  
fore the Lorde. Thus sayeth the Lorde of hostes:  
In y tyme shall .c. men ( out of all maner of lan-  
guage of the Gentyles ) take one Iewe by the  
hemme of his garmente, & saye: we wyll go w  
you, for we haue herde, that God is amog you.

## The ix. Chapter.

The churchyon of the Gentiles. The cominge of  
Christe cryng on an alle.

**I** The worde of the Lorde shall be recy-  
ued at Abzache, and Damascus shall  
be his cryng: for the eyes of all men  
and of the trybes of Israel, shall loke  
vp vnto the Lorde. The borders of hemah shall  
be harde therby: Cyrus also and Med, for they  
are very wyse: \* Cyrus shall make her self stronge  
by spier as the lande, and golde as the  
claye of the streets. Behold, the Lord shall take  
her in, and haue her in possession: \* he shall smite  
downe her power into the see, and she shall be co-  
sumed with fyre: This shall Ascalon se, and be  
afraid. \* Gaza shall be very soze, so shall Acco-  
ron also, because her hope is come to confusyon.  
For the hyng of Gaza shall perishe: and at As-  
calon shall no man dwell.

Strangers

**S**trangers shall dwell at Iddo, and for the pride of the Philistines, I shall contend out. \* They blood will I take away from their mouth, and their abominations from among their teeth. Thus they shall be left for our God: yea they shall be as a prince in Juda, & as a son in law as a Jebusite. And so will I compass my house round about with men of war, going to and fro: that no oppressor come upon them any more. For that have I seen now with mine eyes.

\* Rejoice thou greatly, O daughter Sion, be glad, O daughter Jerusalem. For lo, thy king cometh unto thee, even the righteous and Saviour: lowly and simple is he, he rydeth upon an ass, and upon the foal of an ass. I will rote out the chariots from Ephraim, and the horse from Jerusalem, the battayle bowes shall be destroyed. He shall give the doctrine of peace unto the heathen, and his dominion shall be from the one sea to the other, and from the floudes to the ende of the worlde.

**E**thou also thou owe the bloud of thy covenant. Wilt let the prisoners out of the: pette wherein is no water. Turne you now to the strong holde: that be in prison, and longe soe to be delivered. And this daie I will bring the worde, that I will rewarde the double agayne. For Juda have I bent out as a bowe for me, & Ephraim have I filled. Thy sonnes, O Sion, will I raise up agaynst the Sikes, and make the as a gaurte: swerde, the Lord God shall be sent above them, and his dartes shall go forth as the lightning. The Lord God shall blowe the trumpet, and shall come forth as a storme out of the south.

**T**he Lord of hostes shall defende them, they shall consume and deuoure and subdue the with spunge stones. They shall daryne and rage as it were thowowe wyne. They shall be filled lyke balsam and the hoines of the altar. The Lord they: God shall deliver them in the daie as the flocke of his people. For the precious stones of a diademe, they shall be set up over his lande. O how prosperous and goodly a thyng shall that be: The corne shall make the yong men cheereful and the newe wyne the maydens.

**The x Chapter.**

*The people is moved to requyre the doctrine of synne of the Lord. The Lord promyseth to vspyre and comforte the house of Israel.*

**R**aise the Lord: then byrimes to give the latter rayne, \* so shall the Lord make byrgher cloudes, and give you rayne ynough for all the increase of fruite. For wyne is the answer of ydols. The sothfayners lyes, and tell but vayne dreames, the comfort that they give is nothyng worth. Therefore go they astraye lyke a flocke of shepe, and are troubled, because they have no shepherde. Wy withoutful displeasure is moued at the shepherdes, and I will vspyre the geeris. For the Lord of hostes will graciously vspyre his flocke the house of Juda, and holde them as a goodly fayre horse in the battayle. \* Out of Juda shall come the primer the napie, the battayle

horse, and all the princes together. They shall be as the groundes, which in the battayle treache home the myse upon the strettes. They shall treade, for the Lord shall be with them, so that the hostes shall be confounded.

**I** will comforte the house of Juda, and preserve the house of Joseph. I will turne them also, for I pette them, and they shall be like as they were, when I had not cast them of. For I the Lord am they: God, and will deare them. Ephraim shall be as a gaurte, and they: heret shall be cherefull as thowowe wyne: yea they: children shall be glad, and they: heret shall rejoice in the Lord. I will blowe for them and gather them in together: for I will rede me them. They shall increase, as they increased afore. I will sowe them amonge the people, that they maye thynke upon me in farre countreys: they shall lye with they: children, and turne agayne I will bringe them agayne also out of lande of Egypt, and gather them out of Affrica. I will carry them into the lande of Silead, and to Libanus, and they shall want nothyng. He shall go vpon the see of trouble, and smyte the see waues so that all the floudes shall be dreyed up. The proude boasting of Assue shall be cast downe, and the scepter of Egypt shall be taken away. I will comforte them in the Lord, that they maye walke in his name: sayth the Lord.

**The xi Chapter.**

*The destruction of the temple. The case of the sayntes is comforted to Egypt by the latter. A gaurte vpon agaynst Jerusalem and Juda.*

**W**hen thy doers, O Libanus, & the syre I maye consume thy cedretrees. Houe yefsyretrees, for the cedre is fallen: yea all proud are wasted away. Houe (O ye shetrees of Basan) for the mighty strong wood is cut downe. When maye beare the shepherdes mourne, for they: gloire is destroyed. When maye beare the ipons wrypses roie, for the pyde of Jordan is wasted away.

**T**hus sayeth the Lord my God: For the shepe of the slaughter, which shall be slayne of those that possesse them: yet they take it for: no synne, but they that sell them saye: The Lord be thanked, I am ryche: yea they: owne shepherdes spare them not. Therefore will I nomore spare those that dwell in the lande, (saye the Lord:) but lo, I will deliver the people, euerie man into his neyghbours hande, and into the hande of his kynge: that they maye smyte the lande, and out of they: handes I will not deliver them.

**I** myselfe fedde the slaughter shepe (a poore flocke verely) and toke vnto me two laines, the one is called louyng hyndnesse, the other is called destroyer, and so kepte the shepe. The shepherdes I put out of offyce in one monethe, for I myght not stowe with them, neyther had they any helpe in me. Then sayd I: I will fede you nomore \* the thyng that dyeth, let it dye: and that that will perishe, let it perishe: and let the remnaunte eate, euerie one the fleshe of his neyghbour. I toke also my louyng meke laines



# The Prophecy

and broke it, that I might befall the + con-  
naunt whereby I was the withal people. But last  
was broken in that day.

**C** Then the poore simple shepheard had a reuerens  
vnto me, and we shewyd that it was the man of  
of the Lord. And I sayd vnto the man, if y<sup>e</sup> thinke  
it good, brynge hyder my wyce: yf no, then leue.

Do then they weped downe the fyve silver pens, the value that I was pryed at. And the Lorde sayde vnto me: call it vnto the potter (a goodly myce fo: me to be valued as of them) and I toke 5 xxx. silver pens and call them to the potter in the house of the Lorde. Thā brake I myne other staffe also, (namelye destroyer :) that I myght loose the brotherhood betwixt Iuda and Israel. And the Lorde sayde vnto me: Take the also the staffe of a folow (they call for a Jewell)

**D** into the hand of a rorow shepherde: for so. I will  
raile up a shepherde in the lande, whiche shall  
not feke after the thynges that be losse, nor care  
for suche as go astray, he shall not heale the wou  
ded, he shall not norishe the thyng that is whole:  
but he shall eate the flesch of suche as be fat, and  
teare the p. clawes in peces.

¶ Iudas the pcherber that leaueth the flocke:  
The swerde shall come vpon his arme, and vpon  
his right eye. his arme shall be cleane dyed vpon,  
and his right eye shall be sore blynded.

### The iii. Chapter.

**C** Of the destruction and burying agayne of  
Jerusalem.

3 **T**he heauy burthen whiche the Lorde  
hath deuised for Israel. Thus sayth  
the Lorde \* whiche spied the heauens  
abzode, layed the foundation of the  
earth : and giueth man the brach of  
lyfe. Scholde, I wyl make Ierusalem a cuppe  
of surfette, vnto al the people that are rounde a-  
bout her. \* Yea Iuda hym selfe also shalbe in the  
siege agaynst Ierusalem. At the same tyme wil  
I make Ierusalem an heauy stone for all people,  
so that al such as lyft vp, shalbe tozne and rent  
and al the people of the earth shal be gathered  
together agaynst it.

25 In that day, sayeth the Lorde: I will make  
all horses abashed, and those that ryde vpon them  
to be oute of theyr wyters. I will open myne  
eyes vpon the house of Iuda, and smyte all the  
horses of the people with blindenesse. And the  
princes of Iuda shall saye in theyr hertes: The  
inhabiters of Ierusalem shall geue me consolati-  
on in the Lorde of hostes theyr God. In that  
tyme will I make the princes of Iuda lyke an  
hore burning ouen with wood, and lyke a cresset  
of fyre amonge the strawe, so that they shall  
consume all the people rounde about them, both  
vpon the right hande and the left. Ierusalem  
also shall be inhabited agayne: namelye, in the  
same place where Ierusalem standeth.

**C** The Lorde shall preserve the tentes of Iuda like as afore tyme, so that the glorie of the house of David, and the glorie of the cittizins of Ierusalem shall be but litle regarded, in comparison of the glorie of Iuda. In that daye shall the Lorde defende the ctytizens of Ierusalem, so

And the weast amonge them shalbe as \* Dauid  
and the house of Dauid shalbe lyke aggod  
house, and as the angell of the Lorde before tye.  
At the same tyme wyl I go about to distrope  
all suche people as come agaynst Jerusalem.  
I wyll court, vpon the house of Dauid, and vpon  
the eytyngs of Jerusalem & wyl I poure out the  
spyrte of grace and compassio, so that they shal  
loke vpo me, whom they haue perced, and they  
shal bewepe hym as men moune for theyr on-  
ly begotten sonne: yea and be sorre for hym as  
men are sorre for theyr fyrst chyld.

\* Then shall there be a great mourning at  
Jerusalem: like as the lamentation at Tabor  
non in the felde of Gaggadon. And the lande  
shal be waple euery kindred by them selues alone  
and they? wyues by them selues. The kindred of  
the house of \* Nathan them selues. The kindred  
of the house of Dauid them selues alone, & their  
wyues by them selues. The kindred of the house  
of Levi them selues alone, and they? wyues by  
them selues. The kindred of the house of Simeon  
them selues alone, and they? wyues by them sel-  
ues. In lyke maner all the other generacions,  
euery one by them selue alone, and their wyues  
by them selues.

¶ Ceteri. Chapter.

Of the well of grace and truth. Of the cleane sp-  
bance of poplarre: and of false prophets.

**I**n that tyme shall the house of Dauid and the citizing of Ierusalem haue an open well, so wash of synne and vncleannesse. And then (sayeth the Lord of hostes.) \* I will destroye the names of the ydolles out of the laude: so that they shall nomore be put in remembrance.

\* As for the falsse prophetes also, and the vncleane spryte, I will take them out of the land so that yf anye of them prophesye anye more his owne father and mother that begat hym, shall saye vnto hym. Thou shalt saye, for thou speakest lyes vnder the name of the Lorde: yea, his owne father and mother that begat him shall wounde hym, when he prophesyeth. And then shall those prophetes be confounded, euerye one of his vision when he prophesyeth: neyther shall they weare sauclothes anye more, to discerne me withall. But he shall be sayne to saye: \* I am no prophete: I am an husbande man, for so am I. I taught by \* Adam from my youth vp. And yf it be sayde vnto hym: how came these woundes then in thyne bades: he shall answer. Thus am I wounded in the house of myne owne frendes.

37pfe, & thou ſwerde, vpon my ſhepherde,  
 and vpon the prince of my people, ſaith the Lord  
 of hoſtes. \* Smyte the ſhepherde, and the ſhepe  
 ſhall be ſcattered abroad: And ſo I will ſourne  
 myne hande to the lytle ones. And it ſhall come  
 to paſſe (ſaith the Lord:) that in all the lande  
 two partes ſhall be rooted out, \* but the thyrde  
 parte ſhall remaine therein. And the ſame thyrde  
 parte will I brynge thowse the frye, and will  
 cleuſe them as the ſyluer is cleuſed: pea, and tepe  
 them lyke as golde is teped.

**Open Mail**

Then shall they call upon my name, & I will  
heare them: I will saye: it is my people. And  
they shall saye: Lorde my God

¶ The xiii. Chapter.

¶ The building of the church under the figure of  
Jerusalem. Of the kynge of the Lozde.

**B**ehold, the daye of the Lozde cometh  
that thou shalt be spoyled and robbed,  
for I will gather together all the hea-  
then to fight agaynst Jerusalem, so  
the cite shall be wone, the houses spoyled, & the  
women despyled. The halfe of the cite shall go a  
waie into captiuitie, and the residue of the peo-  
ple shall not be caried out of the cite. After that  
shall the Lozde go forth to fight agaynst those  
heathen, as me vs to fight in the day of battel.

¶ Then shall his free stande vpon the mount Oli-  
uete, that lyeth vpon the east syde of Jerusalem  
And the mount Oliuete shall cleue in two, east-  
warde and westwarde, so þat there shall be a great  
valeye, and the halfe mount shall remoue toward  
the north, and the other toward the south. And  
ye shall lye vnto þe valeye of my hylls, for þe va-  
leye of the hylls shall reach vnto Alat. Pea, lye  
that ye like as ye fled for the earthquake in the  
dayes of Osiab kynge of Iuda. And the Lozde  
my God shall come, and all sayntes with hym.

In that day shall it not be lycht, eyther cleare or  
dymme. \* Thys shall be that special daye which  
is knowen vnto the Lozde, neither daye nor night  
but aboute the euynge tyme it shall be lycht.

\* In that tyme shall there waters of lyfe runne  
out from Jerusalem: the halfe parte of them to-  
warde the east see, and the other halfe toward  
the vntermost see, and shall continue both somer  
and wynter. \* And the Lozde hym selfe shall be  
kyng ouer all the earth

¶ At that tyme shall there be one Lozde onely, &  
his name shall be but one. Men shall go aboute  
the whole earth, as vpon a seide from Siba to  
Wend, and from the south to Jerusalem. She  
shall be set vp, and inhabited in her place: fro  
Jomins porte, vnto the place of the first porte,  
and vnto the corner porte: and from the towre  
of Hananiel, vnto the kynges wyne presses.

There shall men dwell, and there shall be nomore  
curfage, but Jerusalem shall be safely inhaby-  
ted. This shall be the plage, wherewith þe Lozde  
wyl smyte al people, that haue fought agaynst  
Jerusalem. Namely, they: first he shall consume  
a waie, though they stand vpon they: fete, they:  
eyes shall be corrupt in they: holes, & they: tong  
shall consume in they: mouth.

In that daye shall the Lozde make a greates  
sedicion among them, so that one man shall take  
another by the hande, and lape his handes vpon  
the handes of his neyghboure. \* Iuda shall fight  
also agaynst Jerusalem, and þe goodes of all the  
heathen shall be gathered together rounde about:  
golde and syluer, and a very great multitude of  
clothes. And so shall thys plage go ouer hoyses,  
mules, camels, asses, and all the bestes þe shall  
be in the doost, lyke as yonder plage was. Eue-  
ry one þe remaineth then of al the people, whiche  
came agaynst Jerusalem, shall go by earlie, to

destroye the kynge (euen the Lozde of hostes)  
and kepe the feast of tabernacles. And loke  
what generation vpon the earth goeth not to  
Jerusalem for to worshippe the kynge (euen the  
Lozde of hostes) vpon the same shall come no  
raie. ¶ The kynges of Egypt go not vp, and  
come not, it shall not rayne vpon them neyther.

¶ Thys shall be the plage wherewith þe Lozde  
wyl smyte all the heathen, that come not vp to  
kepe þe feast of tabernacles: pea, thys shall be the  
synne plage of Egypte and the synne plage of  
al people that go not vp to kepe the feast of ta-  
bernacles.

¶ At that tyme shall the kynges geue of þe hoys-  
es be holy vnto þe Lozde, & the kettles in þe Loz-  
des house shall be lyke the basens before the au-  
ltre: pea, al the kettles in Jerusalem and Ju-  
da, shall be holy vnto the Lozde of hostes  
and al the þat shalpe offeringes, shall  
come and take of them: & dryghte  
them therein. And at that  
tyme there shall be no  
mo Cananites in  
þe house of the  
Lozde of  
hostes.

¶ The ende of the Prophecie  
of zachary.

## ¶ The booke of the prophete Malachy.

¶ The first Chapter.

¶ A complaine agaynst Israel and her prestes.



I haue burthen wherby the  
Lozde sendeth agaynst Israel  
by Malachy. I haue loued you  
sayeth the Lozde, & yet ye say:  
Wherin hast thou loued vs?  
\* Was not Elau Jacobs bzo-  
ther sayeth þe Lozde: & yet haue

I loued Jacob, and hated Elau: \* pea, I haue  
made his hylls wast, and his heritage a wyl-  
derne for dragons. And though Edom sayde:  
well, we are destroyed, we wyl go buyde vpon  
gayne the places that be wasted, yet (sayeth the  
Lozde of hostes) \* what they builded, that brake  
I downe so that it was called a cursed lide, and  
a people, whome the Lozde hath euer ben angry  
wyt hall.

Your eyes haue sene it, & ye your selues must  
confesse, that the Lozde hath brought the lande  
of Israel to great honoure. \* Shulde not a shone  
honoure his father, and a seruante his master?  
\* ¶ I be now a father, where is myne honoure?  
¶ I be þe Lozde, where am I feared? sayeth the  
Lozde of hostes.

¶ Come to you prestes, that despyse my name.  
And ye saye: wherein haue we despyled thy  
name? In this, þe offer vncleane bread vpon  
myne auter. And ye wyl saye: wherein haue  
we offered any vncleane thinge vnto the? In this  
þe offer

Malachy  
fol. c. v.

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# The Prophecy

**Lowville  
COOLING**

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## Chapter II.

**Criticism against the practice brings lessons of for people.**

## References

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**Step 1**

### Chapter III.

Col of the messengers of the Eastern John Baptist  
of the hope of the Redeemer, and of a King.



1

**Impa-**

swarted: yea, and agaynst those that wyng-  
fully hope backe the bysnynges butyr: whiche  
were the wyddowes & the fatherlesse, & especially  
the straunger, and feare not me sayeth  $\text{I}$  the  
Lorde of hostes. For I am the Lorde that change not.  
and ye, (O chyldren of Jacob) wyll not leaue of  
ye are gone a waie from myne odyssaunces,  
and since the tyme of pouer forefathers haue ye  
not kepte them.

\* Turne ye now vnto me, and I wyll turne  
me vnto you, sayeth the Lorde of hostes, ye say:  
wherin shal we turne? Shoulde a ma vse falshe-  
d and dysceyte wth  $\text{God}$  as ye vse falshe-  
d and dysceyte wth me? yet ye saye v herein vse we dys-  
ceyte wth the? \* In Tethys and beaue offerpn-  
ges. \* Therfore are ye cursed wth penury, be-  
cause ye dyssemble wth me, al the losse of you.

\* Synge eury Tythe into my barn, that  
there maye be meate in my house: and proue me  
wthal (sayeth the Lorde of hostes) yf I will  
not open the wyndowes of heauē vnto you, and  
poure you out a blessing wth plenteousnesse.  
Yea, I shal reioyce the coluener for your sakes  
for he shal not eate vp the frute of your grownde  
neither shal the vynearde be baren in the feld  
sayeth the Lorde of hostes: In so much that all  
people shal saye, that ye be blessed, for ye shal be  
a pleasant lande sayeth the Lorde of hostes.

Ye speake harde wordes agaynst me, sayeth  
the Lorde. And yet ye saye: What haue we spo-  
ken agaynst the? Ye haue sayde.

It is but lost labour, to serue  $\text{God}$ : \* What  
profyte haue we for keepynge hys commaunde-  
mentes, and for walkynge humblye before the  
Lorde of hostes? \* Therfore maye we say, that  
the proude are happye, & that they whych deale  
wth yngodlynesse, are set vp: for they tempte  
 $\text{God}$ , and yet escape.

But they that feare  $\text{God}$ , saye thus one to  
another: The Lorde consydereth and heareth it.  
Yea, it is before hym a memoiall booke wyte-  
ten for such as feare the Lorde, and remembre hys

name: And in the daye that I wyll make (sayeth  
the Lorde of hostes) they shal be myne owne pos-  
session: and I wyll saue them, lyke as a man  
saueyth hys owne soules, that doeth hym ser-  
uice. Turne you therfore, & consyde what dys-  
ference is betwixt the righteous and yngodly.  
bet wyte hym that serueth  $\text{God}$ , and hym that  
serueth hym not.

The. iiii. Chapter.

**I**nmarke, the daye cometh that  
shall burne as an oven: and all the  
proude, yea, and al suche as do wy-  
kednesse, shall be strawe and the  
day that is for to come, shal burne  
them vp (sayeth the Lorde of hostes) so that it  
shall leaue them neyther roote nor bzauynge.

But vnto you that feare my name, shal that  
sunne of ryghteousnesse aryse, and health shal  
be vnder hys wynges: ye shal go forth, and mul-  
tiplie as  $\text{I}$  fat calues, ye shal treade downe the  
yngodly: \* for they shal be lyke the ashes vnder  
the soles of your fete in  $\text{I}$  daye that I shal make  
sayeth the Lorde of hostes.

Remember the lawe of Moyses my seruaunt  
\* whych I commaunded vnto hym in Oreb for all  
Israel wth the statutes and odyssaunces: Be-  
holde, I wyll sende you \* Elias the prophet  
before the commynge of the daye of the  
great and fearful Lorde. \* he shall  
turne the hertes of the fathers

to the: chyldren, &  
the hertes of  
the: chyldren  
to the: fa-  
thers, & I come  
not & smyte the erth  
wth cursynge.

The ende of the prophecie of Malachy,  
and consequently of all the  
Prophecies.



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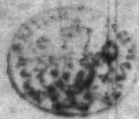


**The. iiii. parte**  
of the Byble containynge  
these booke.

The thirde booke of Esdras. *fo. viii.*  
The fourth booke of Esdras. *fo. viii.*  
The booke of Tobiah. *fo. xii.*  
The booke of Judith. *fo. xii.*  
The rest of the booke of Hester. *fo. xii.*  
The booke of Wylsdome. *fo. xii.*  
Ecclesiasticus. *fo. xii.*  
Baruch the Prophet. *fo. xii.*  
The songe of the thre chyldren  
in the oven. *fo. L.*  
The story of Susanna. *fo. L.*  
The story of Bel, & of the Dragon.  
The prayer of Manasseh. *fo. L.*  
The first booke of Machabees.  
The second booke of Machabees.  
*fo. L. xiii.*







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## The thyzde booke

of Eldras.

## The fyfte Chapter.

¶ Josias heryng the pallasour. After howe much he had heard of the pallasour made byng in his brother's house, he went out, and sought in his brother's house. Jerusalem is broken down, and the children are taken.

**A**fter Josias held a feast of Easter in Jerusalem unto the Lorde. He slew the pallasour the xiii. daye of the fyfthe moneth. He set the priests also in order, accordyng to theyr daye of curies, beyng atayed in longe garments in the temple of the Lorde. And he spake unto the Levites the holpe mynistrers of Israel, that they shoulde halowe them selves unto the Lorde, to set the holy Arke of the Lorde, in the house of hymge Salomon the sonne of Dauid had buylded, and sayd: Ye that name beare the Arke upon your shoulders. Nowe serve your Lorde and take the charge of his people of Israel, after your vyllages and your trybes: accordyng as hymge Dauid the kynge of Israel, hath ordeyned, and accordyng as Salomon his sonne hath honozably prepared: see, loke that ye all do scrupel in the temple accordyng to theyr ordynge, and scrupel of the pympnall me which are appoynted out of the tribes, so no scrupel for the chyldren of Israel. \* Till the pallasour, and prepare of trynges for your brethren, and do accordyng to the commaundement of the Lorde, which was geuen unto Moses. And unto the people he was founde, Josias gaue xxx. thousande of shepe lambs, kyddes, and goates, and the thousand oxen. These the kynge (of his kynge lyberalite) gaue unto the people, accordyng as he had promysed: and to the pallasour for the pallasour, he gaue two thousande shepe, and an hundred oxen. Wozouer Jechonias, and Semeias, and Rathanaell, his brethren, and Hasabias, Jechiel, and Josabab gaue them to the pallasour, fyne thousande shepe, and fyne hundred bullocks.

¶ And when these thynges were brought to passe, the pallasour and the Levites stode goodly in theyr ordynge, and had the unleuened bread thowme out the trybes. And after the ordynge of the pympnall men in the trybes, they offered unto the Lorde in the syght of the people, accordyng as it is wyrtten in the booke of Moses, and so they roasted a Easter lambe as accordyng was. As for the thankofferynges and the other, they dyght in the hettels and pottes, and set them before the people with good wyll, and afterwarde before them selves and the pallasour. For the pallasour offered the fat untill the tyme was expyred, but the Levites prepared for them selves and for theyr brethren the chyldren of Aaron. The holpe trynges also, the chyldren of Alaph stode in theyr order, accordyng as Dauid deuysed. And the Alaph, zachary, and Iduthum, which were appoynted by the kynge. Wozouer the pottes and doze hepers stode by the doores and that dyligently, so that none went out of his standyng and scrupel: for theyr brethren (the Levites) prepared for them.

¶ Thus were all thynges performed, that belongeth to the offeringe of the Lorde. In that daye they helde the pallasour and offered thankofferynges befor the Lorde, and the Lorde accordyng to the commaundement of hymge Josias.

¶ So the chyldren of Israel which were then present helde an honourable pallasour, and the feast of Easter byade seven dayes longe. Per, suche a pallasour was not kepte in Israel from the tyme of the prophet Samuel. And all the kynges of Israel, helde not suche an Easter as this which hymge Josias helde, and the pallasour the Levites, the Jewes, and all Israel, of all the that were at Jerusalem. And in the eighth tene yeare of the reigne of Josias was this pallasour kepte. And with a perfecte herte byd hymge Josias order all his woiches, before the Lorde, and the thynges that were wyrtten of hym in tymes past, concerning those that synned and were vngodly agaynst the Lorde before al people: that sought not the woide of the Lorde vpon Israel. \* After all these actes of hymge Josias, Pharaos the kynge of Egypt went up and came toward Carmis by Euphrates, and Josias went to mete hym. Then sent he hymge of Egypt to Josias, saying: what haue I to do with the kynge of Juda? I am not sent of the Lorde to fyght agaynst the, for my warre is vpon Euphrates, go thy way home agayne in al hast. And Josias wolde not turne agayne vpon his charer, but vndertoke to fyght agaynst hym, and harkned not unto the woide of the prophet, which he tolde hym out of the mouth of God, but pytched battayle agaynst hym in the felde of Magaddo. And the pympnes pleased to hymge Josias. Then sayde he hymge vnto his seruantes. Carry me away out of the battayle, for I am sore wounded. And immediately his seruantes toke hym away out of the fronte of the battayle. Then sat he vp vpon the seconde charet, came to Jerusalem, dyed, and was buryed in his fathers sepulchre. And in all Iury they mourned for Josias, per, the rulers also and theyr wyues made lamentacion for him vnto this day. And this was done euer tyl in Israel.

¶ These thynges are wyrtten in the booke of the sayers of the kynges of Juda, namely al the actes and woiches of hymge Josias, his kynge ly power and maistly, his vnderstandyng in the lawe of God, and what he dyd, per, thynges which are not wyrtten in the booke of the kynges of Israel and Juda. \* And the people toke Jechonias the sonne of Josias, and made hym kynge in steade of Josias his father, when he was xiii. yere olde. And he reigned ouer Israel. iii. monethes. And the kynge of Egypt put hym downe, and he shoulde not reigne in Jerusalem, and rayled vp a tace of the people: namely, an hundred talentes of silver and one talent of golde. The kynge of Egypt also made Joachim his brother kynge of Juda, and Jerusalem. As for them of the kynge's counsell with the kynge hym selfe and zacharys his brother, he toke them and rayled them awaye prisoners into Egypt.

¶ Fyue and twenty yere olde was Joachim when he was made kynge in the lande of Juda.



# The .iiij. booke

and Jerusalem, and he dyd cruel before the Lozde. After this Nabuchodonosor the kynge of Babylon came up, & bound him with bandes of yron & carped hym vnto Babilon. Nabuchodonosor also toke al the vessels & their instruments in the temple of the Lozde, & all the Jewels, & carped them vnto Babilon, & brought them into his owne temple at Babilon. Of his wickednes & ungodlines it is wyrtten in the booke of the actes of the kynge. And Joachim his sone raygned in his stead he was made kynge beyng. xiii. yere olde, and raygned but. iii. monethes and. x. dayes in Jerusalem, and dyd cruel before the Lozde. So after a yere Nabuchodonosor sente and caused him to be brought vnto Babylon wth the holy vessels of the Lozde & made Seberchas his brother kynge of Juda and Ierusalem, when he was xxi. yere olde, and he raygned. xi. yere.

And he dyd cruel also in the synne of the Lozde and rased not for the wordes that were spoken vnto hym by the prophete Jeremij, at the mouth of the Lozde. And where he had made an oth vnto king Nabuchodonosor, he forsooke him selfe and fell fro hym haupinge a synnecke & a herte, & transgressed all the statutes & othynances of the Lozde God of Israhel. The rulers also & the heades of the people of the Lozde dyd muche euell, & became vngodly, moze then the heathen, beyng despyled in all maner of abhominacions: Pea, & despyled the holy temple of the Lozde at Jerusalem. And the God of they: fathers sent his messengers vnto the, to turne them backe: and to cal them agayne from they: synnes: for he wolde spare haue spared them for his holy tabernacles sake. Neuertheles, they had bys messengers in despyson: and loke what God spake vnto them by his prophetes, they made but a spozte of it. & his drewe on so longe tyl the Lozde was wroth wth his people for they: vngodlynes, & tyl he caused the kynge of the Chaldees to come vp, which sette they: poge men wth they: swerde yet, even in the compasse of they: holy temple, & spared no body, neither poge nor olde, neither mayden nor yong man, but they were al deluyered into the power of the kynge of the Chaldees, & al the holy vessels of the Lozde & the kynge's treasures toke they and carped them vnto Babilon. As for the house of the Lozde, they went vp in to it, and brente it, and brake downe the walles of Jerusalem, set fyre vpon her towers, destroyed all her noble buyldynges & brought them to naught, and the people that were slayne wth the swerde, they carped vnto Babilon.

Thus became they prisoners and bondmen of the kynge of Babilon, tyl they were deluyered & raygned for themselves, & wth the wordes of the Lozde were fulfilled, whiche he promysed them by the mouth of the prophete Jeremij, and tyl the lande had her rest: namely all the tyme that laye wast, had it rest and quyetnes. lxxvii. yeres.

## The .iiij. Chapter.

¶ The growth brente to the Jewes to reforme to Iherusalem, and to shew that the holines of the temple. After that our fathers before went to Babilon: whiche caused the Jewes for hardynesse of the cytie: and to in the buyldynges of Iherusalem the growth of Babilon.

Owe when kynge Cyrus raygned over the Persians, & wth the Lozde wolde persourne the wordes that he had promysed by the mouth of the prophete Jeremij: the Lozde rased vp the spyzes of Cyrus, & kynge of the Persians: so he caused his wyspynge to be proclaimed thowow out bys whole realme, saying: Thus sayeth the kynge of Persians: The Lozde of Israhel that hys Lozde hath made me kynge of the lande, and commanded me to buyde hym in a house at Jerusalem in Jewry. Pether be any nothe of your people the Lozde be wth hym, & go vp wth him to Jerusalem. And all they that dwel rounde aboute that place shal helpe them, whet her it be of gold wth syluer, wth gyftes, wth horses and necessary catel, & al other thinges shal be brought wth a freewyl to the house of the Lozde at Jerusalem.

¶ Then the pyncepsall men out of the cytyes & byllages of Juda, and Ben Jamin rode vp to dyd the pzealles also and the Leuites (whome the Lozde had moued) to go vp, & to buyde the house of the Lozde at Jerusalem. And they that were about them helped the wth all maner of gold, and syluer, and catel also, & wth many lyberall gyftes, and this dyd many one, whose mynde was stirred vp thereto. Kynge Cyrus also brought forth the vessels, and ornaments, that were halowed vnto the Lozde: whiche Nabuchodonosor the kynge of Babylon had carped awaye from Jerusalem and consecrated them to his Idol, and ymage) and deluyered them to Mithridatus, his treasurer, and by hym they were deluyered to Salamanasar the debyte in Jewry. And thys was the nombze of them. ii. M. and. iiii. C. syluer boules xxx. siluer basens. xxx. basens of gold. ii. M. and. iiii. C. vessels of syluer, and a. M. besyde. Al the vessels of golde & syluer were. v. M. viii. C. and lx. These were nombzed vnto Salamanasar, & to them shew come agayne wth him to Jerusalem out of the captiuite of Babilon. Nowe in the tyme of kynge Artaxerxes the kynge of Persia, these men: Balamus & Mithridatus, Sabellius Rathimus, Balthemus, Demetius the scribe, and other that dwelt in Samaria & in other places vnder the dominion therof, wrote a letter vnto kynge Artaxerxes, wherein they displayed vnto the kynge of them in Jewry & Jerusalem. The letter was made after thys maner. By the seruauntes Rathimus, the scribe wyrtter, Sabellius the scribe, & other iudges of the court in Celosia, and Bhenices. Be it knowen & manifest to our lozde the kynge, & the Jewes whiche are come vp from you vnto us into the rebellyous and wyched cytie begynne to buyde it agayne, & the walles about it, & to set vp the temple a newe Nowe if this cytie and the walles therof be set vp agayne they shal not onely refuse to geue tributes and taxes, but also rebel vterly agaynst the kynge. And for so muche as they take this in hande nowe aboute the temple, we thoughte it reason, to thynke no lesone of it but to shewe it vnto our Lozde the kynge, and to certifie hym therof: to the intente that if it please the kynge, he maye cause it to be soughte in the booke of olde

of Eldras thou shalt fynde such warnyng: wy-  
om, & that vnderstande þe chys cytie hath alwaye  
bene rebellious and dyobedient, that it hath  
subdued kynge & cyties, & that þe Jewes whych  
dwel therein, þane bene a rebellious, obstinate  
unfaythful, & fyghtryng people, for the whiche  
cause thys cytie is wasted. Wherfore now we  
certefye oure lord the kynge, that yf thys cytie  
be buylde and occuped agayne, and the wal-  
les thereof set vpon newe, thou canst haue no pas-  
sage into Celosyia and Phenices.

Then wrote the kynge to Rathimus, the  
sayd wynter, to Balthemus, to Sabellius, the  
scribe, & to the other officers & dwellers in Mo-  
ria, and Phenices, after thys maner: I haue red  
the epistle whiche thou sentest vnto me, & haue  
commaunded to make diligent searche, & haue  
found, þe cite hath euer resisted kynge, that  
the same people are dyobedient, and haue cau-  
sed muche warre, & that myghty kynge haue  
ragged in Ierusalem, whiche also haue ragged  
vpon axes of Moria, and Phenices. Wherfore I  
haue commaunded those people, þe they shal not  
buyde the cytie, þe they make nomore in it, and  
that they pcease no farther with the buydyng  
for so muche as it myghte be the cause of warre  
and dypleasure vnto kynge.

Nowe when Rathimus & Sabellius the  
scribe & the rulers in the lande had red the wy-  
tyng of kynge Ierobabell, they gat them to-  
geather, and came in all the haste to Ierusalem  
wyth an host of horsemen, and wyth much peo-  
ple of foote, and forbadde them to buyde. And so  
they left off from buydyng of the temple, vnto  
the seconde yeare of kynge Darius.

### ¶ The. iij. Chapter.

¶ Darius maketh a feast. For the sentence of the chys  
people men, of the which the first is Darius.

**K**ynge Darius made a great feast vnto  
his seruantes, vnto all his counte, &  
to all the officers of Media and Per-  
sia, yee, to all the debtyes and rulers þe  
were vnder hym, from India vnto Ethiopia an  
hundred and xxvii. countrees. So whē they had  
eaten & dronke, bryngge satysfied, and were gone  
home agayn. Darius þe kyng went into his cha-  
ber, layde hym downe to slepe, and so awoke.

Then þe poore men, þe kepte the kynge's per-  
son, & watched his body, comoned amonge them  
selys, and spake one to another: let every one of  
us seye some thyng & loke whose sentence is wy-  
ser & moze excellent then the other, vnto him shall  
kyng Darius geue great gyfte, & clothe hym w  
purple, he shal geue hym vessels of golde, to dync  
in, clothes of golde & conerynges: he shall make  
him a costly charre & byble of gold, he shall geue  
him a bonet of whyte sylke, & a chayne of gold a  
bout his necke: yee, he shal be þe seconde & pryncy-  
pal lorde vnto kynge Darius, & that because of  
his wysdom, & shal be called the kynges kinsma.

So every one wrote his menyngge, sealed it  
and layde it vnder the kynge's pelowe, & layde:  
when the kynge awoketh, we wyll geue hym one  
wytyngge, and loke whose wyde the kynge &  
his chere lordes iudge to be the mooste wyslye

spoken, the same shall haue the wytyngge. One  
wrote: the kynge is a stronge thyng. The seconde  
wrote: the kynge is stronger. The third wrote:  
Women haue permoze strengthe, but aboue all  
thynges the truth beareth a waye the wytyngge.  
Nowe when the kynge was clyen vp, they toke  
they wytynges & deliuered the vnto hym, & so  
he red the. Then sent he forth to call all his chere  
lordes, & all the debtyes & rulers of þe countrees of  
Media & Persia. And whē they were set downe  
in the countre, the wytynges were red before  
them. And he commaunded to call for the poore  
men þe they myghte declare they menynges the  
selues by mouth. So when they were sent for, &  
came in, the kynge sayde vnto them: shewe vs, &  
make vs vnderstande what the thynges are þe  
ye haue wytyten. Then began the first whiche  
had spoken of the strengthe of wyne & sayde: O  
ye men & wyne is mercurious stronge, & ouercom-  
meth them þe dyncche it: it deceaueh the mynde  
& dyncgeth bothe the poore man & the kynge to  
dorage & vanite. Thus doth it also w the bond-  
man & wyth the fre, wyth the poore & ryche: it ta-  
keth a way they vnderstandyng, & maketh them  
carelesse and mery, so that none of them remem-  
bereth any beuynesse, or det, or butte. It causeth  
a ma to chynche also þe the thyng that he doth is  
donest & good: and remembereh not that he is a  
kynge, nor that he is in any chynche, and that he  
ought not to do luche thynges. Wherouer when  
men are dyncchynge, they forget all frendshipp  
all brotherly faythfulnes & loue, but as sone as  
they are dyncchen, they dyncche out þe sword & wil  
fyghte: and whē they are layde downe from the  
wyne, & so clyen vpon agayne, they ca not tel what  
they byd: iudge ye nowe is not wyne þe strongest?  
For who wolde els take in hāde to do luche thin-  
ges? And whē he had spoke this: he held his tōg.

### ¶ The. iij. Chapter.

¶ The declaration of the two laste sentences of the poore  
men: propounded in the chapter before: of which the first  
is, that wyne beareth & dynccheh in all thynges & in mooste  
communed and auailed. Darius myghte iudged to all the  
rulers vnder hym, that they shoulde ake Ierobabell, to the  
buydyng of Ierusalem.



Then the seconde whiche had sayde: þe  
the kynge was stronger began to  
speake, sayenge: O ye men, are not  
they the strongest & mozt excellent, þe  
conquere the land and the see, and al  
that is in the see & in the earth? Nowe is the kyng  
lord of all these thynges, and hath the domynyon  
of them all, and loke what he commaundeth, it is  
done. Yf he send him self forth a warfarr, they go  
and brenne downe hylles, walles, and towers.  
They are slayne, and slaye other men: them sel-  
ues, and ouerpasseth not þe kynge's wyde. Yf they  
get þe victory, they bryng the kyng al þe spoyle.  
Yf he wille the other þe medle not wyth warres &  
fyghtryng, but tyll the grounde: whē they reape  
they bryng trebutte vnto þe kyng. And yf þe kyng  
alone do but commaund to kyll, they kyll: yf he co-  
maunde to forgeue, they forgeue: yf he commaunde  
to symte, they symte: yf he byd dyncche awaye,  
they dyncche awaye: yf he commaunde to buyde, they  
buyde: yf he commaunde to brenne downe, they  
brenne downe: yf he commaunde to plant, they plant.



# The thynde booke

**B** The comen people and the rulers are obedyent vnto hym. And the kynge in the meane se alon speeth hym downe, eatech and dysparched and tareth his reffe: then kepe they watche round about the kynge, and not one of them dare get hym out of the waye, to do hym ome busynes, but must be obedyent vnto the kynge at a woide. Judge ye now, O ye men dothe shuld not be go farre aboue, vnto whom me are thus obedyent? And when he had spoke thus, he held his tounge. The thynde, whose name is iozobabell, whiche had spoken of women, and of trouth beganne to saye after this maner: O ye me it is not þ great kynge, it is not the myltitude of men, neyther is it wyne that excellith: who is it then that hath the loydehpy ouer them? Haue not women borne the kynge, and all the people that rule those thinges: haue not women borne them and broughte them vp, that plante the dynes, whereoute the wyne cometh? They make garmentes for all men, they geue honour vnto all men, & without women can not men lyue. If they gather golde and syluer and all precious thynges, & se a well fauored womā, they leaue altogether and turne they eyes onely vnto the womā, and gaze vpon her, and haue moze desyre vnto her, then vnto þ syluer & golde, or any maner of precious thyng. \* A man leaureth his father that broughte hym vp, leaureth his owne natural countree, and cleaureth vnto the womā, yee, he leopardeeth his lyfe wth the woman, and remembereyth neyther father, nor mother, nor countrey. By this then ye must nedes knowe that women haue domynyon ouer you.

Gen. 1.1.3  
Gen. 1.1.4  
I. Cor. 1.2.3  
Eph. 1.2.3

**D**oeth it not greue you? A man taketh his swerde, and goeth his waye to steale, to kyl, to murder, to laye vpon the see, & seyth a lye and goeth in the darchnes: and when he hath stolen, byscaued & robbed, he byngereyth it vnto his lone agayne, a mā loueth his wyfe better the father or mother: yee, many one ther be, that run out of they wyttes, & become bondmen for they wyues sake, many one also hath perished haue den hayne, and haue synned because of women.

**D** And nowe beleue me I knowe a kyng, whiche is great in his power, & all landes stande in awe of hym, and no man dare laye hande vpon hym: yett byd I se, that I came, (the daughter of the great kyng Sarracus) the kynges concubine, lat desyre the kyng vpon the ryght hand, & toke of his crowne from his head, and set it vpon his owne head & smote þ kyng wth her left hand. Whereouer the kyng looked vpon her with open mouth, & she laughed vpon hym, he laughed also, but yf she toke any displeasure in him: the kyng was fayne to flatter her, and geue her good wordes, yll he had gotten her fauoure agayne.

O ye me, are not women then stronger? Great is the earth, & grete is the heauen. Who doth these thinges? Then the kyng & the princes looked one vpon another. Who be beganne to speake of the trouth: O ye men are not women stronger? Great is the earth, grete is the heauen, swyft is þ course of the sunne, \* he compasseth the heauen rounde aboute, & seetheth his course agayne to his owne

place in one day. Is he not excellent? Both the? Yee, great is the trouth, & stronger then all thynges. All the earth called vpon the trouth, the brauen prayeth it, all woemen shake and tremble at it, and wyth it is no vnyrghteous thyng. Wyne is vnyrghteous: the kyng is vnyrghteous: women are vnyrghteous: all the chyldren of men are vnyrghteous: yee, all they woemen are vnyrghteous, & there is no trouth in the: in they vnyrghteousnes also shal they be destroyed and perethe. As for the trouth \* it endureth, and is alwaye stronge: it lyueth and conquereth for ever moze: wylde wythout ende.

The trouth accepteth no persons: it putteth no difference betwixte ryche or poore, betwixte the myghtie or symple, but doth reygde vnto euery mā, whether they be euil or good, & al me are loyngly dealt wthall in the wothes of it. In the iudgement of it, there is no vnyrghteous thyng but strength kyngdome & power & maiestie for ever moze. Blessed be þ God of trouth. And wyth þ he helde his tounge, & al the people cryed & sayd: Great is the trouth, & aboue al. The sayd þ kyng vnto hym: Al the what þ wyte, moze then is appointed in the wyrryng, and I shall geue it the: thou art founde wyse then thy companyons thou shalt sit next me, and be my kynsman. The sayd he vnto the kyng: Remembre thy promise and vowe, whiche thou hast vowed and promysed (in the daye when thou camest to thy kyngdome) to buyde vp Jerusalem, and to lende agayne all the vessels, and Jewels that were taken awaye out of Jerusalem: whiche Cypus separated, when he offered in Babylon, and wolde lende the agayne. And thy mynde was to buyde vp the temple, whiche the Edomites byent, when Jerusalem was destroyed by þ Chaldees. Thy onely (O kyng) is þ thyng that I requyre this is thy maiestie, whiche I desyre and aske of the: thou performe the vowe, whiche thou wist thyne owne mouth hast made vnto þ kyng of heauen.

Then Darius the kyng stode vp, and kylled hym, \* & wrote a letter vnto all the debytes and shreues, to al the lordes and nobles, þ they shulde conuey hym forth, and all them þ wolde go vp with hym. He wrote a letter also vnto al the shreues that were in Celosyia, and Phenices, and vnto Lybanus, that they shulde byawe Cedze trees from Lybanus vnto Jerusalem, to buyde the cype wythall. Whereouer, he wrote vnto all the Jewes þ were gone out of his realme into Jewry because of the fredome, & no officer nor ruler, nor shreue, shuld come to they dores, and that all they lande whiche they had conquered, shulde be free & not trybutarpe: And that the Edomites shulde geue ouer the cypes & pylages of the Jewes, whiche they had taken in yee, and þ they shulde yearely geue twentye talentes to the buyldyng of þ temple, vntyl the tyme þ it were synished, & to the dayly halowynge of the byentofferynges (as it is commaunded) ten talentes yearely also: And þ all they which come fro Babyls to buyld þ cite, shuld haue fre lyder tye: they & they chyldren, and all the yeailes.

He wrote the greetnes also and commaund-

but that I shoulde garmente wylde be given them  
wherein they myght feed: and to shew that com-  
mendement shoulde be given to the Levites, whiche  
the have, that the house were syncretized, and Jeru-  
salem multiplied up, & commanded I all they that  
watched the citty shoulde have theyr porcyons &  
wages. He came over all the welles that Cyrus  
had separated from Babyld: and all that Cyrus  
had given in commandment, the same charged  
he also: that it shoulde be done, and sent unto Je-  
rusalem. Nowe when this yonger man was gone  
forthe, he turned his face toward Jerusalem, &  
prayed the kyng of heauen, and sayd: "Of the  
commeth the victorie, of the commeth wysdom  
and clearenes, & I am thy seruant. Blessed art  
thou whiche hast given wysdome: the wyll I  
praise O Lord, thou God of our fathers.

And so he toke the letters, & wente unto Ba-  
byld. And when he cam there, he tolde this unto  
all his brether, & that were at Babylon, and they  
prayed the God of theyr fathers, that he had ge-  
uen them refreshynge & lybertie to go up and to  
buyld Jerusalem & the temple (wherein the name  
of the Lord is called upon) and they reioysed w  
instrumentes and gladnes seven dayes longe.

#### Of the v. Chapter.

¶ These I entruer to Jerusalem at this tyme. They begonne  
to laye the foundacion of the temple: but are let by the means  
of an earthquake in the first daye of the space of ii. years.

**A**fter this were the pyncepsall men of all  
the villages chosen in the trybes & kynnes  
des, that they shoulde go with theyr wy-  
ues and chyldren, with theyr seruantes & may-  
dens with all theyr catel & substance. And Da-  
rius the kyng sent with them a. W. horsemen, to  
conuey them safelye vnto Jerusalem: and they  
bretherly were glad, playinge vpon instrumentes  
and synnginge. And these are the names of the mē  
which went up out of the villages, accordynge  
to the trybes. Of the pceastes, the sonne of Phe-  
neches, the sonne of Aaron: Jesus the sonne of Jo-  
seph, Jonchum the sonne of Josobabel, & sonne  
of Salathiel, (of the kynred of David, out of the  
kynred of Sadares of the trybe of Juda) whiche  
spake wonderfull thynges vnder Darius the  
kyng of Persia in the second year of his raygne  
in the first moneth of Aslam.

These also were of Jewry, whiche came up, &  
turned agayne vnto Jerusalem out of the capty-  
vnto that Nabuchodonosor the kyng of Baby-  
lon had brought vnto Babylon. And every mā  
sought his porcyon agayne in Jewry: bys citty,  
they that came with Josobabel, with Jesus, Se-  
lmanus, Sadares, Raelaig, Elimeus, Emma-  
nus, Warthochus, Beclerus, Wechpha, Ro-  
choi, Olopus, Emonias, one of theyr pynces.

**A**nd the nombre of them accordynge to theyr  
kynredes and rulers were. The chyldren of Sa-  
dars, two thousand, an hundred & lxii. The chy-  
ldren of Iers. iii. W. an. C. and. lvi. The chyld-  
ren of Iers. an. C. xlii. The sonnes of Jesus, and  
Joses, a thousand. iii. C. & two. The sonnes  
of Semu, two thousand. iii. C. and the scole.  
The sonnes of Chozoba, two hundred and fyue  
The sonnes of Samica, an hundred, and cxxxviii  
and fiftie. The sonnes of Neber, four hundred

and thys. The sonnes of Archad. iii. hundred, &  
xxv. The sonnes of Cham. xxxvii. The sonnes  
of Josadai, the thownde, and seven and fiftie.  
The sonnes of Abim, four. C. and the scole &  
one. The sonnes of Adasretis, an. C. and cxxv.  
The sonnes of Ciala, & zelan an. C. & frut. The  
sonnes of Azor, four. C. & nyne & thyspe. The  
sonnes of Jedabone, an. C. & two & thyspe. The  
sonnes of Pananias, an. C. & thyspe. The sonnes  
of Aloni. xc. The sonnes of Warlos, four. C.  
& xxi. The sonnes of Sabarus. xlv. The sonnes of  
Debolemon an. C. & thyspe & twentie. The sonnes  
of Sepopas. lv. The sonnes of Hechanatus, an.  
C. and. lvi. The sonnes of Jedathanus, an. C.  
and two & thyspe. The sonnes of Crearpatros,  
(whiche is called also Enobadus, & Modias, iii.  
C. & xxi. Of them of Gramos & Sabea an. C.  
& xxi. Of them of Belclon, and Crage. xlv. Of  
them of Bakarus, an. C. & xxi. Of them of Be-  
chenobes. lv. Of the sonnes of Liprus, there were  
an. C. & lv. Of the sonnes of Labonius. iii. C. &  
vii. & fiftie. Of the sonnes of Sychem. iii. C. &  
lxx. Of the sonnes of Sada, & Elimon. iii. C. &  
lxxviii. Of the sonnes of Cicus. ii. W. an. C. &  
xlv. The sonnes of Anaas. iii. C. and. lxx.

The pceastes: The sonnes of Jedus. The  
sonnes of Euphur: the sonnes of El Jash. iii. C.  
& lxxii. The sonnes of Emerus. ii. C. & lii. The  
sonnes of Salsurus. iii. C. & lvi. The sonnes of  
Carea. ii. C. & seven and twentie. The Levites:  
The sonnes of Jesus in Cadubell, and Banus, &  
Serebias, and Edeas, seven and fiftie and foure.

The whole nombre of these from. xii. years  
was. iii. W. iii. C. & lxxii. Of the sonnes, daugh-  
ters, and wyues, the whole somme was. iii. W.  
ii. C. & xlii. The sonnes of the pceastes & prayd  
God in the temple: The sonnes of Alaph, of whos  
there were an hundred & xxviii. But I dozeke-  
pers were: The chyldren of Elimeus. The chy-  
ldren of Aler: The chyldren of Amon, The chy-  
ldren of Acuba, Copia. The chyldren of Tobi, an  
hundred and. xxxix. in all.

The pceastes that serued in the temple. The  
sonnes of Bel, the sonnes of Salspha, the sonnes  
of Tobloche, the sonnes of Caria, the sonnes of  
Sub, the sonnes of Helu, the sonnes of Sabana,  
the sonnes of Armacha, the sonnes of Acub, the  
sonnes of Altha, the sonnes of Cetba, the sonnes of  
Aggab, the sonnes of Obaye, the sonnes of Ana-  
ny, the sonnes of Cana, the sonnes of Sedou,  
the sonnes of Anne, the sonnes of Radri, the son-  
nes of Desand, the sonnes of Secyoda, the son-  
nes of Caleba, the sonnes of Goga, the sonnes of  
Ozul, the sonnes of Synona, the sonnes of Itra  
the sonnes of Hasten, the sonnes of Sipana, the  
sonnes of Waney, the sonnes of Salsyn. The  
sonnes of Accus, The sonnes of Agita, The  
sonnes of Azui, The sonnes of Raun, The son-  
nes of Phalalon, The sonnes of Weeda, The  
sonnes of Sula, the sonnes of Cared, The son-  
nes of Barcus, The sonnes of Warea, the son-  
nes of Coeli, & sonnes of Ralte, & sonnes of Agi-  
sta, & sonnes of Pedon: Salomon bys sonnes, &  
sonnes of Alaphot, & sonnes of Phayda, & sonnes  
of Celi, the sonnes of Dedon, the sonnes of Gad-  
Aan iii. bapet,



# The thynde booke

babel, the sonnes of japheth, the sonnes of Ag-  
gais, the sonnes of Berberet, the sonnes of Ba-  
batem, the sonnes of Baraneth, the sonnes of  
Walait, the sonnes of Ansa, the sonnes of Sa-  
fus, the sonnes of Addus, the sonnes of Abuba, &  
sonnes of Enra, the sonnes of Raboris, the son-  
nes of Phasphat, the sonnes of Malmon. All  
these mynystrid in the Sanctuary, and were ser-  
uantes of Salomon. cxciii. C lxxii.

**D** These folowynge are they, that wente by  
from Chelmei at Chelarsa, whose princes were  
Carmelan and Careth, and myghter not shewe  
forthe they: cytyes & hynredes, howe they were  
of Israhel: the sonnes of Dalatus, & sonnes of Tu-  
ben, the sonnes of Rechodaicus. Of the preastes  
that executed the office of the preasthode, & were  
not founde: The sonnes of Obia, the sonnes of  
Achufos, the sonnes of Addin, whych maryed one  
of the daughters of Pharieleg, and were named  
after hym. The wyrtynge of the same hynred  
was sought in the register of they: generacon,  
but it was not founde, & therefore were they so-  
bydren to execute the office of the preasthode.

Unto them sayd Achemias, and Astaras that  
they shulde haue no porcion in the Sanctuarye,  
till there rose up an hye preaste, that were wel  
instructe in the playne clearenesse and truth. Of  
al Israhel (beside scrualtes and maydens) there  
were. xlii. M. ii. C. & xi. Howe were there of ser-  
uantes & maydes. vii. M. iii. C. & xxxvi. Of syn-  
gyng men & syngyng women there were two  
hundred and. lxx. Four hundred &. xxxv. Camels  
seven thousande, and. xxxvi. oxen. Two hun-  
dred. M. xlv. Hules. xvi. M. and. xlv. Asses.

**E** They: heades also and the rulers in the try-  
bes, when they came to Jerusalem, and wolde  
buyde and set up the temple of God agayne in  
hys place, they gaue (after they: babilite) vnto  
the temple, to the treasure, and to the scrupce of the  
Sanctuarye. xlii. M. posidex of golde, fyue thou-  
sande of syluer, and an hundred preastes garmen-  
tes. And so dwelte the preastes and the Leuytes  
and the people that went out to Jerusalem, and  
in the countrey there aboute, the syngers also &  
the postres, euery one of Israhel in hys owne lade.

Let. iii.

\* So when the leuente moneth came: and  
when the chyldren of Israhel were euery man at  
hys busynesse, they came all wyth one assente in  
to the court whiche was before the East doore.  
And there stode Iesua & sonne of Joseder, & hys  
brethren the preastes, and zojobabell, the sonne  
of Dalathpel, and hys brethren, settinge up an  
auter, to offer burnt sacrifices vpon it, as it is  
wyrtten in the lawe of Moyses.

Ex. xxxvi.  
Lev. xvi.  
1. Mach. i. c.

There came people also of other countreys &  
the heathen out of all landes, to set up the alter  
in his place, and offered sacrifices and burnt of-  
feringes vnto the Lorde in the mornyng. And  
so they helde the feast of tabernacles, as it is  
commaunded in the law. And dayly offered they  
as accorde was, and made the sacrifices ap-  
pointed, the offerings also of the Saboths,  
and of the new Moones, and all holpe feastes.

Let. iii.

\* And all they that bowed offerings vnto the  
Lorde, began at the new Moones of the leuente

moneth to offre vnto God, for the temple of the  
Lorde was not yett buyde. And they gaue vnto  
the masons & carpenters, money, meate, & drynke  
wyth chearfulnesse, vnto them of Sydon, also &  
Tyre, they gaue carres, & they could carry Cedre  
trees, from Lybanus to be topres, and beames  
and that they shulde make they: pyes in the haue  
of Joppe, accorde as it was appointed and  
ordyned by Cyrus kynge of the Persians.

And in the secde yere, they came into the  
temple of God, at Jerusalem. \* In the secde  
moneth began zojobabel the sonne of Dalath-  
pel, & Iesua the sonne of Joseder, & their brethren  
the preastes and Leuytes: and al they that were  
come vnto Jerusalem out of captiuite of Ba-  
bylon, & layed the foundacis of the temple, in the  
newe Moone of the secde moneth in the secde  
yere, & they were come into Jewry & Jerusalem.  
And they apointed the Leuytes (that were about  
xx. yere old) vnto the scrupce of the Lorde, so Je-  
sua and hys sonnes, and hys brethren, al the Le-  
uytes stode together, and perfourmed the lawe  
and ordynance in the house of the Lorde.

And the preastes stode, and had they: gar-  
mentes & trompettes, and the Leuytes, the son-  
nes of Asaph, had cymbales, geuyng thanks  
and mayles vnto the Lorde, accorde as was or-  
dained by the kynge of Israhel had ordyned.

And the longe that they byd synge vnto the  
Lorde, was after this maner. \* Osynge vnto the  
Lorde, for he is gracious, & hys goodnesse vpon  
Israhel endureth for euer. And al the people blew  
out wyth trompettes, & sage wyth loude voyce  
praysynge the Lorde together, in the rearyng  
up of the house of the Lorde. \* There came also  
amonge the preastes & Leuytes the rulers and el-  
ders accorde to the trybes & hynredes, such  
as had sene the house afore to the buydynge of  
this temple with great crye, & great mornyng  
many also wyth trompettes & great ioye: In so  
muche, that the trompettes myghter not well be  
derde for the wepyng & mornyng. For the ch  
mune people blew goodly vpon the trompettes.

\* Then came the enemyes of the trybes of Ju-  
da and Ben Jamin, to knowe what that tropt  
tyng & noyse of shawmes myght be. And they  
perceyued that it was the which were come agayn  
out of captiuite, & wolde buyde the temple up  
a newe vnto the Lorde God of Israhel. So they  
went to zojobabel, and Iesua, and the rulers of  
the byllages, & sayde vnto the. What we buyde  
with you also? For we likewise haue heard you  
Lorde, & we walke after the same maner from  
the dayes of Ahasareth the kynge of Assyria,  
which brought vs hether. Then zojobabel and  
Iesua, & the rulers of the byllages of Israhel, sayd  
vnto them: It is not mete, for we shulde buyde the  
temple of our God with vs, we our selues alone  
wyl buyde vnto the Lorde, lyke as Cyrus the  
kynge of the Persians hath commaunded vs.

But the heathen in the land layde them sel-  
ues agayn those that were in Jewry, & helde  
the buydynge from them, layed wayte vnto the  
pynelye, stoppede such as brought any thyng  
to them, sayd them to buyde, & synned those  
that

that made them passage, that the buyldinge shoulde not be synched: and thus continued to bygge as hynges Cyrus lyued: and so they put of the buyldinge, for the space of two peeres, vntill the raygne of hynges Darius.

The vii. Chapter.

Aggeus and Zachary prophete. When Darius the temple was let as by the commandment of Darius.

**N**otwithstanding: in the second pear of the raygne of Darius. \* Aggeus, and zacharye the sonne of Addo, prophesied vpon them in Jewry, and Jerusalem, in the name of God of Israel: \* Then Zorobabel, the sonne of Salathiel, and Jesua, the sonne of Josede stood vp & beganne to build the house of the Lorde at Jerusalem, when the prophetes oft be Lorde helped them. At the same time came Disennes the vnderthene in Siria, and Phenices, with the lanlozdes and hys companions, and sayde vnto them, Who ha the bydden & commaunded you to buylde the house to make the rooffe and al other thinges againe? And who are the woiche men: that buyld them? neuertheles, the elders of the Jewes had suche grace of the Lorde, that they wolde not be lette (though they were prouoked thereto) but buylde on styll: vntill the tyme that hynges Darius were certified thereof, and an answer receaued from hym. The letter that these men sente vnto hynges Darius was after this maner

Disennes the vnderthene in Siria, and Phenices, and the lanlozdes with theyr companions, whych are ded rulers in Siria, and Phenices, send theyr salutation vnto Darius & hynges Cyrus the Lorde the hynges, that we came into the lande of Jewry and went to Jerusalem where we founde them buylding the great house of God, and the temple, with grente costly free stone, and with goodly tymber for the walles per, they make grente haste with the woiche, and helpe one another, & it goeth forth the prosperously in theyr handes, and with grent diligence & woichip it is made. Then asked we the elders who had commaunded the, to make vp & house and the buyldinge: and thus we dyd, to the entente that we myght certify the perfectly, and wyte vnto the, the names of those that were & rulers of the woiche. So they gaue vs thus an swere: we are the seruantes of the Lorde, whych made heauen and earth, and as for this house, it hath bene buylded and set vp afore tyme by & great and myghtie hynges of Israel. But when our fathers prouoked God vnto wrath, & sined agaynst the God of Israel, he gaue them ouer into the power of Nabuchodonosor hyng of Babylon the hynges of the Chaldees whiche dyde he do the house and bent it, and carped awaye the people prysloners vnto Babylon. \* Neuertheles, in the xxiij. pear that hynges Cyrus reigned at Babylon, Cyrus the hynges wrote & commauended, to buyld vp the house agayne, and al the ornaments that Nabuchodonosor carped away from Jerusalem vnto Babylon, and appoynted vnto hys owne temple, these broughte Cyrus forth agayne, and deliuered them to zoio

babel and to Salmanaar, the vnderthene: & commaunded them, that they shoulde bringe those same ornaments agayne to Jerusalem, into the temple & beginning from that tyme forth, to buyld the temple agayne, in hys owne place. Then Salmanaar layde the foundacion of the Lorde house at Jerusalem, & euer sence they haue buylded, and yet is not ended. And therfore, O hynges if thou thynkest it good, let it be sought in the lybraries and rolles of hynges Cyrus. If it be founde then, that it is done with the counsell and consente of hynges Cyrus, and of our lord the hing be so minded, let him writ vnto vs therof

\* Then commaunded hynges Darius to seke in the lybraries: and so at Egbarbanis in a little cytye of Media there was founde suche a wytyng. In the xxiij. pear of the raygne of Cyrus the same hynges Cyrus commaunded the house of the Lorde at Jerusalem shoulde be buylded agayne, and obours there to be made continual ly vnto the Lorde, whose byght shalbe .x. cubytes and the bredthe .ix. cubites, and .liii. square with thye hewen stones, with a loft of timber of the same countre: per, with a newe loft, and the expences therof to be geuen of the house of hynges Cyrus, and the ornaments of golde & siluer that Nabuchodonosor toke out of the house of the Lorde at Jerusalem, shalbe set agayne in the temple at Jerusalem, where they were afore. Disennes also the vnderthene in Siria, & Phenices, the prynces, and theyr companions: & the other & be head rulers in Siria & Phenices, shal not medle nor haue any thing to do with place. Cyrus haue commaunded also, that they shal buyld the house of the Lorde hole vp: and haue ordayned them, to helpe those that be come out of captiuyte: till the house of the Lorde be synned: and out of the trybute and taringe that is yearly raysted vp in Siria & Phenices, diligently to geue them a certayne summe of the offering of the Lorde: and the same to be deliuered vnto Zorobabel the offyce, that he therewithall may ordayne oxen, rammes, lammes, and cozne, salt wyne, and oyle, and that continuallye euery yere: after the expences: whych the prestes & be at Jerusalem, shewe to be made dayly, they shal be geuen vnto them without delaye, & they may offer sacryfices dayly to the diest God, for the hynges and for hys seruantes and to praye for theyr lyues. Let it be proclaymed also on euery syde, & whosocure breaketh or despyseth this commaundemente of the hynges, shalbe hanged vpon a galowes (made of hys owne good) and al his goodes shalbe seyloned vnto the hing. The Lorde therfore whose name is there called vpon roote out, and destruy al the hynges, and people that vnder take by violence to hinder & flame, or to deale vncurtously with the house of the Lorde at Jerusalem. Darius the hynges haue ordayned & these thinges shalbe done with all diligence.

The vii. Chapter.

The temple is theyr God and be created, and the host of the vniuersal byode is within.

**T**hen Disennes the vnderthene in Celosia, and Phenices, & the other landlozdes



# The thyrd booke

with theyr company wher, wher the thynges that kynge Darius had ordeyned, and were by hym in the holy booke, and were ordeyned with the othe rulers of the Jewes. And in þe moneth of the february were they ordeyned, when Aggeus, and zachary prophesied. And they performed all thynges that were the commandement of the Lorde God of Israel, and after the deuyce of Cyrus, Darius, and Artaxerxes kynge of Persia.

**B** And thus was once house synghed vnto the Jewes. In the moneth of the vi. yeare of kynge Darius. And the chyldren of Israel, the prestes and Leuites, and forther that were come out of captiuitie, and such as were ioynd vnto them, did accordyng as it is wrytten in the booke of Moses. And in þe dedycacyon of the temple, they offered an. C. Oren, two hundred rammes, iii. C. lambes, and xii. goates, for the synnes of all the people of Israel, after the number of the tribes of Israel. The prestes also and the Leuites shode arayed in theyr preastly garmentes, after the tribes, ouer all the wynges of the Lorde God of Israel, accordyng to the booke of Moses, and the postres by all the doores.

**C** And the chyldren of Israel (with those that were come out of captiuitie) helde the passouer the fourtene daye of the fyrst moneth, when the prestes and the Leuites were sanctified. They that came out of captiuite were not all sanctified together. But the Leuites were sanctified together, and so all they that came out of captiuite, kylled the Easter lambe for their brethren for þe prestes and for them selues. And the chyldren of Israel, that came out of captiuite and escaped from all the abhominacions of the heathen, soughte the Lorde, and kepte the feast of the vnleuened breade seven dayes longe, eating and drynkyng and were merry before the Lord that the Lord had turned the deuyce of the king of Assyria, and comforted theyr handes to the workers of the Lorde God of Israel.

## The viii. Chapter.

C. Eliahu comforteth the people in assyria and cometh forth from thence and rebuketh them the lorde. They hope the lord of the february.

**A**nd after hym when Artaxerxes the kynge of the Persians raygned there wente vnto hym Esdras the sonne of Saraia, the sonne of Baran, þe sonne of helchiah, the sonne of Shallu, the sonne of Shabbach, the sonne of Barith, the sonne of Amarias, the sonne of Azarias, the sonne of Boccus, the sonne of Abih, the sonne of Phineas, the sonne of Eleazer, the sonne of Aaron the fyrst preast. This Esdras wente up from Babylon, for he had good vnderstandyng in the lawe of Moses, that was geuen of the Lorde God of Israel, to be taught and done in Iude. And the kynge honoured him, and had hym grete worship and honour, after all his desyres. There wente up with hym also certeyn of the chyldren of Israel, of the prestes, of þe Leuites, of the syngers, postres, and mynystrers of the temple at Jerusalem.

In the threthye yeare of the raygne of kynge

Artaxerxes, in the v. moneth, that is the f. vii. yeare of the raygne, they wente from Babylon in the new moneth of the v. moneth and came the fye daye to Jerusalem after þe commandement, lyke as the Lorde had wyspered theyr iourney. For in these dayes gat grete instructioun, that he shold leaue none of the thynges be hynde, which are in the lawe and commandementes of God. And he taughte hole Israel all ryghteuousnes and iudgementes.

Then came the secretaries of kynge Artaxerxes, and deliuered the wrytynges (that were come from Artaxerxes the kynge) to Esdras the preast and reader of the lawe of the Lorde. And this is the coppe of the letter: Kynge Artaxerxes sendeth þe gretyng vnto Esdras the preast and reader of the lawe of the Lorde. Offrende thy and good wyll, I haue ordeyned and charged þe there be any of the Jewes, of the prestes and Leuites in my realme, which despyse and is content to go with the vnto Jerusalem, that he maye do it. Therfore, yf any be mynded to be with the company, let the come together, and go with the lyke as I am consente. My seuen frendes, my counsellors to it what they do at Jerusalem and in Jewye, and kepe the thynges accordyng as thou hast, in the lawe of the Lorde, and so byng the gyfte vnto God the Lorde of Israel, that I and my frendes haue promised to Jerusalem, and al the syluer and golde that is in the country of Babylon, vnto the Lorde to Jerusalem with the thing that is geuen for the people in the Lordes temple at Jerusalem: Per, that þe same syluer and golde maye be gathered, and oren, Rammes, shepe, and goates, and other that belonge to these thynges, and that they may offer sacrificys vnto the Lorde, vpon the auter of the Lorde which is at Jerusalem.

And whatsoeuer thou and thy brethren wyll do with the syluer and golde, that do after thy mynde, accordyng to the commandementes of the Lorde thy God, and lyke with the holie vessels that are geuen the, for the seruyce of the house of þe Lord thy God, and other thynges what soeuer is necessary for the woche of the temple that shalbe geuen of the kynge's treasure, also what thou with thy brethren wyll do with the golde and syluer, that do after the wyll of the Lorde. And I kynge Artaxerxes haue commaunded the keepers of the treasures in Assyria and Phenicia that whatsoeuer Esdras the preast and reader of the lawe of the Lorde doth wyll, it shalbe geuen him, tyl an. C. talentes of syluer, and of gold in lyke maner. Of coyne also an. C. measures of tyl an. C. vessels of wyne, and other plentiful thynges without number. Let all thynges be done after the lawe of the best God, that the maych of God arys not in the realme of the kynge of his sonnes. I commaund you also that ye require no targe nor tribute of the prestes, Leuites, syngers, and mynystrers of the temple, nor of the wryters, and that no man haue auctorite to make any thyng against the. As for þe Esdras let thou iudge and arbitere in the hole lande of Assyria and Phenicia, after the dyctum of God, and leaue

all such as are ignorant in the lawe of God the  
Lorde, and let all them that offende agaynst the  
lawe, be punished: whether it be with death, or  
payne, or bechidened in mony, or to be banished.

Then sayde Eldras the wyrtre: \* Blessed be  
the God of our fathers, that hath geuē so good  
a mynde and wyll into the herte of the kynge to  
magnifye his house that is at Jerusalem, and  
hath made me to be accepted in the syghte of the  
kynge, of his counsell, of his frendes & of his no-  
bles. And so I was stedfast in my mynde, accord-  
yng as the Lorde my God helped me, & chose  
me out of Israel to go with me. \* And these are  
the brether after theyr kyndes and houses of  
theyr fathers that went wth me fro Baby-  
lon out of the kyngedome of Artaxerxes. Of  
the sonnes of Phares: Seronius. Of the sonnes  
of Semirath, Amenus. Of the sonnes of Da-  
uid: Accus, the sonne of Cecilia:

Of the sonnes of Phares, zachary, and with  
him ther returned agayne an. C. and .l. men. Of  
the sonnes of the capytane of Moabils, zary, &  
with him. ii. C. l. men. Of the sonnes of zacharys  
Jechonias, zecholi, and wth hym. ii. C. l. men.  
Of the sonnes of Salamaasias, Gotholie, lxx  
wth hym: Of the sonnes of zaphacia, zaryas,  
Whelie, and wth hym. lxx. Of the sonnes of  
Job, Abdias, Jecheli, and wth hym. ii. C. & .xii.  
men. Of the sonnes of Saania, Salimoth, the  
sonnes of Josaphia, and wth hym. an hundred  
and thye scoze men. Of the sonnes of Beer, zacha-  
rie, Bedei, and wth him two hundred and .viij.  
men. Of the sonnes of Elead, Johannes, Eze-  
cham, and wth hym an hundred and tennemen.  
Of the sonnes of Adoniam, those that were  
last, and these are theyr names. Eliphalam: the  
sonne of Sebel, and Semelas, and wth him. lxx  
men. All these called together by the water  
Thia where we pitched our tente thye dayes: &  
there I mustred them.

\* As for the sonnes of the preastes and Leu-  
ites, I founde none there. Then sente I vnto E-  
leazar, & Eccelom, and Walmam, & Galobam  
and Canaathan, and Hamea, & Jorhimath, &  
Eunaga, zachary, Mosolamun (these were the  
elders and men of experyence) and I sent them  
withe þe theyr shulde come vnto Loddus, which  
was by the place of the treasury, and commaun-  
ded them that they shulde speake vnto Loddus  
and to his brethren, & to those that were in the  
treasury, to sende vs such men, as myghte ex-  
ecute the preastes office in the house of the Lorde  
our God, and wth the myghtye hande of oure  
Lorde God, they broughte vnto vs men of good  
experyence, from amonge the sonnes of Wooly-  
us, the sonne of Leui, the sonne of Israel, Sebe-  
lam, and the sonnes and his brethren Albin, &  
Anin, of whom there were. xviij. From among  
the chyldren of the sonnes of Cananeus, & theire  
sonnes were. xx. men. And of them that serued  
in the temple, whom Dauid had ordeyned, and  
the pryncypall men þe mynystred for the doctre  
vnto the Leuites in the temple two. C. xx. men  
whose names are all tokened vp in wyrtre.

\* Then commaunded I a fastpage vnto the

young men before the Lorde, that I myght be-  
lyue of hym a prosperous iourney, & a good way  
for vs: for, for vs: our chyldren and for the  
Cattell, because of the lapynges awayte, and I  
durst not requyre of the kinge men of hoste and  
of foote: to comyng vs safely agaynst our enemyes,  
for we had sayde vnto the kynge, that the po-  
wer of the Lorde our God shulde be wth them  
that seke hym wth theyr hole herte. And there-  
fore, we soughte God oure Lorde earnestly be-  
cause of these thynges, and he was mercifull vnto  
vs, and hearde oure prayer, And I separated  
from among the rulers of the people, and from  
the preastes of the temple. xii. men and Sebelia,  
and Alania, and .x. men of theyr brethren wth  
them. And weyed them the golde and the syluer  
and all the preastly ornaments of the house of  
our God, whiche the kinge and his counsell: and  
his prynces and whole Israel had geuen. And  
when I had weyed it, I gaue them an. C. l. talen-  
tes in syluer vessel, an hundred talentes of gold  
and of golden vessel, seven tymes twentye  
and vesselis of other metall (ye, of good metall)  
xii. gyltterynges as the golde, and sayd vnto the  
ye are holy vnto the Lorde, and the vesselies are  
holy, and the golde, and the syluer is promysed  
vnto the Lorde God of oure fathers.

Be dyligente now, and kepe it, vntyll the  
tyme that ye deliuer it to the rulers of the peo-  
ple, to the preastes, to the Leuites, and to þe prin-  
cypall men of the cytyes of Israel in Jerusalem  
and in the chamber of the house of our God.

\* So the preastes and Leuites whych recea-  
ued of me the golde, the syluer, and the vessel,  
broughte it vnto Jerusalem into the temple of  
the Lorde. And from the cytye of Thia, we hane  
vp the twelue daye of the fyrst moneth, tyll we  
came to Jerusalem. And when the thye daye  
was past, they weyed golde and syluer was de-  
lyuered in the house of the Lorde the forth daye,  
vnto Marimoth the sonne of Jos the preast, and  
wth hym was Eleazar the sonne of Phineas,  
and wth them were Josabbus the sonnes of  
Jasnet, Medias and the sonne of Banus, & cer-  
tayne of the Leuytes to the nomber and to the  
weyghe, and the weyghe of them was wyrtren  
vp the same tyme. As for those that were come  
out of captiuyte, they offered sacrifice vnto the  
Lorde the God of Israel: euen twelue oren for  
all Israel. lxxvi. rammes. lxxii. shepe. xii. goa-  
tes for synne, twelue kyne for a thankoffering  
all to the sacrifice of the Lorde. And the kinges  
commillion deliuered they vnto the stewardes  
and deputies of the kynge, and to the vnderlye  
ues in Celocyria, and Phenycia.

\* Nowe when those thynges were done the  
rulers came vnto me, and sayde: The generacy-  
on of Israel, the prynces, the preastes and Leu-  
ites, the straunge people and indwellers of the  
lande haue not put awaye theyr vncleynesse,  
from the Cananites herpites pherestites, from  
the Moabites, Egipcians, and Edomites. For  
both they and theyr sonnes haue mingled them  
selues with the daughters of them, and the holy  
seede is myxted wth the outlandyshe heathen  
and



# The thynde booke

¶ Since the beginning of thynges, I have seen  
 a headen bene partaken of their wickednes.  
 ¶ As I have seen I had heretofore thynges, in-  
 L. xlii. a. m. p. I have seen my holy garments: I pulled  
 out the beard of my beard and my beard: I late  
 me downe sorrowfull and how. And at they that  
 were round about me the word of the Lord of Is-  
 rael, came unto me, and said: I am full of heavyness  
 unto the evening sacrifice. Then stood I up  
 from fasting, having rent clothes and the holy  
 garments, knelt downe upon my knees, helde  
 out my handes unto the Lord, & sayde: O Lord  
 I am confounded and ashamed before thy face,  
 for our synnes are become many upon our hea-  
 des: and our wickednesses are exalted unto the  
 heauen. For since the tyme of our fathers, we  
 are in greave synne unto this daye. And for the  
 synnes of us and our fathers, we wyth our bye  
 thren and wyth our prelates have bene delive-  
 red unto the henges of the earth: into the sword  
 and into captivite, and became a spoyle wyth  
 confusion and shame unto this day. And now  
 O Lord God, howe greave is thy merite that  
 we have gotten of the: in that thou hast left us  
 a name and a root in the place of thy Sanctua-  
 ry, to discover our lyghte in the house of the  
 Lord our God, and have given us meate at  
 all tymes of our mynistracion. And when we  
 were in captivite we were not forsaken of the  
 Lord our God: but he made the kynges of Per-  
 sia gracious, & favourable unto us: so that they  
 gave us vntayles, and meate, pee, and leane to  
 buyde up the temple of our Lord God agayne  
 to repaire the wasted places of Zion: & to dwell  
 in Jerusaleme and Jerusalem. And now O Lord  
 what shal we saye: havinge all these thynges  
 in possession: For we have broken thy comma-  
 ndementes: which thou gavest unto us by the  
 handes of thy servants the prophetes saying  
 The land that ye govnto and that is given you  
 for an heritage to have in possession, is defiled  
 with the uncleynesse and synfulness of the hea-  
 then and with their abominacions have they po-  
 luted it altogether. Therefore, shal ye not for-  
 6 pour daughters unto theyr sonnes, nor mar-  
 yage your sonnes unto theyr daughters. Whosoever  
 ye shal not sike to make peace wyth them, that  
 ye maye entere and eat the best, in the land, and  
 that ye maye devide the inheritance of the land  
 unto your chyldren for ever moore. And for the  
 thing that nowe happened unto us, it cometh  
 all for our wicked wyches and greave synnes  
 yett hast thou given us such a roote that we are  
 come agayne into our land, and we are so wy-  
 ched that we have broken thy statutes & comma-  
 ndementes agayne: and myngled ourselves  
 with the uncleynesse of the outlandish heathen.  
 O Lord art thou angry wyth us: wylte thou  
 rote us cleane out: that our rote & name remaine  
 no more? O Lord God of Israel thou art true  
 for our rote endureth yett unto this present day  
 And behold, now we are we before thee in our syn-  
 nes, now we can be not stande before thee in them.  
 ¶ And when Elshaz wyth his prayer hadde  
 L. xlii. a. k. n. o. w. i. d. g. e. d. the synne, wepyng and lying flat

upon the ground before the temple, there gathe-  
 red unto hym frome Jerusalem a greave multi-  
 tude of men and women, of yong men, and may-  
 dens, for there was a very greave wepyng, and  
 monnyng in the congregacyon. And when Je-  
 chonias the sonne of Jehely one of the chyldren  
 of Israel cryed, he sayde unto Elshaz: we have  
 sinned agaynst the Lord, because we have ma-  
 rryed outlandish women of the heathen. How  
 art thou over al Israel. We wyll swere an oth  
 therfoze unto the Lord: that we shal put away  
 all our wyves which we have taken of the hea-  
 then, wyth theyr chyldren, lyke as it is appoy-  
 nted by our fore elders. And stand up then, open  
 thou it & declare it playnly unto us, accordyng  
 to the lawe of the Lord, for I matter belongeth  
 unto the and we wyll helpe the, quyte thy selfe  
 manly. So Elshaz arose, and toke an oth of the  
 rulers, of the prelates, and of the Levites and of  
 Israel, to do after these thynges: and they swar

## The ix. Chapter.

¶ After Elshaz had red the lawe, the people put a shawe  
 theyr drawing upons: and then returned every man unto  
 his duty his other dwelling.

¶ Then Elshaz stood up from the court  
 of the temple, wythout, and went  
 into the chamber of Jonathan the  
 sonne of Nabasus, and remayned  
 there & dydeat no meate, nor doynh  
 dyynche: for the multiplye of the wychednes of  
 people. And there was made a proclamacion in  
 all Jewry and at Jerusalem, for al such as were  
 gathered at Jerusalem oute of captivite that  
 whosoever came not to Jerusalem wythin two  
 or thre dayes (accordyng to the iudgement of  
 the old Lordes of the counsell) his goodes shuld  
 be taken from him, and be excluded from the co-  
 gregacyon of the captivite. And in thre dayes  
 were all they of the trybe of Juda and Ben Ja-  
 min gathered together at Jerusalem, the twen-  
 tie daye of the .ix. moneth. And the whole mul-  
 titude sat trymblyng in the court of the tem-  
 ple for it was wynter. So Elshaz rose up, and  
 sayde unto them, ye have done unrighteousnes  
 in ye have taken outlandish wyves, to mary-  
 age, & so to encrease the synnes of Israel. And now  
 we knowlege the same, & geve prayse unto the  
 Lord God of our fathers, & perfourme this wil  
 departyng from the heathen of the lande, and  
 from the outlandish wyves. Then cryed I holt  
 multitude wyth a loud voyce, and sayd: lyke as  
 thou hast spoken, so wyll we do: but so farre as  
 as the people are manye, and the wynter heare,  
 we maye not stande without the house: Agayne  
 this wyche is not a thyng that can be finished  
 in a day or two. For we be many, that have sin-  
 ned in these thynges. Overyne therfoze that the  
 rulers of the multitude, & they that dwell wyth  
 us, and as many as have outlandish wyves &  
 the prelates also and iudges of every place may  
 stande in the tyme appoynted, tyll they swage  
 the wrath of the Lord in this busynesse.

¶ Then Jonathan the sonne of Eziel, and O-  
 5. shaz & Theman receaved the charge of this mat-  
 ter, and Boyozaimus and Leius, & Sabathus  
 helped them thereto. After this, all they stode  
 up

by that were come oute of captiuyte. And Edoas the p̄iest chose vnto hym the p̄yncypall men from amonge f̄athers accordyng to theyr names. & in the newe moneth of f̄. x. moneth they sat together, to examine this matter. And so the matter was a determyngge, concernyng the men that had outlandyde wyues, vntill the newe moneth of the first moneth. And of the p̄iestes that had myxted them selues wyth outlandyde wyues, there were found. \* Of the sonnes of Iesu, the sonnes of Ioseph, and bys byethien. Nazareus, Eleazer, Joabius, & Joadeus, whych offered them selues to put away theyr wyues and to offer a rāme for their ignozaunce. And of the sonnes of Demetri, Wallesas, and Elles, & Jerlech, Azarias. Of the sonnes of Kocera, Limostas, Hilmaen, Nathanea, Justo, Jedbus, & Talas. And of the Leuites, Iosabbus, Demetis, & Coitis, Caletas, Kactas, Colnas, & Elionas. Of the syngers of the Sanctuary. Eliarib, zacharus. Of the porters, Dallumus, and Tolbanus. And of Israel, of the chyldren of Kozo, Ol and Remias, & Seddias, and Melchias, Wicheus, Eleazarus, Jemmedias, and Bonas. And of the chyldren of Iolama. Chanias, zachary, Jeterus, Jodbus, Erumoth, and Elias. And of the sonnes of Jathoin, Eliadas, Lisamus, and Jochias, Larimoth, Dabbis, & Thebedias. And of the sonnes of Jeebus, Iohannes, Amarias, Jabbias, and Emmeus. And of the sonnes of Bannus, Olamus, Walchus, Jedbus, Isab, Alabus, & Jeremoth. And of the sonnes of Adol, Aarus, & Woodias, & Calens, & Raanas, Waasius, Nathathias, Wefel, Wanus, & Wanalles. And of the sonnes of Aue: Aones, Ateas, Melchias, Dameas, Simo Ben Jamin, Walchus, and Narras. And of the sonnes of Alom Carianeus, Nathathias, Banus, Elthalach, Wanalles, Demet. Of the sonne of Banus Jerem, Woodias, Abzamas, Joell, Baneas, Wellaas, Jona, Warymoth, Eliastib, Nathancus, Eliazis, Orias, Dicus, Semedius, Jambus, and Ioseph. Of the sonnes of Robeus Iedus, Nathathias, Wabadus, Jechda, Sedmit, Jellus, and Banas. All these had taken oute landysse women to marriage, & they put them away with theyr chyldren. The p̄iestes and Leuites, and all they that were of Israel, dwelte at Jerusalem and thowout all the lande, in the newe moneth of the tenth moneth, and the chyldren of Israel were in theyr dwellinges: And the whole multitude came together, vpon the floore at the East syde of the holpe porte of the temple. And they spake vnto Edoas p̄ p̄iest and reader, that he wold byng the lawe of Moyses: whych was geuen of the Lozde God of Israel. So Edoas the p̄iest broughte the lawe vnto the whole multitude, to man and woman, to all the p̄iestes that they myght heare the lawe. \* In the newe moneth of the vii. moneth And he red in the floze that is before f̄ holpe porte of the temple, from the morning early vnto the eveninge, before men and women. And they applyed theyr mynde all vnto the lawe.

And Edoas the p̄iest and reader of the law

stode vpon a pulpet of woode, whych was made thesede, and vpon his ryght hand there stode by hym Nathathias, Samus, Ananias, Azarias, Ateas, Oredias, & Balsamus. Vpon his left hand stode Kaldens, Misael, Malachias, Abulchas, Wabus, Wabadias, and zachary. Then toke Edoas the booke before the whole multitude, for he was the p̄yncypal and had in most honour of them al. And when he had red out the lawe, they stode al streyght vpon theyr seite. So Edoas prayd the Lozde the most hest God, the Almyghty God of hostes. And al the people answered: Amen: and helde vp theyr handes, fell downe flat vpon the earth, & prayd the Lozde. And Jesus, Deneas, Warchias, Jaddimus, Accubus, Wabbathus, Calithes, Azarias, Jozabus, Ananias, and Hilias, the Leuites lift theyr handes vpwarde and bowed theyr faces to the ground, & prayd the Lozde. Those were they whych taught the lawe of the Lozde, & red the lawe of the Lozde in the congregacion: and euery man set them before that vnderstode the lawe. Then spake Atharates vnto Edoas the p̄iest and reader, and to the Leuites that taught the multitude, saying: Thyrs daye is holpe vnto the Lozde, and all they that had heard the lawe wepte. So Edoas sayde: \* Depart your way then, and eate the best and dypche the sweetest, and send giftes vnto them that haue nothing: for this daye is holpe vnto the Lozde, & be ye not loze, for the Lozde wyl byng you to honour. Then went they theyr way euerychone, and dyd eate and dypche, and were merry, and sente rewardes vnto them that had nothing, that they also myght eate with gladnes: for they were excedyng reioysed thowte the wordes that were redde vnto them in the lawe. And so they were all gathered together at Jerusalem to holde the feast, accordyng to the couenaunt of the Lozde God of Israel.

The ende of theyr booke of Edoas.

## The forth booke

of Edoas

The fyrste Chapter.

The peple is excedyng f̄, theyr vniuersity, God wyl another people of thes will not be reformmed.



The second booke of the prophet Edoas, the sonne of Saarias, the sonne of Azarias, the sonne of Melchias, the sonne of Wala, the sonne of Wadoc, f̄ sonne of Achitob, the sonne of Achia, the sonne of Dmiers, the sonne of Wely, Amerias, the sonne of Azarias, the sonne of Warymoth, the sonne of Saraias, the sonne of Wzi, the sonne of Woccus, the sonne of Abzu, the sonne of Wdineas, f̄ sonne of Eliazar, the sonne of Aaron, (of the trybe of Levi) whych was p̄soner in the lande of the dyng, in the raigne of Atharates hyng of Persia. And

led. viii. m. c. viii.



# The fourth booke

CTA 1301.2

• **THE FIELD**

20. 210. 2.

WATER, U.S.

**1992-1993**

Chc. 4. Chapter.

**CELESTINE**

1998

Uke be vnto the Illur, thou that hydeste the  
vnyghteous

happeth troublous by the. Thou wycked people remembre: what I dyd vnto Sodome; and Gomorre, whose lande is turned to pyrch and ashes: Euen so wyl I do vnto al the, that heare me not, sayth the almyghty Lord. Thus sayth the Lord vnto Eldras: tell my people, & I wil geue them the kyngedome of Ierusalem, which I wolde haue geuen vnto Israel: They glozy also wyl I take vnto me: and geue them the euerlasting tabernacles, which I had prepared for thole. The tree of lyfe shalbe vnto them a swete synelinge opntement: they shall nether labour nor be wepy. So ye poure waye, and ye shall receaue it. Wray for your selues a few dayes that they maye dwell therein.

Howe is the kyngedome prepared for you therfore watch. Take heauen and erth to wytnes for I haue broken the euell in peeces, and created the good, for I lyue sayth the Lord. Wo ther embrace thy chyldren, and bynge them vp wyth gladnes: make theyr fete as fast as a pylle, for I haue chosen the sayth the Lord.

And those that be deade wyl I raise vp againe from theyr places, and bynge them out of the graues. For I haue knowen my name in Israel. Feare not thou mother of the chyldren for I haue chosen the sayth the Lord. And for thy helpe I shal sende the my seruantes Esay and Jeremy, after whose counsell I haue sanctyfyed and prepared for the. xii. trees with diuers frutes, and as many weis: flowing with mylke and honny. & vii. mountaynes, wherupon there growe roses & lylies, wherin I wyl fyl my chyldren with ioye. Execute iustyce for the widowe be indge for the fatherles, geue to the poore, defende the comforytes, clothe the naked: heale the wounded, and syche: laughe not a lame man to scoyne, defende the crepel, and let the bynd come into the lycht of my clernes: wher soeuer thou syndest & dead, take them and burye them, and I shal geue the, the fyrst place in my resurrection. Holde styl (O my people) and take thy rest for thy quietnes is come. Kede thy chyldren, O thou good nurse, stablyshe theyr fete. As for my seruantes whom I haue geuen the, there shall not one of them perishe, for I wyl seke them fro thy nombze, were not thy selfe.

For when the daye of trouble and heauynes cometh, other shall wepe & be sozowefull, but thou shalt be mery and plentous. The heathen shalbe gelous but they shalbe able to do nothig agaynst the, sayth the Lord. Wy handes shal couer the, so that thy chyldren shal not fe the fyre euerlastyng. Be ioyful, O thou mother wyth thy chyldre, for I wil deliuer the sayth the Lord. Remembre thy deade chyldren, for I shal byng them out of the earth, & shewe mercy vnto them for I am mercifull, sayth the Lord Almighty. Embrace thy chyldren, vntyll I come and shewe merce vnto them, for my welles runne ouer: and my grace shall not fayle.

I Eldras receaued a charge of the Lord vpon the mounte Oreb, that I shulde go vnto Israel. But when I came vnto Israel they set me at naught, and dyspyled the commaundemente

of the Lord. And therfore I saye vnto you, O ye heathen that hear and vnderstand. Loke for your shepharde, he shal geue you euerlastyng rest, for he is nye at hande, that shal come in the ende of the worlde. Be redy to the rewarde of kyngedome, for the euerlastyng lycht shal shyne vpon you for euermore. Ale the shadowe of this worlde, receaue the ioyefulnes of youre glozy. I testyfe my sauour openly: O receaue the gyft that is geuen you, and be glad, geunge thanckes vnto hym: that hath called you to the heauenly kyngdome.

Arise vp, and stande fast: beholde, the nombze of those that be sealed in the feast of the Lord whych are departed from the shadowe of the world, and haue receaued glozyous garmentes of the Lord. Take thy nombze O syon, and shut vp the purtyfyed, whych haue fulfilled the lawe of the Lord. The nombze of the chyldren whom thou londest for, is fulfilled: be seche the power of the Lord, & the people which haue bene called from the begynnyng, maye be halowed.

\* I Eldras sawe vpon the mounte syon a greate people whom I coulde not number, and they al prayled the Lord with songes of thankes geuyng. And in the myddest of them ther was a yong ma of an hie stature, more excellent the all they, & vpon euery one of theyr heades be set a crowne, and was euer byer and byer, whych I maruelled at greatly. So I asked the Angell, and sayde: wy: what are these? he answered & sayd vnto me: These be they, that haue put of mortal clothing, and put on the immortall and haue testified and knowleged the name of God. Howe are they crowned & receaue the rewarde.

Then sayde I vnto the Angell: what ponge person is it, & crowmeth them, and geueth them the Palmes in theyr handes? So he answered, and sayd vnto me it is the sonne of God, whom they haue knowleged in the world. Then began I greatly to comende them, that stode so styly for the name of the Lord. And so the angel sayd vnto me: So thy way, and tel my people, what manner of thynges: and howe greate wonders of the Lord thy God, thou hast sene.

#### ¶ The.iii. Chapter.

The wonderous watcher whiche God send for the people are tryed. Eldras maruelled that God suffer the Babylonians to haue rule ouer his people, which yet are synners all.

**I**n the xxx. year of the fall of the cite I was at Babylō, and lay troubled vpon my bed, & my thonghtes came vpon my herte: for I sawe the desolacion of syon, and the plentous wealth of them that dwelte at Babylō, & my spyt was soze moued, so I began to speake fearfull wordes to the most hysell, and sayde O Lord Lord, thou spakest at the begynnyng whē thou plantedst the earth (that thy selfe alone) and gauest commaundemente vnto the people, and a bodye vnto Adam, whych was a creature of thy handes, and hast byethed in hym the byeth of lyfe, and so be lyued before the, & thou leddest hym into Paradyce: whych garden of pleasure thy ryghte hande had planted, & euer the earth was made: And vnto him thou gauest commaundemente



# The fourth booke

commandement to loue thy waye wherebye he  
transgressed, & immediately thou appointedst  
death in hym, & his generations. And thus came  
nations: trybes, people, and kynnedes, oute of  
number. \* And euery people walked after their  
owne will, and bydynce thynges befoze the: &  
as for thy commandementes they dispised the.

But in procelle of time thou broughtest the  
water froude, vpon those that dwelt in þ world  
and destroyedst the. And lyke as the death was  
in Adam, so was the water froude also in these  
fewertheles one of them thou ledest, namelye  
Noe, with his household, of whome came all  
ryghteous men. And it happened þ when they  
þ dwelt vps the earth, beganne to multiplye, &  
had gotte many children, and were a great peo-  
ple, they bega to be more vngodly then þ fyrste  
froue when they all lyued so wyckedlye be-  
foze the, \* thou dydest chose the a man frome a-  
monge them: whose name was Abraham: him  
thou louedst, and vnto hym only thou shewedst  
thy will, and madest an euerlasting couenaunt  
with hym, promysynge him that thou woldest

neuer for sake his seide. And vnto him thou ga-  
uest Isac: vnto Isac also thou gauest Ja-  
cob, and Esau. As for Jacob, thou dydest chose  
hym, and put back Esau. \* And so Jacob becam  
a great multitude.

And it happened that when thou leddest his  
seede oute of Egypt: thou broughtest them vp  
to the mount syon, doynge downe the hea-  
uens setting fast the earth, moung the ground  
makynge the depthes to shake, and troublinge  
the world. And thy gloze went thowowe four  
portes of fyre, and earthquakes, and wyndes &  
colde: that thou myghte geue the lawe vnto  
the seede of Jacob, and bypence vnto the gene-  
ration of Israel. And yet tokest thou not away  
frome them that wycked herte, that thy lawe  
myght bypne forth frute in them. For the fyrst  
Adam bare a wycked herte, transgressed: and  
was ouercome, and so be al they that are bozne  
of hym, \* Thus remayned weakenes with the  
lawe: in the hertes of the people, with the wy-  
ckednes of the roote: so that the good departed  
awaye and the euell abode still. As the tymes  
passed awaye, and the yeres were broughte to  
an ende. \* Then dydest thou rayse the vp a ser-  
uant called Dauid, \* whome thou comman-  
dest to buyde a cytye vnto thy name, and to  
offre vp incense and sacrifice vnto the therein  
Thys was done nowe many yeres. Then the  
inhabytors of the citie forsoke the, & in al thyng-  
es bydeuyn as Adam and al his generacions  
had done, for they also had a wycked herte.

And so thou gaueste thy cytye ouer into the  
handes of thyne enemyes. Are they of Babilon  
then better and more righteous then thy people  
that they shall therfore haue the domynion of  
syon: for when I came there and sawe their  
vngodlynesse, and so greute wyckednesse: that  
it coulde not be named: yee, when my soule  
sawe so many euell doers: in the xxx. yeres my  
herte sayled me, for I sawe, howe thou suffer-  
dest them in suche vngodlynesse, and spareddest

the wycked doers, but thyne owne people hast  
thou coted oute, and preserued thyne enemyes,  
and thus hast thou not shewed me.

I cannot perceaue howe thys happeneth. Do  
they of Babilon then better: then they of syon  
Or is there any other people that knoweth the  
saynge that people of Israel: Or what gene-  
racyn hath so belueued thy couenautes, as Ja-  
cob: And yet they rewarde appereth not, and  
they labour hath no fruite. For I haue goone  
heare and there thowowout the heathen, and I  
le that they be cych and welthy, and thynke not  
vpon thy commandementes: Weyte thou ther-  
fore our wyckednesse nowe in the balauce and  
they also that dwell in the world, and so wal-  
thy name be no where founde but in Israel. Or  
where is there a people vpon earth, that hath  
not synned befoze the: Or what people hath so  
kept thy commandementes: Thou shalt fynde  
that Israel by name hath kepte thy preceptes:  
but not the other people and heathen.

## The. liii. Chapter.

The Angell reproueth Esau, because he smeth to m-  
ter into the profounde iudgements of God.



As the Angell that was sent vnto I-  
me (whose name was Criel) gaue  
me an answer and sayde: thy hert  
hath taken to much vpon it in this  
world, and thou thynkest to com-  
prehende the waye of the byesse. Then sayde I:  
Yee, my Lorde. And he answered me, and sayde  
I am sente to shewe the the wayes and to sette  
forth the sympletydes befoze the, wherof yf þ  
canst declare me one, I wyll shewe the also the  
way, that thou desyrest to se. And I shall shewe  
the frome whence the wycked herte cometh.  
And I sayde: Tell on my Lorde. Then sayd he  
vnto me: So thy waye, weye me the weyght of  
the fyre, or measure me the blaske of the wynde,  
or call me agayne the daye that is past. Then  
answered I, and sayde: What man bozne, is a-  
ble to do that: Why requirerest thou such of me:  
And he sayde vnto me: If I shuld aske the how  
depe dwellynges are in the see: Or howe greute  
waterspynges are vpon the firmamente: Or  
howe greute waterspynges are in the begyn-  
nyng of the depe: Or whyche are the out goyn-  
ges of Paradyce: Peradventure thou woldest  
saye vnto me: I neuer went downe yet into the  
depe or hell, neyther dyd I euer clyme vp to hea-  
uen, neuerthelesse nowe haue I asked the but  
only of fyre, and wynde, and of the daye, where  
thowowe thou hast tranapled, & from the which  
thou canst not be separated, and yet canst thou  
geue me none answer of them.

He sayde moore ouer vnto me: Thyne owne  
thynges, and such as are growen vp with the  
canst þ not know: howe shuld thy vessel then be  
able to comprehend the waye of the byesse, and  
nowe outwarde in the corrupte world, to  
vnderstande the corrupcyon that is cnydent in  
my syghte: Then sayd I vnto him: It were bet-  
ter that we were not at all: then that we shulde  
lyue in wyckednes, and to suffer, & not to know  
wherfore. He answered me and sayde: I wente  
in a wod

In a wood, and the tree toke such a deuice, & sayd: Come let vs go, and fyghte agaynste þe see that it maye departe awaye before vs, and that we maye make vs yet moore wooddes.

The floudes of þe see also in lyke maner toke thys deuice, and sayde: Come let vs go by, and fyghte agaynste the trees of the woode that we maye make oure lande the wyder. The thoughte and deuice of the wood was but vayne and nothyng worth, for the fyre came & consumed the wood: The thoughte of the floudes of þe see, came lyke wyse to noughte also, for the lande stode vp and stopped them.

If thou were iudge nowe betwixt these two, whom woldest thou iustifye, or whom woldest thou condemne? I answered & sayde: Cleerly it is a folye thoughte that they both haue deuised. For the grounde is geuen vnto the wood, and þe see also hath hys place to beare hys floudes. The answered he me, and sayde: Thou hast geuen a ryght iudgement, why iudgest thou not thy selfe also? For lyke as the grounde is geuen vnto the woode, and the see to his floudes, euen so they þe dwell vpon earth maye vnderstande nothyng but that wyche is vpon earth: and he that dwelleth aboue the heauens, may onely vnderstande the thynges that are aboue the heauens. Then answered I, and sayd: I beseeche the, O Lord let me haue vnderstanding: for it was not my mynde to be curyous of thy hye thynges, but of such as be daily medle withal, namelye wherfore that Israel is blasphemed of the heathen, & for what cause the people (whom thou hast euer loued) is geuen ouer, to be punished of vngodly nations: and why the lawe of oure fathers is brought to noughte and the wyrtten couenantes come to none effecte, and passe awaye oute of the world as the grechoppers, & oure lyfe is a very feare, & we are not worthy to optayne mercy. What wilt he do then vnto hys name, wyche is called vpon ouer vs? Of these thynges haue I asked questyon.

Then answered he me, and sayde: The moze thou seardest, the moze thou shalt maruell, for the woode hath fast to passe awaye, & can not comprehend the thynges that are promysed for the ryghteous in tyme to come, for this woode is full of vnrightheousnes and weakenes.

But as concernynge the thynges whereof thou askest me, I will tell the. The euill is sowne, but the destruction thereof is not yet come. If the euill nowe that is sowne, be not turned vnto good, and if the place where the euill is sowne, passe not awaye, then can not thyng come that is sowne with good. For the corne of euill seede hath bene sowne in the hert of man fro the begynnyng, and howe muche vngodlynes hath be brought vp vnto thys tyme: and howe much shall be yet byngne for the vntyll he come into the barne.

Wende nowe by thy selfe, wylt þe come of euill seedis cut doone, howe grate a barne shall it be? I answered and sayde: Howe & when shall these thynges come to passe? Wherfore are oure prayes seide And euill? And he answered me, say-

enge: Hadst thou so much vpon the best, for thy halpynge to be aboue him is but vayne, thou mayest to muche do. Wylt not the soules also of the ryghteous aske questyon of these thynges in their holynes, saying: Howe longe shall I hope of this fashion? When cometh the frute of my barne and my reward? And vpon thys Jeremiell the Archangel gaue them answer, and sayde: Euen when the nombze of the seedes is fylled in you, for he hath weyed the world in þe balance: in measure & nombze hath he measured the time and moueth it not vntill the same measure be ful fylled. Then answered I & sayd: O Lord Lord nowe are we full of synne, & for oure sake paraventure it is not, that the barne of the righteous shall not be fulfylled, because of the synne of the that dwell vpon earth.

So he answered me & sayd: So thy wyfe to a woman wyth chylde, & aske of her, when she hath fulfylled her tyme monethes, if her chyld be born may kepe the byrth any longer within her. The sayd I: No Lord, that can she not. And he sayde vnto me: In hell the secreete places of soules are lyke the pynne chambze of a woman that trauyleth, and maketh hast, when the tyme of necessitye of the byrth is at hande: Euen so doth the hast to deliuer it is chympted vnto her. Like what then desyrest to se, it shall be shewed the fro the begynnyng. Then answered I, and sayde: If I haue sounde grace in thy syght and if it be possible, & if I be meete therfore, shewe me then whether there be mo to come the is past, or moze past then is for to come. What is past, I knowe but what is for to come, I knowe not.

And he sayde vnto me: Stande vp vpon the ryght syde, & I shall expounde þe symilitude vnto the. So I stode and behold, an whote burnynge ouen went ouer before me: & it happened þe when the flame was gone by, the smoke had the vpper hande. After thys there wente ouer before me a watery cloud, & sent downe muche rayne with a strome: & when þe strome rayne was past þe droppes remayned dry. The said he vnto me: lyke as the rayne is moze then þe droppes, & as lyke exce-deth þe smoke, eue so the measure of the thynges that are past hath the vpper hande. Then went the droppes and the smoke aboue: and I prayde & sayde: maye I lyue (thynkest thou) vntyll that tyme? Or what shall happen in those dayes? he answered me, and sayd: As for the tokens wherof thou askest me, I maye tel the aparte: but as touchynge thy lyfe, I maye not shewe the, for I am not sent therfore.

### ¶ The v. Chapter.

Elias and the Angell comen together.



Euerthelesse, as concernynge the tokens, marke this: Beholde, the dayes shall come, that they which dwell vpon earth, shall be taken in a greete nombze, and the wyfe of the true shall be byd, & the lande shall be barr from sayth: but iniquyte shall haue the vpper hande, lyke as thou hast seene nowe, and as thou hast heard longe ago. And the lande that thou seyst nowe to haue rule, shall thou shortly se wast. But of

God God



## The fourth booke

God graunt the to lyue. thou shalt se after the  
thy detromper that I summe shall suddenly come  
agayne in the nyghte, and the more that tymes  
in the daye, & bloude shall drop out of the wood,  
and the stone shall geue hys voyce, & the people  
shalbe in quyet: & euen he shall rule, whome they  
hope not, & dwell vpon earth, & the foules shall  
flyt & I wold myghty see that cast out his fyre, &  
make a noyse in I nyghte, whych many shall not  
knowe, but they shall all heare the voyce therof.

There shalbe a consulyon also in many pla-  
ces, & the fyre shalbe oft sent agayne, & the wyld  
beastes shall go theyr way, and monstrous we-  
men shall haue monstres, and salte waters shal-  
be founde in the founte: one frende shall fyghte a-  
gaynst another: then shal wyte & vnderstandyng  
be hyd and put asyde into theyr secreete places, &  
shalbe sought of many, & yet not be founde: then  
shal vnyghteousnes & voluptuousnes haue the  
vpper hande vpon earth. One lande also shall  
atke another, & saye: Is vnyghteousnes gane tho-  
rowe the? And it shal say: No, & the same tyme  
shal men hope, but nothyng optayne: they shal  
laboure, but theyr wayes shall not prosper.

To shewe the such tokens I haue leue and p-  
f thou wilt praye agayne, and wepe as nowe, and  
faste seven dayes, thou shalt beare yet greater  
thynges. Then I awaked, & a fearefulness went  
thowow all my bodye, & my mynde was feble &  
carefull, so that I almost sowned wythall. So I  
Aungel that was come to talke wyth me, helde  
me, comforted me, and set me vp vpon my fete.

**B** And in the seconde nyghte it happened, that  
Salathiel the capytayne of the people came vnto  
me, sayinge: Wher hast thou bene? and why  
is thy countynance so heuy? knowest thou not  
that Israel is commytted vnto the in the lande  
of theyr captiuitie? Wher then and eate, & forsa-  
ke vs not, as the shepherde that leaueth hys flocke  
in the handes of the wyched wolues. Then sayde  
I vnto hym: So thy wayes from me & come not  
nye me: and he herde it, and as I sayde: so wente  
he hys waye frome. And I fasted seuen dayes,  
mournyng and wepyng, lyke as Elyel the an-  
gell commanded me. And after seuen dayes it  
happened that I thoughtes of my hert were ve-  
ry geryous vnto me agayne, and my soule recea-  
ued the sperte of vnderstandyng, and I begane  
to talke with the moost hyghet agayne, & layd  
O Lorde Lorde, of euery wood of the earth and  
of all the trees therof, thou hast chosen the one  
only vncyparde: and of all landes of the whole  
world, thou hast chosen the one pt, & of floures  
of the grounde, thou hast chosen the one lylle: &  
of all the depthes of the see: thou hast fylled the  
one cyner: and of al bypided cyties thou hast ha-  
lowed Shon vnto thy selfe: & of al the foules &  
are created, thou hast named the one doue, and of  
all the cattell that are made thou hast prouyded  
the one shepe: & amonge al the myltitude of fol-  
kes: thou hast gotten the one people, and vnto  
thys people whome thou loudest, thou gaueste  
a lawe, that is proued of all.

And nowe, O Lorde, why hast thou greeu-  
ed thys one people aucto maner? And vpon the

one root thou hast prepared o ther, and why hast  
thou scattered the one onelye people amonge ma-  
ny, whych treade them downe, yee, whych be haue  
euer withstande thy promyses, and neuer bele-  
ued thy couenauntes.

And thoughte thou were enemy vnto thy peo-  
ple, yet shouldest thou punyssh them wyth thyne  
owne handes. Nowe when I had spoken these  
wordes, the Aungell that came to me the nyghte  
afoze was sente vnto me, and sayde vnto me:  
Heare me, and herken to the thynges that I saye  
and I shall tell the moze. And I sayde: Speake  
on my Lorde. Then sayde he vnto me: Thou art  
soze vered and troubled for Israels sake. Louest  
thou that people better then him that made the?  
And I sayde: No Lorde: but of very grete and  
compassion haue I spoken. For my raynes pay-  
ne me euery houre, because I wolde haue expe-  
rience of the waye of the mooste hyghet, and to  
seke out parte of hys iudgemente. And he sayde  
vnto me: that thou makeste not. And I sayde:  
Wherfoze Lorde? Wherunto was I bozne then?  
O: why was not my mothers chyldbedd then  
my graue? So had I not sene the myserye and  
trouble of Jacob, and the tranaple of my peo-  
ple of Israel.

And he sayde vnto me: Rombye the thyng-  
es that are not yet come: gather me toget her  
I dropes: that are scattered abrode, make me the  
floures grene agayne, that are wythered, open  
me the thyng that is closed: and byng me forth  
the wyndes, that are shut vp, shewe me I ymage  
of a voyce, and then shall I declare the thyng,  
that thou labourdest to knowe. And I sayde: O  
Lorde Lorde, who maye knowe these thynges,  
but he that hath not hys dwellyng wyth men.  
As for me, I am vntoyle: how may I the speake  
of these thynges wherof thou askest me.

Then sayde he vnto me: lyke as thou canst  
do none of these thynges that I haue spoken of  
euen so canst thou not fynde out my iudgemente  
o: in the ende, the loue that I haue promysed vn-  
to my people. And I sayde: Beholde, O Lorde,  
yet arte thou nye vnto them that haue no ende:  
and what shal they do that haue bene besoze me,  
o: we that be nowe, o: they that shal come after  
vs? And he sayde vnto me: I wyl lphen my iud-  
gement vnto a spynge. Lyke as there is no lack-  
nesse of the last, euen so is there no wyfenesse of  
the fyrst. So I answered and sayde: couldest  
thou not make those that haue bene made, and  
be nowe, and that are to come) in one, that  
thou myghtest thewe thy iudgemente the soner?  
Then answered he me, and sayde: The crea-  
ture maye not haue aboue the maker: neyther  
maye the world holde them at once, that shalbe  
created.

And I sayde: howe hast thou sayd then vn-  
to thy seruant, & thou lphing maker, hast made  
the creature lphing at once, & the creature bare  
it: euen so myghte it nowe also beare them I be  
pyesent, at once. And he sayd vnto me: I the  
chyldbedd of a woma, & say vnto her: P I byng  
all for the chyldren, why dost thou it not toge-  
ther, but one after another? Whaye her therfore  
to byng

to bringe forth. & children at once. And I saide  
he can not, but must do it one after another.

Then saide he vnto me: Euen so haue I ge-  
uen a childer vnto the earth: for those that be  
fallen vnto it by proceste of tyme. For lyke as a  
ponge childe maye not bringe forth the thyng-  
ges that belonge to the aged: euen so haue I ge-  
uen the world wher I made.

And I asked and saide: Wherfore thou hast  
not geuen me a wap. I wil speake befoze the,  
for our mother of whom thou haste tolde me is  
yet ponge. And nowe the daye with nye vnto age  
he annuiered me and saide: I she a woman &  
beareth children, & she shal tell the. Saye vnto  
her: wherfore are not they: whome thou haste  
not brought forth like those & were befoze &  
but lesse of stature? And she shal aunswere the:  
They that be bozne in & youth of strength, are  
of one fashyon, & they & are bozne in the tyme of  
age, (when the childer sayleth) are other wyse.  
Consider nowe thy selfe, howe that ye are lesse  
of stature, then those that were befoze you, and  
so age they that come after you, lesse then ye: as  
the creatures which nowe begin to be olde, and  
haue passed ouer the strengthe of yowthe. Then  
saide I: Lozde I beseeche the, if I haue founde  
fauoure in thy syghte, shewe the thy seruante, by  
whome doest thou viset thy creature?

The. vi. Chapter.

*¶ The Angell instructeth Esdras, and geueth hym  
aunswere to his questions.*

**I** Ad he saide vnto me: In the begin-  
nyng when & grounde was made  
befoze the worlde stode, or euer the  
wyndes blew, befoze it thondred,  
& lychtened: or euer the foundacions  
of Paradise were layde, befoze the faire floures  
were sene, or euer & moueable powers were sta-  
blyshed, befoze the innumerable multitude of  
Angels were gathered together, or euer & bygh  
meles of the apye were listred vp, afore the mea-  
sures of the firmat were named, or euer & chim-  
neis in Sion were hote, & or the present peares  
were sought out, & or euer the inuencions of the  
& nowel synne, were put asyde, befoze they were  
sealed & now gathered saith for a treasure: the did  
I consider & ponder al these thynges, & all they  
were made thezowe me, & thezowe none other:  
by me also they be ended, & by none other. Then  
aunswere I & saide: which shal be the parting  
asunder of the tyme? Or when shal be the ende  
of the firle, & the begynnyng of it & foloweth  
And he saide vnto me: From Adam vnto  
Iaac, when Iacob & Esau, were bozne of him,  
Iacob haue helde firle the hele of Esau: for  
Esau is the ende of this worlde, and Iacob is  
the begynnyng of it that foloweth. The hande  
of man her wyxt the hele and the hande. Other  
question (Esdras) aske thou not.

I aunswere then & saide: O Lozde Lozde,  
if I haue founde fauoure in thy syght, I beseech  
the shewe the thy seruante the ende of thy tokens  
wherof thou shewest me parte the last night  
so he aunswere and saide vnto me: Heaude  
uppon thy fete, and heare the perfect voyce &

saith. There shall come a greete moeyon, but  
the place wher thou standest shal not be moued.  
And therfore when thou hearest the wordes be  
not afraied, for of the ende shal the worde and  
foundacion of the earth be vnderstande. And  
why? the worde therof trebleth and quakerbe  
for it knoweth, & it must be chaunged at the ende.  
And it happened, & when I had herde it, I stode  
uppon my fete: and berkened, & beholde, there  
was a voyce, that spake, & the sounde of it was  
like the sounde of many waters, and it saide:  
Beholde, the dayes come, that I will begynne  
to drawe nye, & to viset them that dwell vpon  
earth, & wyll begynne to make inquisypon of  
the, what they be that haue burne equite with  
vnrightheousnes, & when & I lowe estate of Sion  
shal be fulfilled: & wher & world, & shal vanishe a-  
way: shal be ouersealed, the wil I do these tokes.

The booke shal be opened befoze the firma-  
ment, & they shal se all together, & the children  
of a yere olde shal speake with their voyces:  
the women with childer shal bringe forth vnto  
mely children of thre or foure monethes olde, &  
they shal lyne: & be raised up: and sodenly shal  
the lowen places appere as & vntowne, the ful  
holes shal sodenly be founde emptye, and  
the trompete shal geue a sounde, whiche when  
euer ye ma heareth, they shal be hastily afrayde.  
\* At that tyme shal frenches figyte one against  
another lyke enemyes, and the earthe shal stan-  
de in fere with them.

The springes of the welles shal stand still, &  
in iii. houres they shal not renne. Whosouere re-  
mayneth from all these thynges? I haue tolde  
& shal escape, and se my saluacion, & the ende of  
youre worlde. And the men that haue receaued  
shal se: they & haue not tasted death from their  
byth: & the heit of the indwellers shal be chaun-  
ged, & turned to another meanyng, for euil shal  
be put out, & dyscrete shal be quenched. As for  
saith, it shal flourish, corrupciō shal be overcome  
& the truth, which hath bene so long wout frut,  
shal be declared. And it happened wher he talked  
w me, & I looked demurely vpon him befoze wher  
I stode, & these wordes saide he vnto me: I am  
come to thewe & the tyme of & night so to come.

If thou wilt praye yet moare, and sake  
seuen dayes agayne: I shal tell the moare thin-  
ges, and greater then befoze: for thy voyce is  
hearde befoze the highest for why? the myghe-  
tie hath sene thy ryghteous dealyng, he hath  
sene also thy chastite, which thou hast had euer  
sence thy yowthe & therfore hath he sente me to  
shewe the all these thynges, & to saye vnto the. &  
Be of good comforte, and feare not, & haste not  
with the tymes that are paste to thincke vaine  
thynges, & make not haile of the latter tymes.

And yt happened after this, that I wepte  
agayne, & saked seuen dayes in like maner, that  
I myght fulfil the thre weches: whiche he tolde  
me. In the viii. night was my hert vexed with  
in me agayne. And I began to speake befoze &  
highest: for my spye was greatly set on fere, &  
my soule was in distresse, & I saide: O Lozde, &  
spake vnto thy creature from the begynnyng



# The. iiii. booke.

*Gen. 1. 1* (then the first day) and sayd: Let braven  
and earth be made, and the world was a perfect  
worke. And then was there the spere, and the  
hatchnelles were yet on every syde, and still  
there was no man's voyce as yet. Then  
commaunded thou a sayr lighte to come forth  
out of thy treasures, that thy worke myghte  
appeare and be seene.

¶ Upon the second day thou madest the spere  
of the firmament, and commaunded it to part  
a sunder, & so make a diuision betwixt & wa-  
ters, & the one part myghte remaine above, and  
the other beneath. ¶ Upon the .iii. day thou brought-  
est to passe, & the waters were gathered in the  
vii. part of the earth. vi. partes hast thou dried vp  
and kepte them, to thyntente that men myghte  
sow & occupy husbandry therein. As soon as thy  
worde went forth, the worke was made. For  
immediatly there was great innumerable frut  
and many diuerse pleasures and despyres of tem-  
ptacion, shoures of changeable colour & smell,  
and this was done the .iii. daye.

*Gen. 1. 2* ¶ Upon the .iiii. daye thou commaundedst that  
the sunne shoulde geue his wyne, and the moone  
her light: & staues dydst thou set in order, and  
gauest the a charge, to do seruyce euen vnto ma-  
n & was for to be made. ¶ Upon the .v. daye thou saidst vn-  
to the .vii. parte: where the waters were gather-  
ed, & they shoulde bringe forth diuers beasts,  
fowles & fishes. And so it came to passe, that the  
dome waters: and without soule brought forth  
liuing beasts, at the commaundement of God  
that all people myghte prayse thy wonderous  
workes. Then dydst thou preserve two soules,  
& one thou caldest Enoch: & the other Leui-  
athan, and dydst separate the one from the other  
for the .vii. parte: (namely where the water was  
gathered together) myghte not holde them both  
vnto Enoch thou gauest one part, which was  
dried vp the .iii. daye, & he shuld dwell in the same  
part, wherein are a. G. hylls. But vnto Leui-  
athan thou gauest the .vii. part, namely the moyst  
and hast kepte hym to deuoure what thou wilt  
and when. ¶ Upon the .vi. daye thou gauest com-  
maundement vnto the earth, & before the, it shuld  
bring forth beasts, cattell, and all fereye, and  
(besyde this) Adam also, whom thou madest lord  
of all thy creatures. Of him come we all, and of  
people also, whome thou hast chosen specially  
vnto thy selfe. All this haue I sayde nowe and  
spoken before the, that I myghte shew how  
the worlde is made for our sake. As for the  
other people whiche also come of Adam thou hast  
sayde & they are nothyng, but be lyke a ppytie,  
& hast lyened the abundance of them vnto a  
drop: & fallen from the rofe of the house.

¶ And nowe, O Lorde: the heathen whiche  
haue euer bene reputed as nothing, haue begon  
to be lordes ouer vs, and to deuour vs: but we  
thy people (whome thou hast called the spylle  
doome, thy only begotte, and thy seruente loue)  
are geuen into thy handes and power. ¶ If the  
worlde nowe be made for our sake, why haue  
we not the inheritaunce in possession with the  
wyse. How longe shall this endure?

## The. vii. Chapter.

*Gen. 2. 1* ¶ The Angel sheweth vnto us many thynges to come.



¶ As it happened after that I had  
spokt out these wordes there was  
sente vnto me an Angel, whiche  
had bene by me also the nyghtes a-  
foze and he sayde vnto me: Gode  
bless and heare the wordes that I am come to tel  
the. And I said I praye on Lord my God. Then  
sayde he vnto me. The see is set in a wyld place  
that it myghte be deape and greate, but the en-  
traunce is narrowe and small lyke a ryuer.  
For who wolde go into the see, to looke vpon  
it, and to rule it? If he went not thowgh the na-  
rowe, howe myghte he come into the wyde?

¶ Item an other: A cyte is buylded and set  
vpon a broad felde, and is full of all goodnesse  
the entraunce is narrowe and sodayne, lyke as  
if there were a sye at the ryghte hande, and a  
depe water at the lefte, and as it were onely one  
strait pathe betwixt them both so small that  
there coude but one man go there.

¶ If this cyte nowe were geuen vnto an  
heye and he neuer wente thowgh the parlous  
waye, howe wolde he receaue hym encreptaunce  
And I sayde: It is so Lorde. Then sayde he:  
Euen so is Israel also a porcion. And why for  
they? I saye haue I made the worlde: and when  
Adam transgressed my statutes, then was the  
thyng Judged that was done. Then were the  
entraunces of the worlde made narrowe, full of  
sorrowe and trauaile. They are but fewe and  
euell, full of perilles and labours. For the en-  
traunces of the wyde worlde were wide and sure,  
and brought in innumerable fruyte.

¶ If they nowe whiche are entred into this  
worlde, maye not comprehend these strait and  
vaine thynges, much lesse maye they comprehend  
& vnderstand the secret thynges. Why disquie-  
test thou thy selfe then seing thou art but a cor-  
ruptible man? And what woldest thou knowe  
where as thou art but mortall? And why haste  
thou not receaued into thyne herte the thyng  
that is for to come, but that is present?

¶ Then sayde I: O Lorde Lorde, & thou  
hast ordeyned in thy lawe, that the ryghte-  
ous shoulde inherite these thynges, but that the  
vnlawfull and vngodly shoulde perishe. Re-  
uerthlesse, the ryghteous shall suffer strait  
thynges, and hope for wyde: for they that haue  
lyued vngodly and suffered strait thynges,  
shall not le the wyde.

¶ And he sayde vnto me: There is no iudge  
aboue God, and none that hath vnderstanding  
aboue the wyse. For there be many perishe,  
because they disuise the lawe of God & in set  
foze them. For God hath geuen strait commaun-  
dement to such as come, that they knowe what  
they do, and howe they shoulde lyue: and if they  
hepe this, they shoulde not be punyshed.

¶ Neuertheles, they were not obedient vnto  
him, but spake agaynst hym: imagined vaine  
thynges, and purposed to lyne, and sayde mai-  
ner, & there was no God, and God regarded  
it not. His wayes haue they not knowen, by  
lawe

lawe haue they dyspleyd, and benyfed hym no-  
myles: in his statutes and ordynances haue  
they not bene faythfull and steadfast, and haue  
not persequed his woiches.

And therfore Elias vnto the full, plenty  
and to the empty, emptinesse. Schole the time  
shall come, that these tokens which I haue told  
the, shall come to passe, and the byrde shall apere  
and the earth shall not be passeth awaye, shall  
be wred: and whosoever is deliuered fro the ene-  
lies, shall be my wonders. For my sonne Iesus  
shall openly declared, with those that be with  
hym & they that remaine: shall be my in foure  
hundred yeares.

After these same yeares shall my sonne Christ  
dye, and all men that haue lyfe, and the woilde  
shall be turned into the olde sylence seuen dayes,  
lyke as in the foze Judgements so that noman  
shall remaine. And after seuen dayes, I woilde  
that yet a walch not, shall be raised vp, and shall  
be corrupt. And the earth, shall receiue those  
that haue slepe in her: and so shall the dust those  
that dwell in sylence, and the secret places shall  
deliuer those that be committed vnto them.

And the moost hyghdest shall be openly declared  
vpon the seate of Judgemente, and all miserie  
shall vanishe awaye and longe suffering shall  
be gathered together. But the Judgement shall  
continue, I truch shall remaine, and sayth shall  
be strong, I woiche shall folowe, & I reward  
shall be wred: I ryghteousnes shall watch, and  
the vnryghteousnes shall beare no rule.

Then sayde I: \* Abraham prayed fyrst for  
the Sodomites, \* Moses for the fathers that  
synned in the wyldernesse, & he that came after  
him for Israel, in the tyme of Ahas, & Samu-  
el: and \* Dauid for the destruction, & Salomō  
for them that came into the sanctuary, \* & I  
as for those that receaued rapyn, & for the dead  
that he myghte liue, & Ezechias, for the people  
in the tyme of Sennacherib: and by these other  
in lyke maner, whych haue prayed for many.

Even so now, seying the corrupt is growen  
vp, & wychednes increaled, and the ryghteous  
haue prayed for the vngodly, wherfore shall it  
not be so nowe also?

He answered me, and sayde: This present  
woilde is not the ende, there remaineth muche  
honour in it, therfore haue they prayed for the  
weake. But the daye of dome shall be the ende of  
this tyme, & the begynnyng of the immortalite  
for to come, wherin all corrupcion is vanisshed  
all voluptuousnes is loked al mychelse taken  
away, rightousnes growen, & the verite spreg  
vp. Then shall no man be able to saue him that  
is destroyed, nor oppresse him that hath gotten the  
victory. I answered then, & sayd: This is my  
first and last sayng: I it had bene better, not to  
haue geuen the earth vnto Adam: as els when  
it was geuen hym, to kepe hym that he shulde  
not synne. For what profit is it for men now  
in this presente tyme to lyue in heynesse, and  
after death to loke for punishment? O thou  
Adam, what haste thou done? For thought it  
was thou that synned, thou art not fallen alone

but we al that come of the. For what profit is  
it vnto vs, if there be promysed an immortal  
tyme: where as we meble wyth deadly woic-  
hes? And if there is promysed vs an everlasting  
hope, where as oure selues are euell and wayne  
and that there are layde vp for vs dwellynges  
of helthe and freedom, where as we haue lyued  
euell, and that the woild wyppre of the hyghdest is  
kepte to defende them whych haue led a paci-  
ente lyfe, where as we haue walked in the most  
wyched wayes of all? And that there shall be  
shewed a Paradise, whose scrupit mounceeth for  
euer, where in is freedom and medecyne, where  
as we shall not goo in: for we haue walched in  
vnplesant places: And that the faces of the  
whych haue abstayned, shall shyne aboue the  
starres, where as oure faces shall be blacke and  
darke: For whyle we lyued and dyd vnrigh-  
teously, we considered not, that we shulde suffer  
deathe.

Then answered he me, and sayde: This  
is the consyderacyon and thoughte of the bat-  
tyle, whych the man hath vpon earth: that if  
he be overcome, he shall suffer as thou hast sayd.  
But if he get the victorie, he shall receaue the  
thyng that I saye. For this is the lyfe, wherof  
Moses spake vnto the people, whyle he lyued,  
sayng: \* Chuse the lyfe that thou mayst lyue: \* Dan. 12.3  
Auerchelesse, they beleued him not, neither the  
Prophetes after hym.

So, now me whych haue spoken vnto them,  
that heynesse shulde not reache vnto them, to  
they destruction, lyke as tope is for to come  
ouer those that haue suffered them selues to be  
intourmed in saluacyon.

I answered then and sayde: I knowe I ord,  
that the hyghdest is mercifull, in that he hath  
mercy vpon them, whych are not yet in the  
woilde, and vpon those also that walke in his  
lawe: and that \* he is patiente and longe suffe-  
ryng towards those that haue synned in the  
woiches, and that he is lyberall to geue where  
as it requyeth: and that he is of grate mercy,  
for he multiplied his louing kindnesse towards  
those that are presente, and that are past, and  
to them whiche are for to come.

For if he multiplye not his mercyes, the  
woilde shall not be made lyuyng, with those  
that dwell therein. He geueth also, for if he gaue  
not of his goodnes that they whiche haue done  
euell, myghte be cased, from they wychednes,  
the ten thousand part of men shuld not be made  
lyuyng. And if I Judger forgane not those that  
be dealed with his woide, & if he wold destroye  
the multitude that strueth, there shuld be very  
fewe left in an vnumerable multitude.

#### ¶ The viii. Chapter.

Elias prayed God rather to luke vpon his crime  
than vpon the synners of the people.



And he answered me, sayng: I  
The mooste hyghdest made this  
woilde for many, but he woilde  
to come for se. I will tell the  
almyghtyde, Elias: As when  
thou askest the earth, it shall  
Bbb iii saye



100. 7. 1. 2.

saye vnto the, that it groweth muche moule  
wheet of earthen vessels are made, but wylle of  
it that gold cometh of. Euen so is it with the  
woyche of thy woylde. There be many crea-  
ted, but fewe shall be preserved. Then answered  
I & sayde: Then shall be vnto the wyte (thou  
soule) and denoure the vnderstanding, for thou  
art agreed to hearken & to geue care, & wyllyng  
to prophesy: for thou hast no longer space ge-  
uen the, but onely to praye, O Lord, wylt thou  
not geue thy seruauit leaue, that he may pray  
before the, and that thou mayest geue seed vnto  
ouer better, and buyde ouer vnderstandinge  
that there may come fruite of it: and that eury  
one whiche is corrupte, and beareth the state &  
and place of a man, maye lyue?

For thou art alone, and we al are one woyche  
makyp of thy handes, lyke as thou hast sayde  
& lyke as the body is fashyoned nowe in the mo-  
thers wombe, & geuest the membres & the crea-  
ture is preserved in tyme & water: & nyne moone-  
thes doth the woyche suffer the creature which  
is fashyoned in her: but the thyng that is pre-  
serued, and it that is preserved that bothe be kept  
together: and when tyme is, the wombe deliue-  
reth the thyng that is kept and growen in her.

For thou hast commanded the byestes to  
geue milke vnto the frue, that the thyng which  
is created and fashyoned, maye be nuryshed for  
a tyme: & then thou dyspolest & ordrest it wth  
thy mercye, byngest it vnto the ryghteous-  
nesse: nurystest it in thy lawe, and reformest it  
wth thy vnderstanding, mortifiest it as thy cre-  
ature, & makest it liuyng as thy woyche. Seyng  
then that I destroyed him, which with so great  
laboure is created & fashyoned thowow thy ch-  
maudement, & couldst lyghtly ordayne also, &  
the thyng whiche is made myght be preserved.

And this I spake now of all men in general  
as thou knowest: but of thy people, for whose  
sake I am soyy: & of thine inheritaunce for whose  
cause I mourne: & of Israel, for whō I am wo-  
ful: and for Jacob: for whose sake I am grieved  
therefore begin I to pray before I, for my selfe &  
for the, for I see the sal of vs: euen of vs, & well  
vnderstod. But I haue herd I swiftnes of I iudge  
which is to come: therefore heare my voice, & vn-  
derstande my wordes: & I shall speake before the.

This is the begynnyng of the wordes of  
Elohas, before he was receaued: O Lord thou  
that dwellest in euerslastyngenesse, whose eyes  
are lyfte vp in the ayre, whose steele is excea-  
dyng hye, whose gloire and magnetye maye not  
be comprehended, before whom the hoodies of  
heauen stande wth trembllyng, whose hepyng  
is turned in wyne and lyre, whose word is true  
whose talkyng is steadfast, whose command-  
ment is stronge, whose ordynauces is fear-  
ful, whose looke is dysyth vnto the depthes, whose  
myght maketh the mountaynes to melte away  
and whose truth beareth witness: O heare the  
prayer of thy seruauit, and marche wth thyne  
ouer the petition of thy creature.

For whyle I lyue I wyl speake, & so longe  
as I haue vnderstanding, I wyl aunswere &

loude vnto the synners of the people whiche  
stande in the trespasse. Haue no respecte vnto the  
tyched studies of the heathen, but to the wy-  
tysse of those that kepe thy testimonyes wth  
loyaltes. Thynke not vpon those that haue  
walched farydye before the, but vpon them,  
whych wyl haue knowne thy grace.

Let it not be thy wyl to destroy them, whiche  
haue had brasty maners, but to looke vnto the  
that haue clearly taught thy lawe. Take thou  
no indignacyon at them, whiche are vboyste the  
beastes: but loue them, & alway put they trust  
in thy righteounes and gloire: for we and oure  
fathers haue all the same synnes & disease, but  
because of oure synnes I shall be called merciful.

For yf thou hast mercy vpon vs, thou shalt  
be called merciful, where as we haue no wor-  
thes of ryghteounes: for the ryghteous whiche  
haue layde vp manye good woyches together,  
shall ouer of the I dedes receaue rewarde. For  
what is man, & thou shouldest take dyspleasure  
at him? O what is I corruptible mortal gene-  
ration, & thou shouldest be so rough toward him?

For of a truth there is no man among the  
that be bozne, but he hath deale wychedly, and  
among the faythfull there is none whiche hath  
not done amysse. For in this (O Lord) thy righ-  
teounesse and thy goodnesse shall be prayed &  
declared, yf thou be merciful vnto them, whiche  
are not ryche in good woyches.

Then answered he me, and sayde: Some  
thynges hast thou spoken a ryght, & accordyng  
vnto thy wordes it shall be. For I wyl not ver-  
ily consyder the woyches of them, whiche haue  
sinned before the death, before I iudgement, be-  
fore destruction: but I wyl reioyse ouer the  
woyche & thought of the righteous. I wyl re-  
membere also I pylgrymage, I holpe makynge &  
I reward. Lyke as I haue spoken now, so shall  
it come to passe. For as I husband man soweth  
much seed vpon the ground, and planteth many  
trees, and yet alwaye the thyng that is sowed  
or planted is not al kept safe, neyther doth it al  
take roote: Enf so is it of them that are sowed  
in the woylde, they shall not all be preserved.

I answered then and sayd: Yf I haue founde  
grace, then let me speake lyke as the husbunde  
manes seede perpereth, yf it receaue not rayne  
in due season, or yf there come to muche rapyn  
vpon it: Euen so perpereth man also whiche is  
created wth thy handes, and is lyke vnto thine  
owne Image, and to thy selfe, for whose sake  
thou hast made all thynges, and lykened hym  
vnto the husbunde mans seede. Be not wroth at  
vs, O Lord: but spare the people & haue mercy  
vpon thine ouer inheritaunce O be merciful  
vnto thy creature.

Then answered he me, and sayde: Thyn-  
ges present are for I present, & thynges to come  
for such as be to come. For I lackest yet moche  
seyng thou mayest loue my creature about me.  
I haue oftymes drawn ny vnto the, but neuer  
to I vnrightheous. In this also I art maruylous  
before the lyke in that thou hast humbled thy  
self, as it becometh the, and hast not regarded  
thyne

thyne owne selfe, that thou art bad in such a bo-  
nour amonge the righteous. Therefore shall  
grete wretchednesse and miserie come vpon  
them & in the latter tyme shall dwell in & world,  
because they haue walked in grete payne.

But vnderstande thou for thy selfe, & seke  
into gloyp for such as be lyke the: for vnto you  
is paradise opened: the tree of lyfe is planted, &  
tyme to come is prepared, plentifullnesse made  
ready, a cytie is buylded for you, and rest is pre-  
pared: yet, perfect goodnesse and wylledome.  
The rote of euil is marched from you, the wea-  
kenesse and moeth is hyd from you, & into helly  
eth corruption in for getfulness. Sojournes are  
banished away: & in pende is drowed & creatur  
of immortallprie. And therefore aske & no moze  
questiōs concerning & multitude of the that pe-  
rish. For they haue takē liberte, despised & diest  
thought scozne of his law, & forsake his wayes

Whereouer, they haue troden downe hys  
righteous, & sayde in thep: herre, that there  
is no God: yea, and that wittingly: for they dy-  
ed. For lyke as the thyng that I haue spoken of,  
is made ready for you: Euen so is thyng and  
payne prepared for the. For it was not his wil  
men shoulde come to naught: but they whiche  
he created, haue despised the name of hym that  
made them, and are vntouchfull vnto hym,  
whiche prepared lyfe for them. And therefore is  
my iudgement now at hande. These thynges  
haue I not shewed vnto all men, but vnto fewe  
nameye vnto the and such as be lyke the.

Then answered I & sayde: Beholde, O Lord  
nowe hast thou shewed me the multitude of the ro-  
kens, which thou wilt begyn to do at the laste:  
but at what tyme & when thou shalt shewe me.

Chapter.

¶ The first chapter.

**I** answered me then, and sayde:  
Wherefore thou the tyme diligent  
in it selfe, when thou seest that one  
parte of the tokens come to passe,  
whiche I haue tolde the before, so  
shalt thou vnderstande, that it is the very same  
tyme wherein the hyeste wyll begynne to vyl-  
et world, which he made. And whē there shalbe  
lene an earthquake & vylde of the people in the  
world, then shalt thou wel vnderstande & the most  
hyeste spake of those thynges, from the dayes  
that were before the, euen fro the begynnyng.

For lyke as all that is made in the worlde  
hath a begynnyng and ende, and the ende is ma-  
nifest: Euen so the times also of the hyest haue  
playne begynnynges in wonders, and sygnes,  
and the ende in woche and in tokens. And  
every one that shalbe saued, and shalbe able to  
escape by his woche and by sayth: wherein ye  
haue belimed, shalbe preserued from the sayde  
perys and shal se my sauour in my lande, and  
within my borders, for I haue palowed me fro  
the worlde. Then shall they be in carefulnesse,  
whiche nowe haue abused my wayes, and they  
that haue caste them ouer by spertfullie, shall  
dwell in paynes.

For such as in thep lyfe haue receaued be

reueres, & haue not knowne me, and they that  
haue abhorred my lawe, whyle they had yet fre  
home, and when they had yet open leysure of a-  
mendement & conuersyon, and vnder stood not  
but bypasse it: the same muste knowe it after  
death in payne. And therefore be thou nomoze  
careful, howe the vngodly shalbe punished, and  
howe the righteous shalbe saued, and whole the  
worlde is: and when it is. Then answered I: &  
sayde: I haue tolde before, & nowe I speake  
& wyl speake also hereafter, that there be many  
mo of them whiche perishe, then shalbe saued,  
lyke as the floure is greater then the byppes.

And he answered me, sayinge: lyke as the  
felde is, so is also the seide: as the floures be, so  
are the coloures also: such as the woche man  
is, such is the woche: and as the husbandman  
is him selfe, so is his husbandry also, for it was  
the tyme of the worlde.

And when I prepared for them that are  
nowe, or euer the worlde was made, wherin  
they shoulde dwell, then was there no man that  
withstode me. Nowe when every one was, and  
the maker also in the worlde which is nowe pre-  
pared, and the moneth that cealeth not, and the  
lawe whiche is vnsurcheable: thep maners  
were corrupte. So I considered the worlde, &  
beholde, there was peryl, because of the though-  
tes, that were come into it. And I saw, and spa-  
red them greatly, and haue kepte me a wyne-  
berpe of the grapes, & plante, from among ma-  
ny generacions. Let the multitude perishe  
then, whiche are growen vp in dayne: & let my  
grape and wyneberpe be kepte: euen my plante  
for wyth great labour haue I made it vp.

Nevertheless, if thou wilt take vpon the  
yet leue dayes mo (but I shal not fast in them)  
go thy way then into the felde of floures, where  
no house is builded: and eate only of the floures  
of the felde, eat no fleshe, bypnt no wyne, but  
eate wyne vnto the hyeste continually: so wil  
come, and talke with the.

So I wente my waye and came into the  
felde whiche is called Ardath (lyke as he com-  
maunded me) and there I sat amonge the flou-  
res, & byd eate of the herbes of the felde, and the  
meate of & same sacrificed me. After seuen dayes  
I sat vpon the grasse, and my berre was vered  
within me lyke as afore: & I opened my mouth  
and began to talke before the hyeste, and sayde  
O Lord, thou that shewest thy selfe vnto vs,  
thou hast declared & opened thy selfe vnto our  
fathers, in the wyldernes, in a place where no  
man dwelleth, in a barren place, when they came  
out of Egypt, and thou spakest sayng: Heare  
me O Israel, and make my wordes thou seide  
of Jacob. Beholde, I saw my lawe in you, & it  
shal bring frute in you, & ye shalbe honoured in  
it for euer. For our fathers whiche receaued the  
lawe kepte it not, & obserued not the ordynan-  
ces & statutes, and the frut of the law was not  
declared: for it might not: for wher it was shone  
\* For they receaued it, perishe because they  
kept not the thyng that was sown in them.  
It is a custome when & ground receaueth seed  
Add iii 03 the



as the see a lopp, or a bellet weate a brinur, the  
when it perydeth, or is broken, concerning  
is fowen, or waken, and the age is past. The  
gen also peryde a ar broken, and the fowen  
of put therein. But whp we p the lawe  
so, for the p hane receaued the lawe, peryde in  
synne, and our herte w hpe also receaued  
the lawe, notwithstandyng. the lawe pryde  
not, but remaineth in his labour.

And when I considered these thynges in  
my herte after this maner, I looked aboute me  
with myne eyes, and vpon the ryghte syde, "I  
sawe a woman, whiche mouened longe, made  
greate lamentacion, and wepte wyth lowde  
voyce: her clothes were rente in peces, and she  
had ashes vpon her heade.

Then let I my thoughtes go, that I was  
in, and turned me vnto her, and sayd: wherefore  
wepest thou? Why art thou so sorow and discom-  
forted? And she sayde vnto me: Sy: let me be-  
waille my selfe, and take yet more sorowe: for  
I am sore vnder in my minde, and broughte ve-  
ry lowe. And I sayde vnto her: What ayleth  
the? O: who hath done any thyng to the? tell  
me: She sayde: I haue bene vnfruteful and bar-  
ren, and haue had an husbände thirtie yeares.  
And these thirtie yeares I doo not bringe elles  
bape and myghte, and all houres: but make my  
prayer to the best. After thirtie yeares God  
herde me thy handmayden, and looked vpon my  
miserye, considered my trouble, and gaue me a  
sonne, and I was glad of hym, so was my hus-  
band also and all my neyghbours, and we gaue  
great honour vnto the mightye. And I nou-  
rished him with great traunple. So when he  
grew by and came to the tyme, that he shoulde  
haue a wyfe, I made a feast.

Chapter.

**Celina** is the woman that apparently went to buy cocaine together.

**A**nd it happened, that when my sonne wente into hys chamber, he fell downe, and byrd: then ouerthwe we we all the tyghes, & all my neyghbours rose vp to comfort me.

Then toke I my rest vntill the seconde day at  
nighe: & when they had al rested, & they myght  
comfort me, I rested & also rose vp by nighte,  
& said, I am come herber into this feyre as a picke  
& am purposed not to come in the cye, but to re  
mayne here & nether to eate nor drinke, but con  
tinuallye to mourne and faste, vntill I dye.

Then let I my meditations and thoughts fall that I was in, & spake to her in displeasure: Thou tolpe the woman: seest thou not our beautie and mourning, and what happeneth vnto vs: howe dy on our mother is all meale and soze: and how she is cleane brought to doore and in misery: seeing we be all now in beautie and make our mone (for we be all soe full.) As for shee, because I thou takest: it is but for one sennie. Demaunde the earth and the heaue the the it is the wyche ought by reason to mourne, for the fall of so many that growe vpon her.

For from the beginning all men are  
born of sin, and others shall come and be polar

they walk almost all into destruction, and many of them shall be rooted out.

Althow muche then (by reason) make more  
mourninge then he, that hath losse so greate a  
multitude, and not thou whyche arte soye: but  
for one. But yf thou woldest say vnto me: My  
mourninge is not lyke the mourninge of the  
earthe: for I haue losse the fruyte of my booke,  
whiche I barre with heynesse: but the earthe is  
according to the maner of the erth, and the pre-  
sente multitude goeth agayne into her as it  
came to passe: Then saie I vnto the lyke an  
haste booke, with transpile and sorowe, such is  
the earth also frome the begynnynge geueth her  
fruyte vnto man, for hym that made her. And  
therfore wythholde thy sorowe and heynesse  
by thy selfe, \* & loke what happeneth vnto the  
beare it strongly. For if thou iudgeth the marke  
and ende of God, to be righteous and good, and  
receaueste his counsaile in tyme, thou shalt be  
comended therein. God thy waye then into the  
cite to thy busbande.

And she sayde vnto me: that wyl I not do:  
I wyl not go into the cytie: but here wyl I dye.  
So I communed more with her, and sayde: do  
not so, but be reconcayled, & folowe me, for howe  
many failes hath Syon: Be of good comforte  
because of the sojorne of Ierusalem. For thou  
seest that oure Sanctuarie is layed wast, oure  
auler broken, oure temple destroyed, oure play-  
ings of instrumentes and singing layde downe  
the chancelis paynge put to silence, oure myght  
is vanisshed a waye, the lighte of oure candel-  
tyche is quenched, the Arche of the couenaunt  
is taken from vs, al oure holpe thynges are de-  
fyled, and the name that is called vpo oure vs,  
is dishonoured: oure chyldren are put to shame  
our yeaeres are dyente: our Leuytes are caried  
a waye into captiuitie: our virgins are defiled,  
and oure wyues rauished: our ryghteous men  
spoyled: and oure chyldren destroyed: oure yonge  
men are broughte in bondage, and oure strong  
woorthyes are become weak: and Syon (which  
saie is the grea test of al) is loosed vp from her  
woorthyppe: for she is deliuered into the handes  
of them that hate vs.

And therefore spoke of thy great heavyness  
and put awaye the multitude of sorrowes: that  
the mightye maye be merciful vnto the: & that  
the lyght maye geue the wille from thy labours  
and trowaile. And it happened, that when I  
was talking wth her, her face dyd shine and  
glister, so that I was affrayed of her and misde  
what it might be. And immediately she cast out  
a great voyce, verye fratchfull, so that the earthe  
shook at the noyse of the woman: and I looked,  
& beholde, the wound appered vnto me homelye,  
but there was a crye blubbery, and a place was  
threwen from the grounde and foundation.

Then was I affrayd, and cryed, with a loude  
voyce, and sayde: Where is Giel the Angell,  
which came to me at the first? For he hath can-  
led me to come in many conyteracions & bygd  
thoughtes, & myne ende is turned into corrup-  
cion: and my playce to rebuke. And so I was  
consequer

speaking these wordes, he came vnto me, and  
looked vpon me: and I laye as one that had bene  
deade, and myne vnderstandyng was altered,  
and he toke me by the ryght hande, and comforted  
me, and let me vpon my sele, and sayde vnto  
me: what ayleth thee? and why is thine vnder  
standyng verryed? and the vnderstandyng of thy  
herte: and wherefore arte thou soory? And I  
sayde: Because thou haste forsaken me, and I  
haue doone & accordyng vnto thy wordes, I  
went into the felde, and there haue I sene thynges  
that I am not able to expresse. he sayd vnto  
me: Stande vp, and be manlyfe, and I will  
geue thee exhortacyon.

Then sayde I: speake vnto me my Loide,  
forsake me not, lest I dye in vayne: for I haue  
sene that I knewe not, and heard that I do not  
knowe. O: Shall my vnderstandyng be discer-  
ned, and my mynde? But nowe I beseeche the  
that thou wylt shewe the thy seruauit of this won-  
dre. he answered me then, and sayd heare me,  
and I shall enfortune the, and tell the wherefore  
thou art afrayed, for the hyest hath opened ma-  
ny secret thynges vnto the.

he hath sene that thy wayes are epyght, and  
that thou takest sorowe continuallye for thy  
people: and makest great lamentacyon for sy-  
on: and therefore vnderstande the visyon, which  
thou sawest a litle while ago after this maner.  
Thou sawest a woman mountynge, and thou  
hast comforted her: neuertheless no we seest y  
the likenesse of y woman nomoze, but y thought  
there was a cytie buylded: and lyke as the  
tolde the of the fall of her sonne: so this is y an-  
swere. The woman to home thou sawest is sy-  
on: and where as the tolde the, that she hath ben  
thyrtie yeres vnfertellfull and barren, those are  
the thyrtie yeres wherin there was no offering  
made in her.

But after thyrtie yeres, Salomon builded  
her and offered, and then bare the barren a sonne.  
And where as the tolde the: that she noysshed  
hym with labour, that was the dwellyng of  
Ierusalem. But where as the tolde y her sonne  
died when he came into her chambze, that is y  
fall of Ierusalem. And thou sawest her lykenes  
howe she mourned for her sonne: & what els hap-  
pened vnto her, I haue shewed the. And nowe  
God seeth, that thou art soory in thy mynde, and  
suffrest for thy herte for her, & so hath he shewed  
the her clerenesse, & the fayrenesse of her beauty.

And therefore I had the remain in the felde  
where no house is buylded. For I knewe that  
the hyest woulde shewe thes vnto the: therefore  
I commaunded the to goo into the felde, where  
no foundation nor building is. For in the place  
where the hyest wyl shewe his cytie, there shal  
be no man buyldyng. And therefore feare not,  
and let not thine herte be afrayed, but goothy  
waye in, and see the glayous saye buyldyng  
and howe greute it is and howe great thou thin-  
kest it, after the measure of thyne eyes, & then  
shalt thou heare as muche as thyne eares may  
comprehend. For thou arte blessed aboue many  
other and art called with the hyest as the fewe

that to morow be at nyght thou shalt remayne  
here: and so shall the hyest shewe the visyon  
of thynges, which we wyl do vnto them  
that dwell vpon earth, in the last dayes. So I  
slept the same nyght, lyke as he commaunded me.

The xi. Chapter.

In this chapter and in the nexte ensuing he sheweth of  
certain visyons, and of the interpretacyon thereof.

**T**hen sawe I a dreame: and beholde, I  
there came by from the sea an Eagle  
whiche had twelue wynges, and thre  
heades: And I sawe and beholde, he  
spredde hys wynges ouer all the earth, and all  
the wyndes of the ayre blew in them, & so they  
were put together agayne.

And I behelde, and oute of his fethers there  
grew out other lytle contrarie fethers, yhedes  
rested, the head in the mydd was greater then  
the other, yet rested it with the respydue.

Whereafter I sawe, that the Eagle flew  
with hys wynges, and ragyned vpon earth, &  
ouer all theim that dwell vpon the earth: And  
I sawe that all thynges vnder heauen were sub-  
iecte vnto hym, and no man spake agaynst hym  
no nor one creature vpon earth. I sawe also y  
the Eagle stode by vpon hys elawes, and gaue  
a sounde with hys fethers, and a voyce sayng  
after this maner: watche not all together, leaue  
euery man in his owne place, and watche for a  
tyme, but let the heades be preserued at the last.  
Neuertheless, I sawe, that the voyce went not  
oute of hys heades, but from the myddest of his  
bodye. And I nombred his contrarie fethers,  
and beholde, there were epyght of them. And I  
looked, and beholde vpon the ryght syde there  
arose one fether: and ragyned ouer all the earth.  
And it happened, that when it ragyned, the end  
of it came, and the place thereof appered nomoze.  
So the nexte folowynge stode by, and ragyned  
and had a great tyme: and it happened, y when  
it ragyned, the end of it came also lyke as y first  
so that it appered nomoze.

Then there came a voyce vnto it, and sayde  
heare thou that hast kept in the earth so longe  
this I saie vnto the: before thou begynnest to  
appeare nomoze. There shal none after the at-  
tayne vnto thy tyme. Then arose the thirde and  
ragyned as the other afore, & appered nomoze  
also. So went it with all the respydue one after  
another, so that euerye one ragyned, and then  
appered nomoze. Then I looked, and beholde in  
processe of tyme the fethers that folowed were  
set vp vpon the ryght syde, that they myghte  
rule also: and some of them ruled, but within a  
whyle they appered no moze: for some of theim  
were set vp, but ruled not. After this I looked  
and beholde, the twelue fethers appered nomoze  
and the two wynges, and there was no moare  
vpon the Eagles body, but two heades that re-  
sted and syre fethers. Then saw I also that the  
syre fethers were parted in two, and remained  
vnder the head, that was vpon the ryght syde:  
for the four continued in theyr place. So I lo-  
ked, and beholde: they that were vnder y wyng-  
ges, thought to set vp them selues, and to haue

Shew the



the rule. The third was there one set up, but shortly it appeared nomore, and the seconde was there a while then the first. And I beheld, and loe, the two thought also by the same law to raigne, & while they so thought, behold, the same one of the beades that were at rest: namelike, it that was in the middle, for that was the greater of the two beades. And then I sawe, that the two beades were fylled with hym, & the beade was turned with them, & were by hym, & had eat up the two vnder wynges & would haue raigned.

But thes beade put the hole earthe in feare and bare rule in it, ouer all those that dwelte vpon earthe with muche labour, and he had the gouernance of the worlde, ouer all the foules that haue bene. After this I looke, and beholde the head & was in the myddest, sodaynly appeared nomore, lyke as the wynges. then came the two beades, whiche ruled vpon earth, and ouer those that dwelte therein. And I behelde, and loe the beade vpon the ryghte syde deuoured & was vpon the lefte syde. And I heard a voyce which sayde vnto me: loke befoze the, and consyde & thyng that thou seest. Then I sawe and beholde as it were a Lyon that roareth, rynnynge hastily out of the wood, and he sent out a mannes voyce vnto the Agie, and saide: heare thou: I wyll talke with the, & the hyghest shall say vnto the: Is it not thou that hadde the victorie of the foure beades, whom I made to raigne vpon earth and in my worlde, & that the ende of their tynes myght come thowoe them?

And the fourthe came, and ouer ranne al the beastes that wer past, and had power ouer the worlde with great fearfulness, & ouer the hole compasse of the earthe with the moste wretched labour, and so longer tyme dwelte he vpon the earthe with opesure, and the earthe halfe thou iudged not with trust. For thou hast troubled the miche: thou hast putte & peacable and quiet: thou hast loured spere, & destroyed the dwellinges of them that broughte soude feare, and hast caste downe the walles of such as dyd the no harme. Therfore is thy wrongfull dealynge and blasphemie come vnto the highest: & thy wyrd vnto the myghty. The hest also hath lohed vpon the proude tynes, & beholde they are ended and they: abominacions are fulfilled. And therfore appere no more thou Agie, and thy hostile thynges, & thy wicked sedens, & thy vngierous beades, & thy synful clawes, and all thy vaine body, & the earth may be refreshed, & come agayne to her selfe: when she is deliuered from thy violence: & that she maye hope for the iudgement and mercye of hym that made her.

The xii. Chapter.

As it happened when the Lyon spake these wordes vnto the Agie I sawe, and beholde, the beade that also had the upper hande, appeared no more: neyther dyd the fourthe wynges appere any more, that came to hym and were set up to raigne: & they: kyngdome was small and full of bypoure. And I sawe & beholde they appeared nomore, and the whole body of &

Agie was bynt, and the earthe was in greute feare. Then I awaked out of the trauance of my mynde, & from great feare, and sayde vnto my spyrte: Lo, this hast thou geut me in that thou searchest oute the wayes of the byest: lo, yet am I wey in my mynde, and verie weake in my spyrte, and lytle strenght is there in me, for the greute feare that I receyued this nyght. Therfore now I wyll helpe the byest that he wyll comfort me vnto the ende: & I sayde Lo, Lord, if I haue founde grace befoze thy syght and if I am iustified with the befoze many others, & if my prayer be come vnto befoze thy face comforte me then, and geue me thy seruante the interpretacion and plain byfference of this horrible syght, that thou mayst perfectly comforte my soule: for thou hast iudged me worsthy to geue me the last of tynes.

And he sayde vnto me: this is the interpretacion of this syght. The Agie whome thou sawest come vnto the sea, is the kyngdome whiche was sene in the visyon of thy brother Daniel, but it was not expounded vnto him: for now I declare it vnto the. Beholde, the dayes come, that there shall ryse vp a kyngdome vpon earth, and it shall be feared aboute all kyngdomes that were befoze it. In the same kyngdom shall twelue kynges raigne one after another. For the seconde shall begynne to raigne & shall haue more tyme then the other twelue: & this doo the twelue wynges signifye, whiche thou sawest. Is for the voyce & spake, and that thou sawest goo oute from the beades, but not from the body: it betokeneth, that after & tyme of the kyngdome there shall aryse greute strynges, and it shall stande in parrall of falling. Neuerthelesse, it shall not yet fall, but shall be set into his begynnynge. And the eyght vnder wynges which thou sawest hange vnto the wynges of hym, betoken, & in hym there shall aryse eight kynges, whose tyme shall be but smal, and they peres swifte, and two of them shall perishe. But when the myddest tyme cometh, there shall be foure kept in the tyme, when his tyme begynneth to come, & it maye be ended, but two shall be kept vnto the ende.

And where as thou sawest the beades resting: this is the interpretacion. In his laste shall the hest rase vp the kyngdomes, & call many agayne into them, and they shall haue the dominion of the earth, and of those & dwel therein, with much labour aboute all those that were befoze them. Therfore are they called & beades of the Agie: for it is they that hal byng fast by wychednesse agayne, and & shall perishe and synne his laste. And where as thou sawest that the great beade appeared nomore, it signifyeth: that one of them shall dye vpon his bed and yet with pain, for the two & remain shall slayne with the sword. For the sword of & one shall deuoure the other, but at the laste, shall be fall theow the sword hym selfe.

And where as thou sawest two vnder wynges vpon the beade that is they, whome the hest hath kepte vnto they: ende: this is a small kyngdome,

kingdome & full of trouble. The Lyon whome thou sawest rising up, oute of the wood, and roaring and speaking vnto the Regie, and rebukinge hym for his vnygheousnesse, is the wynde whiche the hyghest hath kepte for them and for theyr wyckednesse vnto þe ende he shall requyre them, & rent them asunder befoze them. For he shall set them lpyng befoze the iudgement, and shall rebuke them: for the respone of my people shall be deliuer with trouble, these þe be perserued ouer myn endes: and he shall make them iorfall, vntyll the comyng of the daye of iudgement: wher of I haue spoken vnto þe from the begynning. This is the dreame þe thou sawest: and this is þe interpretation. Thou only hast bene mete to know the secret of the hyest.

¶ Therfoze wyte all these thynges that thou haste sene in a booke, and hyde them, and teach them the wyse in the people, whose hertes thou knowest maye compehende and hepe these secretes. But wayte thou here thy selfe yet seuen dayes mo. that it maye be shewed the whatsoeuer it please the hyghest to declare vnto the: and wiche that he went his waye.

And when all the people percepued, that the seuen dayes were past, & I not come again into the cite, they gathered them al together, from the leest vnto the moste, and came vnto me, and sayde: what haue we offended the? & what euell haue we done agaynst the, that thou forsakest vs, and sprest here in this place? For of all the people, thou only art leste vs, as a grape of the vyne, and as a candle in a darcke place, & as an haueu & shippe perserued from þe tempest. Haue we not elles aduersitie ynough, but thou must forsake vs? Were it not better for vs: that we had bene brennt wyth dyon? For we are not better then they that dyed there: and they wept with loude voyce. Then answered I them, and sayde: Be of good comfote, O Israel, & be not heuy thou house of Jacob: for the hyghest hath pou in remembrance, & the myghty hath not forgotten you in temptation. As for me I haue not forsaken you, nyther am I departed from you: but am come into this place to praye, because of the impietie of Israel, that I myghte seeke mercy for the lowe estate of your Sanctuarie. And now go your waye home euery man and after these daies wyll I come vnto you. So the people went theyr waye into the cite, lyke as I commaunded them: but I remayned still in the feld seuen dayes, as the Angel had me, and dyde eat only of the flowers of the feld, and had my meate of the herbes in those daies.

#### ¶ The xiiii. Chapter.

**A**s it happened after the seuen dayes that I dreamed a dreame by nyght. And beholde, there arose a wynde from the sea, that it moued al the floures therof. And I looked, and beholde, the man was stronge, and increased with the cloudes of heauen: and when he turned his countynance to consyder, al the thynges trembled that were vnder hym: and when the voyce went out of his mouth, all they brennt & brarde hym lyke

as the earth when it seeth the fyre.

After these I sawe, and beholde, there was gathered together a myltitude of men oute of numbre, from the four wyndes of the heauen, to fyght agaynst the man that came out from the sea. And I looked and beholde, he graced hym selfe a great mountayn, and stode vp vpon it. But I wold haue sene þe border of place wherout the hyll was grauen, and I could not.

I sawe after these, that al they whiche came to fyght agaynst hym, were soze afrayed & yet they durst fyght.ouerthelasse, when he sawe the fearcenesse & violence of þe people he neither lyfte vp his hande nor belde a swerde nor any weapon: but onely (as I sawe) he sente oute of his mouth as it had bene a blaske of fyre & oute of his lippes the wynde of the flame: & oute of his tong he calte out sparches & stormes: & they were all myte together: the blaske of fyre, the wynde of the flammes, & the great storme, and fell with a rushe vpon the people, whiche was prepared to fyght, & brennt them vpon euery chone so that of the innumerable multitudine there was nothing sene, but only duste and smoke. When I sawe this, I was afrayed.

Afterwarde sawe I the same manne come downe from the mountayne, and calling vnto hym another peacable people, and there came muche people vnto hym: some were glad some were soze, some of them were bound, so þe they were carped and brought forth.

Then was I so che choro to great feare, and I awoke, and sayde: thou hast shewed thy seruauant all thy wonders, from the begynnyng and haste counted me wothy, that thou myghtest receyue my prayer: wherfore me nowe yet the interpretation of this dreame. For thus I consyde in my vnderstandyng: woe vnto them þe shall be leste in those daies, and much more woe vnto them that are not leste behynde, for they that were not leste were in heuynesse.

Nowe vnderstande I the thynges that are layde vp in the latter daies whiche shall happen vnto them, and to those that are not leste behynde. Therfoze are they come into great paylles and many necessities lyke as these dremes declare. Yet is it easer, that he whiche suffereth hurte, come in these, then to passe a waye as a cloude oute of the wynde, and nowe to see the thynges that shall happen in the laste.

Then answered he me, and sayde: The interpretation of the fyght that I shewe the, and I wyll open to the, the thyng that thou hast requyred. For thou haste spoken of them that are leste behynde, & this is the interpretation. He that taketh a way the parrell in that tyme, hath kepte hym self. They that be fallen into harme are such as haue wothes and say the vnto the mooste myghty. Knowe this therfoze, that they whiche be leste behynde, are more blessed then they that be deade. This is the meaning of the visyon. Where as thou sawest a man coming vp from the depe of the see, the same is he whome God the hyghest hath kepte a great season: whiche by his owne selfe shall deliuer his creaturs



creature and he shall orde them that are left be-  
hynde. And wher as thou shalt see, that out of  
his mouth there came a blast of wynd, tye and  
frowne: and howe that he lyt vpon neither the as-  
nos weapon, but that the ruyninge of hym be-  
stroyed the hole multitude, that came to fyghe  
against hym: it signifieth, that the dayes come  
when God will deliuer them face vpon earth  
and in a trauance of mind that he come vpon the  
that dwel in the earth. And one shall undertake  
to fyghe agaynst another, one ctyle agaynst an-  
other, one place agaynst another, \* and one peo-  
ple agaynst another one realme agaynst another  
till this cometh to passe, the which tokens the  
I shewed before: & then shall my sonne be de-  
clared, whome thou shalt clyme vp as a man.  
And when all the people heare his voyce, every  
man shall in theyr owne lande leaue the battayle  
that they haue one agaynst another, and an in-  
numerable multytud shall be gathered together  
as they that be wylling to come, & to overcome  
hym by fyghtyng. But he shall stande vpon the  
toppe of the mount Syon. & euery heile, & Si-  
on shall come, and shall be shewed, beyng prepa-  
red and buylded for all men like as thou shalt  
the hyl grauen forth without any handes. But  
my sonne shall rebuke the people, that are come  
for theyr wychednesse, with the tempeste: and  
for theyr euill ymagynacions: and theyr pay-  
nes wherewith they shall be punyshed, are phe-  
ned vnto the flame: and without any labour  
shall he destroye them, euen by the lawe, which  
is compared vnto the fyre.

And wher as thou shalt see, that he gather-  
ed an other peacable people vnto hym: those  
are the ten tribes which were carryed away pri-  
soners out of theyr owne lande, & in the tyme of  
Dias the kyng, whom Salmanaar the king  
of Assyria toke prisoner, and carryed them ouer  
the water, and so came they into another lande.

But they gaue them thes counsaile, that  
they shoulde leaue the multytude of the heathen  
and to go forth into a farther countrey, wher  
neuer mannynde dwelt: that they myght there  
keepe theyr statutes, whiche they neuer kepte in  
theyr owne lande. And so they entred in at the  
narrowe passages of the water of Euphrates, &

so God shewed tokens for them, & heid styl  
the shouders they were passed ouer, for thozow  
the countrey, there was a great way: namely of  
a yere, and a halfe journey for the same region  
is called Marseth. Then dwelt they there vntill  
the latter tyme: & when they came forth agayn  
the hyghest shall holde styl the spynges of the  
streame agayn, that they may go thozow, ther  
fore shall thou the multytud with peace. And  
they that be left behynd of the people, are those  
that be sounde within my border. Howe when  
he destroyeth the multytude & is gathered toge-  
ther, he shall defende his people & remayne, and  
then shall he shewe great wonders.

Then sayde I: O Lorde Lorde, shewe me  
this, wherfore haue I seene the man commynge  
vp from the deape of the see? And he saide vnto  
me: Lpke as thou canst seper seke oute noz

knowe these thynges that are in the booke of the  
see, euen so much thou shalt see my sonne, of those  
that be with hym, but in the tyme of the dayes.  
This is the interpretacion of the dreame whiche  
thou sawest, therfore thou only arte lyghtened  
for thou hast forsaken thyne owne lawe, & ap-  
plied thy diligence vnto myne, and sought it.  
\* Tytyle haile thou ordered in wysdome, and  
haile called vnderstandyng thy mother, and  
therfore haue I shewed the, the treasure of the  
hyghest. After the dayes, I wyl shewe & more  
and talke with & more at large: yea, heuyn and  
wonderous thynges wyl I declare vnto the.

Then wente I forth vnto the selde, genyng  
praise and thankes greatly vnto God, becaule  
of this wonder whiche he byd in tyme, and be-  
caule he gouerneth the same, and such as is in  
tyme, and there I sat the dayes.

The. xiiii. Chapter.

God appereth to Elias in the bush, & sheweth him what he shall do



Vnto the thirde day I sat vnder  
an Oke tree, then came there a  
voyce vnto me out of the bush  
and said: Elias Elijah: And  
I sayde: here am I Lorde, and  
kneede vpon myn knees. Then

spoke he vnto me: & in the bush byd I apper vnto  
Moses, and talked with hym when my peo-  
ple serued in Egypte. And I sent hym, and led  
my people out of Egypt, and brought hym vpon  
the mount Syon, wher I helde hym by me  
a longe season, and tolde hym my wonderous  
wozhes, and shewed hym the secretes of the ty-  
mes and the end, and commaunded hym sayng  
These woordes shalt thou declare, and not hyde  
them: And nowe I sape vnto the, that thou lay  
vp in thyne heretide dreames & thou shalt see,  
and the interpretacions whiche I haue shewed  
the, for thou shalt be receyued of all, thou shalt  
be turned, and remayne with my counsell, and  
with such as be lyke the, vntill & tymes be en-  
ded. For the woilde hath loste his youth, and &  
tymes begynne to waxe olde. For the tyme is  
dryded into twelue partes, and ten partes of  
it are gone alreedy, and halfe of the tenth parte  
yet remayneth there & whiche is after the halfe  
of the tenth parte.

Therfore prepare and orde thy house, and re-  
forme thy people: comfort such of them as be  
in trouble: and tell nowe of the destruction, let  
go from the, most all thoughtes: cast a waye  
burthens of man: put of the weake nature: laye  
vp in some places the thoughtes & are most be-  
uy vnto the, and haile the to fye from these ti-  
mes: for such euill & wychednesse as thou hast  
sene nowe happen, shall they do muche woyle.  
\* For the weaker & the woilde and the tyme is  
the moze shall synne and wychednesse increse in  
them & dwell vpon earth. For the truth is fled  
farre a way & lyeing is hard at hande. For now  
dalleth the vylson to come, & thou hast sene.

Then answered I before the, and sayde:  
Beholde Lorde, I wyl goo as thou hast com-  
maunded me, and reforme & people which are  
pysent. But they & shall be daye after daye,

in. Elias.  
P. 111.

Ex. 111.  
P. 111.

who wylt rebuize or rebuize them? Thus the worlde is set in darkenes and they p dwel therein without lyght, for the lawe is hyndled: because no man knoweth the thynges that are done of the, or p shalbe done. If I haue founde grace before the, sende the hoie ghoite into me and I shall wyte all that hath bene done in the worlde syns the beginning whiche was wyrtten in thy lawe, p men maye synde p path, and p they which wyl lyue in p latter daies, may lyue

And he answered me sayng: Soth wape gather the people together, and late vnto them that they seke the not for forty daies, but loke thou gather many bore trees, and take with p Harea, Dabzia, Selemia, Ecanus, and Asiel: these fyue whiche are redy to wyte swifely, & come herther, and I shall lyght a candle of vnder standyng in thyn heart, whiche shall not be put oute tyll the thynges be performed whiche p shalt begyn to wyte. And then shalt p declare some thynges openly vnto the perfecte, & some thynges shal thou the we secretly vnto p wyle. To morow this houre shalt p begyn to wyte.

Then wente I forthe (as he commaunded me) and gathered all the people together & sayd heare these wordes. O Israell: Our fathers at the beginning were straungers in Egypt from whence they were deliuered, and receiued the lawe of lyfe: whiche they keepe not, whiche ye also haue trasgessed after them. Then was this lande, & the lande of Syon parted amonge you by lot to possesse. But your fathers and ye poure schiars also haue done vnyghteousnesse, and haue not kept the wayes whiche the hyghest commaunded you. And for so much as he is a righteous Iudge, he toke from you in tyme the thyng that he had geuen you. And now are ye here and your brethren amonge you. Therefore ys so be that ye wyl subdue your owne vnderstandyng, and reforme your herte ye shal be kept almye, and after death shal ye obtaine mer cy. For after death shal the iudgement come, when we shal lyue agayn: & then shal p names of the righteous be manifest, and the woiches of p vngodly shalbe declared. Let no man therfore come now vnto me, nor aske any question of me these fortye dayes.

So I toke the fyue men (as he commaunded me) and we wente into the felde, and remayned there. The nexte daye a voyce called me sayng Eldras: open thy mouth, and drynke p I geue the. Then opened I my mouth, and beholde: he reached me a full cuppe whiche was full as it were with water, but the colour of it was lyke fyre. And I toke it and dranke. And when I had dronke it, my hert had vnderstanding and bydoome grewe in my brest: for my spete was kept in remembraunce, and my mouth was opened and shue nomore. The hyghest gaue vnderstandyng vnto the fyue men, p they wrote the lye thynges of the myghte, whiche they vnder stode not. But in p nyghte they vnderstode head as for me I speake in the daye and helde not my tounge by nyghte. In fortye dayes, they wrote two hundred and foure booke.

And it happened when the fortye dayes were fulfilled, p the hyghest spake, sayng: The first that thou shalte do is to open p the woiche and vnto p maye reade it. But kepe the lye. Iasse, p thou mayest shewe it onely to suche as be wyle amonge thy people. For in them is p spyrng of vnderstandyng the fountayn of wisdom & the streame of knowlage. And I did so.

### The xv. Chapter.

The purpose of this chapter is to shewe that the people shall have a knowledge of the lawe of the Lord.

**B**ehold, speake thou in the eares of my people the wordes of prophesie which I wyl put in thy mouth, say eth the Lorde: and cause them to be written in a letter, for it is the truth. I care not the pimaginations agaynst the. Let not the vnsaythfulnesse of them trouble the, p speake agaynst the. For all the vnsaythfull shal dye in they: vnsaythfulnesse. Behold, saith the Lorde I wyl byynge plagues vpon the worlde, the sword, hunger, death, and destruction, for wychednesse hath the vpperhand in all p earth and they: shamefull woiches are fulfilled.

Therefore sayeth the Lorde: I wyl holde my tounge nomore vnto they: wychednesse, whiche they do so vngodly: neyther wyl I suffer them in the thynges, that they deale withall so wyckedly. Beholde, p the innocent blood of p righteous complayn continually: & therefore (saith the Lorde) I shal surely avenge: & receyue vnto me all the innocent blood from amonge them.

\* Behold, my people is led as a flocke of shepe to be slayn. I wyl not suffer them now to dwel in Egypte but wyl byynge them oute with a mighty hande & a stretched out arme, and smite it with plagues as afore and wyl destroye all p lande of it. Egypt shal mourne and the foundacyons of it shalbe smytten with the plague & punishment that God shal byynge vpon it.

They that tyll the ground shal mourne, for they: seedes shalbe destroyed the lowe the blasyng and haile, & an horrible star. Alas worthy p worlde and them p dwel therein, for p sword & they: destruction draweth nye, & one people shal stand vnto pght agaynst another & swarthes in they: handes. For men shalbe vntedfast & some shal doo violence vnto other: they shal not regard they: kyng and prynces, the wayes of they: doinges and handlynges in they: power. A man shal desyre to go in the cytie and shal not be able. For because of they: pryde & cyties shalbe broughte in feare, the houses shal shake & men shalbe afraid: A man shal haue no pitie vpon his neyghboure, but one shal prouoke another vnto battayle to spoile they: goodes, because of the hunger of bynde, and because of the greates trouble.

Beholde, I gather and call together all the kynges of the earth, whiche are from the vpper syng, from the South, from the East, and I p damns to turne vnto them, and restore the thynges p they haue geuen the. Like as they do yet this daye vnto my cholen, so wyl I do also, and recompense them in they: bolome. Thus saith the Lord God: My ryght hande shal not spare the



the synners, and my sword shall not cease to  
draw blood from the foundations of the earth. The  
fyer is gone out from my mouth, and hath con-  
sumed the foundations of the earth. The fumer  
is the strawe that is kindled. Who wortheth  
that synne, and hee perissheth by my commaundment.  
saith the Lord. I will not spare them. So your  
wage ye chyliden from violence, desyle not my  
sanctuary: for the Lord knoweth all them  
synne agaynst hym, and therefore delivereyth he  
them unto deathe and destruction: For now  
are the plagues come upon the world, and ye shall  
remain in them. For God shall not delivere you  
because ye have synned agaynst hym.

**E** Beholde, an horrible vision cometh from  
the East, where generacions of Dragons shall  
come out, and the people of Arabies with many  
charrettes, and the multitude of them shall be as  
the wynde upon the earth that all they whiche  
be there ragynge in theyr wrath, make feare  
and be afrayd, and as the wynde bores out of the  
woodde, so shall they go oute, and with great po-  
wer shall they come, and stande fyghtyng with  
them: and shall waite the poiseyon of the lande  
of the Assyrians.

And then shall the Dragons have the upper  
hande, and not remembre their byrth, and shall  
turne about swearely together in a great power  
to persecute them. But they shall be afrayed, and  
kepe salience at theyr power, and shall flee, and one  
out of the lande of the Assyrians shall beseege the  
and consume one of them, and in their holte shall be  
feare and drede, and stryfe amonge theyr kynge.

**B** Beholde, cloudes from the East, and from  
the North, unto the South, and they are very  
horrible to loke upon, full of wrath and storme  
They shall smite one upon another: and they shall  
smite at the great barre upon earth and theyr  
barre, and the bloude shall be from the sword unto  
the helpe, and the smoke of man unto the Cam-  
eles spiter: And there shall be greates fearfulness  
and trembling upon earth, and theyr is the wrath, shall  
be afrayde, and a trembling shall come upon the.

And then there shall come great raines from  
the South, and from the North, and parte from the  
West, and from the stormy wynde from the East  
and shall whet them up again, and the cloud which  
be raised up in wrath, and the barre to cause feare  
toward the East and West wynde shall be de-  
stroyed: and the great cloudes shall be lyfte up,  
and the myghtye cloudes full of wrath and the  
barre, that they may make all the earth afraid  
and them that dwell therein, and they may poure  
out over all places an horrible barre, fyer and  
hail, and dryng swarden, and many waters:  
that all feldes may be full, and all ryvers, and  
they shall breake downe the cities and walled, and  
townes and bylles, all trees, woodde, and the grasse  
of the meadowes, and all their frute. And they shall  
go straight unto Babylon, and make her afraid:  
they shall come to her and beseege her: the barre  
and all wrath shall they poure out upon her.

**E** And shall see howe and smiche go up unto  
the heaven and all theyr shall be about her: shall be-  
hoode her: and they shall remain under her shall

be sent unto them that have put her in feare  
And thou I say, that comforte the thy selfe also  
upon the hope of Babylon, and arte a worshipper of  
her perillous: Alas be unto the world, because  
thou hast made thy selfe like unto her, and hast  
drec thy daughters in whoredome, and they might  
trumphe please thy lovers, which have alway  
desyred to commit whoredome with thee: thou hast  
followed the abhominable cytie in all her way-  
es and inuencions.

Therefore saith God: I will sende plagues  
upon the, we bowed, poverte, hunger, warres  
and pestilence, to wast thy houses with destruc-  
tion and deathe, and the glory of thy power shall  
be dyed up as a flower, when the heate ryseth  
that is sent over the: Thou shalt be lyche as a  
poore wyfe that is plagued and beaten of women:  
so that the myghtye and lower shall not be able to  
receyve the. Alas I hate the saith the Lord:  
if thou haddest not alwaye slayne my chosen,  
craltynge the stroke of thy handes, and layde over  
theyr deathe, when thou wast drunken: set forth  
the dewtye of thy countenance.

The reward of thy whoredome shall be re-  
compensed the in thy dosome, therefore shalt  
thou receyve rewarde.

Lyke as thou hast done unto my chosen, (saith  
the Lord) even so shall God do unto the, and  
shall delivere the into the plage. Thy chyliden  
shall dye of hunger, and thou shalt fall thowth  
the sword. Thy cities shall be broken downe:  
and all thyng shall perishe with the sword in  
the feide. They that be in the mountaynes shall  
dye of hunger, and eat theyr owne flesh, and drinke  
theyr owne bloude for very hunger of breade  
and rust of water. Thou unhappy shalt come thro-  
w the see, and receyve plagues agayn.

In the passage they shall caste downe the  
slayne cytie, and shall rose oute one parte of thy  
lande: and consume the poiseyon of thy glorie.  
They shall treade the downe lyke stuble, and  
they shall be the fyre, and shall consume the: the  
cities and thy lande, thy woodde and thy frute-  
full trees shall they burne with fyre. Thy chil-  
dren shall they carrie awaye captives, and loke  
what thou haste, they shall spoyle it, and make  
the beweye of thy face.

**C** The xvi. Chapter.

*¶ The Western shall pynish.*

**A**l be unto the Babylon and Asia,  
and be unto the Egypt and Siria  
gyde your selves with clothes of  
sacke and heare, and mourne your  
chyliden, be soze, for your destruc-  
tion is at hand. A swerd is set upon you, and  
who will turne it backe? A fyre is kindled  
amonge you, and who will quenche it? Plagues are  
sent unto you, and what is he that will dyspue the  
a waye? May any man dyspue awaye an hony  
Lyon in the woodde? May any man quenche  
fyre in stuble when it hath begunne to burne  
Wage one curne agayn the arrowe, for shot of  
a stronge archer? The myghtye Lord sendeth  
the plagues, and what is he that will dyspue them  
a waye? The fyre is kindled and gone forth in  
his

hys wraeth, and what is he that wyl quench it? he shall caste lygherunges: and who shall not feare? he shall shonder and who shall not be a-fraied? The Lozde shall threaten, and who shall not betterly be beaten to powder at his ptesence? The earth quaketh, and the foundacyon thereof the see aryleth up wyth waues from the depe, & the floudes of it are vnquyet and the fithes ther of also befoze the Lozde, and befoze the gloze of hys power. For stronge is hys ryghe hande & holdeth the bowe, hys arrowes that he shoteh are sharpe, and shall not misse, when they begynne to be shot into the endes of the worlde.

**B**ehold, the plagis are sente, and shall not turne agayne, til they come vpon earth. The fyre is kyndled and shall not be put out, til it consume the foundacions of the earth. Lyke as an arrowe whych is shot of a myghty archer, retu- neth not backward: euen so the plagis that shall be sent vpon earth, shall not turne agayne. Who is me, who is me, who wyl deliuer me in those dayes? The begynnyng of sorowes and great mournynge: the begynnyng of death and great death, the begynnyng of warres, and the pow- ers that stande in feare: the begynnyng of euils and they shall trybble every one. What shall I do in these thynges: when þ plagis come? Behold hunger, and plage, trouble, & angurthe are sent as scourges for amendement. But for all these thynges they shall not turne from theyr wicked- nes, nor be awayne mynde full off the scourges.

**C** Behold, vntaples shall be so good chepe vpon erth, that they shall thynke them selues to be in good case, & euen then shall myschefe grow vpon earth, warres, death, & greute dysquety- nes. For many of them that dwel vpon earth shall perishe of hunger, and the other that escape the hunger, shall the swerde destroye, and the dead shall be cast out as donge & there shall be no man to conforzte them. For the earth shall be wa- sted, and the cyties shall be cast downe, there shall be no man left to tyll the earth and to sowe it. The trees shall geue frute, and who shall pluche them of and gather them? The grapes shall be ry- pe, and who shall treade them? For al places shall be desolate of men, so that one man shall de- lyte to se another, or to heare hys voyce. For of one whole cytye there shall be ten left, and two in the felde: whych shall hyde them selues in the thynke bushes, & in the clyffes of stonys, lyke as when there remaine theiour souer olpues vpon the olpue tre, or as when a vyneparde is gather- ed, there are lesse some grapes of them that dy- lygently soughte theiourde the vyneparde.

**D** Euen so in those dayes there shall be theiour souer left for them that search theyr houses with the swerde. And the earth shall be left wast and the felde therof shall wate olde, and her wayes that al her pathes shall growe ful of thornes: he cause noman shall trausple there theiourwe. The daughters shall mourne, haupnge no hyde grow- nes: the wemen shall make lamentacion, haupng no husbendes, theyr daughters shall mourne ha- upnge no helpe of theyr hyde growme. In the war- res shall they be destroyed, and theyr husbendes

shall perishe of hunger. Oye seruautes of the Lozde heare these thynges, and make them. Beholde, the worde of the Lozde. O retrace it: beholde the plagis draw ne, and are not slake in taryng. Lyke as a trauaplyng woma which after the nyne moneth byngeth forth a sonne, when the houre of byrth is come an houre two or thre afore the paynes come vpon her body, and when the chyld commeth to the byrth, they ta- ry not the twynchlyng of an eye. Euen so shall not the plagis be slake to come vpon erth, and the worlde shall mourne and sorowes shall come vpon it, on euerye syde. O my people heare my worde: make you redy to the battell: and in all euil brent as pylgryms vpon erth. & he þ selleth let hym be as he that steth his way, and be that byeth as one that wyl lease.

Who so occupieth marchaundyce: as he that wynteth the nor, and he that buydeth: as he that shall not dwel therein, he that soweth, as one that shall not reape: he that twynneth the vyneyard as he that shall not gather the grapes, they that mary, as they that shall get no chyldren, & they that mary not: as the wyddowes: and therefore they that labour, labour in vayne. For stra- gers shall reape theyr frutes, and spoyle theyr goodes, ouerthowowe theyr houses, take theyr chyldren captiue, for in captiuite and hunger shall they get chyldren. And they þ occupieth their marchaundyce to robbery, how longe deke they theyr cities, their houses: theyr possessions, and persons: the more wyl I punyssh them for theyr synnes: sayth the Lozde. Lyke as an whoze en- uereth an honest woman, so shall ryghteousnes hate iniquyte, when she dekeheth her selfe, & shall accuse her to her face: when she commeth that de- sebeth, which shall make inquisition for al synne vpon earth. And therefore be ye not lyke therun- to, nor to the woiches thereof: for or euer it be- longe iniquyte shall be taken a wape out of the earth, and ryghteousnes shall ragne amog you.

Let not the synner say, that he hath not syn- ned: for toles of fyre shall burne vpon hys head which sayth befoze the Lozde God and hys glo- ry: I haue not synned. Beholde the Lozde know- eth all the woiches of men, theyr ymagynac- ons, theyr thoughtes, and theyr hertes.

\* For he spake but the word: let the earth be made, & it was made, let the heauē be made and it was made. In hys worde were strres made and he knoweth the number of thei. He searcheth the grounde of the depe, and the treasures there of: he hath mesured the see, & what it containeth he hath shut the see, in the myddest of the wa- ters, and wyth hys worde hath he hangd the erth vpon the waters. He spredeth out þ heauē like a vawte, vpon the waters hath he found it. In the desert and hye wyldernes hath he made springes of water, and poles vpon the toppe of the mountaines, that the floudes myght power downe from the stony rokes to water the earth he made man, and put his hert in the myddest of the bodye, and gaue hym byrth, lyke and vnder standyng, yet, and the syete of the Almyghty God, whych made all thynges, and hath leas-  
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1. Cor. vi. 9

pt. erth. 8  
D. par. 1. 6  
erth. 11. 3

1. Cor. i. 6



ched the grounde of all the secretes of the earth.  
 He knoweth your ymagynacions and thyn-  
 G. thons, and what ye thynke when ye synne and  
 wolde hyde your selues. Therefore hath f Lord  
 searched and sought out all your woiches, and  
 he shall bewaie you all. And when poure syn-  
 nes are broughte forth, ye shalbe ashamed be-  
 fore men, and poure owne synnes shalbe poure  
 accusers in that daye. What wyl ye do (o) how  
 wyl ye hyde poure synnes before God, and his  
 Angelles? Behold, God him selfe is the iudge  
 feare hym, leaue of from poure synnes, and for-  
 get poure vncyghteousnes, and medle no mo-  
 re with them: so shall God leade you forth, and  
 deliuer you from all trouble. For beholde, the  
 heate of a great multitude is kindled ouer you  
 and they shall take awaye certayne of you, and  
 fede the poble with Idols, and they that consent  
 vnto them, shalbe had in dyspysion, laughed to  
 scoorne, and troden vnder foote.

For vnto the places there shalbe a place and  
 in the nexte cytyes a greate insurreccion, vpon  
 those that feare f Lord. They shalbe lyke mad  
 men, they shal spare no man, they shal spoyle and  
 wast such as feare the Lorde, their goodes shall  
 they take from them: and put them out of their  
 houses. The shall it be knowen who are my cho-  
 sen, and they shalbe tried as the golde in the fyre  
 heare, O ye my beloued, sayth f Lord: beholde,  
 the dayes of trouble are at hande, but I wyl de-  
 liuer you from the same. Be not ye afrayed, dis-  
 payre not, for god is poure captayne.

Also so heareth my commaundementes and  
 preceptes (sayeth the Lorde God) let not poure  
 synnes waie you do tyme, and let not poure vn-  
 ctyghteousnes be lett vpon. Also be vnto them that  
 are subdued vnto they synnes, and tangled in  
 they wyckednesse: lyke as a felde is hedged in  
 with bushes, and the path therof couered with  
 thornes, and that noman may traualy thowow  
 and so is he taken, and cast in the fyre and byent

The ende of the fourth booke  
 of Ezechias.

## The booke of Tobias.

### The first Chapter.

Tobias beinge taken prisoner, tarried nathe labyr  
 of tressche. The merce and charite of Tobias, a the maner  
 of hym in his youth. He taketh Anna to wyfe, by whome  
 he hath a sonne named Tobias. He is couerth abel with  
 maner. He and his oer forne to the, but after the death of  
 Sennacherib they retorne agayne.

**T**obias was of the trybe and  
 cytye of Nephtali, which lyeth  
 in the hye countreyes of Galile  
 aboue Naalon, the waye to  
 arde the west hauyng the cite  
 of Sephet vpon the lefte syde.  
 Though he was taken priso-  
 ner in the dayes of Salmana-  
 sar kynge of the Assyrians, neuertheles beinge  
 in captiuite, he forsoke not the waye of truthe  
 In so much that whatsoeuer he myghte get, he  
 parted it dayly with his fellowe prisoners and

brethren that were of dys hyneed. And though  
 he were yonger then all the trybe of Nephtali,  
 yet dyd not he behaue hym selfe chydly helpe in  
 dys woiches. And when all the other wente to  
 the golden calues, which Ieroboham the kynge  
 of Israel had made, he hym selfe alone fledd all  
 they companies, and gat hym to Jerusalem vnto  
 the temple of the Lorde, and there woz hypp-  
 ped the Lorde God of Israel, saythfully pray-  
 ing of all his tpyste frutes and tpydes, so that in the  
 tpyde yeare he mynyshed all the tpydes vnto f  
 straungers and conuertrs. These and such lyke  
 thynges dyd he obserue accordyng to the lawe  
 of God, when he was yet but yonge.

But when he was a man, he toke out of dys  
 owne trybe a wyfe called Anna, and of her he be-  
 gat a sonne, whome he called after dys owne na-  
 me, and taught him from dys youth vp, to feare  
 God, and to restryne from al synne.

Nowe when he with dys wyfe, dys sonne  
 and with all dys kyndred was come into capti-  
 uite vnto hetye of Ninue, what tyme as they  
 al did eate of the meates of the he arth, he kept  
 dys soule, and was neuer despyled in they mea-  
 tes. And forsomuch as he was myndfull of the  
 Lorde in all dys bette, God gaue hym sauoure  
 in the spyghte of Salmanasar the kynge, which  
 gaue hym power to go where he wolde, and so  
 had he lyberte to do whatsoeuer hym lyst.

So wente Tobias vnto all them that were  
 in pryson, and comforted them, and gaue them  
 wholsome exhortacions. And when he came to  
 Ragas, a cytye of the Medes, hauyng ten ta-  
 lentes of syluer of thynges wherewith the kynge  
 had honoured him, & saue amonge a great com-  
 pany of people of his kyndred, one Sabeus which  
 was of dys owne trybe beinge in necessyte he  
 gaue hym the sayde weyght of syluer vnder an  
 hande weyngt.

After a longe season when Salmanasar the  
 kynge was deade, and Sennacherib dys sonne  
 reigned in dys steade: which hated the chyldren  
 of Israel. Tobias went dayly thowowoute all  
 his kyndred, and comforted them, and gaue dys  
 goodes to euery one of the, as much as he might  
 he fed the hungry, clothed the naked, and buryed  
 the deade and slayne and that diligently.

And when Sennacherib the kynge came a-  
 gayne & fled out of Jewye what tyme as God  
 punished hym for dys blasphemye and in dys  
 wrath slew many of the chyldren of Israel. To-  
 bias buried their bodies. But when it was told  
 the kynge, he commaunded to slaye him, & toke  
 awaye all dys goodes. Neuertheles, Tobias w  
 dys sonne and with dys wyfe fled dys waye  
 was hyd naked, for there were many that loued  
 him. But after .xv. dayes the king was slayne  
 of his owne sonnes. Then came Tobias agayne  
 to dys hous, and all dys goodes were restoyed  
 to hym.

### The ii. Chapter.

Tobias bretheth such of his frendes as frere God to a hart  
 what as he. He is captiue of his frendes. He feareth God mo-  
 re then the kynge, he receaueth bynd by the permyt, & on  
 the instance of .xv. dys brethelike muche hym.

After



After those thynges vpon a solemne day of the Lord, Tobias made a good feaste in his house, and sayd vnto his sonne: Go thy waye and bring hether some of our tribe, such as feare God, that they maye make mery with vs. And when he was gone, he came agayne, & tolde his father, that one of his children of Israel lay slayne vpon the strete. And immediately he leapt fro his table left the feaste, came fastyng to the dead carcase, toke him and bare him pzeuile into his house, & when the sunne was downe he myghte safely burye hym. And when he had byd the carcase, he did eate his meate with mounyng & feare, remembryng the wordes, that the Loide sayde by the pphete Amos: pour hye feakes shal be turned to sorow and heynesse.

But when the sunne was downe, he went his waye and buried hym. Then all his neyghbours rejoyced hym, sayyng: It is not longe sence it was commaunded to slaye the: because of this matter, & haste scarce escaped the danger of death, & buryest thou the deade agayne: Heretofore, Tobias feareinge God moare then thekyng, tooke the bodys of the slayne, & byd them in his house, & buried them at mydnyght.

It happened vpon a daye, that he had buried the deade, & was wepyng, came home, & layde hym downe by the wall and slepte. And wyle he was a slepe, there fell downe vpon his eyes warme dunge out of the swalowes nest, so that he was blinde. This temptaciō did God suffer to happē vnto him, that they wpych came after myghte haue an example of his pacencelike as of holie Job. For in so much as he euer feared God from his yowth vp, and kept his commaundementes, he grudged not agaynst God, that the plage of blindenes chaunced vnto him, but remained steadfast in the feare of God, and thanked God all the dayes of his lyfe.

For lyke as blessed Job was had in derisyon of kynnes, euen so was he laughed to scozne of his eldres and kynfolkes, whiche sayde vnto him: where is thy hope, for the which thou hast done almes, & buried the deade? But Tobias rebuked them, & spake: Saye not so, for we are the children of holy men, and looke for the lyfe, whiche God shall geue vnto them that neuer turne they belefe from hym. Anna his wyfe wente dailye to the weawynge woole: and looke what luyng she coulede get with the labour of her handes, she broughte it. And it happened that she toke a kynd and broughte it home.

And when her husbāde hearde it crye, he sayd: looke that it be not stolē, restoze it agayne to the owners: for it is not lawfull for vs to eate, or to touche anye thyng of theste. Then was his wyfe angrie and sayd: Howe is thy dooce become dayne openly, and thy almes dedes are manys fe. What chere and luche lyke woordes byd she caste hym in the tere.

### ¶ The iii. Chapter.

*The prayer of Tobias. Anna the daughter of Raguel is chaunced of her fathers seruantes. The prayer and fastyng of Anna. And also the innocency and chastite of her. The prayer of Tobias and Anna for health.*



When Tobias toke it heuilly, & with a tearefull beganne to make his prayer sayyng: O Lord, thou arte ryghteous, & all thy iudgementes are true, all thy wayes are merce, faithfulness and iudgement. And now O Lord: be mindeful of me, and take no vengeance of my synnes, neither remember my misdeades, neither the mysdeades of my eldres. For we haue not bene obediēte vnto thy commaundementes, therfore are we spoyled, brought into captiuitie, into death, into derision, & shame vnto all nacrons, amonge whome thou haste scattered vs. And now O Lord, thy iudgementes are great for we haue not done accordyng to thy commaundementes, neither haue walked innocēte before the. And now O Lord, deale with me accordyng to thy wyl, and commaunde my spere to be receaued in peace, for more expedient were it for me to dye, then to lyue.

At the same tyme it happened that Sara the daughter of Raguel at Ragas a city of Medes was selaundered of one of her fathers hand-maydens: namelye, that we shulde haue had seuen husbādes, which as sone as they were gone in vnto her, weat slayne of the deuill called Asmodeus. Therfore, when we rejoyced the mayden for her saute, she answered her sayyng: God let vs neuer se sonne nor daughter of the more vpon ea. & thou tiller of thy husbādes. Wilt thou slay me also, as thou hast slaine seuen men? At this voyce went Sara into an hye chamber of her house, and there dayes & the nyghtes we nether eate nor dranche, but continued in prayer and besoughte God wpych teares that he wolde deliuer her from this rebuke.

Vpon the thyrde daye it chaunced, that when she had made an ende of prayer, she prayled the Loide sayyng: Blessed be thy name, O God of our fathers, whych when thou arte wroth: the best merce, & in tyme of trouble thou shal geue the saluacion of them, & call vpon the. Vnto the O Lord turne I my face, vnto the lufe I vpin myne eyes, I beseeche the O Lord, lose me oute of the bondes of this rebuke, or elles take me utterlye a waye from of the earth. Thou knowest Lord that I neuer had desire vnto mā, & that I haue kepte my soule cleane from all vnclenly lufe, I haue not kepte companye wpych those & passe their tyme in sport, neither haue I made my selfe partaker wpych them & walke in light behauiour. Neuerth. lesse an husbāde haue I consented to take, not for my pleasure, but in thy feare.

Howe parauenture ether haue I bene unworthy of them, or elles were they vnmete for me, for thou happily hast kept me to another husbāde. For why: thy counsell is not in power of man. But whosoener loueth the and serueth the ryghter, is sure of this, that yf he lyfe be tempted and proued, it standeth in the tryng and yf he endure in pacence, he shall haue a reward and be hyghly crowned: and yf he be in trouble, than God (no doubte) shal deliuer him and yf his lyfe be in chastyng, than he shall haue leane to come vnto thy merce.

¶ Ecce For thou



For thou hast no pleasure in our bondage: why? after a while thou shalt see the waye of thy prayer: after weeping & bewailing thou shalt see great joye. The name of God of Israel be praised for ever. At the same tyme both their prayers were in the sight of the most high God. And Raphael the holy Angel of the Lord was sent to helpe them both, whose prayers came at one tyme together before God.

The. iiii. Chapter.

¶ Tobias prayeth to his father, giving a goodly exhortation and memento to his sonne.

**W**hen Tobias thought his prayer to be heard, he might saye. he called vnto him his sonne Tobias and sayd vnto hym. My sonne, heare the wordes of my mouth, & laye the in thine herte as a foundacyon. When God taketh awaye my soule, bury thou my bodye & holde thy mother in honour all the dayes of her life. For I oughte to remember what and howe great paines she suffered for the in her wombe. And whē she hath also fulfilled the tyme of her life, bury her beside me. Haue God in thy thought all the dayes of thy life, and beware lest at any tyme thou fall vnto synne, & lest thou let slip the commaundementes of the Lord our God. Gene almes of thy goodes, and turne neuer thy face from the poore: so shall it come to passe that the face of the Lord shall not be turned away from the. Be merciful after thy power. If I haue much, geue plentifully: if thou haue little, do thy diligence, gladly to geue of thy litle. For so gatherest thou thy selfe a good reward in the day of necessitye. For mercy deliuereth fro all synne & from death, & suffereth not the soule to come in darkness. A greates comfote is mercy before the hygh God, vnto all them that shewe it.

My sonne, kepe the wel from all whoredome & (belyde thy wyfe) so that no fauour be knowen of the. Let neuer pryde haue rule in thy mynde nor in thy worde, for in pryde beganne all destruction. Whos euer watcheth anye thyng for the, immediatly geue hym hymselfe, & loke that thy hye seruantes wages receyue not by the ouerpyghte. Loke that thou neuer do vnto another man, the thyng that thou woldest not another man shoulde do vnto the. Eate thy bread with the honger and poore, and couer the naked with thy clothe. Wet thy bread and wyne vpon the buryall of the ryghteous, & do not thou eate and drynke thereof with the synners. As the euer counsell at the wyse.

Be alwaye thankfull vnto God, and beseeche hym that he wyll order thy wayes, & that what soeuer thou deuysest or takest in hand, it maye remayne in hym. I certifie the also my sonne, that (when thou wast yet but a babe) I deliuered ten talentes of silver vnto Sabelus, at Ragas a cite of the Medes, and bys hand thyngge haue I by me. And therefore seeke some meanes, howe thou mayest come by him, and receaue of hym the sayde wynghe of silver and geue hym his hande wynginge agayne.

My sonne, be not afrayde: true it is, we leade heare a poore life: but greates good shall we haue, if we feare God, and departe from all synne: and do well.

The. v. Chapter.

¶ The shewyng of pouer Tobias to his father, whereby he cometh to Ragas. An Angell accompanyeth with hym in his journey.

**W**hen answered Tobias his father and sayd: father: all that thou hast commaunded me, wyll I do & that diligently. But howe I shall requyre this money I can not tell. Whether doth he knowe me, nor I hym. What toulde I geue him? And as for the waye whether I neuer knewe it. Then his father answered hym, & sayde: I haue his hande wynginge by me which when thou shewest hym, immediatly he shall paye the. But go thy waye now, & get the some saythfull man to go with the for an hye, that thou mayest receaue the monye, whyle I am yet lyving. Then went Tobias out, & vnder the steepe he founde a sayde pong man standing, gyded by, and as it were one ready to take his iourney. And he knew not that it was an Angell of God, but saluted hym and sayde: From whence arte thou, thou good pong man. He answered: Of the chyldren of Israel.

And Tobias sayde vnto hym: knowest thou the waye I leade vnto the countrey of the Medes? He answered I knowe it well, & all those stretes haue I gone oft tymes, and haue lodged with our brother Sabelus, & dwelleth in Ragas a cite of the Medes, which lieth vnder the mount Egbaranis. Tobias sayde vnto him: I pray the tary for me, tyl I haue told my father these thynges. Then went Tobias in and tolde his father all. At the whiche his father meruailed and prayde, that he wolde come in vnto hym.

Nowe when the Angell came in, he saluted him, and sayd: Joye be with the for ever moare. And olde Tobias sayde: what ioye can I haue that lyt here in darkness, & se not the light of heauen? The pong man sayd vnto hym: Be of good chere, God shall helpe the shortly. And Tobias sayde vnto hym: Canst thou byng my sonne to Sabelus, vnto the cite of Ragas in Medea? And when thou comest againe, I shall paye the thy hye. And the Angell sayde vnto him: I shall leade thy sonne & byng him to the agayne. Then Tobias answered him: tell me I pray the, of what house or of what tribe art thou? The Angell Raphael sayd vnto him: I shall after I hymned of an hye lyng, & I shall be a gyde for thy sonne to go with hym. But I make not careful, I am Iarias the sone of great Hananias. And Tobias answered & arte come of a great kindred: but I pray the be not displeased, I desire to knowe thy hymned. The angel said vnto him: thy sone that I leade forth shortly, & byng him hole to the agayne.

Then answered Tobias and sayd: wel go on your waye, and God be in your iourney, & his Angel bea you company. So when they had prepared all thynges, & they wolde take with them in theyr iourney: Tobias had his father and his mother

his mother farewell, and they wente on theyr waye hither together. Nowe when they were gone, his mother beganne to wepe, and sayde: The state of oure age hath thou taken awaye, & sente hym frome vs. Wolde God that mony had neuer ben, for the whyche thou hast sente him awaye. If we had bene contente wyth our pouertie, this had bene great ryches vnto vs. We sawe oure sonne here. Then sayde Tobias vnto her: wepe not, oure sonne shall come to vs agayne safe and sounde, and thyne eyes shall se him. For I truste, that the good Angel of God shall beare him companye, and order wel all the thynges that he doth: so that he shall come to vs agayne with ioye. At these wordes his mother left of from wepyng, and helde her tongue.

¶ The. vi. Chapter.

¶ Young Tobias is aduised from the spirit by the Angel, the Angel sheweth Tobias to take Anna to his wyfe.

**T**obias wente on his waye, & a dogge folowed hym, and the fyrste nyght they abode by the water of Egypt. Then wente he oute to walke bys feete, and beholde there came forth an horrible fyre to deuoure him. Of whom Tobias was afrayde: and cryed with a lowde voyce, sayinge: Lorde, he commeth vpon me. And the Angell sayde vnto hym: Take hym by the gyll, and drawe him to the. And he dyd so, and drew hym vpon the lande. And the fyre beganne to leape at his feete.

**T**hen sayde the Angell vnto him: take oute the bowels of this fyre, & as for the herte, the gaul and the lyuer, kepe them by the. For these thynges are necessary & good for medicine. Tobias dyd so, & toke the fyre, & they toke hym with them in their ioueney: & residue they salted, as much as was sufficient for them, tyl they came to Raguel a cytie of the Medes. The Tobias asked the Angell, & sayde vnto him: I praye the brother Azaria tell me whereto are these thynges good of the fyre & thou hast bydden me kepe.

The Angell answered hym, and sayde: If thou layest a peece of the herte vpon the coales, & smoke thereof draweth awaye all maner of euell spertes, whether it be from man or from woma so that from thenceforth the same shall come no more vnto them. The gaul is good to annoint or to styke the eyes withall, where as there is any blemish in them, so that they shall be whole.

**A**nd Tobias sayde vnto hym, where wyle thou & we remayne? The Angell answered and sayde: Here is a nye kynsman of thine, one Raguel by name, which hath a daughter called Sara, & hath neither sone nor daughter but her. All this good belongeth vnto the & thou must marry her, & thefore desyre her of her father, & he shall geue her the to wyfe. The answered Tobias & sayd: As I vnderstand, she hath bene married vnto vs. But whos dead, & they al are dead: & I haue herd saye the deuyl slew the. I am afrayd therfore, lest such thynges happed vnto me also: whiche if it came to passe (sayng I am the only sonne of my father & my mother) I shuld byng hym in their age with sorrowes to their graues.

Then sayde the Angell Raguel vnto him: Heate me & I wyl tell the what they be, of whiche the deuyl hath power. Namely, they that receaue marriage of such a fashyn, & they whiche God out seeth them, & seeth they be: & geue the selues to their owne lust, euen as it were an horse and mule, whiche haue no vnderstandyng: vpon such hath the deuyl power. But when thou takest her, & arte come into the chamber, withholde thy selfe from her the dayes, and geue thy diligence vnto studyng but vnto prayer to her.

And in the fyrste nyght, rest the lyuer of the fyre, & the deuyl shall be drawen awaye. The seconde nyght walke thou be receaued into the company of the holy patryarches. The thyrde nyght shalt thou optayne the blessing of God so that whole chyliden shall be borne of you. After the thyrde nyght take the mayden in the frate of God: and more for the desire of chyliden, the for any fleschly luste: that in the seed of Abraham & mayest optayne the blessing in chyliden.

¶ The. vii. Chapter.

¶ Young Tobias and the Angel come to the house of Raguel, he requyeth Raguels daughter to wyfe, and sheweth her.

**W**hen went they into Raguel, whiche receyued them ioyfully. And whē Raguel looked vpon Tobias he sayd vnto Anna his wyfe. How lyke is this yonge man vnto my sisters sone? And when he had spokē this he sayd whence be ye good byerthen? They sayde: Of the trybe of Nephtali, oute of the captiuitie of Nineue. Then sayd Raguel vnto them: knowe ye my brother Tobias? They said: yee, we know him wel. And whē they had spoken much good of him, the Angell sayd vnto Raguel Tobias of whome thou achest is this yonge mans father.

Then Raguel bowed him selfe downe: and wepte, toke him aboute the necke, & kysed him, & sayd: Gods blessing haue I my sonne, for thou arte I somme of a good vertuous man. And Anna his wyfe, & Sara his daughter wepte also. Now when they had talked together, Raguel bad kyll a weether, & to make a feast: And when he prayed them to sit downe to dyner, Tobias sayd: I wyl nether eate nor drynke here this day except I first graunt me my petition, & promise me to geue me thy daughter Sara. When Raguel herde this, he was astonied: for he knewe, what had happened vnto the other. vii. men, & went in vnto her, & he began to feare, & it shulde chaunce vnto him also in lyke maner.

And whyle he stode so in doubte, & gaue I yonge man no answer, the Angell sayde vnto hym: Feare not to geue hym thy daughter, for vnto this man I seareth God, belongeth thy daughter to wyfe, therfore might none of her haue her.

Then sayde Raguel: I doubte not but God hath accepted my prayers and teares in bys syghes, and I trust he caused you to come vnto me for the same intente, that thys daughter of myne, myghte be married in her owne kynred, accordyng to the lawe of Moses.

And nowe doubte thou not, but I wyl geue her vnto the: soo he tooke the righte hande of his daughter, & gaue her into the righte hande



# The booke.

of Tobias, and sayde. The God of Abraham, the God of Isaac, and the God of Jacob, be with you, I praye you together, and fulfill his blessing in you. And they took a letter & made a writing of the mariage: And then made they merke, and praised God.

And Raguel called Anna his wyfe vnto him, and had her prepare another chamber, and whether he brought Sara his daughter, and the wyfe. Then sayd he vnto her: Be of good cheere my daughter, the Lorde of heauen geue the toy, for the heavynesse that thou haste suffered.

## The viii. Chapter.

*¶ The Angel by which the boye, Tobias, was sent to praye: and they praye that Raguel desired.*

**O**we, after that they had supped, they broughte the yonge man into her. Then thoughte Tobias vpon the wordes of the Angel: & tooke out of his bagge, a peece of the leuer of the fish, and layde it vpon the hote coles. So the Angel Raphael toke holde of the deuyll, & sente hym awaye, & bounde hym in the wyldernesse of the hylles of Egypte. Then spake Tobias vnto the virgin, & sayd: My daughter, let vs make oure prayer vnto God to daye, to morowe, and enermorowe: for these thre nyghtes wyl we reconforte oure selues with God, and when the thyrde holly nyght is past, we shal sojourn together in the bryde of mariage. For we are the chylde of holy men, and we may not come together, as the heathen, that knowe not God.

**E**ven soode they vp bothe together, and besought God earnestly, that he wold plesure them. And Tobias sayde: O Lord God of our fathers, praye for thou of heauen and earth of the see, welles and founteyns, and of all thy creatures that be therein. Thou madest Adam of the mould of the earth, & gavest hym: Qua say an helper. And now Lord thou knowest that it is not because of voluptuousnesse that I take this lyfster of myne to wyfe but onely for the loue of children, in whome thy name be blessed for euer. And Sara sayd haue mercy vpon vs. O Lord haue mercy vpon vs: & let vs bothe come hile and sounde together to a good age.

And aboute the cocke crowyng it happened, that Raguel called his seruantes, & they wente with him to make a graue. For he sayde it is chaunced now vnto him paradiuente, as it byd vnto the other seven men, that went in vnto her. And when they had made the graue, Raguel came agayne to his wyfe, and sayd vnto her sende one of thy maydens, to take yf he be deade, that I maye burye hym afoze the lyghter daye: And she sente a mayden to se, which when she came into the chamber, founde them hile & sounde, sleepe together. And so she came agayne, and brought good tidynge. Then Raguel and Anna his wyfe praised the Lord, and sayde: Praise be thou O Lord God of Israel for it is not happened vnto vs, as we thought. For thou haste healede mercifully with vs, and put a hope from vs the enemy that persecuted vs, & haste geue mercy vnto pouer & to be-

lowed. O Lord cause them to magnifye & praise thy perfectiue, and offer the sacrifice of thy grace, and of their health: that all people maye knowe that thou onely arte God in all the earth.

And immediatly, Raguel commaunded his seruantes to fill the graue & they had made with earth afoze it was lyghter. & had his wyfe prepare a feaste, and to make ready all thinges that were necessarye for meate, to such as went by the waye. He caused two fat hyne also, and foure wethers to be slaine and meates to be prepared for all his neyghbours and frendes. And Raguel charged Tobias to remaine with him two weekes. As for all the good & he had, he gaue Tobias the halfe of it, & made this writinge, that the halfe which remained, shulde fall vnto Tobias after they death.

## The xi. Chapter.

*¶ The Angel goeth to Sabelus at the house of Tobias, which he bought the letter, and receaued the monye.*

**W**hen Tobias called vnto hym the Angel whom he thoughte to haue bene a man, and sayde vnto hym: Brother Saryas, I praye the heren vnto my wordes: If I shulde geue my selfe to be thy seruante, I shal not deserue thy prouidence. Reuer the selfe, I beseeche the & thou wylte take the deales & the seruantes, & go vnto Sabelus in Rages the cytye of Weedes, & deliuer hym his hande wytyng, & receaue the mony of hym, & praye hym to come to my mariage. For thou knowest thy selfe, & my father dothe nombe the dayes: & yf I tarye one daye to longe, he wyl be soze in his mynde. Nowe seyst thou how earnestly Raguel hath requyred me, so that I can not saye hym nay.

Then toke Raphael foure of Raguels seruantes, and two camels, and wente vnto Rages the cytye of the Weedes: & when he had founde Sabelus, he gaue him his hande wytyng, and receaued all the monye. He tolde hym also of Tobias the sonne of Toby, howe all thynges had happened, & caused hym to come wyth hym to the mariage. Nowe when he came into the house of Raguel, he founde Tobias sitting at the table: & he leaped vp, & they kissed one another: and Sabelus wepte, & praised God, and sayde: the blessing of the God of Israel, haue thou for thou arte the sonne of a right vertuous and iuste man, & of one that feareth God, and giveth great almes. And blessing haue thy wyf and poure elders, that ye maye se your chylde & your chylde's chylde, vnto the thyrde and fourth generation, & your seed be blessed of the God of Israel, to the ragyneth woyle with oute ende. And when they all had sayde Amen: they wente to the feaste, but wyth the feare of the Lorde helde they the feaste of the mariage.

## The x. Chapter.

*¶ Tobias and his wyfe and his father the carrying of theyr sonne, Raguel's feare agayne Tobias with his wyfe.*

**O**we whyle ponge Tobias made long taryng by reason of his mariage his father was ful of care and heavynesse, and thoughte what shuld be the cause, that my sonne taryeth so long.

¶ On the

Why shulde he be kepte so long there? For Sabelus is dead, and no man will geue him the mony. Thus beganne he to be very sorrowful, he and Anna his wyfe with him, and beganne to weepe bothe together, because their sonne was not come againe vnto them at the daye appointed. As for his mother, she wepte with dyscomfutable teares and sayde: Who is my sonne? Oh what ailed vs to sende the awaye into a straunge countrey, thou lyght of oure eyes, thou trust of oure age, thou comfort of oure lyfe, thou hope of our generacion? Seeinge all the thynges y<sup>e</sup> we haue are onely in the we shulde not haue sente the awaye from vs.

Then Tobias comforted her, and sayde: holde thy tongue, and be not discomfited, oure sonne is hole and sounde: the man that we sente hym wythall is saythfull ynough. Reuerthelisse, he might in no wise be comforted but dayly wente oute, looked aboute, and went aboute all the stretes, whereby he thoughte he shulde come againe: that (if it were possible) he might se him commynge a farre of. But Raguel said vnto his sonne in lawe: O tary heere, & I shall sende a messenger vnto thy father Tobias to tell him that thou arte in good health. Tobias said vnto him: I am sure, y<sup>e</sup> my father, & my mother counte euery day, & y<sup>e</sup> their hertes are sope.

So when Raguel prayed Tobias wyth manye wordes, and wold in no wyse heare him be deliuered Sara vnto him, & the halfe parte of all his good, in seruantes, and hande maydens, in sheepe, in Camels, and in kyne, & much mony, & so sente him awaye fro him with peace and ioye, and sayde: The holye Angell of the Lorde be with you in your iourneye, & byngte you forth safe and sounde, that ye may finde all thynges in good case wyth your eld. & as that myne eyes may se your chyldezen afoze I dye. So the elders embraced the daughter, kyssed her, and let her go, exhortynge her to honour her father and mother in lawe, to loue her husbande, to rule wel her houshold, to kepe her house in good order, and to shewe her selfe sawlesse.

¶ The .xi. Chapter.

*¶ Yonge Tobias buyng his wyfe and housholde in the myddaye, commeth to the Angel. & he became of his mother looking after her sonne. He is ioyfully receaued of his father and mother. Sara commeth seuen dayes after.*

**T**hey were nowe gorynge home warde agayne, vppon the .xi. daye, they came to Charra, whiche lyeth in the halfe waye towarde Sinure. And the Angel sayd: Brother Tobias, thou knowest howe thou hast left thy father: therfore yf it please the, we toweyll go befoze, & let the housholde wyth thy wyfe & the cattel come softre and sayer after vs. And when Tobias was contente y<sup>e</sup> they shulde go befoze, Raphael sayde vnto him: Take of the gaulle of the fywe wyth the, for it shal be necessarye. So Tobias toke of y<sup>e</sup> gaulle, & they went their way. But Anna the mother of Tobias sat dayly by the waye syde vpon the toppes of an hyll, from whence she might se farre about her. And while she was waytynge there, for hys commynge,

he looked a farre of and anone she perceaued her sonne commynge, and ranne & told her husband sayynge: Beholde thy sonne cometh. And Raphael said vnto Tobias: As soone as thou comest into the house, immediately wythpasse the Lorde thy God, and geue thanckes vnto him: then go to thy father, and kisse him, and striche hys eyes ouer with the gaulle of the fywe, y<sup>e</sup> thou hast broughte with y<sup>e</sup>. For be sure, that his eyes shall theyghte wyse be opened, and thy father shall se the lyght of heauen, and shal reioyce at the syght of the. Then the dog y<sup>e</sup> had bene wyth them in theyr iourney, ranne befoze, & came as a messenger, and wagged his taile for gladnesse.

So the dysnde father arose, and beganne to runne and rombled with hys feete, and gaue a seruante hys hande, ranne to mete hys sonne, receaued hym, and kyssed hym, he and his wyfe and they beganne to wepe for ioye.

Nowe when they had wythpypped & thanked God, they sat downe. Then toke Tobias of y<sup>e</sup> fillys gal, & annointed his fathers eyes: & taried halfe an houre, & then began the blempe to go out of his eyes, like as it had bene y<sup>e</sup> wythe sayn of an egge: which Tobias toke, and drew from his eyes: and immediately he receaued his sight.

Then they prayed God, he and hys wyfe and all they that knew him. And Tobias sayd: O Lorde God of Israel, I geue the prayse and thanckes, for y<sup>e</sup> hast chastened me, and made me hole. And loo nowe I do se my sonne Tobias. After seuen dayes came Sara his sonnes wyfe also hole and sounde wyth all the householde & catrell, with Camels and muche moneye of dys wyues, and with the moneye that he had receaued of Sabelus, & he tolde hys father & his mother all the benefytes, whych God had done for hym, by the man that led him. Achoz also and Rabath, Tobias sister sonnes came, and were glad, and reioiced wyth hym, by reason of all the good that God had shewed vnto hym. And so for the space of seuen dayes they made merye, & and were ryghte ioyfull euerychone.

¶ The .xii. Chapter.

*¶ Yonge Tobias rebuked by vnto his father the pleasures that the Angell had hym. He offered vnto the Angell halfe the gooden that he broughte wyth hym.*

**T**hen Tobias called hys sonne vnto him and sayde: What may we geue this holy man, that went wyth the? Tobias answered hys father and sayde: Father, what rewarde shall we geue him? O what thyng can deserue his benefytes? he hath bene my guide, and brought me safe agayne: he receaued the mony from Sabelus, he caused me to get my wyfe, he droue the euil spyte from her, he hath bene an occasyon of gladnesse to her father, and mother: he deliuered me, that I was not deuoured of the fywe: he hath made the to se the lyght of heauen, yea, we al haue receaued great good of hym. Nowe shulde we woorthely deserue these thynges vnto hym? But I praye the my father, y<sup>e</sup> thou wyllste desire him, y<sup>e</sup> daylye he wyl vouchsafe, to take wyth hym the halfe of al that we haue broughte.

So the father and the sonne called hym,



take him aside, and began to play upon that he might be content to take in good worth the half part of all that they had to do.

25 Then sayde he secretly vnto them. I praye  
the God of heauen, and geue thanks vnto him  
before all men I praye, for he hath shewed his  
mercy vnto vs. It is good to hyde the longest  
secrets, but to shewe and praye the wonders of  
God, it is an honourable thing. Fasting is good  
with fasting, and mercy is better then to haue  
up treasures of golde. For mercy helpeth  
from deapth, cleneth frome, and causeth to finde  
cutting off. But they that do sinne & vnrigh-  
tiousnesse, are the enemies of their owne soule.

Wherfore I tell you the trueth, and will  
 C hyde nothing from you. When thou prayest  
 with teares, and buryest the dead, and leste  
 thy dyner, & bydest the dead in the house vpon  
 the daye tyme, that thou myghtest burye the in  
 the myght: I offered thy prayer before the Lord.  
 And because thou walke accepte and beloued of  
 God, it was necessarye, that temptacion shoulde  
 trye the. And nowe haue the Lord sente me to  
 heale the & to deliuer Sara thy lones wyfe fro  
 the cruel sperte. For I am Raphael an Angel,  
 one of the seven that stande before God.

When they heard this, they were sore af-  
fraid, and trembled, and fell downe vpon their  
faces vnto the ground. Then sayde the Angel  
Feare be with you, feare not. Where as I haue  
bene with you, it is the wyl of God: geue walfe  
D and thanks vnto hym.

• CH. 1000  
3000.0000

You thought that I should eate and dryncke  
 with you. but I vse meate that is inspyble, &  
 dryncke that cannot be sene of men. So the  
 fore is the tyme that I muste turne againe  
 vnto him, that sente me. but be ye thankfull vnto  
 God. and tell ouer all his wonderous workes.

And when he had spoken those wordes, he was taken a waye oute of theyr syghte, so that they sawe him nomore. Then fell they downe flat vpon their faces, by the space of the houre, & praised God, when they arose vpon they tolde all thys wonderous working.

© The 114 Chapter.

4 Collect the other group members into C&C.

**T**hen olde Tobias opened his mouth  
and praised the Lorde and sayde:  
Grate arte thou O lorde for ever  
more, and thy kyngedome worlde  
without ende: for thou scourgest &  
healest, thou ledest vnto hel, and bringest out  
agayne: there is none that maye escape thyne  
hande. O gude thancher vnto the Lorde, pe chy-  
ldren of Israel, & praise him in the synge of the  
Heathen. For among the heathen wyse chylde  
hym nat hath he scattered you, to the intent þe  
shoulde stonde furthe bys mercuriouse woorkes,  
and cause them for to knowe, that there is none  
other God almyghty but he. He that chasten-  
eth vs for oure myserdes, & for his owne mer-  
cy sake shall be saue vs.

5 Consider then, howe he hard dealeth w<sup>th</sup>  
you, and praye him w<sup>th</sup> care and dyce, and  
magistric the curia synagoga in your doo-

then I will praye hym euen in the lande of my  
captiuitie. for he hath redeemed his maiestie  
out of synfull people. Tene ye therefore O ye  
sinners, & do righteousnes before God, & he shal  
p be wyl to shewe his mercy vpon you. Ag for me,  
and my soule, we wil crye in God. O praise  
the Lord alle ye wyse chosen, holde the dayes of  
gladnesse, & be thankfull vnto hym, O Ieru-  
salem & cytie of God, the Lord hath purged  
the for the workers of thyne owne handes. O  
praise the Lord in thy good thinges, & geue  
thurs to the curia kyng God, & he maye buyde  
the from habacuque agayne in the, & he maye call  
againe vnto the, al such as be in captiuitie, and  
p thou maye the haue sope for euermore. With a  
laper lighte shalt thou thyne, and al the endes of  
the world shal honour p. The people shal come  
vnto the from farre, they shal bypge gyften,  
and wooshypp the Lord in the, and thy lande  
shal they haue for a sanctuary, for they shal  
call vpon the great name in the.

Cursed shall they be that dyspyse the, and  
all that blasfeme the, shalbe condemned: but  
blessed shall they be that buylde the vp. As for  
the thou shalte reioyce in thy chyldren, for they  
all shalbe blessed, and gathered together vnto  
the Lord. Blessed are they all that loue the and  
that be glad of thy peace. Praise thou the Lord  
O my soule, for the Lord oure God hath deli-  
uered his citie Jerusalem from al her troubles.  
I wyl counte my selfe happye, if my sted re-  
maigne to see the clearenesse of Jerusalem. The  
gates of Jerusalem shalbe buylde wth Su-  
ppre, & Somaugde, and all the compass of her  
walles wth precious stones. Al her streets shalbe  
paued wth white marble stone, & in al the streets  
shall Alleluya be songe. Praise be the Lord,  
whiche hath exalted her, & his kyngdome maye  
be vpon her for euermore. Amen. And so Tob-  
ias made an ende of his talhyng.

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Charles prospered in the destruction of Dixie. It is found  
in records at Raleigh after the death of his father & mother.



And after Tobias had gotten his sight againe, he spued. xlii. yeres, & sawe his chylders chyldren. Some when he was, C. ii. yeres olde, he died a most iustice honorable man.

Amine. For whē he was lvi. yeres of age he  
lost the syghte of his eyes, & whē he was lx. yere  
olde, he gat his syghte agayne. The residue of  
hys lyfe led he in ioye, and increased well in the  
fearre of God, and departed in peace. But in the  
houre of his death he called vnto him his sonne  
Tobias, & .viij. yonge spryngalden hys sonnes &  
chylidren, & sayde vnto them: The destruccyon  
of Amine is at hande, for the woorde of the Lord  
cannot faile: and our birthes þat are scattered out  
of the land of Israel, shall come togeder agayne  
And þat hole lāde of it þat hath ben wast, shall be  
filled: & the house of God þat was hyent in it, shall be  
buylded agayne: & all such as feare God, shall re-  
turne togeder: & heauen also shall soylake their  
pooles and come to Iherusalem, & dwel there, &  
all the kynges of the earth shall be glad of her,  
and worshippe the Lord God of Israel.

And therefore

And therfore my chyldren, heare yowre fa-  
ther: serue the Lorde in the truth, seke after his  
will, and do the thyng that pleaseth hym.  
Commaunde your chyldren, that they do righte  
geue almes: be myndefull of God, and euer to be  
thanchefull vnto hym in truth, & with al theyr  
power: heare me now therfore my chyldren,  
and abyde not heare: but in what daye soeuer  
ye haue buried your mother besyde me, get you  
from hence. For I se that the wychednesse of it  
shall byynge it to destruction and ende.

After the death of hys mother, Tobias de-  
parted awaye from Ninue, with his wyfe and  
chyldren, & with his chylders chyldren, & came  
agayne to his father & mother in lawe, & found  
them hole & in good age, & toke the care of them.  
And he closed their eyes, & was heyre vnto Ra-  
gules goodes, & sawe the syfte generation, and  
hys chylders chyldren. And when he was. xcij.  
yeare of age, he dyed in the feare of the Lorde, &  
his kynnsfolkes buried hym. And all hys poste-  
rite continued in a good lyfe, & holy conuersacion  
so that they were loued & accepted both of God  
and man: and of all the people of the lande.

The ende of the booke of Tobias.

## The booke of Iudyth.

The fyrste Chapter.

The byrthing of Eglathanis. The victorie of Nabu-  
chodonosor against Arphaxat. The messengers of Nabu-  
chodonosor are dyspyssed.



Arphaxat the kyng of the Me-  
des subdued manye people vnto  
hys dominion, and buylded  
a noble stronge cite, whiche  
he called Eglathanis: The  
walles of it made he of fre stone,  
four square, seuentye cubi-  
tes hygh, and thyrtye cubi-  
tes bryde. He made towres there vpon an hun-  
dred cubytes hye. But vpon the four corners  
every syde was twentye foote bryde. He made  
the portes in the heygth, lyke as the towres.  
This kyng trusted in hys myghty boost, and  
in his glorious charettes.

So in the twelue yeare of his raygne,  
it happened that Nabuchodonosor the kyng of  
the Assyrians, whiche raygned in the great cy-  
tie of Ninue, foughte agaynst Arphaxat, and  
ouercame him in the great felde called Bagau,  
besyde Euphrates & Tygrys, and Iadalan in  
the feide of Erpeth the kyng of the Elphen.

Then was the kyngedome of Nabuchodo-  
nosor exalted, and his bert was lyfte vp: and he  
sente vnto al them that dwelte in Celycia, in Da-  
mascus, in Libanus, & vnto the heathen that  
dwelte in Carmel & Cedar, & to suche as dwelt  
in Galile in the great felde of Edozion, to all  
them that dwelt in Hamaria, and beyond the  
water of Iordane vnto Ierusalem and the hole  
lande of Iesse, vnto the mountaynes of Etyo-  
pya. Vnto all these byd Nabuchodonosor the  
kyng of the Assyrians sende messengers. But  
they all with one consent wolde not agre vnto

him, and sent the messengers agayne emptye  
and put them awayne without honoure. Then  
Nabuchodonosor the kyng toke indignacion  
at all these landes, and swore by hys thron, &  
by his kyngdome, that he wolde be auenged of  
all these countreys.

The ii. Chapter.

Holofernes is sent of Nabuchodonosor to sub-  
due all the countreys, The preparation and perfect  
of Holofernes.



At the thyrtyeth yeare of kyng Na-  
buchodonosor, vpon the twelue day  
of the fyrste moneth, it was deuilled  
in the court of Nabuchodonosor the  
kyng of the Assyrians, that he wolde  
defende him selfe. So he called vnto him al the  
elders, al his captaynes, and men of warre and  
shewed them hys secreete counsaile, and tolde  
them that his purpose was, to byynge the hole  
earthe vnder his domynyon. Nowe when they  
were all contente with hys sayinge, Nabucho-  
donosor the kyng called Holofernes, the chiefe  
captayne of hys warres, and sayde vnto hym:  
Go thy waye forth agaynst all the kyngdomes  
of the Weste, and specially agaynst those that  
haue dyspyssed my commaundemente. Thou  
shalte spare no realme, all stronge cyties shalte  
thou byynge in subieccion vnto me.

Then Holofernes called toge ther all the  
captaynes, and rulers of all the power in As-  
sya, and mustred the souldiers vnto the hooste  
lyke as the kyng commaunded hym, namely  
an hundred and twentye thousande fygthpugs  
men vpon foote, and twelue thousande archers  
vpon horsebacke. All hys ordynance sente he  
afoze w an innumerable multitude of camels:  
so that the hooste was well prouyded for wy-  
choren, and small cattell, and that without nom-  
ber. He caused coyne to be prepared oute of all  
Assya for his hooste. Muche golde and syluer  
also toke he oute of the kynges house. So he  
tooke hys iourneye, he and all hys hooste with  
charettes, horsemen, & archers, of whome there  
were so many, that they covered the grounde of  
the lande, lyke the grethoppers.

And when he was gone paste the borders  
of the Assyrians, he came towarde the great mo-  
untaynes of Ange, whiche lye vpon the lefte  
syde of Celycia: & so he wente vp into all theyr  
castels, and wanne every stronge holde. As for  
the welthe cite of Melothus, he brake it downe  
and spoiled all the chyldren of Tharsis, and the  
Assalytes, whiche laye towarde the wylder-  
nesse, and vpon the South syde of the lande of  
Cheton. He wente ouer Euphrates also, and  
came into Mesopotamia, and brake downe all  
the hygh cities that were there, from the bryke  
of Hamaze tyl a ma come to the see: & he tooke  
the borders in frome Celycia, vnto the coastes  
of Iaphet towarde the South: he caried awaye  
all the wyppantes, and spoiled all theyr goo-  
des, and whosoever wythstode hym he slewe  
them with the swerde.

After this he left downe into the feild of Damas-  
cus in the tyme of harvest, and byente vp al the  
coyne and all the treys, and caused the bynes to  
Cec iiii he cut



be cut doone. And the feare of him fell vpon al  
them that dwelt vpon the earth.

The .iiij. Chapter.

How Nabuchodonosor king of Babilonia  
came to Jerusalem and besieged it.

**I**n the hynges and princes of al cy-  
tyes and landes sente they Emba-  
sadors: nameley they of Egypte, &  
Mesopotamia, Siria, Gobal: and  
Lybea, and Cecilia, which came to  
Holofernes, and sayd: Let thy wrath cease to-  
warde vs. It is better for vs to serue the grete  
hyngre Nabuchodonosor with our lyues, and  
to be subiecte vnto the, then that we shulde dye  
and be slayne: and receaue grent hurte. All our  
cyyes and possessions, al mountaynes and hyl-  
les, fildes, great and small cattell, wepe goates  
horses, and camels, all our goodes, and house-  
holdes, be in thy power, vnder thy subieccyō be  
it altogether. We our selues also, & our chyld-  
ren wylde thyne owne, come vnto vs a pecea-  
ble lord, and vse our scrupce at thy pleasure.

Then came Holofernes, downe from the  
mountaynes with hoxslemen, & grete power,  
and conquered all stronge defended cyyes and  
all that dwelte in the lande and out of al cyyes  
he tooke stronge men, and soche as were mete  
for the warre to helpe him. There came suche a  
feare also vpon those countreies, that the indwel-  
lers of all the cities, the princes and rulers, and  
the people together wente forth to mete him as  
he came, & receaued hym honourably with gar-  
landes, & torches, & daunces, tabyettes & pipes.

Reuer thelesse, though they dyd this, yet  
myght they no waye hys rigorous stomache:  
but he destroyed their cities, and he wed downe  
their woodes. For Nabuchodonosor the kinge  
had commaunded hym that he shulde roote out  
all the goddes of the land: to the intente that he  
onely might be called and taken for the god of  
the nations: which Holofernes with his power  
brought vnder him. So went he thowde Siria,  
Gobal, and thowde all Appamia, and all  
Mesopotamia, and came to the Idumeans, in  
the lande of Sabaa, and Beptopolie, and toke  
they: cyyes and remayned there thre dayes  
wherein he caused all the hole multitude of hys  
hoost to be gathered together.

The .liii. Chapter.

How the chyliden of Israel & dwelt  
in Jewry herd this, they were soze  
afraid of hym.

**W**hen the chyliden of Israel & dwelt  
in Jewry herd this, they were soze  
afraid of hym. There came suche  
trembling also & feare vpon them  
that they lozowed he shuld do vnto  
the cyye of Jerusalem, and the temple of the  
Lorde, as he had done to other cyyes and their  
temples. So they sent into all Samaria round  
about vnto Jericho, toke in and occupied all  
the toppes of the mountaynes, and made faste  
the townes with walles, and prepared coyne,  
for them agaynst the battayle.

Eliachim also the preaste, wote vnto all  
them that dwelte towarde Egipten: which li-  
eth our agaynst the grete felde by Dothaim)

and wote all those by whome men myght haue  
passage vnto them, that they shulde take in the  
wayes of & mountaynes, wherby there myght  
be anye waye and passage to Ierusalem, & that  
they shulde holde dylygent watche tohere anye  
trayes was betwixt the mountaynes. And the  
chyliden of Israel dyd as Eliachim the preaste  
of the Lorde had commaunded them. And al the  
people cryed earnestly, and humbled they: sou-  
les with fastynges and prayers, they and their  
wyues. The preastes put on beery clothes, and  
layde the yonge habes befoze the temple of the  
Lorde, and couered the auter of the Lorde with  
an beery cloth. And with one accorde they cried  
vnto the Lorde God of Israel, that they: chy-  
lden shulde not be geuen into a praye, and their  
wyues into a spoyle, that their cyyes shulde  
not be layed waste, and that they: Sanctuary  
shulde not be vnhalowed, and so they to be  
as shame and rebuke vnto the heathen.

Then Eliachim the hye preast of the Lorde  
wente rounde aboute al Israel: and spake vnto  
the saying: Be ye sure, that the Lorde wyl heare  
your prayes, & ye continue steadfaste in fa-  
sting and prayers in the syghte of the Lorde.  
Remember Moyses the seruaunt of the Lorde,  
whyche ouerthrew the Amelechites (that trust-  
ed in their myghte and power, in their hooste  
in their wydes, in they: charettes & hoxslemen)  
not with weapons, but with holy prayers.  
Euen so shall all the enemies of Israel be, & ye  
continue in thys worchie that ye haue begonne.  
So vpon this exhortacion, they continued in  
prayer befoze the Lorde: In so muche that they  
which offered burnt sacrifices vnto the Lorde  
offred the offerynges vnto the Lorde, beynge  
araied in beery clothes, & had a shew vpon their  
heades. And they al besoughte God from they:  
hole herte, & he wolde viset his people of Israel.

The .v. Chapter.

How Holofernes in discontented the Ierus. Achioz  
the chiefe of the chyliden of Israel, and how  
he caused the Ierus: for the which thing the rulers of the  
Idumeans were very angry with hym.

**A**d worde came to Holofernes the  
pryncer of the warre of the Assiris  
that the chyliden of Israel prepared  
them selues to make resistance, &  
howe they had stopped the wayes  
betwixt the mountaynes. Then was he exce-  
dyngre wroth, and called all the prynces of Wo-  
n, and the captaynes of Ammon, and sayd vn-  
to them: Tell me, what people is this, that he-  
peth in the mountaynes? Of what maner of ci-  
ties are they? What is they: power? Of what  
maner of hooste haue they? Who is they: cap-  
tayner? And why do they byspye vs (more then  
all those that dwell in the East) and come not  
forth to mete vs, that they myghte receaue vs  
with peace? Then Achioz the captayne of al the  
Ammonytes answered, and sayde: Wyl, & I  
please the to heare, I wyl tel the truth befoze  
concerning this people & dwel in the mountay-  
nes, and there shal no lye go out of my mouth.

This people is of the generation of & Chal-  
dees, they dwell first in Mesopotamia, for they  
wolde

wolde not folow the goddes of theyr fathers: & so forsoke they the custome of theyr forefathers (whyche had many goddes) and worshipped one God, that made heauen & earth: whiche also commaunded them that they shoulde goo from thence, and dwel at Haran. Now when there came a birth into the hole lande, they went downe to Egypte and there they dwelte foure hundred yeres, in the whiche they multiplied greatly, that theyr hoste myghte not be nombred. And when the kyng of Egypte oppressed them, and subdued them in buyldyng of hyrcities wryth making of clate and byrche, they cryed vnto God theyr Lord, whiche punished y hole lande of Egypte with dyuers plagues.

Nowe when the kyng of Egypte let them goo theyr waye, and the plage ceased, and then folowed after them, to take them and to bring them agayne into his seruaue, whyle they were slpyng a waye, the God of heauen opened the see so that the waters floode faste vpon bothe sydes as a wall, and these wente thowre the botome of the see byr the wodde. In the whiche place when an innumerable people of y Egyptians, folowed vpon them, they wer so ouerwhelmed with the waters: that there remayned non one to tell them that came after, howe it happened. So when thys people was passed thowre the red see, they came into the wilderness of mount Synay, where neuer man myghte dwell afoze, and wher the sonne of man neuer rested. There were the bytter waters made swete for them, that they myghte drinke, and forty yeres had they meat from heuen. Wherfore they went (without bowe and arrow, without buckler or sword) their god fought for them, & caused the to haue the victorie. Yea, no man was hable to hurt this people, except it were y they departed unfaithfully from the worshyping of y Lord their God. But as oft as they worshipped any other besyde theyr God, he gaue them ouer to be spoyled, and to be put to confusyon. Neuerthelesse, as ofte as they were sore for theyr departing from y worshyp of their God, the same god of heauen gaue them power and strengthe to withstande theyr enemies.

Whereafter, they slue the kyng of the Canaanites, Jebusites, Hethites, Hethites, Euphrates, and Amozites, & al the myghtie in Helebon and toke theyr landes and cyties in possession: and so longe as they synned not in the syghte of theyr God, it went well wryth them, for theyr God hateth vnyghteousnesse. For in tymes past when they went out of the waye whiche God had geuen them, that they shoulde walke in it, they were destroyed in dyuers battayles of many nacyns, and many of them were carped awaye prysoners vnto a straunge countrey. But nowe lately they haue turned them selues agayne vnto the Lord theyr God, & are come together again out of the countreys where they were scattered abrode: and thus haue they conquered these mountaynes, and dwel therein: and as for Jerusalem where y Sanctuarie is, they

haue it agayne in possession.

And therfore my Lord, make diligent inquisition, yf this people haue done wyckednes in the syghte of theyr God, then let vs goo vnto agaynst them, for double lesse theyr God shal deliuer them into thy handes, & subdue them vnto thy power. But yf this people haue not displeased their God, we shal not be hable to withstande them, for theyr God shal defende them: and so shal we be a shame to all the worlde.

Now when Achior had spoke out these wordes all the great men of Holofernes wer wroth and thought to slay hym, & said one to another: What is he thys, that dare saie, y the chyldren of Israel are hable to withstande Nabuchodonosor the kyng, & his hoste: where as they are vnyweapened people, without strengthe, or understandyng of the seates of warre: That Achior therfore maye know that he hath disceined vs, we wyl go vnto the mountaynes: when y myghty men of theim are taken, he also shal be sicke with the sword, that all people maye know, y Nabuchodonosor is the god of the earth, & that there is none other withoute hym.

¶ The vi Chapter.

¶ Achior is committed into the handes of the Jewes by Holofernes. He is led to a tree, but is loosed of the Jewes. The prayer of the people. Achior is comforted of the Jewes.



When they had lefte of speaking, Holofernes toke soze indignacion, & said vnto Achior: For so much as y hast praphecied vnto vs sayng: that the people of Israel shalbe defended of theyr God, I wyl shewe the y there is no god but Nabuchodonosor. Yea, we shal slay them all as one man, & also shalte pryphe with them thowre the sword of the Assyrians, & all Israel shalbe destroyed w the, and then y shalte fele, that Nabuchodonosor is the lord of the whole earth. Then shal y sword of my knyghte go thowre thy sydes, and thou shalte fall downe styte amonge the wounded of Israel, & shalt not come to thy selfe agayne but be utterly destroyed with them. But yf thou thynkest thy praphecy to be true, why dost y then change thy colour why art thou afeard? Thynkest y that my wordes ar not hable to be perfourmed? But that thou maiste knowe that y shalte fele these thynges with them, behold: from this houre forth wyl I sende the to yonder people, that when the punishment of my swerde (whiche they haue wythely deserved) falleth vpon the, thou mayst be punished with them.

So Holofernes commaunded his seruantes to take Achior, & carpe hym to Bethulsa, & to deliuer hym into the handes of the chyldren of Israel. Then Holofernes seruantes tooke hym and wente thowre the playne felde. But when they dæwe nygh vnto the mountaynes, the syngers casters came out agaynst them. Neuerthelesse, they gat them a way by the syde of the mountayne, and bounde Achior hande and foote to a tree, and so left hym bounde with wy

¶ And they



thes. and turned agayne into theyr Lether.  
 For withstandinge, the chylidren of Israel  
 wente downe from Bethulia, came into hym  
 looked hym, broughte hym into Bethulia: sette  
 hym in the mydd of the people, and asked hym  
 what the matter was, that the Assyrians had  
 sette hym bounde.

**C** Othias, the sonne of Micha: of the trybe Iu-  
 meon, and Charuin (whiche is also called So-  
 thoniell) were the principall rulers at the same  
 tyme. Nowe when Achioz stode in the myddest  
 of the Senauncers, & before them all: he tolde  
 them, what answer he gaue Holofernes to  
 thynge that he asked hym, and how Holofernes  
 people wolde haue slayne hym for so sayng: &  
 how Holofernes hym selfe was wrothe, & com-  
 manded hym for þe same cause to be deliuered  
 vnto the Israelites: that when he ouercame þe  
 chylidren of Israel, he myght commaunde A-  
 chioz: also to be put to deathe with dyuers toj-  
 nementes, because he sayde the God of heauen is  
 theyr defender. And when Achioz had playne-  
 lye tolde oute all these thynges, all the people  
 fel downe vpon theyr faces, praisynge the Lord  
 and poured oute theyr prayres together vnto  
 the Lord, with a generall complaynt and we-  
 pyng, and sayde: O Lord God of heauen and  
 of earth, beholde theyr pynde: and looke vpon  
 oure lowlynesse, & consider howe it standeth w-  
 thynges, & make it to be knowne, that þe for  
 sakest not those, whiche holde them fast: by the  
 and howe that thou hyngest them lowe þe  
 owne strength. So when the wepyng & pray-  
 er of the people, whiche they had made the hole  
 daye longe, was ended, they comforted Achioz  
 sayng: The God of oure fathers, whose pow-  
 er and strengthe thou hast prayed, shall so re-  
 warde the, that thou shalt rather see theyr de-  
 struccyon. When the Lord our God then shall  
 geue his seruantes this lyberte: God be also  
 with the amonge vs: so þe it please the, thou  
 with all thyne, maist dwell with vs.

Now when Othias had ended the counsaile:  
 he toke hym into his house, and made a greate  
 supper, called the elders to it: & so they refrech-  
 ed them selues after the fastynge. And afterwarde  
 was all the people called together which made  
 theyr prayers all the night longe in þe congrega-  
 cyon, and besought the God of Israel for helpe.

The vii. Chapter.

*¶* Bethulia is besieged of Holofernes. The people request helpe  
 of God. They of Bethulia make game ouer the citty for want of  
 water. The prayer of the people was towarde a lamentacyon.

**T**he next daye Holofernes commaun-  
 ded his hoste to go vp agaynst Be-  
 thulia. There was an. C. and. xxi. W.  
 syghyng men on foote, and xxi. W.  
 horsemen, besyde the preparyng of them that  
 were wonne: and came to them on euery syde  
 out of the countreyes & cittyes whiche he had ta-  
 ken. All these prepared them selues vnto the  
 battaile agaynst the Israelites, and came on  
 the hyll side, vnto the top þe loereth ouer agaynst  
 Bethulia, from the place whiche is called Bel-

us, vnto Bethulon flyeth toward Bethulon.

Nowe when the chylidren of Israel sawe so  
 greate a multitude of the Assyrians, they fell  
 downe flat vpon the ground, strowed ashes v-  
 pon theyr heades, & prayed with one accord, þe  
 God of Israel woulde shewe his mercye v-  
 pon his people. And so they toke theyr weapens  
 and sat betwene the mountaynes in the narrow  
 place, & kepte the daye, daye and nyght. But  
 whyle Holofernes was gong about, he found  
 the water spyrng, whiche from the south syde  
 was conueyed into the citty by a condyte: this  
 commaunded he to dyrecte an other waye, and to  
 cut theyr condyte in sonder. There were welis  
 also not farre from þe wallen, whiche they used  
 secretly, moze for pleasure then for necessity.

Then wente the Amontes, and the Moa-  
 bites vnto Holofernes, and said: The chylidren  
 of Israel truste nether in speare nor arrowe, but  
 haue taken in, and kepe the mountaynes & hyll-  
 es. That thou mayst ouercome them therfore,  
 withoute the stryking of any battaile, set men  
 to kepe the welles, & theyr draue no water oute  
 of them: so shalt thou destroye them withoute  
 swearde, or at the lesse theyr walbe so feble, that  
 they must be sayne to geue ouer the citty, which  
 they thinke not hable to be wonne: for so much  
 as it lyeth in the mountaynes. These wordes  
 pleased Holofernes well and all his menne of  
 warre, and he sette an hundred that euerie well  
 rounde aboute.

And when this wathe had endured twen-  
 tye daies, the Cyterens and al þe had water, say-  
 led them þe dwelte in the citty of Bethulia, so þe  
 in the hole citty they had not drynke ynoughe  
 for one daye, for the people had water geuen the  
 daye in a measure. Then came the menne and  
 women, yong persones, & chylidren all vnto O-  
 thias, and sayd all with one voyce: God be iudge  
 betwixte vs and the, for thou hast delt euell w-  
 ys: thou woldest not speake peceably wyth the  
 kynge of þe Assyrians, therfore hath the God solde  
 vs in their handes, & there is no man to helpe vs  
 where as we are broughte downe before theyr  
 eyes in thurst and great destruccyon. Therfore  
 gather nowe together all the people that be in  
 the citty, & we maye all yelde oure selues wyl-  
 lynglye vnto the people of Holofernes, for bet-  
 ter it is that we be captiue and mayle þe Lord  
 with our lyues, then to be slayne and perishe,  
 and to be laughed to scorne & shamed of euery  
 man, when we se our wyues & chylidren be be-  
 fore oure eyes. We take heauen and earth this  
 daye to recorde: & the God of our fathers (which  
 punyssheth vs accordyng to the deservynge of  
 oure synnes) and geue you warnynge, that ye  
 geue vp the citty nowe into the power of Holo-  
 fernes hoste, that our ende maye be shorte with  
 the swearde, whiche els shall endure longe, for  
 want of water and for thurst.

When they had spoken out these wordes, there  
 was a greate wepyng & howlyng in the whole  
 congregacion, and that of euery man: and they  
 cryed an whole houre longe vnto god with one  
 voyce, sayng: we haue sinned with our fathers

the haue done amysse, we haue desyre wyllyngly. Thou arte gracious, haue mercede vpon vs. pynne our vnepghetousnesse wth thine owne scourge, and geue not those ouer þ knowlage þ vnto a people whiche know þ not, lest they lay amonge the heathen: where is they? God.

And when they were so werpe with theys crying and weeping, that they helde theys tonges. Othas stode vp with watry eyes, and saide: O take good hertes vnto you, (dere bryethen) and be of good chere, and let vs waite per these fyue dayes for mercede of the Lorde peraduenture he shall put away his indignacion, and geue glo rie vnto his name. But yf he priue vs not wth these fyue dayes are past, we shall dooe as ye haue sayde.

The viii. Chapter.

Of the vertuous woman Iudith, which repposeth the aucthy-  
ores because they tempted the Lorde. Also also moueth them to  
encourage and breuen the people, and sheweth her counsel against  
the conspiracy of the Jewes.

**A**nd it happened when these wordes came to the eares of Iudith a wyd-  
ow, whiche was þ daughter of Merari, the sonne of Idor, the sonne of Joseph, the sonne of Othas, the sonne of Elap, the sonne of Jammoz, the sonne of Iedeon, þ sonne of Rayhoim, the sonne of Achib the sonne of Belchia, the sonne of Euan, þ sonne of Rathania, the sonne of Malathiel, þ sonne of Simeon the sonne of Ruben. And her husband was called Manasses, whiche dyed in the dayes of the barly haruest. For whyle he was bindyng the sheues together in the feld the beate came vpon his head, and he died at Bethulia, his cyrie, and there was he buried besyde his fathers.

So was Iudith his desolate wydow these petys and syxe monethes. And in the hyer partes of her house, she made her selfe a pryue chambze, where she dwelt, bring closed in with her maydens. She ware a smocke of heare and fasted all the dayes of her lyfe, excepte the Sab-  
bodes, and newe mones: þ the solempne dayes that the people of Israel kepte. She was a very fayer and bewtyful person. Her husband also had left her greafe ryches, a plenteous howsholde, great vnmorable posselions and many catel. This Iudith was a woman of a very good repute with enery one, for she feared the Lorde greatly, and there was no bode þ spake an euell woide of her.

When this Iudith heard, howe Othas had promysed the people, that after the fyfte day he wold geue vp the cyrie vnto the Assyrans, she sent for the elders Chambyr, and Charmy, and when they came to her, she saide, what thyng is this, wherein Othas hath consented, þ yf God helpe not wth in fyue dayes, he wyl geue ouer þ cyrie to the Assyrans. What are ye þ ye tempt the Lorde? This deuyer oprayneth no mercy of God, but prouoketh hym to wrath and dyspleasure. Wyl ye let the mercede of the Lorde a tyme, and appointe hym a daye after your wyl?

Aruerthelisse, for so muche as the Lorde is pyente, let vs rather repente, pourpyge oute teares, and beseechyng hym of grace. For God

sheweth not as a man, neithe wyl he be pyn-  
ned vnto wrath as the chylde of men. And  
therfore let vs partysal doome before hym, &  
serue hym with a meke sperte, and wth wepyng  
eyes saye vnto the Lorde þ he deale wth vs ac-  
cording to his owne wyl and mercy: þ yf he as  
our herte is nowe bereb, and brought lowe tho-  
row the pyde of them, it maye be so comforted  
thowwe his grace: in somuche as he solow not  
the synnes of our fathers, whiche forsoke they  
God, & worshipped other goddes: for the whiche  
synne they perished with the sword, were spole  
d and brought to shame, of all theys enemyes.  
As for vs we knowe none other God but onely  
him, for whose comforte let vs tary wth me he  
nelle. We shal requyre and make inquisition for  
our bloude, from the veracions of our enemyes  
he shall bring downe all the heathen, that eyle  
vs agaynst vs, and put them to dishonour, eue  
the Lorde our God.

Therfore dere bryethen, seying ye are the ho-  
nourable and elders in the people of God, vnto  
whome all the people haue respecte, and vpon  
whome the lyfe of the people standeth, lyfte vp  
theys hertes wth your exhortacion that they  
maye call to remembraunce, howe our fathers  
also in tymes past were tempted, þ they myght  
be proued, yf they worshipped theys God a ry-  
ghte. They ought to remember, howe our fa-  
ther Abraham beyng tempted, and tryed tho-  
row many tribulacions, was founde a loue:  
and frende of God. So was Isac, so was Ja-  
cob, so was Moyses, and all they þ pleased God  
being tryed thow many troubles, wer found  
stedfaste in faythe. Agayne, they that receyued  
not theys temptacions wth the feare of God:  
but putte theim selues forth, with vnpanyency  
and murmuring agaynst God, perished of the  
destroyer, and were slayne of serpentes. And  
therfore shuld not we undertake to be auenged  
for the thyng þ is done vnto vs, but consyde:  
that all these punyshmentes are lare lesse then  
oure synnes and misdeedes. Selepyng also that  
this correccyon cometh vnto vs, as to the ser-  
uautes of God, for amendemente, and not for  
oure destruccyon.

Then sayde Othas, and the elders vnto Ju-  
dith: all that thou spakest, is true: and no man  
ca repyue thy wordes. Pray þ for vs now the  
fore vnto God, for thou arte a holy woman, &  
fearest God. And Iudith sayde vnto them: Se-  
pyng: ye knowe þ my wordes are of God, then  
pyone my counsel & deuisse, yf it be of God: & be-  
leue god þ he wyl bring my counsel to good end.

Thus haue I deuyled: Ye shall stande thys  
nyghte before the poite, and I wyl goe forth  
wth Abiamy mayden. Praye ye therfore vn-  
to God: that he wyl graciously remembre his  
people of Israel within fyue dayes, as ye haue  
sayde. As for the thyng that I go in hande with  
all, aske ye no questyons of it: tyll I open it vn-  
to you my selfe: do ye nothing els but pray vn-  
to the Lorde poure God for me. Then Othas,  
the pynce of the people of Iuda, saide vnto her  
Gode thy waye in peace, the Lorde be wth the-  
that



# The booke.

that we maye be awenged of our enemyes. And  
so they wente from her agayne.

## The .ii. Chapter.

*¶ The prayer of Iudith for the victory.*

2



*ps. cxxxviii.  
v. 12. & 13.*

And when they were gone they  
waxe, Iudith went into her closet:  
put on an hearme smocke, drawed  
a shewe upon her head, fell downe be-  
fore the Lorde, and cryed vnto him  
sayng: O Lorde God of my father: & myneon  
whiche gauest hym a swerde for a defence a-  
gainste the enemyes that vsed violence & wyl-  
fulnesse, and that rauyned the vyrgyne and put  
her to bythensyte. Thou that gauest they: wy-  
ues into a pray, and they: daughters into cap-  
tiuitie, and all they: pray for a spoule vnto thy  
seruauntes, whiche bare a zeile vnto f: helpe me  
wyddom, O Lorde my God I beseeche the. For  
thou hast done all thynges from f: beginning  
and loke what thou hast taken in hand and de-  
uysed, it came euer to passe. For all thy wayes  
are prepared, and thy iudgements are done in  
thy euertlastyng soeknowlage. O loke now  
vpon the armyes of f: Assirians lyke as it was  
thy pleasure somtyme to loke vpon the hoste of  
the Egyptians, when they beynge weaponed,  
persecuted thy seruauntes, and put they: truste  
in they: charrettes, horsemen: and in the multy-  
tude of they: men of warre. But thou lokest  
vpon they: hoste, castyng a thycke darchenelle  
before them: and when they came into the depe,  
the waters ouerwhelmed them.

3

Euen so Lorde let it go with these, f: truste in  
the power & multytude of they: men of warre  
in they: charrets, arrows, and speares, & know  
not that f: only art our God, whiche destrouest  
warres from the beginning, & that thou arte f:  
Lorde. O lyfte vp thyne arme nowe, lyke as e-  
uer from the beginning, & in thy power byng  
they: power to naught: cause they: myghte to  
fall in thy wrath. They make they: bolle, that  
they wyl vnhalow and despyle thy Sanctuary  
and to waste the tabernacle of thy name, & to  
caste downe f: house of thyne aulter, with they:  
swerd. Byng to passe, O Lorde f: the pyde  
of the enemye be cutte downe wth thy owne  
swerd, that he maye be taken with the snares  
of his eyes in me, and f: thou mayst smyte hym  
with f: lyppes of my lone. O grue me a stedfast  
mynd, that I may dispyse hym and his strengthe  
and f: I maye destroueyne hym.

4

This shall byng thy name an euertlastyng  
remembraunce, of the hande of a woman once-  
throw hym. For thy power, O Lorde standeth  
not in the power of men, neyther haste thou a-  
ny pleasure in the strengthe of hostes. There  
was neuer proude persone that pleased f:, but  
in the prayer of the humble and meke, hath thy  
pleasure bene euermore.

O thou God of the heauens, thou maker  
of the waters, and Lord of all creatures, heare  
me poore woman: callyng vpon the, and put-  
tyng my truste in thy mercye. Remembre thy  
conuauente. O Lorde: and minister wordes in  
my mouthe, & stably the thyss deuyce in my heart

that thy house maye continue still in holynesse  
and that all the heathen may knowe that thou  
art God, and that there is none other but thou.

## The .iii. Chapter.

*¶ Iudith becomyth her selfe to go to Bethulie. The lastyng that  
she sheweth vnto Iudith. & howe she is receyued.*



And when she had leste of cryng  
vnto the Lorde, she rose vp from f:  
place where she had lyen flat before  
the Lorde: and called her mayden,  
wente downe into her house, layde  
the heary cloth from her, put of the garmentes  
of her wyddowhede: washed her bodye, anoynted  
her frise with precious thinges, of swete sa-  
noure: byoyded & platted her heare: set an hone  
vnto her head, & put on suche apparell as belon-  
geth vnto gladnesse, sylppers vpon her fete, ar-  
meletes: spanges, earpynges: syngerynges, & be-  
hed her selfe with all her best arape.

The Lorde gaue her also a special bewtye &  
fayernesse: for all this deckyng of her selfe, was  
not done for any voluptuousnesse, & pleasure of  
the fleshe: but of a ryght discrecyon and vertue  
therfore byd the Lorde increase her beutye: so  
that she was excedyng ampyable, & well sauou-  
red in all mens eyes. She gaue her mayde also  
a hottel of wyne, a pot with opile: portage, cake  
byade and chele, & went her waye.

Howe when she came to the poste of the cy-  
tie, she founde Osphas, and the elders of the cy-  
tie waytyng there. Whych when they sawe  
her, they were astonied, & maruelled greatly at  
her bewty. Agerthelesse, they asked no questy-  
on at her, but let her goo, sayng: The God of  
oure fathers grue the thyss grace, and wyth his  
power persourme all f: deuyce of thy heart, that  
Ierusalem maye reioyce ouer the, and that thy  
name maye be in the nombze of the holy & ryght-  
eous. And all they that wer there, sayde with  
one voyce: so be it, so be it. Iudith made her  
prayer vnto the Lorde, and went out at f: poste  
the and her mayde.

And as she was goyng downe the moun-  
tayne, it happened that aboute the spyng of f:  
dape, the lypes of the Assyrians met wth her,  
and toke her, sayng: whener comest thou?  
O whether goest thou? She answered: I am  
a daughter of f: hebrues, & am fled from them:  
for I know that they shal be geuen vnto you to  
be spoiled: because they thought scozne to selde  
them selues vnto you, that they myghte fynde  
mercy in poure sygh. Therfore haue I deuy-  
sed by my selfe after this maner: I wyl go be-  
foze the kynge Holofernes, & tell hym all thete  
secretes, and wyl weete hym, howe he may come  
by them and wyne them, so that not one man  
of his hoste shall perpye.

And when these menne had hearde her wordes,  
& consydered her fayre face they were asto-  
nied (for they wondred at her excellent bewty)  
& sayde vnto her: Thou haste saurd thy lyfe by  
syndyng ouer this deuyce, that thou woldest  
come downe to oure Lorde: & be thou sure, that  
when thou comest vnto hym, he shall intreat  
the well, and thou shalt please hym at the better  
do they

So they brought her into Holofernes' chamber, and tolde hym of her. And when he came in before hym, immediately he was overcome, and taken with her bewtie. Then saide his seruantes: Who wolde despyse the people of Iewes, that haue so fayre women? Shuld we not by reason lyge agaynst them for this? So when Iudith sawe Holofernes, lpyng in a canopye, that was wrought of purple lyne: gold & maragde, & pcyous stones, she looked fast vpon hym and fell downe vpon the earth. And Holofernes seruantes toke her by agayne at thyr Lozdes commaundement.

The xi. Chapter.

*Holofernes requereth of Iudith the cause of her coming, which giveth hym a iustell answer.*

**W**hen sayde Holofernes vnto her: Be of good chere, and feare not in thyn herte, for I neuer harre man, & wolde serue Nabuchodonosor the kynge.

As for the people, yf they had not despyed me, I shulde not haue lyfe vpon my speake agaynst them. But tell me now, what is the cause that thou art departed from them, and wherfor art thou come vnto vs.

And Iudith sayde vnto hym: Myr, vnderstande the wordes of thy handmayden, for yf thou wilt do after the wordes of thy handmayden, the Lozde shall byng thy matter to a prosperous effect. As truly as Nabuchodonosor a lozde of the lande lyueth, & as truly as hys power lyueth, which is in the to punishment of all men that go wronge, all men shall not only be subdued vnto hym chozowrbe, but all the bestes of the felde. For all the people spake of thy prudent actus: and it hath euer bene reported, howe thou only arte good and myghtye in all thy kyngdome, and thy dyscrepon is comendyd in all landes.

**T**he chynge is manifest also, that I chozowrbe spake, and it is wel knowe, what thou commaundest to do vnto hym. For this is playne and of a surtie, that our God is so wiaich with vs: by the reason of our synnes, that he hath thewed by hys prophetes vnto the people, howe yf for they synne he will deluyter them ouer vnto y enemye. And for so muche as the chyldzen of Israel, knowe that they haue so displeased theyr God, they are soze afrayed of the.

**T**hey suffer great hunger also, & for want of water, they are deade now in a maner. Howe ouer, they are apoynted to slaye all theyr cattell that they maye dyspuse the bloude of them, and are purposed to spend all the holy ornamentez of theyr God, which he hath forhydden them to touch for cozne, wyn, and oyle. Seyng nowe that they do these thynges, it is a playne case, yf they must nedes be destroyed. Whiche when I thy handmayden perceyued, I fled from them and the Lozde hath sent me vnto the, to thewe the these thynges. For I thy handmayden dozowrbe shipped God euen now here besyde the, and thy handmayden shall go forth, and I will make my prayer vnto God, & he shall tell me when he will reward them theyr synne: then shall I co-

me and thewe the and byng y chozowrbe the middest of Ierusalem, so that thou shalt haue all y people of Israel, as the wepe withoute a wep-berd: there shall not so much as one dogge backe agaynst the, for these thynges are thewed me, by y prouidence of God: & for so much as God is displeased wth the, he hath sct me to tel the y same.

These wordes pleased Holofernes and all his seruantes, which merueled at y wysdome of her, & sayde one to another: there is not suche a woman vpon earth, in bewtye & discrecion of wordes. And Holofernes sayde vnto her: God hath done well, that he hath sent the hether be-foze thy people that thou mayst geue them into our handes. And for so much as thy promise is good, yf God performe it vnto me, he shall be my God also, and y shall be excellent and great in the court of Nabuchodonosor, & thy name shall be spoken of in all the lande.

The xii. Chapter.

*Holofernes commaundeth that Iudith be well entreated. She by frendly lycens to go out in the night season to praye, & prayeth at Agao's tent vnto her, to moue her to come into Holofernes to a banquet, and for chynge. Holofernes is iudged.*

**W**hen commaunded he her to go in where hys treasure laye, and charged that she shoulde haue her dwellinge there, and appoynted what shulde be geuen her from his table. Iudith answered hym and sayde: As for the meate that thou hast commaunded to geue me, I maye not eate of it, as nowe (lest I displease my God) but will eate of such as I haue brought with me. Then saide Holofernes vnto her: Yf these thynges that thou hast brought with the sayle, what shall we do vnto the? And Iudith sayde: As truly as thou lyueth my Lozde thy handmayden shall not spende all this tyme, yf God haue brought to passe in my hand the thynges that I haue deuyfed.

So his seruantes brought her into the tent where as he had appoynted. And as she was going in, she despyed that she might haue leaue to go forth by nyght, and before daye to her prayer and to make intercession vnto y Lozde. Then commaunded Holofernes hys chamberlaynes that she shulde go out and in at her pleasure, to praye vnto God those thre dayes.

And so in the myght season she went forth into the valley of Bethulia, & washed her selfe in the well water. Then went she by y besoughte the Lozde God of Israel: That he wolde prosper her waye, for the deluyterance of hys people. And so she went in, & remained cleane in her tente, tyll she toke her meate in the euening.

**U**pon the fourth daye it happened, that Holofernes made a supper vnto hys seruantes, & sayde vnto Agao hys chamberlayne: So thy way, and counsell this hebyuelle, that she may be willing to consente to hepe company w me. For it were a shame vnto all y Assyrians that a woman shulde so laughe a man to scoyne that she were come from hym vnmiedied withal.

Then went Agao vnto Iudith, and sayde: Let not the good daughter be afrayed, to come into my Lozde, yf she maye be honoured before hym.



hym that she mighte see and dayntie wyne, and be merie with hym. And whome Judith answered: Wilho am I, that I shoulde saye my Lozde naye / what so euer is good befo: thy eyes, I shall do it: and looke what in his pleasure, that shall I thinke well done, as longe as I lyue.

**D** So she stode vp, and deckt her selfe with her apparell, and went in and stode befoze hym. And Holofernes herbe was whole moued, so þe went in the desyre toward her. And Holofernes sayde vnto her: dayntie now and lye downe and be merie, for thou haste founde sauour befoze me. Then sayde Judith: My Lozde, I wyll dayntie for my mynde is merie to daye, then euer it was in all my lyfe. And she toke, and byd eate and dranke befoze hym, the thynges that her mayden had prepared for her. And Holofernes was merie with her, and dranke wyne, the euer he byd afoze in all his lyfe.

**¶ The xlii. Chapter.**

*Holofernes supeth for very drunkennes, and Judith cutteth off his heade: and girtheth therwith to her owne people of Iudaea the is certified with hope. They gaue charytes vnto God for their deliuerance. Judith speareth vnto Achybor: whiche messenger she at her feate done vnto Holofernes.*

**I****N** Owe when it was late in the nyghte, his seruantes made fast euery man to his lodgyng. And Agas shutte the chambze doozes, and wente hys waye, for they were all overladen w wyne. So was Judith alone in the chamber. As for Holofernes he laye vpon the bed al dounken, and of very drunkennes fell a slepe.

Then commaunded Judith her mayden to stande wythoute befoze the doze, and to waite. And Judith stode befoze the bed, makinge her prayer with teares, & moued her lippes secretly, and sayde: Strengthen me, O Lozde God of Israel, and haue a respecte vnto the workes of my handes in this our, that thou mayest let vp the cytie of Ierusalem, lyke as þu haste promysed. O graunte that by þe I may perfourme the thyng, whiche I haue deuyled thozowe the belce, that I haue in the.

**A**nd when she had spoken thus, she went to the bedsteade, and lowed the swerde that hangd vpon it, and drew it oute. Then toke she holde of the heary lockes of his heade, and sayd strengthen me, O Lozde God in this houre and with that she gaue hym two strokes vpon the necke, and smote off his heade. Then toke she the canapp away, and rolled the deade body asyde. Immedyately she got her forthe, and deliuered the heade of Holofernes vnto her mayden, & bad her put it in her wallet.

And so these two wente forthe together after theyr custome, as though they wolde praye and so passed by the holte, and came thozow the valley vnto the porte of the cytie. And Judith cryed a salue vnto the watchmen vpon the walles: Open the gates (saide she) for God is with vs, whiche hath shewed his power vpon Israel. And when they hearde her voyce, they called the elders of the cytie together. And they came all to mete her: lytle and greute, yonge and olde for they thought not that she shoulde haue come

in soone. So they lyghted candles, & gathered about her euery chone: but she went vp into an hye place & caused silence to be proclaimed.

When euery manne nowe helde his tongue, Judith sayde: O prayse the Lozde our God for he hath not dyspyled, nor forsaken thym, that put theyr truste in hym, and in me his handmaiden he hath perfourmed his mercy, whiche he promysed vnto þe house of Israel: yee, in my daye this same nyght hath he slaine þe enemy of his people.

And with that she toke forth the heade of Holofernes out of the wallet, & she shewed it thym saying: Beholde the heade of Holofernes the captain of þe Assyrians, & this is the canapp, where in he laye in his drunkennes: where the Lozde our God hath slaine hym by þe hand of a woman.

But as truly as the Lozde lyueth, his Angel hath kepte me goyng thether, remaynyng there, and comming bether againe from thence. And the Lozde hath not suffered me his handmaiden to be dyspyled, but withoute any fleythyng of synne hath he broughte me agayne vnto pon: and that with greute victoize, so that I am escaped, and deliuered. O geue thankes vnto hym euery chone, for he is gracys and his mercye endureth for euer.

So they praised the Lozde all together, and gaue thankes vnto hym. And to her they sayde: The Lozde hath blessed the in his power, for thou rowe þe: he hath brought our enemies to naught. And Elias the chiefe ruler of þe people of Israel sayde vnto her: Blessed art thou of the Lozde þe hye God, above all women vpon earth.

Blessed be the Lozde, the maker of Heauen and earthe, whiche hath gydded the a ryghte to wounde and smyte of the heade of the captayne of our enemies. For this day he hath made thy name so honourable, that thy prayse shal neuer come oute of the mouth of men, whiche shall alwaye remembre the power of the Lozde: saying thou haste not spared thyne owne selfe, but put the in iopardye: conspyding the anguysh and trouble of thy people, and so haste helped theyr fall befoze God our Lozde. And all the people sayde: Amen, Amen.

Achybor also was called, and he came. Then saide Judith vnto hym: The God of Israel vnto whome thou gauest toptnesse, that he wolde be aduenged of his enemyes, euen he hath this nyghte thozow my hande: smytten of the heade of all the vnsapthall. And that thou mayest see that it is so, beholde: this is the heade of Holofernes, whiche in his presumptuous pryde: dyspyled the God of the people of Israel, & threatened the with destruction, sayinge: When the people of Israel is taken, I shall cause the al to be stycke with the swerde. When Achybor sawe Holofernes heade, he fell downe vpon his face to the grounde, for very anguysh & feare so that he sounded withall.

But after þe he was come againe to hym selfe he fell downe befoze her: and prayed her, saying: Blessed arte þu of thy God, in al the tribulations of Jacob: for al the people þeate of thy name, shal praise þe god of Israel because of the

## The. xlii. Chapter.

*¶ The countrey of Judeth. Achys being an heathen man turneth to God. The Assyrians are stricken of the Jews.*

**J**udith saide vnto all the people: bze then, deare me. Wycke vp thy head vpon our walles, & when the sunne aryseth, take euery man his weapon, & fall out violently: not as though ye wolde go helyde them, but to runne vpon them with violence. When the tynes in the tentes se this, they shal of necessity be compelled to fye backward, & to rase vp theyr capayne to the battayle. So when theyr captaynes come into Holofernes paulisyn, & find the dead body wrapped in the bloude, fearfulness shall fall vpon them, & when ye perceyue they fye, folow them without all care, for God shal deliuer them vnto you to be destroyed.

Then Achys, seing the power of God, whiche he had shewed vnto the people of Israel, fell of from his heaten yde belef, and put his trust in God, and let hym self be circumcised: and so was he nombred amonge the people of Israel he and all his posterite vnto this daye.

**N**ow allone as it was day, they steyt vp holofernes head vpon the walles, & euery man toke his weapon, and so they went out with an horrible crye. When the spies saw this, they came vnto holofernes tent, and they were within the tent, came before his chambze, & made a greates ruyding to wake hym vp, because they thought with noise to haue called him. For there durst not one of the Assyrians knocke, go in, or open.

But when the captaynes and pynces: and all the chefe in the kyng of the Assyrians hoste came together, they sayd vnto the chamberlaynes: Go pour way in, and wake hym vp for the myse are crepte out of theyr holes, and dare prouoke vs vnto battayle.

**T**hen went Agao into his chambze, stode before the bed, & clapped with his handes, for he thought he had be slepyng with Judith.

But when he had herkened perfectlye with his eares, and coude perceyue no sterynge, he wente nygher to the hedde, and lyfte it vp: and then sawe he the deade bodye of holofernes lyng there without a head, welterd in his bloud vpon the earth. Then cryed he with loude voyce and with wepyng rent his clothes, and went in to Judiths tent, and founde her not: And so he lepte oute vnto the people & sayde: one woman of the Jewes, hath brought all Nabuchodonosors people vnto shame. For loo, holofernes lyeth vpon the grounde and hath no heade.

When the chefe of the Assyrians hoste heard that, they rent theyr clothes, and there fel an intolerable feare and tremblyng vpon them so that theyr myndes were sore afraid. And there was a grete crye in the hoile hoste.

## The. xlii. Chapter.

*¶ The flight of the Assyrians. The pursute of Israel after the heathen belongeth vnto the people of the Assyrians. Judith is praised of Iohannan and of the people.*

**N**ow when all the hoste heard that holofernes was headed, theyr myndes & concell fel from hym, and suche a feare came

vpon them that they undertooke to defende thym selfes by flyng away: one spake not to another but hanged downe theyr heades, lest al be hind them: and made haste to escape from the hebrues: for they heard, that they were hastnyng to come after with theyr weapons, and so they fled by the waies of the selbes, & thozow al the fore pathes of the dales. And when the chyldren of Israel saw that they fled, they folowed vpon them, & went doune with trumpets blowyng, and making a grete crye after them. As for the Assyrians, they had no order: and kept not them selues together, but fled theyr way. Neuerthelesse the chyldren of Israel fell vpon them with one company and order, & discomfyed as many as they myght get. And Olias sent messaugers vnto all the cyties & countreies of Israel.

So all the regyons and euery cytie sent out theyr best men alter the in barnes, & smote the with the sword, tyll they came to the vtmostte parte of theyr borders. And the other that were in Bethulia came into the tentes of the Assyrians and toke all, that they which fled had left behynd them, and so they found grete good. And they came agayne to Bethulia from the battayle, toke wth them suche thynges as had bene theyrs: there was no nombre of the cattell, and of the costlye Jewels, so that from the lowest vnto the hygheste, they were all made ryche of the spoyles of them. And Joachym the hygh priest at Jerusalem, came to Bethulia wth all the elders that they myght se Judith.

Now when she came out vnto them, they beganne all to praise her with one voyce, sayng: Upon worshyp of the cytie of Jerusalem, & hope of Israel, & honoure of our people, & haste done manly, & thy heart is comforted, because thou hast loved cleynnesse & chastyte, & hast known no man but thine owne husband: therefore hath the hand of the Lord comforted the: & blessed shall he be for ever. And all people saide so be it, so be it.

In thyspe dayes conlde the people of Israel scarce gather vnto the spoyles of the Assyrians. But all that belonged vnto holofernes, & had ben his, specially (whether it were of golde, of syluer, precyous stones, clathynge, and all ornaments) they gaue it vnto Judith. And all the people reioysed, both women, maydens, & yong people: with pypes and harpes.

## The. xlii. Chapter.

*¶ The songe of Judith for the victorye. After the victorye obtained, the people cometh to Jerusalem to worship and praise God.*

**W**hen songe Judith thys songe vnto the Lord: Begynne vnto the Lord vpon the taberretes, syng vnto the Lord vpon the cymbales, & syng vnto hym a newe songe of thankesgeyunge, be ioyfull: and call vpon his name. It is the Lord that destroyeth warres: euen the Lord is his name. Whiche hath ptyched his tentes in the myddeste of his people, that he myght deliuer vs from the hande of all our enemyes. Asur came out of the mountaynes of the north in the myltitud of his strength, his people



# The booke.

ple stopped the water brooke, and they had couered y<sup>e</sup> walls. he purposed to have burnt up my lande, & slay my yongemen w<sup>th</sup> the sword.

**B** He wold haue carped awaye my chyldren & byrgens into captiuitie, but the Almyghtye Lorde bynded hym, and deliuered hym into y<sup>e</sup> handes of a woman, which brought hym to cuthulpon. For the y<sup>e</sup> myghtye was not destroyed of the yonge men. It was not the sonnes of Eytan y<sup>e</sup> slue hym, neyther haue the great Spau-ntes set theim selues agaynst hym: but Iudith the daughter of Merary wyth her knyfe betwix bath discoloured hym, & brought hym to naught. For she layde awaye her wyddowes garment: and put on the paret of gladnesse to y<sup>e</sup> respyng of the chyldren of Israhell. She annoynted her face, & bounde up her heart in an houe to begyle hym. Her sylppers ranshed his eyes, her bewtye captiuatyd his mynde, wyth the swarde smote she of his necke. The Perceps were astonied at her stedfastnes, & the Medes at her boldnes. Then howled the armyes of the Assyrians, when my symple appered. Dye of thyself. The sonnes of y<sup>e</sup> daughters haue pearled them thow & slayn them as fugitiue chyldren: they perished in the battayle, for the verye feare of the Lorde my God. Let vs syng a song of thankeguyng vnto y<sup>e</sup> Lorde, a new songe of praisse wyl we syng vnto our God: Lorde Lorde, thou art a great God, myghtie in power, whome no man maye ouercome. All thy creatures shalbe serue the: for thou spakest but the worde, & they were made: thou sentest thy spiere, & they were created, and no man can withstand thy voyce. The mountaynes shal moue from the foundacions wyth the waters, the stonye rockes shal melt befoze the lyke wate. But they that feare the shalbe great wyth the in all thynges. Woe vnto the people, y<sup>e</sup> ryle up agaynst my generacion, for the Almyghtye Lorde wyl aduenge hym selfe of them, and in the day of Iudgement wyl be vylet them. For he shal graueyer and wormes into theyr fleshe, that they may burne and sele it for evermore.

**D** After this it happened, that after the vycrope, all the people came to Ierusalem, to geue praisse and thankes vnto the Lorde. And when they were purisfyed, they offred all theyr burnt sacrificys, & theyr promysed offerynges. And Iudith offered all holofrenes weapons, and all the Jewels that the people had geuen her, and canap that she toke from his bed, and hanged them up vnto y<sup>e</sup> Lorde. The people was ioyfull as the vse is: & this ioye by reason of the vycrope, wyth Iudith endured thre monethes.

So after these dayes, euery man went home agayne, and Iudith was in great reputacion at Bethulia, & ryght honourably taken in all the lande of Israhell. Vnto her vertue also was chaastyte ioynd, so that after her husbande was slayn, she neuer knewe man all y<sup>e</sup> dayes of her lyfe. Vpon y<sup>e</sup> solempne dayes she went out wyth greute wo:shyppe. She dwelt in her husban- des house an hundred and fyue yeres, and lefte her handmayden fre, and dyed: and was

buried besyde her husbande in Bethulia. And alle the people mourned for her. vii. dayes. So long as she lyued, there was none that troubled Israhell, and many yeres also after her death.

The daye wherein this vycrope was gotten, was solemplye holden: and reckened of the Jewes in the nombze of the hoipe dayes, and it is yet greatly holden of y<sup>e</sup> Jewes euer sence vnto this daye.

The ende of the booke of Iudith.

## The reast of the Chap:

ters of the booke of Esther which are neither founde in the hebreue, nor in the Chaldee.

The. xi. Chapter, after the Laryn.

The byname of an ardocheus.

**M** Ardocheus the sonne of Jate, the sonne of Semel, the sonne of Esai of the trybe of Ben Jamin, a Jew which had his dwelling in the cite of Susis, a man of great reputacion and excellent among all them that were in the kynges court. (Heuerdelesse, he was one of the prysoners, whome Nabuchodonosor the kyng of Babylon had carped awaye from Ierusalem vnto Babylon wyth Iechonias the kyng of Iuda.) In the second yere of the reaigne of great Artaxerxes in the fyfthe daie of the moneth Nisan, had this Ardocheus such a dreame: he thought he heard a greute tempest horrible thonderclappes, earthquakes, & great vpyoure in the lande, and that he sawe ii. great dragons redy to fyght one agaynst another.

Theyr crye was great. At y<sup>e</sup> which roaryng and crye all y<sup>e</sup> beathen were up to fight agaynst the ryghteous people. And the same daye was full of darkenesse, and verye vnclefull of trouble and anguysh, yea: a great fearfulness was there in all the land. The ryghteous were amaled, for they feared the plage and euil that was dryssed ouer them, and were at a point w<sup>th</sup> them selues to dye. So they cryed vnto God: & while they were crying: the lytle well grewe into a great ryuer: and into many waters. And with that it was daye and the sonne rose up agayne. And the lowly were exalted, and denoured the gloypous and proude.

Nowe when Ardocheus had sene this dreame, he awoke, and mused stedfastly in his dreame, what God wolde do, and so he desired to knowe all the matter, and his mynde was there vpon, vntill the nyght.

The. xi. Chapter.

Ardocheus vnto the kyng was dryssed agaynst the ryghteous and to the lytle remoued of hym.

**S** The same tyme dwelte Ardocheus wyth Bagatha and Tarsis, in the kynges court, the kynges chamberlaynes and postres of the palace. But when he heard the deuce, and had dysgenely consyded their pyn- gination

greatly be perceived & they wēt about to lay  
their cruel habes vpon the kyng Artaxerxes: &  
so he certified the kyng thereof. Then caused the  
kyng to examen the. ii. gelded & tozmiten. And  
whe they had graunted it, they wer put to death.  
This þing caused to be put in þe Cronicles for  
an euertlastyng remembraunce, & Harbocheus  
wrote vpon þe same matter. So þe kyng commaun-  
ded þe Harbocheus shulde remaine in þe court, &  
for this faithfulness of his, he gaue hi a rewarde.  
But Aman þe sonne of Amadathu the Agagite  
which was holden in great honour & reputaciō  
in þe kynges court vnder toke to hurt Harboche-  
us & his people because of þe. ii. chamberlaines þe  
were put to death. **The. xiii. Chapter.**

*The copie of the letters of Artaxerxes against the  
Jewes. The prayer of Harbocheus.*

**T**he great kyng Artaxerxes whych rag-  
ged from India vnto Ethiopia, ouer an  
C. xxviii. landes, sendeth his frendly sa-  
lutacion vnto al þe princes & debites of þe con-  
tries which be subiect vnto his dominio. **W**he I  
was made lord ouer many people, & had subdu-  
ed þe whole earth vnto my dominio, my mynde  
was not w cruelty & wrong to exhalte my selfe  
by þe reason of my power: but purposed w equi-  
te alway & gentleness, to gouerne those þe w  
der my iust diccio, & wholie to set the in a pecea-  
ble lyfe, & therby to bring my higdom vnto tra-  
quillite, & men might safely go thorow on eu-  
ery syde, & to renew peace agayne, which al men  
desire. Nowe when I asued my counsellors howe  
these thynges myght be brought to a good ende  
there was one by vs, excellent in wysdō whose  
good wyl, trouth and faithfulness hath oft bene  
shewed & proued (which was also the principal  
& nexte to the kyng) Aman by name: which cer-  
tified vs howe þe in all landes there was scater-  
ed a broode a rebellious folke, that made statu-  
tes & lawes againste all other people: & haue al-  
waie dyspyled þe proclaymed commaundemen-  
tes of kynges: & how that for this cause it were  
not to be suffered that suche rule shulde conty-  
nue by you and not to be put downe.

**B**einge nowe we perceaue the same, & this  
people alone at contrary vnto euery mā, vling  
straunge & other maner of lawes, & withstand  
our statutes & doynges, & go about to stablsh  
thynges matters, þe our kyngdome shulde neuer  
come to good estate & stedfastnesse: Therfore  
haue we commaunded, & all they þe are appoin-  
ted in wyspynge & shewed vnto you by Aman,  
(whiche is ordeyned & set ouer all our landes) &  
the most pyncepal next vnto the kyng, & in ma-  
ner as a father, shall w their wyues & chyldren  
be destroyed & rooted oute with the swearde of  
they enemyes & aduersaries, and þe there shalbe  
no mercy shewed, and no man spared. And this  
shalbe done the. xiiii. daye of the moneth called  
Adar: of this yere, that they whiche of olde (&  
nowe also) haue euer bene rebellious maye in  
one daye wth vpolence be thynke downe into  
the hell, so thynke that after this maner oure  
empyre maye haue peace and tranquyllyte.

**B**ut Harbocheus thoughte vpon all the  
wytches and noble actes of the Lord, and made

his prayer vnto him, saynge: **O** Lord Lord,  
thou vntaunte and Almyghty kyng (for all  
thynges are in thy power) & yf thou wylt helpe  
& deliuer Israel, there is no man that can with-  
stande or let the: for thou hast made heauē and  
earth, & what wonderous thynges so euer is vnder  
the heauen: thou arte Lord of all thynges,  
& there is no man that can resiste thy maiestye  
(**O** Lord.) Thou knowest al thynges, thou wo-  
test Lord that it was nether of malice, nor pre-  
sumpcon, nor for anye desyre of glorie, that I  
wolde not bowe downe my selfe, nor woithypp  
proude presumptuous Aman: for I wolde  
haue bene contente, and that wth good wyl yf  
it myghte haue done Israel anye good, to haue  
hys euen bys foote steps) but that I dyd it,  
because I wolde not let the honour of aman in  
the stede of the glorie of God: & because I wolde  
woithypp none but only the my Lord, And thus  
haue I done in no wyse nor presumpon.

**A**nd therfore **O** Lord thou God and kyng  
haue merce vpon thy people, for they pmygn  
howe they may bypnyng vs to naught: yea, they  
mynde & desyre is to destroye, & to ouerthrowe  
thy people, & hath ben euer thyne encreptance  
of olde. **O** dyspyse not the porcion, whych thou  
hast deliuered & broughte oute of Egypt for  
thyne owne selfe. Heare my prayer, & be mercy-  
full vnto thy people whom thou hast chosen for  
an heritage vnto thy selfe. Turne our complainte  
& sorowe into ioye, that we may lyue, **O** Lord,  
and prayse thy name. **O** Lord, suffer not the  
mourthes of them that praiseth the to be destroyed.

**A**l the people of Israel in lyke maner, cryed  
as earnestly as they coude vnto the Lord: for  
they death & destrucciō stode before thei eyes.

**The. xiiii. Chapter.**

*The prayer of Esther for the deliuerance of her people.*

**Q**uene Esther also beyng in þe battayle of  
death, reioyced vnto þe Lord, laide away  
her glorious apparel, & put on þe garmentes  
þe serued for syghing & monnyng. In þe sted  
of precious ointment, she scattered ashes & dong  
vpon her head: & as for her bodye, she habyled it w  
fastig, & brought it very low. **A**l þe places wher  
she was wont to haue ioye afore, those filled she  
w the berre & the plucte of her selfe. She praid  
also vnto þe lord God of Israel w these wordes  
**O** my Lord, þe only art our kyng, helpe me deso-  
late womā, whych haue no helper but þe, for my  
misery & destrucciō is hard at my hand. From my  
youth vpon I haue hard out of þe hyndred of my fa-  
ther, þe thou sohest Israel sed amōg al people (&  
so haue our fathers of their soelders) that they  
shuld be thy perpetual encreptance & loke what  
þe dydest promyse the, þe hast made it good vnto  
the. Nowe lord, we haue sined before þe, therfore  
hast þe geuen vs into þe handes of oure enemyes  
because we woithypped thei gods. **L**ord, þe art  
ryghteous. Nevertheless, it satisfieth them not, þe  
we are in bytter & heuy captiuite and oppressed  
amōg them, but þe hast lapde their hādes vpon þe  
handes of their gods: so þe they begyn to take a-  
way þe thyng þe thou w thy mouth hast ordeined  
& appoynted, to destroy thyne encreptance, so



Out and stop the mouthes of them þat praiſe þe  
quene the glorie & worthip of thy houle, &  
thyne alter, & to open the mouthes of þe  
that they maye praiſe the power and vertue of  
the gods, & to magnify the archyking for eu-  
er.

**C** Lord geue not thy ſepter vnto them þe  
nothyng, leſt they laugh vs to ſcorne in our mi-  
ſerpe and ſal: but turne they deuile vpon them  
ſelues, & puniſhe hym, þat he begonne the ſame  
ouer vs, & ſet him to an example. Thinke vpon  
vs O Lord, & ſhewe thy ſelfe vnto vs in þe tyme  
of oure deſtreſſe, & of oure trouble. Strengthen  
O thou kyng of gods, þe Lord of al power, geue  
me anſwer & a pleaſant ſpeech in my mouth  
before þe Lion Turne his heere in the baſe of oure  
enemies, to deſtroy him, & al ſuch as coſent vnto  
him. But deliuer vs to thine hand, & helpe me  
thy handmaide, which haue no deſce nor helper  
but onely the Lord, þe knoweſt al thinges, þe wo-  
teſt þe I loue not the glorie and worthip of the  
vayn thinges, and þe I hate and abhorre the bed  
of the vncyrcumciſed, and of all heathen.

**D** Thou knoweſt my neceſſitee, þe I hate the  
token of prehemine & worthip which I beare  
vpon my head, what tyme as I muſt ſhewe my  
ſelfe & be ſene, and þe I abhorre it as an vncleane  
clothe, and þe I were it not when I am quyet &  
alone by my ſelfe. Thou knoweſt alſo, þe I thy  
handmaiden haue not eaten at I mans table, &  
that I haue had no pleaſure nor deſire in þe kin-  
ges ſeaſte, þe I haue not dronke the wine of the  
bynche oſterpynge & that I thy handmaiden  
haue no tope ſence the day that I was brought  
herther, vntil this daye, but onely in the Lord.  
O thou God of Abraham, O thou myghty God  
aboue all, he are the voyce of them, þe haue none  
other hope, and deliuer vs out of the bande of  
the wyched, and deliuer me oute of my feare.

**C The xv. Chapter.**

**C** The copye of the letters of Arthareſes, wherby he re-  
uoceth thoſe whiche he ſente ſente ſente.

**A**rthareſes alſo had Eſther goo in:  
vnto the kyng, & praye for her peo-  
ple, and for her countrey. Remem-  
ber, ſayth he, the dayes of thy lowe  
eſtate, how thou waſt noyſed vnto  
my bande: For I man which is nexte vnto  
the kyng, hath geuen ſentence of death againſt  
vs. Call thou therfore vpon the Lord, & ſpeake  
for vs vnto the kyng, & deliuer vs from death.  
And vpon the thirde daye it happened, þe Eſther  
layde aſyde the mourninge garmentes, & put  
on her glorious apparel, & decke her ſelfe goodly  
(after þe ſhe had called vpon God, whiche is the  
beholder & ſauour of al thinges) to her two hand-  
maides w her: vpon the one ſhe leane her ſelfe,  
as one þe was teder: þe other folowed her, & bare  
þe traine of her vesture. The ſhine of her bewtye  
made her face roſol conred. The ſymilitude of  
her face was chearfull & amiable, but her herte  
was ſorrowfull for greates feare. ſhe wente in  
thorow al the doores, & ſtoode before the kyng.  
The kyng ſat vpon the throne of his kyngdome, &  
was clothed in his goodly aray, al of gold, &  
ſet with precious ſtones, & he was very terrible

he ſate vpon his face, that ſhone in the cleareneſſe,  
and looked grimlye vpon her. Then fell the  
quene downe, was pale and ſaynt and leane  
her ſelfe vpon the head of the mayd, þe went to her

Remertheles, God turned for kynges mynde  
that he was gentyle, that he leaped oute of his  
ſeate for feare, and gat her in bys armes, and  
helde her vpon tyll ſhe came to her ſelfe agayne.  
he gaue her louinge wordes alſo, and ſayd vnto  
her. Eſther, what is þe matter? I am thy bro-  
ther, be of good cheare, thou ſhalte not dye: for  
oure commaundemente toucheth the comons &  
not the. Come nye. And with þe he helde vpon his  
golden roden, & layd it vpon her necke, and em-  
braſed her frendelye, and ſayde talke with me.  
Then ſayd ſhe: I ſawe the (O Lord) as an An-  
gell of God, & my herte was troubled, for feare  
of thy maieſtye and cleareneſſe. For excellent &  
wonderfull arte thou (O Lord) and thy fact is  
full of ampte. But as he was thus ſpeakynge  
vnto him, he fell downe agayne for ſayntelle  
for the which cauſe the kyng was aſtayed, and  
all his ſeruauntes comforted her.

**C The xvi. Chapter.**

**C** The copye of the letters of Arthareſes, wherby he re-  
uoceth thoſe whiche he ſente ſente ſente.

**A** he greates kyng Arthareſes, whiche I  
raygneth from India vnto Ethio-  
pia, ouer an hundred & ſeuene & twen-  
tye landes, ſendeth vnto the Dyn-  
ces and rulers of the ſame landes,  
ſuch as loue hym, his frendly ſalutacyon. Ther  
be manye that for the ſondre fryndſhippes &  
benefytes whiche are dyuerſly done vnto them  
for they worthip be euer the more proude &  
hype munded, and vnder take not onely to hurte  
they ſubiettes (for plentous benefytes make  
they not ſuffer, & begyn to ymagine ſome thing  
againſt thoſe that do them good, and take not  
onely all vntychancfulneſſe awaye from men)  
but in pryde and preſumpey on (as they that be  
vnmynedfull and vntychancfull for the good  
brades) they go about to eſcape the iudgement  
of God, that leue all thinges, whiche iudge-  
mente haſeth and punyſhethe all wychedneſſe.  
It happeneth ofte alſo that they wyche be ſet  
in office by the hyer power, and vnto whom the  
vſynelle and cauſes of the ſubiettes are com-  
mytted to be handled, ware proude, and deſpyle  
them ſelues with the adpyng of innocent bloude,  
wyche byngeth them to intollerable hurte.  
Whiche alſo with falſe and deceptfull wordes  
and with lyng tales, diſceure and betray the  
innocente goodneſſe of Dynces.

Nowe it is proſytable & good, that we take  
hede, make ſearch therafter, & conſider, not only  
what hath happened vnto vs of old: but þe ſham-  
full, vnpoſſible, & noiſome thinges, that the de-  
bities haue now taken in hand beſore oure eyes,  
and therby to beware in tyme to come, that we  
maye make the kyngdom quyet and peaceable  
for all men: and þe we mighte ſometyme drawe  
it to a chaunge: and as for the thing that nowe  
is preſente beſore oure eyes, to wythſtande it, &  
to put it downe, after the moost frendly maner

What

The booke of  
wyldome

## ¶ The fyrste Chapter.

¶ Wherfore thou oughtest to searche and enquire after God, and  
knowe his will that synner thou. And the holy ghost. And ought  
to lye frome belyfing and murmuring. &c.



**D**et your affection vpon right  
reasonnesse, ye that be Judges  
of the earth. Haue a good opi-  
nyon of the Lorde, & like hym  
in the synghenesse of hert. For  
he wyl be found of them that  
tempte him not, and appereth  
vnto such as put theyr trust in him. As for fro-  
ward thoughtes, they seperat fro God: but ver-  
tue (if it be allowed) resourmeth the vntoyle.  
And why wyldome shall not enter into a fro-  
warde soule, nor dwel in the body þ is subdued  
vnto synne. For þ holy Ghost abhorreth fap-  
ned nurtour, and wythdra wech hym selfe from  
the thoughtes þ are without vnderstandyng, &  
where wychednesse hath the upperhande, he fly-  
eth from thence, for the spyrte of wyldome is lo-  
uynge, gentle & gracious, & wyl haue no plea-  
sure in him þ speaketh euell with his lippes.  
For God is a wytnes of hys saynes, a true scar-  
cher out of his hert, & an hearer of his tong. For  
the spyrte of the Lord fylleth the round compass  
of the world: and the same þ upholdeth al thin-  
ges, hath knowlege also of the voyce.

¶ Therefore, he that speaketh vnryghteous  
thynges can not be hyd: neither maye he escape  
the iudgement of reprove. And why inquisiti-  
on shalbe made for the thoughtes of the vngodly,  
and the reprove of hys wordes shall come vnto  
God, so that this wychednesse shalbe punished.  
For the care of gelousye heareth all thynges,  
& the noyse of the grudginges shall not be hyd.  
Therefore beware of murmuringe, whyche is  
nothyng worth: and refrayne your tounge from  
flaunder. For there is no woiche so darthe and  
secrete, that it shal go for noughte, & the mouth  
that speaketh lyes, flapeth the soule.

¶ Like not your owne death in the errour  
of youre lyfe: destroye not your selues thowre  
the woiches of youre owne handes. For God  
hath not made death, neyther hath he pleasure  
in the destruction of the liuyng. For he created  
all thynges, & they myghte haue theyr beinge:  
yea, all þ people of the earth hath he made that  
they shulde haue heath, & there shulde be no de-  
struction in them, and that the kyngedome of  
hell shulde not be vpon earth: for righteounes-  
se is euerslastyng & immortall, but vnryghteoun-  
nesse byngeth darthe. & neuerthelesse, the vn-  
godlye call her vnto them bothe wyth woiches  
and woiches: and whyle they thynke to haue a  
frende of her they come to naught: for the vn-  
godlye that are confederate wyth her and take  
her parte, are worthy of death.

## ¶ The ii. Chapter.

¶ Ddd ii The many

¶ What tyme now as Iman, the sonne of  
Amadathu the Macedonian (a stranger here  
lye of the Persians bloude, and farre from our  
goodnesse) was come in among vs as an aleant  
and had obtayned the frendshipp that we be  
are towarde all the people, so that he was cal-  
led oure father, and had in hygh honoure of e-  
uerie man, as the nexte and principal vnto the  
kyng, he could not forbeare him selfe from his  
pyde, hath vnderaken, not onely to robbe vs  
of the kyngdome, but of oure lyfe.

¶ With manyfolde dysceate also hath he de-  
spoyed to destroye Wardochus oure helper and  
preseruer, which hath done vs good in all thin-  
ges: and innocent Esther the lyke partaker of  
oure kyngedome, with all her people. For his  
mynde was (when he had taken them oute of þ  
waye, and robbed vs of them) by thys means  
to translate the kyngdome of the Persians vn-  
to them of Macedonia, but we fynde that the  
Jewes (whyche were accused of the wyched, &  
they myghte be destroyed) are no euell doers,  
but vs resonable and ryght lawes, and þ they  
be the children of the mooste hygh liuyng God  
by whome the kyngedome of vs and oure proge-  
nitours haue bene well ordred heretofore.

¶ Wherfore, as for the letters and commaunde-  
mentes that were put forth by Iman the sonne  
of Amadathu, ye shall do wel, yf ye holde them  
of none effecte: for he that set them vp and in-  
uented the, hangereth at Shulis before the porte,  
with all his kyned: and God, (whyche hath all  
thynges in his power) hath rewarded hi after  
his deservynge.

¶ And vpon this ye shall publyshe and set  
vp the coppe of this letter in al places, that the  
Jewes maye frelye and wythoute byndraunce  
hold them selues after their owne statutes, and  
that they maye be helped, and þ vpon the thre &  
twentye daye of the twelue moneth I dar, they  
maye be aduenged of them, whiche in the tyme  
of theyr anguysh and trouble, wolde haue op-  
pressed them. For the God that governeth all  
thynges, hath turned to lope the daye, wherein  
the cholen people shulde haue perished.

¶ Moreover, amonge the hygh solempne  
dayes that ye shal haue, ye shal holde thys also  
with all gladnesse, that now & in tyme to come,  
this daye maye be a remembraunce to good, for  
all such as loue the prosperite of the Persians:  
but a remembraunce of destrucyon to those  
that be sedycious vnto vs.

¶ All cityes and landes that do not this, shal be  
ryblye perished and be destroyed with  
the swearde and fyre, and shal  
not onely be nomore inha-  
bited of me, but be ab-  
hoired also of the  
wyld bea-  
stes and foules.

The ende of the reast of

the booke of Esther.



Of the vngodlye talke and ymagyn thus amonge them selues (but not ryght). The tyme of oure lyfe is but thorte & tedious: and when a man is once gone, he hath nomaie tope nor pleasure, neither knowe we any man that turneth agayne from death: for we are bozne of nought, & we shalbe hereafter as though we had neuer bene. For oure breath is a smoke in oure nostrils, & the wordes as a sparke to moue oure heere. As for oure body, it shalbe very alyen & acc quenched, & oure soule shal vanyshe as the soft ayre. Our lyfe shal passe away as the trace of a clowde & come to nought as the mist that is diuen awaye with the beames of the sunne, and put dothone with the heate thereof. Our name also shalbe forgotten by litle and litle, and no man shal haue oure woordes in remembraunce.

**F**or oure tyme is a very shadowe & passeth awaye: & after oure ende there is no returnyng, for it is fast sealed: so that no man cometh agayne. Come on therfore, let vs enioye the pleasures that there are, and let vs sone vse the creature lyke as in youth. Let vs fyll oure selues wth good wyne and opyntment, & let there be no floure of the tyme go by vs. Let vs crowne oure selues wth roses afore they be withered. Let there be no saynt medow, but oure luste go thowoe it. Let euery one of you be partaker of oure volup teousnesse. Let vs leue some token of our pleasure in euery place, for this oure portyon, els get we nothing. Let vs oppresse the poore ryghteous, let vs no spare the wyddowe nor olde man let vs not regarde the heades that are gray for age. Let the lawe of vnyrghteousnesse be our ancherite, for the thyng that is feble is nothing woerth. Therefore let vs defraude the ryghteous: and wher he is not for oure profyte: yea, he is cleane contrarye to oure doynges. He checketh vs for offendyng agaynst the lawe, and laund: eth vs as transgressours of all nurture. He murthereth his booke to haue the knowledge of God: yea he calleth him selfe gods sonne. He is the be wyayer of our thoughtes: It greueth vs also to looke vpon hym, for his lyfe is not lyke other mens, his wayes are of another fashion. He cōfiterth vs but vayne persons, he wythdroweth hym selfe from oure wayes as frome sylth: ned he commendeth greatlye the latter ende of the iust, & maketh his booke that God is his father. Let vs se then if his woordes be true, let vs proue what ende he shal haue. For yf he be the true sonne of God, he wyll receaue him: and deliuer hym frome the handes of his enemyes. Let vs examine him wth dyspytefull rebuke and cōmentyng, that we maye knowe his bygnitie and proue his patience. Let vs condemne him wth moost shameful death: for lyke as he hath spoken, so shal he be rewarded.

Suche thynges do the vngodlye ymagyne and goo astraye, for they owne wychednesse hath blynded them. As for the mystryes of God they vnderstande them not: they neyther hope

for the reward of ryghteousnesse, nor regarde the woorth that holy soules shal haue. For God created man to be vnderstode: yea, after the ymage of his owne lykenesse made he hym. Heuerthelesse, thowoe enuy of the deuyl, came death into the world: and they that holde of his lyde do as he doth.

The.iii. Chapter.

Of the conuersion and assurance of the ryghteous. Of the woordes of the sayntfull.

**A**s the soules of the ryghteous are in the hande of God, and the payne of death shal not touche them. In the syghte of the vnylyte they appeared to dye, and they ende is taken for very destruction. The waye of the ryghteous is iudged to be vter destruccid, but they are in rest. And though they suffer payne before men, yet is their hope full of immortalitie. They are punyshed but in fewe thynges, neuerthelesse, in manie thynges shal they be well rewarded. For God proueth them, and findeth them mete for him selfe: yea, as the golde in the furnace, doth he tye them: and receaueth them as a burnt offering, and when the tyme cometh, they shalbe looked vpon.

The ryghteous shal lyne as the sparkes that runne thowoe the red bushe. They shal iudge the nacjons, and haue domynyon ouer the people, and they Lord shal raygne for euer. They that put theyr truste in hym, shal vnder stande the truth, and such as be sayntfull, wyll agte vnto hym in loue: for his chosen shal haue gyftes and peace. But the vngodlye shalbe punyshed accordyng to theyr ymaginacions, for they haue dyspyled the ryghteous: & forsaht the lord.

Whoso dyspyllyeth wysedome and nurture he is vnhappye: and as for the hope of such, it is but vayne: they labour vnfayntfull, and they woordes vnyfyttable. They wyues are vnyfyttable, and they chyldren mooste vngodlye. They creature is cursed. Blessed is rather the barren and vndespyled, which hath not knowe the synfull bed: she shal haue fruyte in the rewarde of the holy soules. And blessed is the gelded, whiche wth his handes hath wrought no vnyrghteousnesse, nor ymagyned wyched thynges agaynst God. For vnto hym shal be geuen the speyal gyfte of saynt, and the moost acceptable portyon in the temple of God. For glayous is the fruyte of good labour, and the roote of wysedome shal neuer fade awaye.

As for the chyldren of adouersers, they shal come to an ende, & the seed of an vnyrghteous bedde shalbe rooted out. And though they lyue longe, yet shal they be nothing regarded, and they last age shalbe without honoure. If they dye hastily, they haue no hope, neither shal they be spoken to in the daye of knowlege. For horrible is the death and ende of the vnyrghteous.

The.iiii. Chapter.

Of the chastitee of the sayntfull, and of theyr folyes. Of the loathe of the vnyrghteous, and of the condemnation of the vnyrghteous.

Howe



**Q**howe saye is a chaste genera-  
tion with vertue. The memo-  
rial thereof is immoztall, for it  
is knowe with God & with men.  
When it is present, men take ex-  
ample therat, and yf it go away  
yet they desyre it. It is alway crowned and hol-  
den in honoure, and winneth the rewarde of the  
undefyled hartayle. But the multitude of vn-  
godly chylzen is vnpofitable: & the thynges þ  
are planted w̄ whoredome ſhal take no depe ro-  
te, nor laye any ſaſt foundacy. Thought they  
be greue in þ bzaunches for a time, yet they ſhal  
be ſhaken w̄ the wynde: for they ſtand not faſt, &  
thozowe þ vehemēcy of the wynde they ſhal be ro-  
ted out. It is v̄ perfect bzaunches ſhal be broke  
they: frute ſhal be vnpofitable & ſower to eat.  
yet, mete for nothyng. And why? al the chyl-  
dren are borne of þ wyched, muſt beare recorde of þ  
wychedneſſe agaynſt they: fathers & mothers  
when they be aſked. But thought þ righteous  
be ouertaken with death, yet ſhal he be in reſte.

**A**ge an is honourable thyng: neuertheles it  
ſtandyth not onely in the length of time, nor in  
the multitude of yeares: but a mans wyſedome  
is the grape beare, and an undefyled lyfe is the  
olde age. He pleaſed God, and was beloued of  
him: ſo that where as he lyed among ſynners,  
he translated him. \* Yea, ſodenly was he taken  
awaye, to the intende that wychedneſſe ſhulde  
not alter his vnderſtandynge and that hypocrisy  
ſhulde not begyle his ſoule. For the craftye  
betwytyng of lyen make good thynges darke,  
the vniſcofaſtneſſe alſo and wychedneſſe of vo-  
luptuous deſire, turne aſide the vnderſtandynge  
of the ſymple. Though he was ſone dead, yet  
fulfylled he muche tyme. For his ſoule pleaſed  
God: therfore haſted he to take him a waye from  
among the wyched. His the people, and v̄-  
derſtande it not: they lay not v̄ ſuche thynges  
in they: hertes: howe that the louyng fauoure  
and mercey of God is vpon his ſaynctes, and  
that he hath reſpecte vnto his choſen.

**T**hus the ryghteous that is deade, condem-  
neth the vngodly whiche are lypynge: and the  
youth þ is ſoone bzoughte to an ende, the long  
lyfe of the v̄ryghteous. For they ſe the ende of  
the wyſe, but they vnderſtande not what God  
hath deuyſed for him, and wherfore the Lozde  
hath taken hym awaye. And why? they ſe hym  
and deſpyſe hym, therfore ſhall God alſo laugh  
them to ſcozme: ſo that they them ſelues ſhall  
bye heare after (but w̄thout honoure) yea, in  
ſhame amonge the deade for euermore. For  
withoute anye voyce ſhall he buſte thoſe that  
be puſte v̄, and remoue them from the founda-  
cyons, ſo that they ſhal be lapde waſte vnto the  
byghthe. They ſhall moune, and their memo-  
ryall ſhall perſhe. So they beynge aſrayde,  
ſhall remember they: ſynners: and they: owne  
wychedneſſe ſhall betraye them.

**The .v. Chapter.**

*The conſtituſion of the righteous before they preſen-  
ten. The hope of the v̄ryghteous is vnderſtandynge and hapyn  
The diſpoſitiō of the ſynners and godlye.*



**W**hen ſhal þ ryghteous ſtand in great  
ſteadfaſtneſſe agaynſt ſuch as haue  
draught extremly with them, and ta-  
ken awaye they: laboures. When  
they ſe it, they ſhal be vexed with ho-  
rrible feare, and ſhal wondze at the haſtineſſe of  
the ſodayne healeth: growynge for very deſtreſſe  
of mynde, and ſhal ſaye within them ſelues, ha-  
uyngt inwarde ſozowe, & mournynge for verpe  
anguyſhe of mynde. Theſe are they, whom we  
ſometime had in diſciſſe, & teſted v̄. We ſoſles  
thought their life very madnes: & their ende to  
be w̄out honoure. But lo, howe they are coſted  
among the chylzen of God, & they: pozcyon is  
among þ ſaynctes. Therfore we haue erred fro  
the way of truth, þ light of righteouſneſſe hath  
not ſhined vnto vs, & þ ſhine of vnderſtadyng  
roſe not vpon vs. We haue werped oure ſelues  
in the waye of wychedneſſe and deſtructyon.  
Tedyous wayes haue we gone: but as for the  
waye of the Lozde we haue not knowen it.

**W**hat good hath oure wyſdome vnto vs?  
**O** what proſyte hath the pompe of rycheſſe  
bzoughte vs? Al theſe thynges are paſſed awaye  
lyke a ſhadowe, & as a meſſenger runnyng be-  
foze: as a wypp that paſſeth ouer the wanes of  
the water, whiche when it is gone by, the trace  
ther of cannot be founde, neether the path of it in  
the floudes. O: as a byrde that flyeth thozowe  
in the ayre, & no man can ſe any token where he  
is flowne, but onely heare the noyſe of her wyng-  
ges, beatyng the lycht wynde, partynge the ayre  
thozowe the vehemēcy of her gopyng, and fly-  
erch on ſhaking her wiges, where as after ward  
no token of her waye can be founde. O: lyke as  
whē an arrowe is ſhot at a marke it parteth the  
aper, whiche immediatly cometh together  
again, ſo þ a man can not knowe where it went  
thozowe. Euen ſo nowe in like maner as ſoone  
as we were borne, beganne immediatly to dya-  
to oure ende, and haue ſhewed no token of ver-  
tue, but are conſumed in our owne wychedneſſe.

**S**uche wordes ſhall they that haue ſyn-  
ned ſpeake in the hell: for the doope of the vn-  
godlye is lyke a byrde Thyrſtyle floure (or duſte)  
that is blowe awaye w̄th the wynde: lyke a  
thyne ſcome that is ſcattered abzoade w̄th the  
ſtozme, lyke as the ſmooke whiche is diſperſed  
heare and there w̄th the wynde, and as the re-  
membzaunce of a ſtraunger, that carpeſh for a  
dape, and then departeth. But the ryghteous  
ſhall lyue for euermore: they: rewarde alſo is  
with the Lozde: and they: remembzaunce with  
the hyghthe. Therfore ſhall they receaue a  
glorious kyngedome, and a bewtyfull crowne  
of the Lozdes hande: for with his ryghte hande  
ſhall he couer them: and w̄th his owne holpe  
arme, ſhall he deſende them bys gelouſye alſo  
ſhal take awaye the harnelle, and he ſhal wea-  
pon the creature to be aduenged of the enemyes.  
he ſhall put on ryghteouſneſſe for a bzest plate  
and take ſure Iudgemente in ſteade of an hel-  
mete. The inuincible ſpyde of equitye ſhall be  
take, bys cruell wyathe ſhall be ſharpen for a  
ſpeare, and the whole compaſſe of the world,  
v̄d iii ſhall ſpyde



# The booke.

shall fyghte w<sup>th</sup> hym agaynst the unwyse.  
**D** Then shall the thonder voltes go oute of the  
 lyghtnynges, and come out of the raygne bowe  
 of f cloudes to the place appoynted: oute of the  
 harde stonny indignacion, there shall fall chyche  
 hailes, & the water of f see shall be wyrb agaynst  
 them, and the floudes shall runne roughlye toge  
 ther. Yea, a myghty wind shall stand vp agaynst  
 them, and a storme shall scatter them abroade.  
 Thus f vnrighteous dealing of the shall bring  
 all the land to a wylderhesse, and wychednesse  
 shall ouerthrowe the dwellnynges of f myghtye

## The vi. Chapter.

*The callinge of kynge, wyse and Judges, which  
 he also requyres to reach wyseme.*

**W**isdom is better then strength, and  
 a man of vnderstandynge is moze  
 worthy then one f is stronge. Heare  
 therfore (O ye kynge) and vnder  
 stande: O learne ye that be Judges  
 of the endes of the earth. Seue care ye that rule  
 the multitudes, and deliue in much people. For  
 f power is geue you of the Lorde, & the strength  
 from the hyghest: whych shall tye your wo  
 hes, and searce oute youre ymagynacions:  
 howe that ye being officers of his kyngdome  
 haue not executed true Judgemente, haue not  
 kepte the lawe of ryghteousnesse, nor walked  
 after the wyll of God. Horriblye, & that ryghte  
 sone shall be appeare vnto you: for an hard in  
 dgemente shall they haue that beare rule. Her  
 eys is graunted vnto the simple, but they that  
 be in auctoryte shall be soze punyshed. For God  
 which is Lorde ouer all, shall excepte no mans  
 personne, neyther shall he stande in awe of anye  
 mans greatnesse. For he hath made the small  
 and greate, and careth for all a lyke. But the  
 myghtye shall haue the sozer punyshement.

Unto you therfore (O ye kynge) do I speake  
 that ye maye learne wysedome, & not go amysse  
 For they that kepe by a ryghteousnesse, shall be  
 ryghteouslye iudged, and they that are learned  
 in ryghteous thynges, shall fynde to make du  
 fference. Wherfore, let your lust vpon my wo  
 des, and loue them, so shall ye come by nortoure

Wysedome is a nobler thyng and neuer  
 fauorbe a waye: yea, she is enseyne lene of them  
**C** lone her, & founde of such as seke her. We pre  
 sienteth them f despyse her, f we maye first shew  
 her selfe vnto them. Whoso a waketh vnto her  
 by tymes, shall haue no greare trauayle, for he  
 shall fynde her syttinge readye at his doores. To  
 thynke vpon her, is perfecte vnderstandynge:  
 and who so watcheth for her, shall be safe: and  
 that sone. For she goeth about, sekyng such as  
 are mete for her. We with her selfe cheerfully vn  
 to them in theys goynges, & meteth them with  
 all diligence. For the vnspayed despye of refo  
 marcon is her begynnynge: to care for nortoure  
 is lone, & lone is the keepynge of her lawes. Now  
 the keepynge of f law is perfectio, & an vncozrupt  
 lif: & an vncozrupt lyfe maketh a man familer  
 to God. And so f despye of wysedome leadeth to  
 the kyngedome euerylastyng. If your despye be  
 then in roall seates and septers (O ye kynge)

of the people) let your luste vpon wysedome,  
 that ye maye raygne for euermore. O loue the  
 lyghte of wysedome, all ye that be rulers of the  
 people. As for wysdome, what she is, and howe  
 she came vp, I wyll tell you: and wyll not hyde  
 the mysteries of God from you: but wyll seche  
 her oute frome the begynnynge of the creatur  
 and byng the knowlege of her into lyghte, and  
 wyll not kepe backe the tynthe: Neither wyll  
 I haue to do with consumynge enuye, for suche  
 a man shall not be partaker of wysedome. But  
 the multitude of the wyle, is the welfare of the  
 woulde, and a wyle kynge is the vpholdynge of  
 the people. O receaue nortoure then thow  
 my woyses, and it shall do you good.

## The vii. Chapter.

*Wysedome oughte to be preferred aboue all thynges.*

**I** myselfe am also a mortall ma, like  
 as all other, & am come of f earthye  
 generacyon of hym that was fyrlie  
 made, & in my mothers wombe was  
 fashioned to be fleshe: In the tyme  
 of ten monethes was I broughte toger her in  
 blonde thowwe the seed of man, and the com  
 modious appetyte of slepe. When I was bozne  
 I receaued like ayre as other men, and fel vpon  
 the earth (which is my nature) cryng and we  
 ping at the fyrst as al other do. I was wrapped  
 in swadlyng clothes, & brought vp w greare ca  
 res. For there is no king f had any other begyn  
 nyng of birth. Al men then haue one entraunce  
 vnto lyfe, and one goynge oute in lyke maner.

Wherfore I desired, & vnderstandynge was  
 geuen me: I called and the spyrte of wysedome  
 came vnto me. I set moze by her then by kyng  
 domes & roall seates, and counted rychelesse no  
 thyng in comparison of her. As for petyous  
 stone, I compared it not vnto her: for all golde  
 is but granell vnto her, & pluer shall be counted  
 but clay before her sight. I loued her about wel  
 fare & bewtye, and purposed to take her for my  
 light, for her light can not be quyched. Al good  
 thynges come to me with her, and innumerable  
 rychelesse thowwe her handes. I was glad in the  
 all, for this wysedome dwente before me, and I  
 knew not f she is the mother of al good thynges.  
 Now as I myselfe learned vnspayedlye, so do  
 I make other men partakers of her, & hyde her  
 rychelesse from no man: for she is an infinite trea  
 sure vnto men, which whoso vse, become parta  
 kers of the lone & frendshyppe of God, and are  
 accepted vnto him for the gyftes of wysedome.

God hath graunted me to talke wylfelle, &  
 conveniently to handle the thynges f he hath  
 graciouslye leute me. For it is he, f leadeth vn  
 to wysdome, & teacheth to vse wysedome aright.  
 In hys hande are bothe we and oure woyses:  
 yea, al our wysdome, our vnderstandynge & know  
 lege of all oure woyses. For he hath geuen me  
 the true seynce of these thynges, so f I knowe,  
 howe the woulde was made, and the powers of  
 the clementes: the begynnynge, endynge, and  
 myddeste of the tymes: howe the tymes alter,  
 howe one goeth after another, and howe they  
 are fulfilled, f course of the yere: the ordinaun  
 ces of the

res of the starres: the nature and kyndes of bea-  
stes: the furpousnesse of beastes: the power of  
wyndes: & pmaginations of men: & diversities  
of yong plantes: the vertues of rootes, and all  
suche thynges as are secrete and not lohed for,  
haue I learned: For I woorkemaster of al thin-  
ges hath taught me wysdome. In her is I spiet  
of vnderstandyng whiche is onlpe, manyfolde,  
one onelpe, subtyll, curteous, discrete, quicke,  
vndefyled, playne, swete, louyng that is good,  
warpe, whiche forbyddeth not to do well, gen-  
tle, kinde, stedfast, sure, fre, haunyng al vertues  
exceimpe in all thynges: receauyng all spi-  
rytes of vnderstandyng, beyng cleane and  
warpe. For wysdome is nymler then all nyml-  
ble thynges: she goeth thowowe and attapneth  
to all thynges, because of her cleanness. For she  
is the byet of the power of God, and a pure cle-  
ane expresseyng of the cleanness of Almyghtye  
God. Therefore can no vndefyled thyng come  
vnto her: for she is I byghthenesse of the euersla-  
styng lyghte, I vndefyled myroure of the ma-  
iesty of God and the ymage of hys goodnesse.  
And for so muche as she is one, she maye do all  
thynges, & beyng stedfast her selfe, she renneth  
all: & amonge I people conuapeth her selfe, into  
the holpe soules. She maketh Gods frendes &  
prophetes: for God loueth no man, but hym in  
whome wysdome dwelleth. For she is moare  
beuifull then the sunne, & geueth moze lighte  
then the starres, and the daye is not to be com-  
pared vnto her: for vnto the daye cometh night.  
But wychednesse cannot ouercome wysdome:  
and folpshenesse maye not be with her.

The viii. Chapter.

The effectes of wysdome.

**W**ysdome teacheth frome one ende  
to another myghtely, and louyng  
ly both the order all thynges. I ha-  
ue loued her, and laboured for her,  
euen from my youth vp: I byd my  
dylgence to marye my selfe wyth her, such lo-  
ue had I vnto her betore. Who so hath the com-  
panye of God, commendeth her nobyltye: pea,  
the Lozde of all thynges hym selfe loueth her.  
For she is the scolmasteresse of the noutroure of  
God, and the choler oute of hys woiches. If a  
man wolde desyre rychesse in this lyfe, what is  
richer then wisdom, that woicheth al thynges?  
Thou wylt sape: vnderstandyng woicheth.  
What is it amonge al thynges, that woicheth  
moare then wysdome? If a man loue vertue  
's rightousnesse, let hym labour for wysdome,  
for she hath greute vertues. And why? she tea-  
ceth sobrenesse and pyndence, ryghtousnesse  
and strength, whiche are suche thynges as men  
can haue nothyng moze profitable in their lyfe.  
If a man desyre muche knowlege, he can tell  
the thynges that are passe, and dyscerne thyng-  
es for to come: he knoweth the subtyles of  
weides, and can expounde darthe sentences.  
He can tell of tokens, & wonderous thynges  
of euer they come to passe, and the endes of all  
times: & ages. So I purposed after this maner

I wyl take her vnto my compayne, & comune  
louyngely with her: no doubte, she shal geue me  
good counsaile, & speake comfortably vnto me  
in my carefulnesse & grete. For she sake shal I  
be well & honestly taken among the commens  
& lozdes of I counsaile. Though I be yong, yet  
shal I haue warpe vnderstandyng, so I shal  
be meruelous in the syghte of great men, & the  
faces of pyncers shal woder at me, whi I holde  
my tonge, they shal abyde my leysure: when I  
speake, they shal loke vnto me, & if I talke much  
they shal lape theys handes vnto theys mouth.

Moreover, by the meanes of her I shal  
obtaine immortalyte, and leaue behynd me an  
euerslastyng memorail amonge the that come  
after me. I shal set the people in order, and the  
nacyons shalbe subdued vnto me. Hozyble ty-  
rauntes shalbe a rayde when they do but heare  
of me, amonge the multitude I shalbe counted  
good, and myghtye in battayle. When I come  
home, I shal synde rest with her: for her com-  
panye hath no bitternesse, and her felowshyppe  
hath no tchypousnesse, but mythe and ioye.

Howe when I considred these thynges by  
my selfe, and pondred them in my herte, howe I  
to be ioynd vnto wysdome is immortalyte,  
and greute pleasure to haue her frende shyppe,  
howe I in the woiches of her handes are infini-  
te rychesse: howe that, whoso keperth company  
with her shalbe wylle, and that he wyche fal-  
leth wyth her, shal come to honoure: I went a-  
bout seking, to gather her vnto me: For I was  
alad of a ripe wyt, & had a good vnderstandyng.  
But when I grewe to moze vnderstandyng,  
I came to an vndefyled booye. Auerthelesse,  
when I perceaued I I coulde not kepe my selfe  
chaste, except God gaue it me, (and that was a  
poynte of wysdome also, to knowe whose gyfte  
it was) I stepped vnto I Lozde: & besought him  
& with my whole hert I said after this maner.

The ix. Chapter.

A prayer of Salomon to obtayne wysdome.

**G**od of my fathers, & Lozde of mer-  
cyes (thou that haste made all thyng-  
es wyth thy woide, and ordeyned  
man thowow thy wysdome: that he  
shulde haue dominion ouer the crea-  
ture which thou hast made: I the shulde order the  
world accordyng to equitie & ryghteousnesse, &  
execute iudgemente with a true herte) geue me  
wysdome, whiche is euer about thy seate, and  
put me not oute from amonge thy chyldren: for  
I thy seruante and sonne of thy handmayden  
am a feble person, of a shorte time, and so yong  
to the vnderstandyng of iudgemente and the  
lawes. And though a man be neuer so perfecte  
amonge I chyldren of men, yet if thy wysdome be  
not with him, he shalbe nothyng regarded. But  
thou hast chosen me to be a kyng vnto thy peo-  
ple, & the iudge of thy sonnes and daughters.

Thou hast commaunded me to buyld a tem-  
ple vpon thy holy mount, & an alter in the cytie  
wherin thou dwellest: a lykenesse of thy holpe  
tabernacle whiche thou hast prepared for me the  
begynnyng, and thy wysdome with the, which  
all knoweth



I knoweth thy workes which also was with the  
when thou madest the world, and knewe what  
was acceptable in thy sight, and right in thy  
commandementes. I sende her oute of thy ho-  
ly beuens, and from the throne of thy maiestie  
that she maye be with me, & labour with me: I  
maye knowe what is acceptable in thy sight  
For she knoweth and vnderstandeth all thinges:  
and she shal leade me soberly in my wayes, &  
preferre me in her power. So shall my workes  
bee acceptable, & then shall I gouerne thy peo-  
ple righteously, & be worthy to sit in my fa-  
thers seate. For what man is he I maye knowe  
the counsaile of God? For who can thynke  
what the wyll of God is? For the thoughtes of  
mortal men are mesurable, & our foresightes are  
but vncertaine. And why? a mortall & corrup-  
tible bodye is heuere vnto the soule, & the earth-  
ly mansion kepeth downe that vnderstanding  
that museth vpon many thinges. Alcepe hard-  
lye canne we deccene the thinges that are vnder  
earth, & great labour haue we, & we can fynde  
the thinges whiche are before oure eyes: who  
will then seke oute the grounde of the thinges  
that are done in heauen? Oh Loyde who can haue  
knowledge of thy vnderstandynge & meanyng  
except thou geue him wisdom, & sende thy ho-  
lye ghost from aboue that the wayes of them  
which are vpon earth, maye be reformed: that  
men maye learne the thinges that are pleasaunte  
vnto the, and be preferred thowhe wysedome.

The .x. Chapter.

The deliuerance of the righteous commeth thorow wysdome.

**W**ysdome preferred the firste man,  
whome God made a father of the  
world, when he was created alone  
broughte hym oute of hys offence  
toke him out of the \*moulde of the  
carthe, & gaue hym power to rule all thinges.  
\* When the vnrightheous wente awaye in hys  
wraoth from the wysedome, the booted per-  
fured thowhe the wraoth of murder. Agayne,  
when the \*water destroyed the whole world,  
wysedome preferred the righteous thowhe a  
poze tree, where of he was gouernour her selfe.  
\* Howeuer, wher wickednesse had gotten the v-  
perhande so the nacjons were pulsed vpon  
pyre the kyng the righteous, preferred hym  
lautelesse vnto God, and lapde vpon sure mercye  
of hys chyldren. He preferred the righteous,  
\* when he fled from the vngodlye that perished  
what tyme as the fyr fel downe vpon the fyue  
cypres: A pye as yet this daye the vncorruptfull  
waste, and smokyng lande geueth testimonie  
of theyr wychednes: yet, the vncorrupte and vnei-  
meyle frutes that growe vpon the trees.

And for a token of a remembraunce of the  
unfaithful soule, there standeth a pillar of salte  
For all such as regarded not wysdome gat not  
ouer this herte, that they knewe not the thin-  
ges whiche were good, but also leste behynde  
them vnto men, a memorial of theyr foolyhe-  
nes: so in thinges wherein they synned, they  
coude not be hyd. But as for such as take hede  
vnto wysdome, the shal deliuer them fro sorow

\* When the righteous fled because of hys  
brothers wraoth, wyle come led hym the righte-  
waye. Hewed hym the kyngdome of God, gaue  
hym knowledge of holie thinges made hym ry-  
che in his laboures, & broughte to passe the thin-  
ges that he wente aboute. In discretfulnesse of  
suche as defrauded hym, the stood by hym and  
made hym ryche. He saued hym from the ene-  
myes, & defended hym from the deceauers. He  
made hym stronge in battayle, & gaue hym the  
victorye, that he myght knowe howe that wis-  
dome is stronger then all thinges. \* When the  
righteous was solde, he forsoke hym not, but  
deliuered hym from synners. He wente downe  
with hym into the dongeon, & sayled hym not  
in the bandes, \* tyll he had broughte hym the  
scepter of the realme, and powre agaynst those  
that oppressed him. As for them that had accu-  
sed hym, he declared the to be lyers, & broughte  
hym to perpetuall worthynesse.

\* He deliuered the righteous people and  
fautles sede, from the nacjons that oppressed them.  
He entred into the soule of a seruant of God  
& stood by hym in wonders & toke agaynst a  
horrible kyng. He gaue the righteous the  
warde of their laboures, & led them forth a me-  
nelous way: on the day tyme he was a shadow  
vnto them, & a light of starres in the nyght sea-  
son. \* He broughte the thowhe the red see, & ca-  
ried them thowhe the great water. He brow-  
ned theyr enemyes in the see, & broughte them out  
of the depe. So the righteous toke the spoiles of a  
vngodly, & prayled thy holy name. O Loyde  
& magnified thy victorious hand w one accord  
\* For wysedome openeth the mouth of the dom-  
me, maketh the tonges of babes to speake.

The .xi. Chapter.

The synners downe by Israel. The vengeance of pro-  
phets. The great power and mercy of God.

**S**he adyzed theyr workes in the ban-  
des of thy holy prophete: \* so that  
they went thowhe the wyldernes  
that was not inhabited, & pyched  
theyr tentes in the waste deserte.  
They stode agaynst theyr enemyes, and were  
aduenched of theyr aduersaries. \* When they  
were thysly, they called vpon the, & water was  
geuen them oute of the moost hye roche, & theyr  
thysly was quenched oute of the harde stonne.  
For by thinges were thowhe theyr enemyes  
were punished, were the chyldren of Israel hel-  
ped in theyr nede, to their comforte. For vnto  
enemies thou gaueste many bloude in strede of  
lyuyng water. And where as they hadde scar-  
nesse in the rebuke, when the chyldren were slaine,  
thou gaueste vnto thyn owne a plenteous wa-  
ter vnto the: declarynge by the thyslye that  
was at the tyme howe thou woldest byng thyn  
owne vnto honoure, & slaye theyr aduersaries.

\* For when they were tayed and nourished  
with fatherlye mercye, they knowledged howe  
the vngodlye were iudged & punished thowhe  
the wraoth of God. These haue thou exhorted as a  
father, & proued them: but vnto the other thou  
hast bene a vngodly kyng, lapde harde to  
theyr charge, & condemned the. Alceper they  
were absent

are absente of presente, they punymente  
was alpe. For they grete was double: name-  
ly, mourning, & the remembrance of thynges  
past. But when they perceived that they pun-  
ymentes dyd them good, they thoughte vpon  
the Lozde, & wondered at the ende. For at  
last they helde much of hym, of whome in  
our casting they thoughte scorne, as of an abiect. Ne-  
uertheless, the righteous dyd not so when they  
were chastyte: but even lyke as the thoughtes of  
the folyte were, so was also the wychednes.

\* Where as certayne men now (thowder-  
cours) dyd wozthyp dome serpentes & vaine bea-  
stes thou sendest a multitude of dome beastes  
vpon them for a vengeance, that they myght  
knowe, that loke where withal a mansyneth  
by the same also shal be punished. \* For vn-  
to thy Almyghty hande, that made the worlde  
of naught, it was not vnpossible, to sende emog  
them a praye of beares, or wood Lyons, or cru-  
ell beastes of a straunge kynde, suche as are vn-  
knowne, or spoute fyre, or caste out a smokynge  
dyeth, or those horrible sparkes out of their eyes  
which myght not only destroye them with pur-  
tyng, but also to kyll them with theyr horribie  
syghe. Yea, without these beastes myghte they  
have bene slaine with one wynde, being perle-  
cuted of theyr owne wozkes, & scattered abode  
thowt the dyeth of thy power.

\* Neuertheless thou haste ordred all thynges  
in measure, nombze & wyghe. For thou haste  
euer had great strenght & myghte, & whome may  
withstand the power of thyne arme. And why  
lyke as the smal thyng that the balauce wey-  
eth, so is the worlde before the: yea, as a droppe  
of the morning dewe, that falleth downe vpon  
the earth. Thou haste mercy vpon all, for thou  
hast power of all thynges: & makest the as  
though thou sawest not the synnes of men, be-  
cause they shoulde amende. For thou louest all  
thynges that are, and haerest none of them wch  
thou hast made: neither bydest thou ordeyne or  
make any thyng of euell wyll. Howe myghte a-  
nye thyng enduce yf it were not thy wyll? Or  
howe coulde anye thyng be preferred, excepte  
it were called of the? But thou sparest all, for  
all are thyne (O Lozde) thou louer of sonles.

### ¶ The xii. Chapter.

\* The myrre of God caloued synners, the wozkes of God are  
uncomparable. God gawth lypnes to repect vs.



Lozde, howe gracyous & swete  
is thy spyte in all thynges?  
Therefore chastenest & them mea-  
surably that go wrong, & war-  
nest them concerning thynges  
wherein they offende: thou spra-  
kest vnto them (O Lozde) & exhorteest them to  
leue their wychednesse, & to put theyr trust in  
\* As for those olde inhabytors of the holy land  
thou myghtest not a waye with them, for they  
committed abominable wozkes agaynst the,  
as wychednesse, forcery, & Idolatry, they slew  
theyr owne chyldzen without mercy: they dyd  
rate vp mens howels, and deuoured the blood:  
yea, because of suche abhominacyons, misdele-

ners, & offringes, thou slewest the fathers of the  
desolate soules by the handes of oure fathers: &  
the lande whiche thou louest aboue all other,  
myghte be a dwelling for the chyldzen of God.

Neuertheless, thou sparedest them also, as  
men) and sendest the forerunners of thine hoste  
euen homettes to destroye them out by lytle &  
lytle. For that thou wast vnable to subdue the  
vngodly vnto thyngheous in battayl: or with  
cruell beastes, or with one rough wynde to de-  
stroye them together: \* But thy mynde was to  
dwyne them out by lytle & lytle, geuyng them  
tyme & place to amende: knowyng well, that it  
was an vnyghteous nacyon, & wyched of na-  
ture, & yf their thought myght neuer be altered.  
For it was a cursed lede from the begynning &  
feared no man. Yet haste & pardoned theyr syn-  
nes. For who wyll saye vnto the: why haste &  
done that? Or who wyll stande agaynst thy iud-  
gement? Or who wyll come before thy face: an  
aduenger of vnyghteous men? Or who wyll  
blame the, yf the people peryt, whome & hast  
made: For there is none other God but thou: &  
carest for all thynges: & thou maist declare do  
that thy iudgement is not vnyghte. Ther bare  
neither hyng, nor tyraunte in thy syght requyre  
acompters of them whom & hast deliuered.

For so muche then as thou arte myghteous  
thy selfe, thou ordrest all thynges wyghteously  
\* and punyweste euen hym that hath not des-  
erued to be punished, & takest him for a straunger  
and an alcaunt in the lande of thy power. For  
thy power is the begynnyng of righteourneesse  
and because thou art Lozde of all thynges, ther  
fore arte thou gracyous vnto all.

When menne thynke the not to bee of a full  
strenght thou declarest thy power: and boldly  
delyuerest thou them ouer, that knowe the not.  
But thou Lozde of power iudget quietly, and  
ordrest vs with great wozthyp, for thou maist  
do as thou wyll.

By suche wozkes now haste thou taughte  
thy people, that a man also shoulde be iuste and  
louyng: and haste made thy chyldzen to bee of a  
good hope: for euen when thou iudget, thou ge-  
uest to come to amende from synnes.

For in somuche as thou hast punyshed, and  
with suche dyspence delyuered the enemyes of  
thy seruantes, whiche were wozthye to dye,  
(where thow thou gawest them tyme & place  
of amende) & they myghte turne from theyr  
wychednes) with how great dyspence then pu-  
nydest thou thyne owne chyldzen vnto whose  
fathers thou haste swoyne and made conuenaun-  
tes of good promises: So where as thou doest  
but chasten vs, thou punywest our enemyes by  
urle wates, to the intent that when we punish  
we shuld remembre thy goodnes: & wch we our  
selues are punished to put our trust in thy mercy.

¶ Therefore, where as men haue lured ygnor-  
rauntly and vnyghteously & hast punished the  
foze, euen thow we the same thynges that they  
wozthipped. \* For they went astray very long  
in the waye of erreure, and helde the beastes:  
(which euen their enemyes dyspised) for goddes  
Wdd v. luyng



luyng as children of no vnderstanding. Ther-  
foze hast thou sent a scoinefull punishment e-  
mong the chyldren of ygnorance. As for such  
as wold not be reformed by those scoines and  
rebukes, they felte the worst punishment of  
God. For the thynges that they suffered they  
bare them vnpaciently, beyng not contente in  
them but vnmillyng. And when they perished  
by þe same thynges þe they toke for goddes, they  
knowlaged then, þe there was, but one true god  
whome afore they wolde not knowe: therfoze  
came the ende of theyr dampnacion vpon them.

The xiiij. Chapter.

All thynges be made, excepte the knowledge of God, Iohannes  
and Iohannes are made.

Roma. 11.



Vyne are all men, whiche haue  
not knowlage of God: as were  
they that out of the good thyng-  
es whiche are sene, knewe not  
hym, that of hym selfe is eucla-  
ring. Rather toke they somuch  
regarde of the woorkes that are  
made, as to know, who was the crafterman of  
them, but some toke the fyre, some the wynd or  
ayre, some the course of the starres, some þe wa-  
ter, some toke sunne and moone, or the lightes  
of heauen whiche rule the earth, for gods. But  
though they had suche pleasure in their bewtie  
that they thoughte them to haue bene goddes:  
yet shoulde they haue knowen, how muche more  
faynter he is that made them.

For þe maker of beestes hath ordeined al these  
thynges. Or yf they maruailed at the power &  
woorkes of them, they shoulde haue perceiued ther-  
by, þe which made these thynges, is mightier  
then they. For by þe greatnesse and betwpe of þe  
creature, þe maker therof may plainly be know-  
en. For withstanding they are the lesse to be  
blamed, that seke God, & wolde fynde hym and  
yet mysse. And why: for so muche as they gooe  
aboute in his woorkes and seke after them, it is  
a token, that they regarde and holde muche of  
his woorkes that are sene, howbeit they are not  
wholy to be excused. For yf they vnderstan-  
ding & knowlage be so great: þe they can deserue  
the world & the creatures, why do they not ra-  
ther fynde out the Lord therof?

Gen. 1. 1.  
Iohannes. 1. 1.

But vnhappy are they, and among the dead  
in theyr hope, that cal them gods which are but  
the woorkes of mens handes, golde, syluer, and  
the thyng that is founde out by connyng, the  
similitude of beastes, or any wayne stone that  
hath bene made by the hande of olde. Or as  
when a carpenter cutteth downe a tre out of þe  
woode, and parteth of the barke of it conningly,  
and so with the one parte maketh a vessel to be  
vssed, and dysecteth meate with the resydue. As  
for the other parte þe is left, whiche is profita-  
ble for nothing (for it is a cracked peece of wood  
and full of knobbes) he carueth it diligently  
thowme his vanite, and accordyng to þe know-  
lage of his connyng, he geueth it some proposi-  
on, sayng: I will make it like some beast, or  
maketh it like some beast, or maketh it ouer with  
red, and paynteth it, and loke what foule spotte  
win is he collecteth some coloure vpon it.

Then maketh he a conuerpente tabernacle  
for it, setteth it in a wall, & maketh it faste with  
pyon: prouidyng so for it, lest it happe to fall: for  
it is well knownen, þe it can not helpe selfe. And  
why: it is but an ymage, & must of necessity be  
helped. Then goorth he & offereth of his goodes  
vnto it, for his chyldren, and for his wyfe: he se-  
keth helpe at it, he asketh counsell at it: he is not  
ashamed to speake vnto it, þe hath no soule: for  
dealeth, he maketh his petition vnto hym that  
is sicke: for lyfe, he prayeth vnto hym þe is dead  
he calleth vpon hym for helpe þe is not hable to  
helpe hym selfe: & to sende hym a good iourney  
he prayeth hym that maye not goo. And in all  
the thynges that he taketh in hand (whether it  
be to obtayn any thyng or to worke) he prayeth  
vnto hym, that can do no maner of good.

The xliij. Chapter.

The detestacion and abhominacion of ymages. A curse of  
them, and of hym that maketh them. The murther that cometh  
of idolatrye.



Sayne, another man purposing  
to saile, and begynnynge to take  
his iourney thowme the ragynge  
se, calleth for helpe vnto a stocke  
that is farre weaker then the tre  
that beareth hym. For as for it,  
countynesse of money hath founde it oute, and  
the crafterman made it with his connyng.

But thy prouidence, O father governeth  
all thynges from the begynnynge: For thou  
hast made a waye in the see, and a sure path in  
the myddest of the waues: declarynge thereby  
that thou hast power to helpe in al thynges, yea  
though a man went to the see withoute shippe.  
Nevertheless, that the woorkes of thy wysdome  
shoulde not be vayne, þe hast caused an Arke to  
be made: and therfoze do men comit their liues  
to a smale peece of woode, passynge ouer the see  
in a shippe, and are saued.

For in the olde tyme also when the proude  
gynantes perished, he (in whome the hope was  
left to encrease the world) went into the shippe  
whiche was governed thowme thy hande, and  
so lest he bechynne hym vnto the world.

For happye is the tre where thowme ryghte-  
ousnes commeth: but cursed is the ydolle that is  
made with handes, yea both if þe that made  
it, he because he made it: & if because it was cal-  
led God, where as it is but a fraile thyng. For  
þe vngodly & hye vngodlynes are both lyke ab-  
hominable vnto God. Eue so þe woorkes and he þe  
made it also, shalbe punished together. Ther-  
foze shall there a plague come vpon the ydolles  
of the heathen: for out of the creatures of God  
they are become abhominacion, a temptacion  
vnto the soules of men, and a snare for þe setc  
of the vnwise. And why: þe sekynge out of ydolls is  
the begynnynge of whoredome, and the byn-  
nyng up of them is the destruccyon of lyfe. For  
they were not from the begynnynge, neither shal  
they contynue for ever. The welch ydellnes of  
men hath found them out vpon earth, therfoze  
shall they come shortly to an ende. When a so-  
ther mourned for his sonne þe was taken a waile  
from hym, he made him an ymage (in al þe hall)  
of his

of his deade sonne: and so beganne to worship  
him as a god, whiche was but a deade manne,  
and obeyed his seruantes to offer vnto hym  
Thus by proces of tyme & thowme an vngra-  
cious custome, this error was kept as a lame  
and tirantes compelled men by violence to ho-  
nour ymages. As for those that were so farre  
of that men myght not worship them plesent-  
ly, they picture was brought from farre (lyke  
the ymage of a kynge, whome they wolde ho-  
nour) to the intent that wth grete diligence  
they might worship hym which was farre of,  
as though he had bene plesent.

Again the synghuler conning of pcraftesman  
gaue the ymaginante also a grete occasyon to  
worshippe ymages. For the woikeman wyl-  
lyng to do hym a pleasure set hym a woiche,  
laboured with all his conynge to make the y-  
mage of the best fayson. And (so thowme the  
betwixt of the woiche) the comen people was  
deceyued, in so much that they toke hym now for a  
god, whiche a litle afore was but honored as a  
man. And this was pccour of many lyfe, whē  
men (ether for to serue they owne affectyon, or  
to do some pleasure vnto the kynge) ascribēd  
vnto stones & stoches the name of God, whiche  
ought to be geuen vnto no man.

Wherefore, thys was not ynough for them  
that they erred in the knowlage of God: but where  
as they liued in grete warres of ymaginante,  
those many and great plages called they peace  
for ether they due they owne children, & of-  
fered them, or byd sacrifice in the nyght season  
vnto the belde vnreasonable watches: so that they  
kept neither lyfe nor mariage cleane: but ether  
one slue another to death maliciously, or elles  
griued his neyghboure with aduoutre. And  
thus were all thynges myxt together, bloud,  
manslaughter, thefte, dissimulacion, corrupci-  
on, vnfaithfulness, sedicion, perjury, disquy-  
eting of good men, vnchanchfulness, despying  
of soules, chaungyng of byrth, vnstedfastnesse  
of mariage, misorder of aduoutre and vnclen-  
nesse. And wher the honcuryng of abhominable  
ymages is the cause, & begynning and ende  
of all euill. For they that worshippe ydolles:  
either they be mad when they be met, or pro-  
phete lyen: or lyne vngodly, or elles lyghtlye  
forswere them selues: For in so much as their  
trueth is in the ydolles (which haue neuer soule  
nor vnderstandyng) though they swere false-  
ly yet they thynke it shall not hurte them.

Therefore cometh a grete plage vnto them  
and pwoydeh, for they haue an euill opynion  
of God, geuyng hede vnto ydolles swearing  
vnto lyfe to deceyue, and despying righteouf-  
nesse. For they swearing is no vertue, but a  
plage of them that lyne, and goeth euil wth  
the offerer of the vngodlye.

**The xlii. Chapter.**

*¶ The wyse of the synghuler, geuyng the merye of God for  
the ymaginante that they haue not plesent.*

**B**et thou (O our God) arte swete longe  
sufferyng, and true, & in merce adydelle  
bet thou all thynges. Though we lyne, yet

are we thyne, for we knowe thy strenght. If we  
lyne not, then are we sure, that thou regardest  
vs. For to knowe the, is perfecte righteoufnesse  
Pea, to knowe the righteoufnesse and power is  
the rote of immortalitye. As for the thyng that  
men haue founde oute thow wth thyne science  
it hath not deceyued vs: as the paintyng of the  
pycture (an vnproffitable labour) and carued  
ymage, whiche coloures, whose synge enty-  
lecth the ignorant: so pbe honoureth & loueth  
pycture of a deade ymage & hath no soule.

Nevertheless, they that loue such euil thynges  
are worthy of the death: they that trust in  
them, they pmake them, they ploue them, and  
they phonour them. The potter also taketh  
tempereth softe earth, labourereth it, and geueth  
it the fashio of a vessel, whatforner serueth for  
oure vse: and so of one pece of claye he maketh  
some cleane vessel for seruyce, and some contra-  
ry. But where, to euery vessel serueth, pknow-  
eth the potter hym selfe. So wth his vayne la-  
bour he maketh a god of the same claye: thys  
doth euil he, whiche a litle afore was made of  
earth hym selfe, and within a lytle while after  
(when he dyeth) turneth to the earth again.

Not withstandyng, he careth not the more  
because he shall labour, nor because hys lyfe is  
shorter: but stryngeth to excell goldsmithes, the  
syluer smithes and cooper smithes, and taketh it  
for an honoure to make vaine thynges. For hys  
herte is ashen, his hope is but vayne earth, and  
his lyfe is more vyle then claye, for so much as  
he knoweth not hys owne maker, pgaue hym  
hys soule to worke, and byrthed in hym pbyrth  
of lyfe. They count our lyfe but a pastyme, and  
our conuersacion to be but a market, and that  
men shoulde euer be gettyng: and that by euill  
means. Howe he that of earth maketh traile  
vesselles and ymages, knoweth hym self to of-  
fende aboue all other.

All the enemyes of ppeople, and that holde  
them in subieccion, are vnto ppe, vnhappye, and  
exceedyng proude vnto they owne soules: for  
they iudge all the ydolles of the heathen to be  
goddess, which netter haue eye synge to se, nor  
noses to smell, nor eares to heare, nor synge  
or handes for to grepe: & as for they fete, they  
are to slowe to gooe. For man made them, and  
he phath but a boyowed spete, fashioned them  
But no man can make a God lyke vnto hym:  
for seying he is but mortall hym selfe, it is but  
mortall pbe maketh wth vnrighteous handes  
he hym selfe is better then they whome he wor-  
shippe, for he lyued though he was mortall  
so byd neuer they. Pea, they worshipped beas-  
tes also, whiche are most miserable: for com-  
pare thynges, that can not fele vnto them, and  
they are worse then those.

Pet is there not one of these beastes, that  
wreth hys synge can beholde any good thyng,  
neither haue they geuen praye nor thanke  
vnto God.

**The xlii. Chapter.**

*¶ The punishment of ymaginants, and the benefite of the  
synghuler.*



**F**or these and such other thynges haue they suffered: and the multitude of heathen are they coted out. In the which of which punishments thou hast graciously ordeined thine owne people and geuen them they desyre that they longed for a newe and straunge tast, & preparing them quailles to be they meat: to the intent that (by the thynges which were shewed and sente vnto them) they that were so greedy of meate, myght be withdrawen from the desyre that was necessary. But these within shorte tyme were brought vnto pouerte, and tasted a newe meat. For it was requisite that (without excuse) be struccyon shuld come vpon those which vsed tyranny, and to shewe only vnto the other, howe they enemies were destroyed.

**For** when the cruell woodnesse of the bestes came vpon them, they perished thow the thynges of cruell serpentes. For withstanding thy wathe endured not perpetually, but they were put in feare for a litle season, & they myght be reformed, haupnge a token of saluacion, to remembre the comaundement of thy law. For he & converted, was not healed by the thing & he sawe, but by the, O saupoure of all. So in this thou the worst thine enemies, that it is & which deliuerest from al euil. As for them: when they were bitten with greschoppers and flies, they dyed. For they wer worthe to perishe by such. But neyther the teeth of dragons nor of venomous wormes overcame thy chyldren, for thy mercy was euer by them, and helped them.

**Therefore** were they punished to remembre thy wordes, but hastely wer they healed again lest they shulde fall into so depe forgetfulness, & they myght not vse thy helpe. It was nether herbe nor plaster & restored them to helthe, but thy worde (O Lorde) which healeth all thynges. It is thou (O Lorde) & halte power of lpe and deathe: & thou ledest vnto deatnes dose, & byngest vp agayne. But man thow the wylfulness slayth his owne soule & when his sperte goeth forth, it turneth not agayne, nether may he call agayn the soule that is taken a waye. It is not possible to escape thy hande. For the vngodly that wolde not knowe the, were punished by the strength of thyne arme: to straunge waters, hayles and raynes were they persecuted, and thow the fyre were they consumed. For it was a wonderous thyng & fyre myghte doo moze then water which quenched all thynges but the worde is the auenger of & righteous. Some time was the fyre so tame, & the bestes which were sent to punishe the vngodly, dyent not: and & because they shulde se and knowe, & they wer persecuted to the punishment of God.

**And** sometyme byente the fyre in the water on every syde, that it myght destroy the vneightrous nacion of the earthe. Agayne thou hast fed thyne owne people with Angels lode, and sente them bye de cody from heauen (withoutte they labour) byng very pleasant & a good

of taste. And to shew thy riches & sweetnesse vnto thy chyldren, thou gauest every one they best, so & every man might take what liked him best. But the snow and yse abode & ypolence of the fyre and melted nor: & they myght knowe, & the fyre burning in the hayle & raine, destroyed the frute of the enemies, the fyre also forgat his strengthe again: that & righteous myght be nortyfed. For the creature & serueth the (which arte the maker) is feare in punyng the vngodly, but it is easye & gentyle to do good, vnto such as put they trust in the.

**Therefore** dyd all thynges alter at the same tyme, & wer all obedient vnto thy grace, which is the nurse of all thynges, according to the desyre of them & had nede thereof: & thy chyldren (O Lorde) whome thou louest, might knowe, & that it is not the nature and the growynge of frutes that sedeth men, but & it is thy worde, which preserueyth them that put they trust in the. For loke what myghte not be destroyed in the fyre, as soone as it was warmed with a spyle. Sunne beame, it melted: & all men myght knowe & thanke ought to be geuen vnto & before the Sunne rise, & that & oughtest to be worshipped before & day lpyng. For the hope of the vnrhankefull shall melte a waye as the wynter yse and perishe as water & is not necessary.

The xvii. Chapter.

The iudgements of God vpon the Egyptians.



**Reate** are & thy iudgements (O Lorde) & thy counsels can not be expressed therfore men do erre, & wyl not be reformed to thy wysedome. For when & vnrightheous thoughte to haue thy holy people in subiection, they wer bounde with the bandes of darckenesse, & longe nighte. But vnder the rose, thinking to escape the euerlastynge wysedome. And whyle they thoughte to be byd in the darckenes of they synnes, they were scattered abode in the very middell of the darke couering of forgetfulness, put to horrible feare and wonderous & vexed: for the corner where they myght not hepe them fro feare (because the sounde came downe and vered them) yea, many terrible and straunge visyons made them afayed.

**No** power of the fyre myghte geue them lpyghte, neyther myght the clere flammes of the starres lpyghten & horrible myght. For there appered vnto them a sodayne fyre, very dyedefull. At the which (when they sawe nothyng) they were so afayde, & they thought & thyng which they sawe, to be the moze fearefull. & so for the sojcery and enchauntement & they vled it came to verisyon, & the proude wisdom was brought to shame. For they that promysed to byrue a waye the fearefulness and dyede from & weake soules were syche for feare & them selues, and & with scozne. And though none of the wonders feared them, yet were they afayed at the bestes which came vpon them, and at the byssing of the serpentes. In so muche that they trembled & they sowned, and saide they sawe not the aye, which no manne yet mape escape.

**E** For it is an heuy thyng, when a mans owne conscience beareth recorde of his wycheuynesse & condemneth hym. And why? A vered & troubled conscience, rather cruelly thynges in hande. \* Fearfulnes is nothing els, but a declaring that a man seeketh helpe and defence, to an other for hym selfe. And loke howe much lesse the hope is within, the more is the uncertayntie of the matter, for: & whiche he is punished. But they that came in the myghte nyght, slept the sleep that fell vpon them from vnder and from above: sometyme were they afraide thozowe & feare of the wonders, & sometyme they were so weak that they fownd shall: for an hasty and sodain fearfulnesse came vpon them.

**D** Afterwarde, yf anye of them had fallen, he was kepte and hurte in pyloure, but wythout chaynes. But yf any dwelte in a byllage, yf he had ben an herde or husbandleman, he suffered intollerable necessity: for they were all bounde with one chayne of darkenesse.

Whether it were a blasfyming wind, or a swete songe of the byrdes amonge the thycke bryanches of the trees, or the vehemency of halp running water, or grete noyse of falling dome of stones, or the platynge & running of beastes: whom they sawe not, or myghte noyse of roaring beastes, or the sounde pauns wereth again in the hye mountaynes: it made them lowne for very feare. For al the earth shined wth clere light and no man was hyndred in his labour. Only vpon them there fell an heuy nyght, an ymage of darkenesse & was to come vpon them. Yea, they wer vnto them selues the moste deuile and horrible darkenesse.

#### The xviii Chapter.

*The fyre lyght that the Hierarchy had in Egypt. The persecution of the faithful. The Lord smote all the fyre borne of Egypt. The fraye of the people in the wilderness. Aaron stood before the Lord & the dead, but his comfort.*

**N** Euerthelesse, thy sayntes had a very grete lighte: & the enemies heard they voice but they sawe not the sygne of them. And because they suffered not the same thynges they magnified & and they & were vered aloze (because they were not hurte nor) & thanked the, and besought the: **G**od & there myght be a difference. \* Therefore had they a burning pyller of fyre to leade them in the unknowne waye, & thou gauest them the shewe for a fre gyfte without any hurte. Reason it was & they shoulde wante lyghte, and be put in the pylon of darkenesse, whiche kepte thy chyldren in captiuyte, by whome the vncorrupt lyghte of the lawe of the word was for to be gotten. \* When they thought to slay the babes of the ryghteous, one beyng layde out, and preferred to be leader vnto the other. \* & & broughte oute the whole multitude of the chyldren and destroyed these in the myghte water. Of that nyghte were oure fathers certified aloze, that they knowyng vnto what other they had geuen credence, myghte be of good chere. Thus thy people receyved the brith of the righ-

teous, but the vngodly wer destroyed. For lyke as thou hast hurt our enemies, so hast & prynces in whom thou calledst aloze. For the ryghteous chylde of the good men offered secretly and obeyed the law of righteuousnes vnto vnter that the iuste shoulde receyue good and euell in like maner, synging praises vnto & father of al men. Again, there was heard an vncorrupt voice of & enemies, & a pyteous crye for the chyldren that were bewayled. The master and the seruant wer punished in like maner. For they altogether had innumerable & died one death.

\* After that were the lyunge sufficente to **C** burpe the dead, for in the twyncklyng of an eye the noblest nacyon of them was destroyed. As ofte as God helped them aloze, yet wolde it not make them belient: but in the destruction of the spalte boine they knowlaged, that it was the people of God. For whyle all thynges wer styll and when the nyghte was in the myddest of her course, thy almyghty worde: **O** Lorde leape downe from heauen oute of thy roiall thron, as a rough man of watre, in the myddest of the lande that was destroyed: & the sharpe swearde perforemed they: & rayte commandment standyng and sylling all thynges wth death: yea it stode vpon the earthe and reached vnto the heauen. Then the lyghte of the euell dreames vered them sodenly, and fearfulnesse came vpon them vntowares. Then laie there one here, another there, halfe dead, halfe quicke, & shewed the cause of his death. For the visyons & vered them shewed them these thynges aloze: for they were not ignozant, wherfor they perished.

Then temptacon of death touched the **D** ryghteous also, and amonge the multitude in the wilderness there was insurrection, but the word pendured not longe. For & blameles man went in all the haste, and tooke the battayle vpon hym, brought forth the weapon of his mystracyon: euen prayer and the censoures of reconstyng: set hym selfe agaynst the wrath, & so broughte the mylce to an ende: declaringe thereby that he was thy seruante. For he ourt came not the multitude wth bodelye power, nor wth weapons of myghte: but wth the word he subdued hym & vered hym, puttynge them in remembrance of & othe & couenant made vnto the fathers. For when the deade were fallen do wne by heapes one vpon another, he stode in the myddes, pacified the wrath, and parted the waye vnto the liuing. \* And why in his longe garment was all the betwixt, & in & foure rowes of the stones was the glory of the fathers grauen, and thy maiesty was written in & crone of his head. Vnto these the destroyer gaue place and was afraid of them: for it was only a temptacon wothye of wrath.

#### The xix Chapter.

*The heale of the Egyptians, and the grete laye of the heauen. The moute that was gonne at the heyle of the people. The elemens fownd not only to the top of God, but to the top of man.*

**A** For the vngodlye, the wrath came vnto them wythout mercy vnto the ende



# The booke.

For he knewe before what shoulde happen vnto them how that when they had consented to let theringe, and had sente oute to ych grete bylygence they wold repent and folow vpon them  
 ¶ For when they were yet mourningge and making lamentacyon by the graues of the deade, they dryed another folowynge: so that they persecuted them in theyr flyng, whome they had caste oute afore with power. Whiche necessity also broughte them vnto this ende, for they had cleane forgotten þe thynges that happened vnto them afore. But the thyng that was wantynge of theyr punishment, was requyte so to be fulfilled vpon them with tormentes, that thy people myghte haue a maruelous passage thowoe, and þe these myghte fynde a straunge deathe.

¶ Then was euery creature fashoned agayn of newe, accordyng to the wyll of theyr maker, obeying the commaundementes that thy chyldre myght be kepte without hurte. For the cloude ouer shadowed theyr sentes, and the dyle earth appered, where afore was water: so that in the red see, there was a way wythout impediment and the great depe became a grene felde: where thowoe all the people wente that were defended with thy hande synging thy wonderous and maruelous wothes.

For as the doxes so were they fed, and leaped lyke lambes, praisynge the O Lorde which haddest deliuered them: And why they were yet myndefull of thy thynges that happened while they dwelte in the lande: howe þe ground brought forth theyr feede of catel: and how the ryuer scauled with the multitude of frogges in steade of fshes.

¶ But at the laste they sawe a newe creature of byrdes, what time as they were deceiued

wyth lustre, and desyred delycate meates.

For when they were speakynge of theyr appetyte, the quaples came vnto them from the see, and punishmentes came vpon the synners not withoute the tokens whiche came to passe afore by the vehemencye of the streames, for they suffered woithely accordyng to theyr wickednesses, they deit so abhominably and curiously wyth strangers. Some receyued no vnkownen gestes, some brought the strangers into bondage þe did them good. Beside all these thynges there were some, þe not onely receyued no strangers with theyr wyll, but persecuted those also, and dyd them muche euell, that receyued them gladly. Therfore were they punished with byndenesse, lyke as they that were couered wyth sodayne barchenelle at the doyes of the rpygheous, so þe every one soughte the entraunce of his doye.

Thus the elementes turned into them selues, lyke as when one tune is chaunged vpon an instrumente of musyke, and yet all the residue hepe theyr melodye, whiche maye easily be perceyued, by the syght of the thynges that are come to passe.

The dyle lande was turned into a waterpe and the thyng that afore swamme in the water, wente nowe vpon dyle grounde. The fyre had power in þe water (contrary vnto his owne vertue) and the water forgot his owne kynde to quench. Again, the flames of nopsome beastes hurte not the flesh of them that went with them, neyther melted they the ffe, whiche elles melteth lyghtly. In all thynges haste thou promoted thy people (O Lorde) and brought them to honour: þe haste not despised them but alway and in all places hast þe stonde by them.

¶ The ende of the booke of wisdome.

## The booke of Iesus, the sonne of Sirach/ which

is called in Latin Ecclesiasticus.

¶ The prologue of Iesus the sonne of Sirach vnto his booke.



My and grete men haue declared wysdome vnto vs oute of the lawe, oute of the prophetes, and oute of other that folowed them. In the which thynges Israel ought to be commended by the reason of doctryne and wysedome: Therfore, they that haue it: and reade it, shoulde not onelye them selues be wyse there thowoe, but serue other also with teachyng and wityng.

After that my graundesfather Iesus had geuen diligente laboure to reade the lawe, the prophetes, and other booke that were left vs of oure fathers, I had well receyved hym selfe therein: he purposed also to wyte some thyng of wysedome and good maners, to the intent that they whiche were wylling to learne & to be wyse myght haue the moze vnderstandyng, and be the moze apte to leade a good conuersacion.

Wherfore, I exhorte you to receyue it louyngly, to reade it wth diligence, & to take it in good wyth though our woordes be not so eloquent as the famous orators. For the thyng þe is wyrtten in þe hebreu tynge, soundeth not so well when it is translated into another spech. Not only this boke of myne, but also þe lawe, the prophetes, & other booke sounde far otherwyse, then they do, when they are spoken in theyr owne language. Nowe in þe xxxviij. yere when I came into Egypt in þe time of Ptolomy Euergetes: I continued there all my lyfe, I gat liberte to orde & wyte many good thynges. Wherfore I thoughte it good & necessary, to bestow my diligence & traunple to interpret this booke. And consyderynge that I had tyme, I laboured and byd my best to perfourme this booke, & to byng it vnto lyghte: þe strangers also which are disposed to learne, myghte apply them selues vnto good maners and lyue accordyng to the lawe of the Lorde.

Ecclesi.

# of Iesus the sonne of Sirach. Ecol. xxxij.

## Ecclesiasticus.

### The xij. chapter.

*Wysdome speaketh and comforteth of God. A prayer of the feare of God. Righteousnesse is a light to come by wysdome.*



**A**ll wysdome cometh of God the Lord, and hath bene euer with hym, & is before all tyme. Who hath nombred the lande of the see, the droppe of rain, and the dayes of tyme? Who hath measured the heygth of heuen, the bredth of the earth, and the depeneth of the sea? Who hath sought out the grounde of Soddes wysdome, which hath bene afore all thynges? Wysdome hath bene before all thynges, and the vnderstandynge of prudence from euerylasyng. (Soddes worde in the heygth is the wel of wysdome, and the euerylasyng comendmentes are the entraunce of her.)

**U**nto whom hath froot of wysdome bene declarid? O who hath knowen her wys? Unto whome hath the doctryne of wysdome bene discoverid and shewed? and who hath vnderstande the manyfolde entraunce of her?

There is one: euen the hygheste the maker of all thynges, the Almyghty, the hyng of power, of whom men oughte to stande greatly in awe, whiche syteth vpon his throne beyng a God of domynon: he hath created her thow the holy ghooste: he hath sencher, nombred her, and measured her, he hath powred her out vpon all hys wothes, and vpon all fleshe, accordyng to his gyfte: he geueth her ryche vnto them y loue hym: The feare of the Lord is wysdome and triumph, gladnesse and a ioyfull crowne: The feare of the Lord maketh a mery hert, geueth gladnesse, ioye and longe lyfe. Whoso feareth the Lord, it shall go well with hym at the laste, that in f day of his death he shall be blessed.

The loue of God is honourable wysdome looke vnto whom it appeareth, they loue it for they se what woderous thynges it doth. The feare of the Lord is the begynnyng of wysdome, and was made with the saydefull in the mothers wombe: it shall go with chosen women, and shall be known of the ryghteous and saythfull. The feare of the Lord is the ryghte Goddes serper, that preserueh and susteyneth the bert, & geueth mirth and gladnesse. Whoso feareth the Lord shall be happy, & when he hath neede of comfort, he shall be blessed. To feare god is wisdom & maketh rich, & byngeth all good with her. She filleth the whole house with gyftes, and the garners with her treasure. The feare of the Lord is the crowne of wysdome, and geueth plenteous peace and helth. He hath sene her & nombred her: (bothe these are the gyfts of God) knowlage, and vnderstandynge of wysdome hath bene poured out as rayne, and vnto that helde her faste, hath he brought vnto honoure.

The feare of the Lord is the roote of wys-

dome, and her branches are longe lyfe. In the treasure of wysdome is vnderstandynge and deuocyon of knowlage, but wysdome is abhorred of synners. The feare of the Lord dyuerteth oute synne, for he is without feare can not be made ryghteous, & his wyfull boldenes is hys owne destruccyon. A pacient man wyll suffer vnto the tyme, & then shall he haue the rewarde of ioye. A good vnderstandynge wyll hyde by wordes for a tyme, & manye mens lippes shall speake of his wysdome. In the treasure of wysdome is the declaracyon of doctryne, but synner abhorreth the woorth of God. My sonne, yf thou desyre wysdome, kepe the comendmentes, & God shall gene her vnto the: for the feare of the Lord is wil dom & nourtour, he hath pleasure in sayd & louyng mekenesse, & he shall fyll the treasures therof. Be not obstinate and vnfaithfull to the feare of the Lord, & come not vnto hym with a double hert. Be not an hypocrite in the syght of menne, & take good hede what thou speakest. Marke well these thynges, lest thou happen to fall & byng thy soule to dishonour, & so God discover thy secretes, & cast the doune in the myddest of the congregacyon: because thou woldst not receyue the feare of God, & because thy herte is full of fapnednes and dyscrete.

### The ii. Chapter.

*The exhortacyon the seruantes of God to righteousnesse, loue, vnderstandynge, and pacientie, & exhortacyon vnto that feareth God, to beleue, to hope, and to loue, because God neuer confoundeth any faithfull them that truste in hym. A crosse vpon the sette, feare, and unpapient of iustice.*



**M**y sonne, & yf thou wilt come into the temple of God, stande fast in ryghteousnes and feare, and arme thy soule: a temptacyon: sette thyne hert & be pacient, bow downe thine eare, receiue & wothes of vnderstandynge, and synne not awaie, when thou art entised. Holde the fast vpon God ioyne thy selfe vnto hym, & suffer that thy lyfe may encrease at last. What soeuer happeneth vnto the, receyue it: suffer in penyence, & be pacient in thy trouble. For lyke as golde & syluer are tryed in the fyre, euen so are acceptable men in the fornaice of aduersite. Beleue in God and he shall helpe the: order thy waye aright, & put thy truste in hym. Holde faste his feare and grow therein. O yf thou feare the Lord, take sure holde of his mercy: synne not away from him that ye fall not. O yf thou feare the Lord, beleue hym and your reward shall not be emptye. O yf that feare the Lord, put your trust in hym, and mercye shall come vnto you for pleasure. O yf that feare the Lord, let your loue vpon hym, and your hartes shall be lyghtened.

Consider the olde generacyons of men: O yf chyliden and marke them well: was there ever any one confounded, & put his truste in the Lord? Who euer continued in his feare, and was forsaken? O whome dyd he euer dyspyle, & called fapthfully vpon hym? For God is gracious and merciful, he forgereth synners in the tyme of trouble, and is a defender for all them yf seke him in the tynge. Alas he vnto hym, that hath

*Eccl. xlii. 11. C. lvi. 11.*

*Eccl. xlii. 11. C. lvi. 11.*

*Eccl. xlii. 11. C. lvi. 11.*



hath a double heart, wyched lypes and euell occupied handes, & to the synner that goeth two maner of wayes. Whoe be vnto them þat loose of herte, whiche put not theyr trust in God, and therfore thal they not be defended of hym. Whoe be vnto them that haue lost pacyence, forsaaken the ryght wayes, and are turned backe into fro ward wayes. What wyll they do when þe Lord shall begynne to vylset them?

**C** They that feare the Lord wyll not mistruste his woordes, & they that loue hym, wyll kepe his commaundement. They þe feare the Lord, wyll seke oute the thynges that are pleasaunt vnto hym, & they þe loue hym, thal fulfill his lawe. They þe feare the Lord wyll prepare theyr hartes, & humble theire soules in his sight. They þe feare the Lord, kepe his commaundementes, & wyll be pacient tyl they se hym selfe saynge. Better it is for vs to fall into the handes of the Lord, then into þe handes of men: for his mercye is as great as hym selfe.

**C The .iii. Chapter.**

*To our father and mother ought we to geue double honoure of the blessing and curse of the father & mother. No man oughte ouer curiously to searche out the secretes of God.*

**A** The chyldren of wysedome are a congregation of þe righteous, and they receyve is obedience & loue. Heare me your father (O my dere chyldre) and do after that ye maye be safe. For þe Lord wyll haue the father honoured of the chyldren: and looke what a mother commaundeth her chyldren to do, he wyll haue it kept. Whoso honoureth his father, his synnes shal be forgiven him. And he that honoureth his mother: is lyke one that gathereth treasure together. Whoso honoureth his father, shall haue ioye of his owne chyldren & when he maketh his prayer he shal be herd. He þe honoureth his father, shall haue a longe lyfe: & he that is obedient for the Lordes sake, his mother shall haue ioye of hym.

**B** He that feareth the Lord, honoureth his father and mother, and doth theim scrupel, as it were vnto the Lord hym selfe. Honour thy father in dede, in woerde and in all patience, that þe mayst haue goddes blessing, and his blessing shall abyde with the at the laste.

**C** The blessing of the father buyldeth vp þe houses of the chyldren, but the mothers curle rotech out the foundacions. Receyve not when thy father is reproveth, for it is not honoure vnto the but shame. For the worshippe of a mans father is his owne worshippe, & where the father is withoute honoure, it is the dishonour of the sonne. My sonne, make muche of thy father in his age, & greue hym not as longe as he lyueth. And if his vnderstandyng fayle, haue patience with hym, and despise hym not in thy strength. For the good dede þe thou shewest vnto thy father, shall not bee forgotten, & when þe thy selfe wantest it shalbe rewarded the (& for thy mothers offence thou shalt be recompensed with good, for it shalbe founded for þe in ryghteousnes: & in the daye of trouble thou shalt be remembered: thy synnes also shall melte awaye lyke as the yce in the saye warme wyther.

He that forsaketh his father shall come to shame, and he that despeth his mother, is cursed of God. My sonne perfourme thy worship with louyng mekenesse, so shalt thou be beloved aboue other men. The greater thou art, the more humble thy selfe (in all thynges) and thou shalt synde fauour in the syghte of God. For grete power belongeth onely vnto God, and he is honoured of the lowlye.

**\* Seke not oute the thynges that are aboue thy capacite, and searce not the ground of such thynges as are to mighty for the: but loke what god hath comaunded the, thinke vpon þe alway and be not curious in many of his woordes. For it is not needfull for the to see with thynne eyes the thynges þe ar secret. Make not þe to much searce in superfluous thynges, & be not curious in many of his woordes: for many thynges are shewed vnto the alreadye, which be aboue the capacite of men. The medlyng with suche hath begyled many a man, & tangled their wyttes in vanprie. Now be þe loweth paret thal perseye therein.**

**A**n harde harte shall fare euell at the laste, (and he that loneth daunger, shal perseye therein) an harte þe goeth two wayes, shall not prosper: and he that is frowarde of harte wyll euer be worse and worse. A wyched harte shalbe laden with sorowes, and the vngodly synner wyll beape one synne vpon another. The counsel of the proude hath no health, for þe plant of synne shalbe rooted oute in theim, and not knownen. The bert of hym that hath vnderstanding shal perceyue þe thynges, & a good care wyll gladly berken vnto wysdome. An harte þe is wyle & hath vnderstandyng, wyll abstaine from synne and encrease in the woordes of ryghteousnesse. Water quenched burnyng fyre, & mercye reconcyleth synnes. God hath respect vnto hym that is thankfull: he thynketh vpon hym against þe tyme to come: so that when he faileth, he shall synde a stronge hold.

**C The .iiii. Chapter.**

*Allmes must be done with all mekenesse. The study of wisdome and her frute. A iudge ought to be merciful. An exhortacion to eschue euell and to do good.*

**A** sonne, & defraude not the pooze of his almes, and turne not awaye thynne eyes frome hym that bathe nedde. Dyspise not an hongry soule and desye not the pooze in his necessitye: greue not the herte of hym that is helpelesse, and wythdrawe not the gyfte frome the nedefull. Refuse not the prayer of one that is in trouble, turne not awaye thy face frome the nedye. Caste not thynne eyes asyde from þe pooze for any euell wyll, that thou geue hym none occasion to speake euell of the. For if he complayne of the, in the bytternes of his soule, his prayer shalbe heard, euen þe that made hym: shall heare hym. Be curteous vnto the compayne of pooze: humble thy soule vnto the elder, and bowe downe thy heade to a manne of worshippe. Lette it not greue the to bowe downe thine care vnto þe poze, but paye thy dette, & geue hym a frendly answer, and that w mekenesse.

Delpurer

# Of Iesus the sonne of Syrach. Fol. xxiiij.

\* Del puer hym that suffereth wronge from the hnde of the opprellour, and he not saynt her ted whan thou lyest in iudgement. We mercy ful unto the fatherles as a father, & be in steade of an husbnde unto their mother: so walt thou be as an obrepente sonne of the hyell: & he thal lone the mote then thy mother doth. Wisdom bietheth lyfe into her chyldren, receaueth them that seke her, & wyl go before them in the waye of ryghteounes. He y loueth her, loueth lyfe, & they that seke her diligentely, thal haue great ioy. They that hepe her, thal haue the heritage of lyfe: for where she entred in, there is the blessing of God. They that honoure her, thal be the seruantes of the holpe one: and they that loue her, are beloued of God. Who so geneth eare unto her, thal iudge the heathen, and be that hath respecte vnto her, thal dwell safelye. He that beleueth her, thal haue her in possession, and his generacyon thal endure: for wha he falleth he goeth with hym, and closeth hym amonge the best. Feare, dyde, and temptacyon thal be bynne vpon him, and tye hym in her doctryne, tyll he haue proued hym in his thoughtes, that he commit his soule vnto her. Then thal she stablye hym, bynne the ryghte way vnto him, make him a gladman, the w hym her secretes, & deape vpon him p treasures of knowlege, vnderstandynge of ryghteounes. But yf he goo wronge, she thal forsake hym, and geue hym ouer into the handes of his enemye.

My sonne, make muche of the tyme, eschue the thyng that is euell, and for thy lyfe shame not to saye the truth. For there is a shame that byngeth synne, and there is a shame that byngeth wozthyp & fauoure: \* Accept no personne after thyne owne wil, p thou be not confounded for thyne owne decaye. Be not ashamed of thy neyghboure in his aduersitie, & hepe not backe thy counsel whan it maye do good, nether hyde thy wylfedom in her bewty. For in the tong is wylsome knowen, so is vnderstandynge knowlege and learnynge in the talhyng of the wyse and stedfastnes in p woordes of ryghteounes. In no wyse speake agaynst the woide of truth but be ashamed of the lyes of thyne owne igno- rance. Whome not to confesse thyne erreure, & submyt not thy selfe vnto every mā because of synne. Wythstande not the face of the myghtye and styue thou not agaynst the streame. But for ryghteounesse take paine with al thy soule and for the truth stryue thou vnto death, & God thal fyghte for the agaynst the thyne enemyes. Be not halffe in thy tounge, neiether slacke and neglygent in thy woordes. Be not as a Lyon in thyne owne house, destroyng the housholde folkes, and oppressing them that are vnder the \* Let not thine hand be stretched out to receaue, and quyte whan thou shaldest geue.

## The v. Chapter.

\* Truste not vnto thy riches, \* and say not I am rich, I haue ynough for my lyfe. (For it thal not helpe in the tyme of vengeaunce

thy temptacion.) Followe not the lust of thine other herte in thy strength, and saye not: I haue, howe haue I had strength, or who wyl bynne me vnder because of my woordes? For doubtles God thal adyrnge it. And saye not: I haue synned, and what euell hath happened me? For the Almyghtye is a payente rewarde.

\* Because thy synne is forgiven the, be not therfore wythoute feare, neyther heape one syn ne vpon another. \* And saye not: In the tyme of the Lord is greater, he thal forgive me my synnes, be they neuer so many. \* For lyke as he is mercifull, so goeth wozth, frodum also, & his indignacyon cometh downe vpon synners.

Make no tarping to turne vnto the Lorde & put not off from daye to daye: for sodenly thal his wozth come, & in the tyme of vengeaunce he thal destroye the. \* Trust not in wyched ryches for they thal not helpe the in the daye of puny- mente & wozth. Be not carped aboute to euery wynde, and go not into euery waye: for so doth the sinner that hath a double tong. Stand fast in the waye of the Lorde, be stedfast in thy vnderstandynge, abyde by the woide, & folowe the woide of peace & righteounes. Be gentle to be are the woide of God, that thou mayest vnder- stande it, and make a true aunswere with wyl- dome. \* Be wylle to heare, but dow & patient in geuyng answere. If thou haste vnderstan- dyng, haue thy neyghboure an answere: If no, laye thy hand vpon thy mouth lest thou be trap- ped in an vndiscrete woide, & so confounded. Ho- noure and wozthyp is a mans wyse talkynge but the tonge of the vndiscrete is owne destruc- cyon. \* Be not a pryue accuser as long as thou ly- nest, and vse no flander wyth thy tonge. For shame and sorowe goeth ouer the cheere, and an euell name ouer him that is double tonged: but he that is a pryue accuser of other men, thal be hated, enuyed and confounded. Se that thou in styfe the small and greate a lyke.

## The vi. Chapter.

\* It is the propertie of a sinner to be trust conge. The do- strine and good counsel of the wyse is to be embraced, wyl- dome thal be searched for. The pryue theore.

**B**E not thy neyghbours enemye for I thy frende sake, for who so is euell, thal be the byrde of rebuke and disho- noure, & whosoever beareth enuye and a double tonge offendeth. \* Be not proude in the deuyce of thyne owne vnder- standynge (leaste thy strength be hurte by fool- lyshenesse, and) leaste thy leaues wyther, and thy fruite be destroyed, and so thou belesse as a drye tree (in the wyldernesse.) For a wyched soule destroyeth hym that hath it, maketh him to be laughed to scoone of hys enemyes, (and byngeth him to the poceyon of the vngodlye.) \* A swete woide multiplieth frendes, and pa- cifieth them that be at variannce, and a thanke full tonge wyl be plenteous in a good man. Holde frendeshyppe with manye, neuer thelesse haue but one counseller of a thousande.

If thou gettest a frende, \* proue him fyrst, & be not hasty to geue him credence. For some mā is a fiede, but for a tyme, & wyl not abyde in the daye of



daye of trouble. And there is some feyned that turneth to enemye, and rather part against the. yf he knowe any fault by the, he reuoketh it out. \* Agayne some frende is but a companion at the table, & in the daye of neede he continueth not. But a true frende wyl be vnto the euen as thine owne selfe and deale faythfulllye with thy household folke. Yf thou suffer trouble and aduersitye, he is wyth the, and hydeth not hym selfe from the. Departe frome thyne enemyes, yea, and be ware of thy frendes.

**C** A faythfull frende is a stronge defence, who so synnderh suche one, synnderh a treasure. A faythfull frende hath no peare. the weyghte of golde & siluer is not to be compared to the goodnes of his fayth. A faythfull frende is a medecyne of lyfe & they that feare the Lord shall synde hym. Altho so leaureth the Lord shall prosper with frendes. and as he is him selfe, so shall his frende be also. Wy sonne, receaue doctrine from thy pouthre wy, so walte thou synde wysedome tyl thou be olde. So to her as one that ploweth and soweth, and wayte paciently for her good frutes. For thou shalt haue but lytle labour in her woche, but thou shalt care of her frutes epyghte soone. O howe excedynglye warpe is wysedome to vnclearned men: an vntedfast bodye wyl not remayne in her. Vnto suche, she is as it were a touchstone, and he casteth her from hym in all the haste, for wysedome is with him but in name, there be but fewe that haue knowledge of her. (But with them that know her, she abydeth euen vnto the apperayng of God.)

**G**ue care (my sonne) receaue my doctrine, & refuse not my counsell. But thy foote into her linkes, & take her pocke vpon thy necke: haue downe thy shulder vnto her, beate her pacientlye, and be not weyre of her bandes. Come vnto her wyth thy whole herte, and kepe her waped with al thy power. Seke after her, and she shall be thyne: and when thou haste her, forsaue her not. For at the last thou shalt synde rest in her, and that shall be turned to thy greute lope.

**D** Then shall her setters be a stronge defence for the, and her pocke a glozious raiment. For the bewte of lyfe is in her, and her bandes are the couplinge together of saluacion. Yea, a glozous raiment is it, thou shalt put it on, and the same crowne of lope shalt thou weare.

**W**y sonne, yf thou wylste take heede, thou shalt haue vnderstandyng. and yf thou wylste applye thy mynde, thou shalt be wyse. If thou wylste bowe downe thyne eare, thou shalt receaue doctrine, and yf thou desyrt in hearyng, thou shalt be wise. Stande with the multitude of suche elders as haue vnderstandyng, and consente vnto theire wysedome with thine herte. \* that thou mayest heare al godly sermons and that the woorthye sentences cleape the not. And yf thou seyst a man of dyscrete vnderstandyng get the same vnto him, and let thy foote treade vpon the stepes of his doozes. \* Let thy mynde be vpon the comaundmentes of God, & be earnestly occupied in his lawes: so that he stablysh thy herte, & geue the wysdome at thine owne desyre,

The vii. Chapter.

We must forsake euill, and get not mistyfe ouer selua. The behauiour of the wyse towards his wyfe, his sonne, his chylde, his seruantes, his father and mother the poughes.



**D**o no euill, so that there no harme happen vnto the. Departe a waye from the thyng that is wycked, & my mistfortune that medle with the. Wy sonne, Lowe no euill thynges in the fozowes of vnyghteousnes, so that thou not reape them seuen folde. Labour not vnto man for anye Lordshyppe, neyther vnto the kyng for the seate of honoure. \* Justifye not thy selfe before God, (for he knoweth thy herte) and desyre not to be reputed wyse in the presence of the kyng. Make no labour to be made a Judge excepte it were so, that thou couldest myghtely put downe wickednes for if thou shouldest stode in a we of the presence of the myghtye, thou shouldest fayle in geuyng sentence. Offende not in the multitude of the cytye, and put not thy selfe among the people. \* Wende not two synnes together, for in one synne shalt thou not be vnpunished. Make not: tush, God wyl looke vpon the multitude of my oblacions, and whan I offer to the hygheste God he wyl accepte it.

**B**e not saynter herted whan thou makest thy prayer, neyther slacke in geuyng of almes. Laugh no man to scoyne in the pounelle of his soule, for God (whiche seyth all thynges) is he that can byng downe, & set vp againe. Accepte not lea syng agaynst thy brother, neyther do the same agaynst thy frend. Use not to make any maner of lie, for the custome of lyes are not good. Make not manye wordes when thou arte among the elders: \* & when thou prayest, make not much babling. \* Let not laborious woche be tedious vnto the, neyther the busydye which the Almightye hath created. Make not thy boast in the multitude of thy wickednes, but humble thy selfe euen from thine herte: and remember that the wrath shall not be longe in taryng and that the vengeance of the fleshe of the vngodlye is a verpe type & woone. Geue not ouer thy frende for any good, nor thy faithfull brother for the best golde.

**D**eparte not from a dyscrete and good woman that is fallen vnto the for thy pozepon in the seare of the Lord, for the gyft of her honestie is a boue golde. \* Where as thy seruante woche heth truly, increate hym not euell nor the byselyng that is faythfull vnto the. Lone a dyscret seruante as thine owne soule: defraude him not of his lybertye, neyther leaue him a poore man.

\* If thou haue catel, loke wel to them, & yf they be for thy profyte, kepe them. \* If thou haue sonnes, byng them vp in nourtour & learning & holde them in a we from their pouth vy. If thou haue daughters, kepe theyr bodye, & shewe not thy face chersful toward the. Marry thy daughter, & so that thou perfoyme a weightie matter but geue her to a man of vnderstandyng. If thou haue a wyfe after thine owne mynde, forsaue her not, but comit not thy selfe to the hateful. \* Honour thy father fro thy whole herte: & for get not the fozowfull traunyle of thy mother had wyth the

# Of Iesus the sonne of Syrach. Fol. xxxiii.

Wp the remember that thou hast bozne tho-  
rowe them, and howe canste thou recompence  
them the thynges that they haue done for the  
fearre the Lord with al thy soule, and honoure  
hys mynysters. Loue thy maker with all thy  
strength, & so shalke not his seruantes. Feare  
the Lord with all thy soule, and honoure hys  
creatures. & geue them their paye of the fynde  
frutes & increase of the earth, lyke as it is com-  
manded the: (and reconlyte thy selfe of thyne-  
gyltence with the lytle flocke) geue them the  
shoulders, and they: appointed offerynges and  
fyndynges: Reach thyne hande vnto the poore  
that God maye blesse the with plenteousnesse.  
Be liberall vnto all men ymyng, & yet let not  
but do good euē vnto them that are deed. Let  
not them that wepe, be without comforte, but  
mourne with such as mourne. Let it not greue  
the to vnder the syche, for I shall make the to be  
beloued, whatsoeuer thou take in hande, re-  
member the ende, & thou shalte neuer do amysse.

## The viii. Chapter.

Agaynst thy better is no strength. Of the death of  
thyne enemye mayest thou not reioyce, nor despyse thy  
neighbour. nor the wordes of the wyse.

**S**erue not with a myghty mā, lest  
thou chaunce to fall into his handes  
\* Wike not variaunce with a rygh-  
t man, lest he happen to byng vpon an  
harde quarell agaynst the. \* For  
gold & siluer hath vndone many a man, per-  
fertes of hynges hath it made to fall. Serue  
not with a man & is full of wordes: and lape no  
slyches vpon his fyre. Kepe no companie with  
the vnclearned, lest he geue thy hamed an euell re-  
poyte. \* Dispyse not a man & turneth him selfe  
awaye fro syn, & cast him not in seeth wythall,  
but remember that we are frayle euerychone.  
\* Thyneke scoyne of noman in his olde age, for  
we waxe olde also. Be not glad of the death of  
thyne enemy, but remember & we muste dye all  
& sozte of vs, (a faine wolde we come into toy)  
\* Dispyse not the sermons of such elders as haue  
vnderstandyng, but acquaynt thy selfe with  
wise sentences of the, for of them shalt learne  
wyddome and the doctrine of vnderstandyng,  
showe to serue great men without complaint.  
So not from the doctrine of the elders: for they  
haue learned it of their fathers. For of the thou  
shalt learne vnderstandyng, so & thou mayeste  
make answer in & tyme of neede. Kindele not the  
coales of sinners, (whan I rebuketh them lest &  
be burnt in the fyre flammes of the synners.  
Belisse not the face of the blasphemers, & he lay  
not waite for thy mouth. \* Lende not vnto him  
I is mightier then thy selfe: If thou lendest him  
count it but lost. Be not surty about thy pow-  
er: yf thou be: then thinke surty to paye it. So  
not to lawe the Judge: for he wyl indge accor-  
dyng to his owne honour. \* Trauayle not by  
the waye wyth him that is haplesse, lest he  
do the wull: for he foloweth his owne wyllful-  
nes, and so shalt thou pryshe thowse his foyle.

\* Serue not wyth hym that is angrie  
and cruell, and go not wyth hym into myld-  
nesse: for bloude is nothyng in hys syght, and

where there is no helpe he shall murder the.  
\* Take no counsell at foolles, for they loue no-  
thyng but the thynges that please them selues.  
Make no counsell before a straunger, for thou  
canste not tell what wyl come of it. Open not  
thyne heart vnto euery man, lest he be vnthank-  
full to the, and put the to reproffe.

## The ix. Chapter.

The myghty of chastitee are to be exchault. An olde frende  
is to be preferred before a newe. The glayre and respect of sinners.  
Myghty men shalbe byddon to grete laboure in the chastyng  
in a myghty man, and myghty in a poynt.

**B**e not gyleous ouer thy wyfe of  
thy bolome, that she shalbe not  
some thywed poynt of wyched  
doctryne vpon the. \* Geue not  
spowder of thy luf vnto a womā  
least she come in thy strength, &  
so thou be confounded. Loke not vpon a womā  
that is desyrous of many men, lest thou fall in  
to her snares. Use not the companie of a wo-  
man that is a player and a dauncer, & heare her  
not, lest thou perperthe thowse her entysyng.  
Beholde not a mayden, that thou be not hurte  
in her bewtye. \* Cast not thy mynde vpon har-  
leottes in any maner of thyng, lest thou destruy  
bothe thy selfe and thyne herpage. So not a-  
boutte galyng in euery lane of the cypre nether  
wander thou abroade in the strettes therout. \*  
Turne awaye thy face from a be wylful womā  
and looke not vpon the fayrenesse of other.

\* Wany a man hath perperthe thowse the  
betwyte of women, for thowse it the desyre is  
hyndled as it were a fyre. In aduouterous wo-  
man shalbe trodden vnder fote as myxe, of eu-  
rye one that goeth by the waye. Wanye a man  
wondering at the betwyte of a straunge womā  
hath bene caste oute, for her wordes hyndle as  
as a fyre. Spt not with another mans wyfe by  
any meanes, lye not wyth her vpon the bed,  
make no wordes with her at & wyne least thine  
herre colent vnto her & so thou wyth thy bloude  
fall into destruction. Forlase not an olde frend  
for the newe shall not be lyke hym.

A newe frende is newe wyne: let hym be  
olde and thou shalt dyspnde hym wyth plea-  
sure. Delyze not the honoure and respect of a  
synner, for thou knowest not what destruction  
is for to come vpon him. Delyte not thou in the  
thyng that the vngodlye haue pleasure in, be-  
yng sure, that the vngodlye shall not be acce-  
pred vntyll they graue.

Kepe the from the man that hath power to  
slay, so nedest thou not to be afrayed of death.  
And yf thou comest vnto hym, make no saute  
lest he happen to take awaye thy lyfe. Remem-  
ber that thou goest in the myddle of offyces, &  
vpon the bulwocher of the cypre. Beware of  
thy neyghbour as nye as thou canst, & mydle  
with such as be wyse and haue vnderstandyng.  
Let iust men be thy gesses let thy mynde be in  
the feare of God, let the remembrance of God  
be in thy minde, & let all thy talkyng be in the  
commandementes of the hyghdest. In the han-  
des of the craftsmen that the wachmen be com-  
mended, so that the primers of the people in the

See ii. wyddome



## The book.

topictome of they; talkyng. I man ful of men  
deus parlois in bys cytye and be that of us for  
in bys talkyng, walbe abhoord.

**CEC Chapter.**

**Clubs and Judges.** Drye and associates are to be allowed. License is payable.

**A**ll the iudge will order his people  
with discretion: and where a man  
of understanding beareth rule, there  
goeth it well. \* As the iudge of the  
people is him selfe, even so are his  
officers: & loke what manner of man the ruler of  
the cite is, such are they that dwell therein also.

11. Mac. 2. 1. \* An outspie kynge despoyleth his people: but  
12. Mac. 2. 1. where they that be in authoritye are men of vnder-  
13. Mac. 2. 1. standynge, there the cytie prospereth.

The power of the earth is in the hande of  
God: and all iniquitie of the people is to be ab-  
horred: & when his tyme is, he shall set a prosy-  
table ruler vpon it. In the hand of God is the po-  
wer of man, & vpon the scribes that he laye his  
honour. \* Remember no mouinge of the neygh-  
bour, & meele not thou with no vnyghteous  
worches. Pryde is hatefull before God & man,  
& al wickednes of the heahte is to be abhorred.

Because of vnrightrous dealinge, wronge  
blasphemies, dyuers dystrates, a realme shall  
be translated from one people to another.

There is nothing worse the a courteous man  
Why art thou proude, O thou earthy aches: Ther  
is not a more wicked thinge, then to loue mo  
nye. And why? suche one hat his soule to sell,  
ye is he but tylltyme dounge while he lyueth.

And though the Physicion shew vs  
helpe neuer so longe, yet in conclusyon it goeth  
after this maner, to haue a hyngt, to mow  
deede. For whan a man dyeth, he is the prey  
of serpent, beastes, and wormes. The begyn-  
nyng of mannes pyde is to fall awaye from  
God. And why? his herte is gone from his ma-  
ner, for wyde is the ogyrnall of all synne.  
Who so saith he holde thereof, shall be filled with  
curlynges, and at the laste it shall ouerthrowe  
him. Therfore hathe the Lorde broughte the  
congregacions of the wyched to dyshonoure,  
and destroyed them to the ende.

God hath destroyed the seat of pride  
 22 yntes, & set up the meke in the y<sup>e</sup> steade: God  
 hath wettered the roots of the proude heathē  
 & planted the lowly among them. \* God halbe  
 ouerpowen the landes of the heathen, and de  
 stroyed them vnto the grounde. He hath caused  
 them to wither away, he hath brought them to  
 naughte, & made the memorial of them to cesse  
 from out of the earth. (God hath destroyed the  
 name of the proude, & left the name of the hum  
 ble of mynde.) Wyde was not made for man,  
 neither withouten lawe for mens chyld. The seed  
 of men praise God, halbe brought to honour,  
 but the seed which transgressed the commaun  
 dementes of y<sup>e</sup> Lord halbe named. He is the  
 ruler amonge hierthen, & holden in honoure  
 amonge them, and he that regardeth luche as  
 fraite y<sup>e</sup> Lorde. The glasse of the cyche of the  
 honourable, and of the paye is the fraise of God.

Dispyre not thou the lull poore man, and  
magnifye not the ryche vngodly. Grete is the  
iudge and myghtie in honoure, yet is there none  
greater, then he that feareth God. \* Unto the  
Irruauer that is dyscrite, shall the free do ser-  
uice. \* He that is dysse and well nurthured, wyl  
not grudge when he is resourmed, and an igno-  
raunte bodye shal not come to honoure. We not  
proude to do thy woiche, and dyspayre not in  
time of aduerfite. \* Better is he that laboureth  
and haue plentroufnesse of all thynges, then he  
that is gorgeous, and wanteth breade.

My sonne, kepe thy soule in mekenes, and  
 geue her, her due honour. Who shal iustify hym  
 & synneth agaynst him selfe: Who wyl honour  
 him, & dishonoureth his owne soule? The poore  
 is honoured for his faithfulness and truthe, but  
 the rich is had in reputaciō because of his good  
 des. He that ozbereth him selfe honestly in pouer  
 tye, howe muche more shall he behaue hym selfe  
 honestly in riches. And who so ozbereth hi selfe  
 dishonestly in riches, howe muche more shal he  
 behaue hym selfe dishonestly in pouertye.

## The xi. Chapter.

• The people of Jerusalem. After the outward appearance  
ought not to judge. Of deeds and rather judgments.  
The rule is not without offence. All things come of God.  
All men are not to be brought into thine house.

**T**he wylsdom of hym þ is brought lowe, shall lyfte vp hys heade and shall make hym to lye among great men. Commende not thou a man in hys bewtye, neþther dyspyse a man in hys utter apperance. The Be is but a smal beast amonge the foules, yet is her frute excedyng sweete. Be not proude of thy rayment, & exalte not thy selfe in the dape of thy honour for þ woꝛches of þ dyest only are woꝛful þea, glorioꝛs, secrete, & unknowen are hys woꝛkes. Many tꝛyauꝛtes haue bene sayne to sit downe vpon the erth. & the vnlykely hath woꝛne the crowne. Many myghty me haue ben brought lowe, & the honourable haue bene deliuered into other mens haꝛdes. \* Edeꝛmpne no mā befoꝛe þ haue tꝛyed out the matter, and wꝛan thou hast made inquisition, then resourme tꝛgedously. \* Seue no sentence, befoꝛe thou hast hard the cause, but fyrste let men tell oute theyꝛ tales.

Is true not for a matter that toucheth not  
thy life, & stande not in the iudgemente of syn-  
ners. By somme meble not wyth many matters  
- and yf thou wylte be ryche, thou shalt not get  
it: & thoughe I runned thy way afoze, yet shalt  
thou not escape. \* There is some man plabon-  
erth & the more he tvergeth him selfe, the lesse he  
hath Againe, some man is floure full, hath neede  
of helpe: wanterth strengthe, & hath greate po-  
uerty: and Gods eye longeth vpon him to good,  
stretch hym up from hym some estate, \* and ly-  
feth vp his heade: so that many men maruell  
at hym, and geue honoure vnto God.

And respect to aduersity, lyfe and deathe, power  
and speche come all of the Lord. Thy domine  
monitory, and knowledge of the lawe, are with  
Col.

# Of Iesus the sonne of Syrach. Icol. xxxv.

God, love and the wayes of good are with him. Errorre and backenelle are made for synners (and they that exalte them selues in euil, wage albe in euil.) The gyfte of God remaineth for the ryghteous, and the good wyll shall geue prosperite for euer. Some man is ryche by lyuynge vngardly, and that is hys porcion of his rewarde, in that he sayeth: \* nowe I haue gotten rest, and nowe wyll I ease and dyncke of my goodes my selfe alone. And yet he cometh to death, that the tyme hath wryte nye (and death appoacheth) that he muste leaue all these thynges vnto other men, and dye him selfe. Stande thou faste in thy couenaunte, and exerceyse thy selfe therein, and remaine in the woiche vnto thy age. Corinthe not in the woiches of sinners but put thy trust in God, & hyde in thyne estate for it is but an easie thyng in the syght of God to make a poore man ryche, and to denye. The blessing of God hasteth to the rewarde of the ryghteous, and maketh his frutes sone to flourish & prosper. Waxe not what helpeth it me: what shall I haue the while? Againe, saye not: I haue ynough, howe can I wante? When thou arte in wisdome, forget not aduersite, & whyle thou art not wel with the, haue a good hope, that it shall be better. For it is but a smal thyng vnto God, in the daye of death to rewarde euery man according to hys wayes. The aduersite of an houre maketh one to forgette all pleasure: and when a man dyeth, his woiches are disconforted & waste, no bodye befoze hys deathe, for a man shall be knowen in hys chyldren.

Wynge not euery man into thyne house, for the displeasur lappeth wyte dyuersly. Lyke as a partych in a maunde, so is the herte of the proude: & like as a spyre that loketh vpon the fall of hys neyghboure. For he turneth good vnto euil, and slandereth the chosen. Of one sparke is made a great fyre (and of one dysceatfull ma is bloude increased) & an vngodlye man lappeth wyte for bloude. Beware of the dysceatfull for he ymagyneth wycked thynges, to bynne the into a perpetual shame. If thou takest an alcaunt vnto the, he shall destroye the in vnguetnes, and bynne the from thyne owne wayes.

## ¶ The. xii. Chapter.

*¶ Who knowe his oughte to do good. Synners oughte to be repayed.*

When thou wyte do good, knowe to whom thou doest it, and so shalte thou be greatly thancked for thy benefytes. \* Do good vnto the righteous and thou shalt fynde great rewarde though he not of hym, yet (no doubte) the Lord shall rewarde the. He standeth not in a good case that is alway occupied in euil & greueth no almes, for the best hateth the synners, and hath mercy vpon them that be we the woiches of repentance. Geue thou vnto suche as feare God, and receaue not a synner. As for the vngodlye & sinners, he shall receaue ven graunce vnto them, & kepe them to the daye of wyckednes. Geue thou vnto the good, & receaue not the synner: do well vnto him that is lowly, but

geue not to the vngodly. Let not the herte be greued bym, & he be not myghtyer then thy selfe therein. As lo shalte thou receaue as much euil, in all the good that thou doest vnto hym. And why? the hygher hateth synners, and walterwarde vengraunce vnto the vngodly. In prosperite, a frende shall not be knowne & in aduersite an enemye shall not be byd. For when a man is in wealth, it greueth hys enemies, but in heynnes, & trouble a man shall knowe hys frende. Trust neuer thyne enemye, for lyke as an yron rusteth, so doth hys wickednes. And though he make much crouching, and knelynge, yet kepe well thy mynde and beware of hym. Get hym not by the nether let him lye at thy ryghte hande lest he turne hym, get into thy place, take thy rowme & take thy seat, & so thou art placed remember my wordes, and be pricked at my saynges.

\* Bynd not two synnes together, for there shall not one be unpunished. Who wyll haue pittie of the charmer, that is stunged of the serpent or of all suche as come npe the beasts. Euen so is it wyth him that kepeth company wyth a wycked man, & lappeth him selfe in his synnes. For a season wyll he bide with the, but yf thou som tyme, he sayeth not. \* An enemye is swete in his lippes, he can make many good wordes & speake many good thynges: Per, he can weape with his eyes, but in hys herte he ymagyneth, howe to chawbe the into the pyt: & yf he maye find oportynite, he wyll not be satisfied wyth bloude. If aduersite come vpon the, thou shalt fynde him there fyrt and though he paretend to do the helpe, yet shall he vndermyne the. He shall wake hys heade, and clappe hys handes ouer the for verpe gladnesse: and whyle he maketh many wordes, he shall dysguyse hys countenance.

## ¶ The. xiii. Chapter.

*¶ The companyes of the proude & the ryche are to be shunned. The loue of God, lyke as a charyte wythout spotte.*

Who so toucheth pyrch, shall be fylled wythall: and he that is sampliar wyth the proude, shall clothe hym selfe with pyrch. He taketh a burden vnto hym, that accompanieth a more honozable man than him selfe. Therefore haue no samplaryte wyth one that is rycher then thy selfe. Howe agre the keel and the pot together for yf the one be smitten agaynst the other it shall be broken. The ryche dealeth vngodlye, and threateneth wyth all: but the poore beinge oppressed and wronged shal be dealt with all, suffereth scarcenelle, and greueth saye wordes. If thou be for his profyte, he vseth the: but yf thou haue nothyng, he shall forsake the. As longe as thou haue anye thyng of thyne owne he shall be a good felowe wyth the: yea, he shall make the a bare man, and not be soye for the.

If he haue nede of the, he shall defraude the: and (with a pryue moche) shall he put the in an hope, and geue the all good wordes, and saye: what wantest thou? Thus shall he shame the in hys meate, vntyl he haue sayte the clauie vnto the pyt of thyng, & at the last shall he laughe the to scorn. Afterwarde, when he seyth that

See ill that thou



that thou haste nothinge, be thou faste the, & take his heade at the. & when the leste vnto God, and warte vpon his hande.

**B**eware that thou be not dyscreant and broughte downe in thy simplenelle. Be not to humble in thy wysdomme: lest when thou arte broughte lowe, thou be dyscreant thowme for lybours. If thou be called of a myghty ma, ab sente thy leise, so that he cal the to him: the more ofte. Be alle not thou vnto hym, & thou be not that oute. but go not f farre of, lest he forget f thyddawne not thy leise from his speach, but beleue not hys many wordes. For wythynne muche communicaciō that he tempte the, & (with a pte up mock) shall he quest: d f of thy secretes. The vumerfull mynde of his that marche thy wordes, be that not spare to do f hurt, & to put the in pysson. Beware & take good hede to thy selfe, for f walke in parrell of thy ouerthrowinge.

**R**ome when f hearst hys wordes, make the as though thou werest in a dreame, & wake vp. Lene God all thy lyfe longe, & cal vpo him in thy neede. Euerie beaste loueth hys like, euen so let euerie man loue his neyghbour. Al the wyll refeste to the: lyke, and euerie man wil bepe as panpe wyth luche as he is him selfe. But as the wolfe agreeth wyth the lambe, so doth the vngodly wyth the ryghteous. \* What feloweshyppe shulde an holie man haue wyth a dogge? How can the ryche & the poore ager together? The wyld A le is the lyons praye in f wyldernesse, euen so are prye men f meat of the ryche. Lyke as the proude may not adway wyth lowlynes, euen so do the ryche a boze the poore. If a rich m f al, his frendes let him vp agayne: but when the poore falleth, hys acquayntaice forsake him. If a riche man fal into an croure, he hath many helpers: he speareth poudre wordes, and yet men iustify hym.

**B**ut yf a poore man go wronge, he is puny shed: yea, though he speake wysse, yet can it haue no place. What the ryche man speareth, euerie man holdeth hys tonge: & looke what he sayeth, they playe it vnto the cloudes. But yf the poore m f speake, they saye: What felow is this: & yf he do amysse, they shall bestrope hym. Ryches are good vnto hym that hath no synne in hys conscience, & pouerte is a wyched thinge in the mouthe of the vngodly: The bette of a man chaungeth hys countenance, whether it be in good or euil. A chearfull countenance is a token of a good bette, for elles it is an hearde thynge to knowe the thought.

The xiii. Chapter.

Of the effe of the tongue. When is best a tongue that is kepte in subiect company in wysdomme.

**L**est in the man \* f haue not fallen in the word of his mouth and is no pyched wyth the countenance of synne. Wapye in be f hath no heymes in hys mynde, and is not fallen from his hope. It cometh that a courteous man & a nigate to be rich: & what shulde a nigate do to gallye f wyth all hys carefullnes heareth together

veryghterously, gathereth for other folkes, and another man shall make good cheare wyth his goodes: he that is wicket vnto him selfe, howe shuld he be good vnto other m f? howe can there be any pleasure of his goodes? There is nothinge worse, then whē one dissauogeth him selfe: & this is a rewarde of his wychednes. Yf he haue any good he doeth it not knowynge ther of, & agaynst his wyll, & at the laste he declareth his vngreatynesse. A nygarde hath a wyched eye he turneth away hys face, & dyspyseth his owne soule. \* A courteous m f eye hath neuer pyngh in the poise of wychednesse, vntill the tyme f he wyth away, & hath loste his owne soule.

**A** wyched eye spareth bread, & there is scarcen vpo his table. Wy lone do good to thy selfe of f thou hast, & geue the Loyde hys due offerynges. Remember that death tareth not, and howe f the cōuenant of f graue is shewed vnto f, for f cōuenant of thys world that by the death. \* Do good vnto thy frend before f dye, & accordyng to thy ablyte reach out thine hande & geue vnto the poore. Be not dysapoynted of f good day & let not f poise of f good day ouerpass f: what f nor leane thy trauals & labour vnto other men? In the deuyng of the perytage geue & take & sanctifye thy soule. Wylche f ryghteousnes before thy death, for in the hell there is no meate to synde. \* All flesh shall fade away lyke grasse, & lyke a flozpyng leafe in a grene tree. Some growe, some are caste downe euen so is f generacyō of all fleshe & bloude: one cometh to an ende, another is bozne. All tran sitory thynges that sayle at f laste, & the woche her the of wal go withal. Euerie chosen woche shalbe iustified, & he f medled wythal, shal haue honour therein. Blessed is the man f heperth him in wysdomme, & excretyeth hym selfe in vnderstandyng, & wyth dyscrecyō shal he thynche vpon the forknowledge of God, wyche consy dereth the wayes of wysdomme in his hert hath vnderstandyng in hys secretes, goeth after her (as one f lekerth her oute) and continueth in her wayes. he locher him at her wyndowes, and har hert at her doozes. he taketh his rest besyde her house, and fasteneth his stake in hys walles he shall pytche his tentenpe vnto her hande, & in hys tente shal good thynges reste for euer moare. he shal let his chyldren vnder her coueringe, and shal dwel vnder her byaunches. vnder he couerynge shal he be defended frome the heat, and in her glozpe shal he rest.

The xv. Chapter.

Of the profite that foloweth hym that he stoweth his wealth secretly and cōceyted of the pte. \* God is not the father of any.

**E** f seareth God, wyll do good & and who so heperth the law, shal obtayne wysdomme. As an honorable mother shal he mete him & as a wygyn shal he receaue hym. \* Wylth the heade of lyfe and vnderstandyng shal the f d him. \* & geue him the water of wholsome wysdomme to drynke, yf he be constant in her, he shal not be

not be moved: and if he holde hym selfe false by her, he shall not come to confusion. And shall bringe hym to home amonge his neyghbours, and in the myddell of the congregacyon shall he open his mouthe. With the spere of wysdome and vnderstandyng shall he syl hym, and clothe hym with the garment of gloie. And shall heape the treasure of myrth and loye vpon hym and geue hym an euerlastyng name to heretage. Folythe men wyl not take holde vpon her: but suche as haue vnderstandyng, wyl mete her. (Foolyshe men shall not se her,) for she is farre from wynde and dyscreete. Wher that go aboute whyles, wyl not remembre her: but men of truthe shall be founde in her, and shall prosper euen vnto the beholdyng of God. Wyse is not semely in the mouth of the vngodly, for he is not sent of the Lorde. For of God cometh wysdome, and the wyse shall stande by the wysdome of God, and shall be plenteous in a faythfull mouthe, and the Lorde shall geue her vnto hym.

**S**aye not thou: it is the Lordes faulte that I am gone by, for thou shalt not do the thyng that God hateth. Say not thou: he hath caused me to do wronge, for he hath no nede of the vngodlye. God hateth al abhominacyon of erroure & they that feare God wyl loue none such. God made man from the begynnyng and lefte hym in the hande of his counsell. He gaue his commaundementes and preceptes: yf thou wylt obserue the commaundementes, & kepe acceptable faythfulness for euer, they shall prelerue the. He hath set water & fyre before the, reache oute thyne hande vnto wyche thou wylt. Before man is lyfe and death, good and euill: loke what hym lyeth, shall be geuen hym. For the wysdome of God is grete and myghtie in power and beholderth all men continually. The eyes of the Lorde are vpon them that feare hym and he knoweth al the woyses of man. He hath commaunded no man to do vngodlye, neyther hath he geuen any man space to synne.

**The xvi. Chapter.**

**C** Of behaue and weches chyldren. No man shal hyde hym selfe from God. An exhortacyon to the vnderstandyng of the creature.

**I**Ddyl not thou in the multitude of vngodlye chyldren, and haue no pleasure in them, yf they feare not God. Truste not to theyr lyfe, & regard not theyr labours for one sonne that feareth God, is better, then a thousande vngodlye. And better is it for a man to dye wythoute chyldren, then to leane beddyne hym suche chyldren as are vngodlye. For by one that hath vnderstandyng, make a whole cytie be upholden, but though the vngodlye be many, yet shall it be blaied thowse them. Many such thynges hath myne eye seene & greater thynges then these haue I hearde w myne eares. In the congregacyon of vngodly shall a fyre burne, & amonge vngodly full people shall the wynd be hyndled.

**T**he olde gyantes optrayned no grace for theyr synnes, which were destroyed, trustyng to theyr owne strengthe. Neither spared he them, a-

monge whome Loth wyfch was a stranger, but smote them and abhoyred them: because of the payde of theyr woyses. He had no pytye vpon them, but destroyed all the people that were so stout in synne. And for so muche as he overcame the fyre hundred thousande, that gathered them selues together in the hardenelle of theyr herte: it were macuell yf one drynge hardenched, shoulde be fre. For merce and wythe is with him: he is bothe myghtye to forgyue and to powre out dyspleasure. Ape as his merce is grete, euen so is his punishment also. He iudgeh a man accordyng to his woyses. The vngodly shall not escape in his people, and the longe paycyence of hym that he weth merce, shall not byde behynde. Al merce shall make place vnto euery man accordyng to the wythynes of his woyses, and after the vnderstandyng of his pylgrimage.

**S**aye not thou: I wyl hyde my selfe fro God for who wyl chynche vpon me, fro aboute I shal not be knowe in so great an heape of people, for what is my soule amonge so manye creatures? Beholde, the heauen, yee, the heauen of heauens the depe, the earth, and all y therein is shalbe moued at his ptesence, the mountaynes, the dyllies, and the foundacyons of the earth shall shake for feare, when God dyspleth them. These thynges doth no better vnderstand, but he vnderstandeth every hert, and who vnderstandeth his woyses? A man seyth his sonnes, and the moste part of his woyses are secrete. Who wyl declare the woyses of his ryghteousnes? Or who shall be able to abide them? For y conmaune is farre fro some, & tryng out of men is the ende. He that is humble of herte, thynketh vpon suche thynges: but an vnyse and erronous man casteth his mynde vpon foolyshe thynges.

**O**f sonne, hearken thou vnto me, & learne vnderstandyng, & merke my woyses wyth thyne herte. I wyl geue the a sure doctryne, & playnly shall I instructe the (make my woyses then in thyne herte: for in ryghteousnes of the spere do I speake of the wonders that God hath shewed amonge his woyses from y begynnyng. And in truth do I the w knowledge of him) God hath set his woyses in good order fro the begynnyng and part of them hath he sundryed from the other he hath garnished his woyses fro euerlastyng and theyr begynnynges accordyng to theyr generations. None of them hyndyeth another, neyther was any of the dyslobedpene vnto his woyses. After this God lohed vpon the earth and fylled it wyth his goodes. Wythal maner of lyuyng beastes hath he couered the grounde, and they shalbe turned vnto earth agayne.

**The xvii. Chapter.**

**C** The creatyon of man: and the goodnes that God hath done vnto hym. Of synne, and repentance.

**G**od hope ma of the earth, and made hym after his owne ymage, and clothed hym vnto earth agayne and clothed hym wyth his owne strengthe. He gaue hym the nombre of dayes and certen tyme, yee, and gaue hym power of the thynges

See iii that



that are vpon earth. He made al fieshe to stande in awe of him, so that he had the domynion of al the beastes and foules. \* He made one of hym a helper to hym selfe, and gaue them by- screepon and tonge, eyes, and eares, and a herte to vnderstande, and fylled them with instructiō and vnderstandynge. He created for them also knowledge of the spere, filled theyr hertes with vnderstandynge, and the seed the good and euell. He set his eye vpon theyr hertes, declaring vnto them his great and noble woorkes: that they shoulde prayse his holy name together: reioyce of his wonders, and be tellynge of his noble actes. \* Besyde this he gaue them instruction, and the lawe of lyfe for an heretage.

Eccl. ii. 2.  
Deut. x. 14.  
Eccl. i. 1.

He made an euertlastynge conuauente with them, and shewed them his ryghteousnesse and iudgements. They sawe his glasse with theyr eyes, and theyr eares hearde the maiestye of his voyce. And he sayd vnto them: beware of all vn ryghteous thynges. He gaue euery man also a commendement concernynge his neyghboure.

Eccl. vii. 1.  
Deut. x. 14.  
Eccl. i. 1.

Theyr wayes are euill before hym, and are not from his eyes. \* He hath set a rule vpon euery people, \* but Israel is the Lordes porcion. All theyr woorkes are as f sunne in the syght of God and his eyes are alwaye loyngynge vpon theyr wayes. All theyr vnyghteousnesse are manifeste vnto hym, and all theyr wychednesse are open in his syght.

Eccl. vii. 1.

Eccl. vii. 1.

Eccl. vii. 1.

\* The mercy that a man sheweth is as it were a puse with him, and the grace that is giuen to a man preseruethe him as the apple of an eye. \* At the last shall he awake, and rewarde euery man vpon his deed, and shall turne them together in to the nethermoste partes of f earth. \* But vnto them that wyl repent he hath geuen the way of ryghteousnesse. As for such as be weake, he comforteth them, sustenteth them, and leueth the poore of the verite. O turne then vnto f Lord forsaake thy synnes, make thy prayer before the Lord, do the lesse offence, turne agayn vnto the Lord, forsaake thyne vnyghteousnesse, be an vter enemye to abhominacyon, learne to knowe the ryghteousnesse & iudgements of God, stande in the porcion that is set for the for the and in the prayer of the mooste hyghe God. So in the porcion of the holy woorde with such as be prayng and geue thanks vnto God.

Eccl. vii. 1.  
Eccl. vii. 1.

\* Who wyl prayse the Lord in the hel? Abide not thou in the errour of the vngodly, but geue hym thanks before deathe. As for the deade, thankfulness perpereth from hym as nothyng. Geue thou thanks in thy lyfe: yea, while thou arte lyuynge, and whole walke thou geue thanks, and prayse God, and reioyce in his mercy. O howe greate is the louynge kyndnesse of the Lord, and his mercifull goodnesse vnto such as turne vnto hym: For all thynges, maye not be in man: and why? the sonne of man is not immortal and he hath pleasure in the banyshe of wychednesse. What is more cleare then f soune? yet shall it saye. O what is more wyched then the thyng that fieshe & bloude hath ymagined: and that same shalbe rejoyced. The Lord seyth

the power of the hyghe heauen, and all are but earth and ashes.

### The xliii. Chapter.

¶ The conuersation of man, the myghte and wyse domes of man. Agayn God ought we not to complaine, f we must be continually.



¶ He lyueth for evermore, \* made f all thynges together. God onelye is ryghteous, and remayneth a vpyctuous hyng for ever.

\* Who shalbe able to expresse the woorkes of hym? Who wyl seke out the grounde of his noble ac-

tes? Who shall declare the power of his graces? O who wyl take vpon hym to tel out his mercede? As for the wonderful woorkes of the Lord, ther maye nothyng be taken from them, nothyng maye be put vnto them, neyther maye the grounde of them be founde out. But when a man hath done his best, he must begynne agayn and wyl he thynketh to come to an ende he must go agayne to his laboure. What is man? What to is he woorth? What good or euell can he do? \* Of the nombre of a mans dayes be almost an hundred yere it is much.

Lyke as dropes of rayne are vnto the see, & as a grauell stone is in comparyson of the sand:

\* So are these fewe yeres to the dayes euertlastynge. Therfore is the Lord pacient with the and poynteth out his mercede vpon the. He saue and perceaueth the thoughtes and ymagynacions of theyr herte, that they were euell, therfore hea- ued he vp his mercifull goodnes vpon the, and thewed the the waye of ryghteousnesse. The mer- cye that a man hath, reacheth to his neyghboure: but the mercy of God is vpon all fieshe. He cha- steneth, he teacheth, and nurroreth: yea, euen as a shepheard turneth agayne his flocke, so dothe he all them that receaue chastenynge, nourtour, and doctryne. \* Mercifull is he vnto them, that stande in awe of his iudgements.

¶ My sonne, when thou doest good, make no grudgynge at it: and whatsoeuer thou geuest speake no dyscomfutable woordes. What not the deue coole the deue? euen so is a word better the a gyfte. \* Is not a frendlye woorde a good honest gyfte? but a gracious man geueth them bothe. \* A foole shall caste a man in the teth, and that roughly, and a gyfte of the nygarde purteth out the eyes. Set f ryghteousnesse before thou come to iudgement. Learne before thou speake, and go to ppysshe or euer thou be syche: \* examen & iudge thy selfe, before the iudgemente come, and so shalte thou fynde grace in the syghte of God. Humble thy selfe before thou be syche, & in tyme of thy displease thewe the conuersacion.

\* Let not to praye alwaye, and stande not in feare to be reformed vnto deathe, for f rewarde of God endureth for ever. Before thou prayelle prepare thy soule, and be not as one that temp- teth God. Thynke vpon the watchfull indygnacyon that shalbe at the ende, and the houre of vengraunce, wyl he shall turne awaye his face.

\* When thou hast ynough remembre the tyme of hunger and when thou art ryche, thynke vpon the

pon the tyme of pouertye and scarcenes.

**D** Frome the morninge vntill the euyngge the tyme is chaunged, and all such thynges are soue done in the syght of God. A wyse man feareth God in all thynges, & in the dayes of transgressyon he kepeth hym selfe from synne. A dyscreete man hath pleasure in wysdomme, & he that synneth her, maketh much of her. They þ have had vnderstandynge, haue dealte wyll in woordes, haue vnderstande the truth and righteoussnes: and haue sought out wyse sentences & iudgements. \* Kolo we not thy lustes, but turne þ from thyne owne wyll, for þ thou geuest thy soule her despyes, it shal make thyne enemyes to laugh the to scoone. Take not thy pleasure in greute voluptuousnes, and medie not to muche wyth all. Make not to great chere of the thyng þ thou hast toonne by aduantage, lest thou sale into pouertye, and haue norþynge in thy purse.

**The. xix. Chapter.**

*Wysdomme and vnderstandynge men to pouerte, in the woordes must thou hie dyscrecyon. The dyscrecyon of the wysdomme of God and man, whereby thou mayest knowe what is in man. For recepyon must be used wythout anger.*

**A** Laborynge man that is geuen vn to bronchennesse, shal not be ryche and he that maketh not muche of small thynges, shal fall by lytle & lytle. \* Wyne and women make thy men remygates, and put men of vnderstandynge to reproche, and he that companyeth aduounerers, shal become a wycked man. Wothes and woymes shal haue hym to herpage, yee, he shalbe set vp to a great example, and his soule shalbe coted out of the number. \* He that is hasty to geue credence is lyghte mynded, & dothe agaynst hym selfe. Wholo reioyseth in wickednes, shalbe punyshed: he that hateth to be reformed: his lyfe shalbe shortened, and he that abhorreth dablynge of woordes, quengeth wikednes. He that offenderth agaynst his owne soule shal repent it: and he that reioyseth in wickednes, shalbe punyshed.

**R**ebearse not a wycked and churly the word to wyse, and thou shalte not be hyndred. Whewe thy secretes nether to friend nor foe, and yf thou hast offended, tell it not. For þe shal herken vn to the and marke the, and when he findeth oportynite, he shal hate the (and so shal he be alway aboute þ). \* Yf thou hast heard a word agaynst thy neyghboure: let it be dede wythin the and belure, thou shalt haue no herme thereby. A sole traunpleth with a word, like as a woman that is payned wyth berynge of a chylde. Lyke as an arrowe shot in a dogges thygh, so is a worde in a foolles herte. \* Tell thy frende þys saute least he be ignozant, and saye: I haue not done it, or yf he haue spoken: that he do it nomete. Reproue thy neyghboure that he hepe þys tonge, and yf he haue spoken, that he say it no more.

**T**ell thy neyghboure þys saute, for ofte tymes an offence is made, and geue no credence to euerye worde. A man faller he sometyme wyth þys tonge, but not wyth þys wyll. \* For what is he, that hath not offended in þys tonge, geue thy neyghbour warnynge, befoze thou threaten

him, and geue place vnto the lawe of the Lorde. The feare of God is all wysdomme, and he that is a lyghteous man, kepeth the law. As for the doctryne of wychebnesse, it is no wysdomme and the prudence of synners is no good vnderstandynge: it is but wychebnesse and abhomy nacion and blasphemynge of wysdomme. A symple man of smal vnderstandynge: that feareth God is better then one that hath much wysdomme, & transgresseth the lawe of the hyghest, A craftie softe man can be wyse: but he is vnryghteous, and wyth gyftes he wasteth the open and manifest lawe. A wycked man can behaue hym selfe humblye, and can duche wyth þys heade, yet is he but a disceuerer wythin he hideth þys face \* and dysguyleth it: and because he shuld not be knowen, he pccuentereth the.

And thoughte he be so wreake that he can do þ no harme, yet when he maye kinde oportynite he shal do some euell. A man maye be knowen by his face, and one that hath vnderstandynge maye be perceaued by the looke of þys countenance. \* A mans garment, laughter: and going declareth what he is.

**The. xx. Chapter.**

*Of the correction and repentance. Of the gyfts of the wyse man, and of the soule, & of lynges.*

**S**ome man \* reproveth þys neyghboure ofte tymes, but not in due season: Agayne, some man holdeth his tounge and he is wyse and dyscrete. It is much better to geue warning and to reprove, then to heare euell wyll: for þe that knowlegeth hym selfe openly, shalbe preserved from hurt & destruction. Lyke as when a gelded man thowowe desyre and luste desyleth a mayden, even so is it wyed hym that vseth vpolence: and vnryghteousnes in the lawe. O how good a thyng is it, a man that is reprovod to thewe openly þys repentaunce, for so shal thou escape wyllfull synne.

**S**omme man kepeth scyencer, and is founde wise, but he that is not ashamed, what he sayth is hateful. Some man holdeth þys tounge, because he hath not the vnderstandynge of the language, and some man kepeth scyencer, wayting a conueniente tyme. \* A wyse man wyll holde his tonge tyll he se oportynite, but a wanton & vndyscrete bodye shal regard no tyme. He that vseth many woordes, shal hurte þys owne soule and he that taketh auctoryte vpon him vnryghteouslye, shalbe hated. Some man hath ofre tymes prosperite in wycked thynges, Agayne some man getteth much, and hath harme & losse. There is some gyfte, that is nothyng worthe, Agayne, there is some gyfte, whosere warde is double, Some man getteth a fall for beynge to proude, and some cometh to woorthynesse from lowe estate, Some man byeth much for a lytle pryce, and some must paye for it seven folde.

\* A wyse man with his woordes maketh him selfe to be loued, but the fauoure of foolys, shal be poured ouer. The gyfte of the vnwyse shal do the no good, for þys eyes are leuenfold. \* He shal geue lytle, and say he geneth much: þe ope



neith bys mouthe and retyeth out, as it were one  
that crieth out wyne. To haue he leueth, in mo-  
row as he be agayne. And then man is to be  
hated. The sole sayd I haue no frende, I haue  
no thanke for al my good dedes: yet, when they  
fear my bycote, speake no good of me. Whome  
ofte, of howe many shal he be laughed to scoo-  
ner he taketh a more perillous fall by such wo-  
des then yf he fell vpon the ground: euen so shal  
the faller of the wyched men come hastily. In  
the mouthe of hym that is vntaught: are manye  
vncoumment and vnnete wordes. A wyle sen-  
tence shal not be allowed at the mouthe of the so-  
le, for he speakeh not in due season.

**C** Some man synneth not because he hath not  
wider wythall, and in his cast he shalbe stinged.  
Some man there is that destroyeth bys owne  
soule wyth shame, and for an vnwyle bodyes  
sake destroyeth he it, a wylde accepting of perill  
shal he vndo hym selfe. Some man promyseth  
bys frende a gyfte for verie shame, and getteth  
an enemye of hym for naught. A lye is a wiked  
shame in a man, yet shal it be euer in the mouthe  
of the vnwyle. A thet is better, then a man that  
is accustomed to lye, but they both shal haue de-  
struccyon to herpytage. The condicions of liers  
are vnhonest, and their shame is euer wyth the

Gen. xli. f.  
Dante. ii. g.

Prov. xli. b  
and. xli. a.

Eccl. xlii. a  
Dante. xli. b

Eccl. xli. f.

**D** A wyle man shal bypunge hym selfe to hono-  
re wyth bys wordes, and he that hath under-  
standynge, shal be set by amonge great men.  
\* He that fylleth bys lande shal encrease bys  
deape of come: he that wozyereth ryghterousnes  
shalbe exalted: and he that pleaseh great men  
shal escape much euell. \* Rewards and gyftes  
blynde the eyes of the wyle, and make hym do-  
me, that he cannot tel men theys fautes. \* Wyl-  
dom that is byd, and treasure that is hoarded up  
what profyte is in them both. Better is he that  
keperh bys ignozance secretly, then a man that  
byderh bys wyle dome.

## The. xxi. Chapter.

**C** Of the repentance of synne. We maye not hope synne vpon  
synne. The bulwark of an heretike. The cure of sinners. Of the  
loveland of the wyle man. Of hym that curseth the Deuyl.

\* Eccl. vi. a  
but. c. xlii. a  
Dante. xli. a.  
Lute. xli. f.

**M** P sonne yf thou hast synned, do it  
no more: \* but praye for thy soze  
synnes that they maye be forgyuen  
the. He from synne, euen as from  
a serpent: for yf thou commette to  
ny her the wyl byt the. The teth  
therof are as the teth of a Lyon, to slaye the sou-  
les of men. The wychednesse of man is a sharpe  
two edged swerde, whych maketh such wound-  
des that they cannot be healed.

Prov. xli. b  
and. xli. f.

Streys and bypungous dealyngs shal waik  
awaye a mans goodes, a thozowe pyde a ryche  
house shalbe brought to naught so the ryches of  
the proude shalbe rote out. \* The prayer of the  
poze goeth out of the mouthe and commeth vn-  
to the eares, and bys vengeance (o) defence  
shal come and hastily. Whoso hateth to be re-  
tourmed, it is a token of an vngodly personne,  
but he that feareth God, wyl remember hym  
selfe. A myghy man is knowne as arof by his

tonge, but he that hath understandynge, percei-  
ueth that he shal haue a fall.

**W** hoso buyderh bys house wyth other mys-  
colle, as lyke one y gathereth stoonen in wynter  
\* The congregacion of the vngodly is lyke a stub-  
ble gathered together, thet ende is a flamme of  
fye. The waye of the vngodlye is set wyth sto-  
nes, but in thet ende is hel, darchenes, and pay-  
nes. He that keperh the lawe, wyl holde fast the  
understandynge therof: and the ende of the fear  
of God is wyle dome and understandynge. He  
that is not wyle, wyl not be taughte in good  
but the vnwyle man aboundeth in wychednes  
and where bytternes is, there is no understand-  
ynge. The knowlege of the wyle shal flo we  
lyke water that renneth ouer, and bys counsell  
is lyke a fountayne of lyfe.

**T** he herte of a foole is lyke a broken vessel  
he can kepe no wysdome. When a man of under-  
standynge heareth a wyle woide: he shal com-  
mende it, and make much of it. But yf a volup-  
teous man hear it, he shal haue no pleasure ther-  
in, but cast it behynde bys backe. The talkynge  
of a foole is lyke an heupe burthen by the waye  
but to heare a wyle man speake, it is a pleasure.  
Where a doubt is in the congregacion, it is as-  
ked at the mouthe of the wyle, and they shal pon-  
der bys wordes in their hertes. Like as is a hou-  
se that is destroyed, euen so is wyle dome vnto  
to a sole. As for the knowlege of y vnwyle, it is  
but darche wo: des. Doctryne is vnto hym that  
hath no understandynge, euen as letters about  
his fete, and like manicles vpon his right hand  
\* A sole listeth up his voyce with laughter, but  
a wyle man shal scarce laugh secretly.

**L**earnynge is vnto a wyle man a Jewell of  
golde, and lyke an armelet vpon bys ryghte ar-  
me. A folthe mans fote is lone in his neyghbou-  
res house, but one that hath experyence, shal be  
named at the perion of the mightie.  
A sole wil pepe in at the window into the hou-  
se, but he that is wel nourtered, wyl stand wyth  
out. A folthe man standeth berkenyng at the  
doze, but he that is wyle wyl be ashamed.

**T** he types of the vnwyle wil be tellinge so  
like thynges, but the wordes of such as haue vn-  
derstanding, shalbe wayed in the balauce. The  
best of soles is in their mouthe, but the mouthe of  
the wyle is their hert. When the vngodlye cur-  
seth the blasphemers he curseth bys owne soule.  
\* A pryue accuser of other men shal despyle his  
owne soule, and be hated of every man: (but he  
that heperh his tonge and is discrete, shal come  
to honoure)

## The. xxii. Chapter.

**C** The purgacion of the flesh. Of the soules that haue  
haunted, we must haue byscarpous holme and so we must  
we ought to praye, of forsyngynge vpon the deade. A foole  
do not so he maye rather in hel. Synners, and the synners do  
bycote synners synners and synners.

**S**lothfull bodye is moulded of a  
stone of claye, and every man wyl  
speake to bys dyspayle. A slothful  
bodye is made of the donge of oxen  
and euery one that toucheth hym  
mult maketh bys handes agayn. A mynistered  
sonne is the bysonous of the father. A soolye  
daughtes

# Of Iesus the sonne of Syrach. Fol. xxxviii.

daughter shalbe lytle regarded. A wyse daughter is an heritage vnto her husbande: but she p cometh to dishonour, bringeth her father in derisyon. A daughter that is pale shame, dishonoureth both her father and her husband, the vngodly that regard her, but they both that dispyle her. The playng of musycke is not mete vnder heuyn: such is such correction & doctrine of wisdom euer vnpleasunt vnto foolys.

Who so teacheth a foole, is euen as one that cleweth a porcherde together: as one that telleth a tale to hym that prayeth hym not, and as one that rayleth a man out of an heuyn slepe.

Who so telleth a foole of wysedome, is euen as a man, which speaketh to one that is a slepe. Wylde he hath tolde his tale, he saith: what is þ matter? When one dieth, lamentacion is made for hym: because the lyght fayleth hym, euen so let men mourne ouer a foole: for he wanteth vnderstandyng. Make but lytle weeping because of the dead: for he is come to rest, but the lyfe of the foole is worse then the death. Seuen daies doo men mourne for hym that is dead, but þ lamentacion ouer the vnyse & vngodly shal endure all the dayes of the lyfe.

Talke not muche with a foole, and goo not with hym þ hath no vnderstandyng. Beware of hym lest it turne the to transyle, and thou shalte not be despoiled with his synne. Departe from hym, and thou shalte fynde reste and shalt not be dysauwen backe into his foolishnes. What is heuyn then leade? And what shulde a foole be called elles but leade? \* Wande, salte, and a lumpe of yron is easie to beate, the an vnwise fooly the, and vngodly man. Lyke as the bande of woode bound together in the foundacyon of the house cannot be lowed, euen so is it wylde þ herte that is stablished in the thought of counsell. The thought of the wyse shal nethef feare nor be offended at any tyme.

Lyke as a fayer plastered wall in a wynter house, and an hye dupleynge, maye not abyde the wynde and storme: euen so is a foolys herte straped in his ymaginacion, he feareth at euery thyng, and can not endure. (A wauerynge hert in the ymaginacion of a foole wyl not euer stand in a we, but he that abideth in the commaundementes of God, wyl alway feare.) He þ nypeth a mans eye byngeth for teares, and he that ppyeth the harte, byngeth for the meynyng and thought. Who so casteth a stone at þ bydes frayeth them away: and he that blasphemeth his frende, breaketh the frende wyppye though thou dywest a sword at thy frend yet dispaire not, for thou mayst come again to thy frende. If he speake lowly, feare not for ye maye be agreed together again, excepte it be þ thou blasphemest hym, disdain hym, open his secretes and wound hym trayterously for al such thynges shal depue away a frende.

See saythfull vnto thy neyghboure in his pauertie, that thou maist reioyce with hym also in his prosperite. Abide stedfast vnto hym in the tyme of his trouble, that þ maist be hepye with hym in his heritage. Lyke as the vapour

and smoke goeth out at the oven before the fyre euen so euill doyns, rebukes and threatenynge go before bloudsheddyng. Be not ashamed to defende thy frende: as for me, I wyl not tude my face fro hym though he shulde do me harme. Who soeuer heareth it shal beware of hym.

\* Who shal set a watch before my mouth and a sure seale vpon my lippes, þ I fall not with them, and that my tonge destroy me not?

## The xxii. Chapter.

*It praye againste synne, lecherie, a glotony. Of aches, Mallice, and vnyse, and of the synne of pryde. Of the synne of envye. Of the synne of covetyse. Of the synne of wrath.*



Lord, father and goneroure of my lyfe, leaue me not in the ymaginacion and counsell. O let me not fall in suche reprofe. Who wyl kepe my thought with the scourge, & the doctrine of wisdom in myne herte: that he spare not myne ygnorance, þ I fall not with them lest myne ygnorances increafe, that myne offences be not many in number, and that my synnes excede not. lest I fall before myne enemies and so my aduersary reioyse. O Lorde: thou father & God of my lyfe, leaue me not in the ymaginacion. O let me not haue a proude looke but turne awaye all volupcieousnesse from me. Take from me the lustes of þ body, let not þ desires of vncleannes take hold vpon me, & geue me not ouer into an vnchamefast & obstinat minde.

Hear me (O pechydien) I wyl geue you a doctrine, howe you shal order your mouth who so kepeth it, shal not perpe the thow his lippes, nor be hurte thow he wyched wordes. As for the synner, he shalbe taken in his owne vanytie: he that is proude and cursed, shal fall therein. \* Let not thy mouth be accustomed to swearynge, for in it there are many falles. Let not the namyng of God be continually in thy mouth: (and medle not with the names of sainctes, for thou shalte not be excused of them) for lyke as a seruaunt which is ofte punished cannot be wythoute some foote, euen so what to euer he be that sweareth & nameth God shal not be cleane pouged from synne: A man þ vseth muche swearynge, shalbe fylled with wychednes, and the plage shal neuer go from his house. If he begyle his brother, his faute shalbe vpon hym, if he knowlage not his synne, he maketh a double offence, and if he sweare in dayne, he shal not be found ryghteous: for his house shal be full of plagis.

\* The wordes of þ sweare byngeth deeth (God graunte þ it be not founde in the house of Jacob.) But they that feare God, eschewe all such, and lye not welterynge in synne. \* Ale not thy mouth to vnyse and flychyd talking, for in it is þ word of synne. Remember why father & thy mother when thou arte set among greafe men: lest God forget the in the ymaginacion lest thou doynge in thy custome suffer a hurt, and wythe not to haue bene doynge so curse the day of thy natyuite. \* The man that is accustomed with the wordes of blasphemie, wyl neuer be reformed all the dayes of his lyfe. To synne

*Proverbia. Eccl. x. Sapientia.*

*Leuit. xxiii.*

*Eccl. x.*

*Leuit. xxiii.*



twyfe is to much, but the third bringeth forth  
a destruction. In hys house he cannot be  
ched: euen lyke a burning fire, for he hath  
loved up some thing: euen so an hypocrite man  
hath no rest in his fleshe, till he haue kindled a fire.

**D** All hynde is swete to an whozmonger, he  
wyl not leaue of tyl he haue his purpose. And  
that whereth we blacke, and regardeth not his  
soule, but saith: \* Tyme, who seyth me: I am  
compassed about with barchene, the walled  
couer me, no bodie seyth me: whome nebe I to  
fear: The bigdest wyl not remembre my syn-  
nes. He vnderstandeth not that hye seeth all  
thynges, for all such feare of men dotheth away  
the feare of God from hym: for he feareth only  
the eyes of men, and considereth not yf the eyes  
of the Lorde are clere then the sunne, behol-  
dyng all the wayes of men and the grounde of  
the depe, and lokyng euen to mens hertes in se-  
cret places. The Lorde God hiewe all thynges  
as euer they wer made, & after they be brought  
to passe also he loketh vpon the all. \* The same  
man shal be openly punished in the stretes of  
Ierusalem: and shal be chased ab:ade lyke a younge  
horse foale: and when he thynketh leaue vpon  
it, he shal be takē. Thus shal he be put to shame  
of every man, because he wolde not vnderstand  
the feare of the Lorde. And thus shal it gooe  
also with euery wyfe, that leaueh her husband  
and getteth enberptaunce by a strange mari-  
age. \* Kythe she hath bene vnfaythfull vnto  
the lawe of the hyghest. Secondly, she hath  
forsaken her owne husband. Thirdly, she hath  
playde the whoze in aduouerie, and gotten her  
chylidren by an other man. She shal be brought  
oute of the congregacion, and her chylidren shal  
be lohed vpon. Her chylidren shal not take roote  
and as for frute, her braches shal byng forth  
none. I shamefull reposit: that she leaue behynd  
her, and her dishonoure shal not be put oute.  
And they that remaine, shal know that there  
is nothing better then the feare of God: and yf  
there is nothing sweeter then to take hede vnto  
the commandmentes of the Lorde. A great wo:  
wyffe is to folow the Lorde, for longe lyfe shal  
be receyued of hym.

**The xxiii. Chapter.**

*A parable of wysdome pryncyng forth of the mouth of God.  
As the water and yf. as the water and yf.*

**W**ysdome shall praysie her selfe, and  
be honoured in God, and reioyce in  
the myddelste of hye people: In the  
congregacions of the hyghest shal  
she open her mouth, and reioyce  
in the beholdyng of his power: In the myddelste  
of her people shal she be exalted and wondred  
at in the holysynesse. In the multitude of the  
chosen she shal be commended, and among such  
as he blessed she shal be praysed, and shal saye:  
I am come oute of the mouth of the hyghest,  
I prayse hym before all creatures. I cauled the  
lyght that sapiereth not to arys in the heauen, &  
couered all the earth as a cloude, My dwelling  
is about in the hegyth, and my seate is in fpyl-  
let of fcloude. I my self alone haue gone round

aboute the compass of heauen and praised the  
grounde of the depe: I haue walked in the flo-  
des of the sea, and haue stande in all landes: my  
dominyon is in euery people and in euery na-  
yon, and with my power haue I troden downe  
fdestes of all, both hye and low.

In all these thynges also I soughte reste,  
and a dwellyng in some enberptaunce. So the  
creator of all thynges gaue me a commande-  
mente: and he that made me, appointed me a ta-  
bernacle, and sayde vnto me: Let thy dwellyng  
be in Jacob, and thyne enberptaunce in Israel,  
and roote thy selfe among my chosen. \* I was  
created from the begynnyng, and before the  
woylde, and shal not leaue of vnto the woylde  
to come. \* In the holpe habitacon haue I ser-  
ued before hym, and so was I stablished in  
Gion. \* In the holpe cytie rested I in lyke maner:  
and in Jerusalem was my power: I tooke rote  
in an honourable people euen in the pozepon of  
the Lorde and in his heretage, and heper me in the  
fulnes of the Saintes. I am set vpon an hye lyke  
a Cedar vpon Libanus, and as a Cypress tree,  
vpon the mount Hermon. I am exalted lyke as  
a Palme tree in Cadex, and as a Rose plante  
in Jericho. As a saye Olive tree in the feld, &  
am exalted lyke as a Plantayn tree by the wa-  
ter syde. I haue geuen a smell in the stretes, as  
the Cynamon and I am me, that hath so good a  
saoure: yea, a swete odoure haue I geuen as it  
were Myrr of the beste.

I haue made my dwellynges to smell as it  
were of Rosen, Galbanum, of Cloues, and In-  
cense, and as Libanus when it is not betwen  
downe, and my odoure is as the pure Salme.  
As the Cypres haue I stretched out my brach-  
es, and my braches are the braches of ho-  
noure and longyng saoure. \* As the vyne  
haue I brought forth frute of swete saoure  
and my floures are the frute of honour and yf-  
ches. I am yf mother of bewtie, of loue, of feare,  
of knowlage, and of holy hope. \* In me is all  
grace and lyfe and truthe. In me is all hope of  
lyfe and vertue.

O come vnto me all ye that be despyzed of  
me, and fyll yowr selues with my frutes: for my  
spyrte is swete then honye: & so is myne en-  
berptaunce more then the honye combe: the re-  
berptaunce of me endureth for euer moare. They  
that eate me, shal haue the moare hunger, and  
they that drynke me, shal thyrste the moare.  
Whoso berkeneth vnto me shal not come to of-  
fense. They that make me to be knowen, shal  
haue euertalpyng lyfe. R

All these thynges are the booke of lyfe, the  
couenante of the hyghest, and the knowlage of  
the truthe. \* Moses commaunded the law in the  
preceptes of ryghteousnesse for an heritage vnto  
the house of Jacob, and committed the promys-  
ses vnto Israel. \* Oute of Dauid his seruante  
he ordeined to rayse up a moare myghty kyng  
spyrtyng in the seate of honour for euer moze.

\* This spyllet with wysdome lyke as the floud  
of Bysson, and as the floud of Euphras, when  
the

# Of Iesus the sonne of Syrach. Fol. xxxix.

the new fruytes are growynge.

Thys byngeth a plenteous understan-  
dyng lyke Euphrates: and fylleth it vp, as Jor-  
dane in the tyme of haruett. This maketh nur-  
ture to breake forth as the lyght, and as the wa-  
ter Sydon in the haruett. The lyght hath not  
known her perfectye, no more shall the laste  
seke oute the grounde of her. For her thoughte  
is fuller then the sea, & her counsell is p[ro]foun-  
der then the greates deepe.

I wyse dome haue caste oute floudes. I am  
as a great waterbooke oute of the ryuer. I am  
as the ryuer Doxer, and as a water condite am  
I come oute of the garden of pleasure. I sayde  
I wyll water the garden of my ponge plantes  
and tyl p[ro]fue of my birth: So my waterbooke  
became excedyng greates, and my ryuer appo-  
ched vnto p[ro]fue. For I make doctryne to be vnto  
all men as lyght: as p[ro]fue moorning, & I shall  
make it to be euer p[ro]fuer. I wil peace thow to  
all the lower partes of the earth. I wyll loke v-  
pon all suche as be a slepe, and lighten al them  
that put theyr truste in the Loyde. I shall per-  
pore out doctryne, lyke as p[ro]phecy & leaue  
it vnto suche as seke after wysdome, & their ge-  
neracyons shall I neuer fayle, vnto the holly  
uerlastyng worlde. \* Beholde how that I haue  
not laboured for my selfe only, but for all them  
that seke after the treuth.

## The xxv. Chapter.

Of those thynges which please God, and of those which be  
harmful. Of those thynges that be not to be suspect: and of the  
treth, chiefly of the malice of a woman.

**I**hye thynges there are, & my spierite  
fauoureth, whiche be also alowed  
before God and men. \* The vnyte  
of byethen & floue of neyghbours,  
\* a man and wife & agreeeth wel to-  
gether. These thynges there be whiche my soule  
hateth, & I utterly abhorre the lyfe of them. A  
pooze man is p[ro]uide. A rich man that is a ly-  
er, and an olde body & doctryne, and is vnchaste.  
If thou hast gatred nothing in thy yowth  
what wilt thou fynde the in thine age? How  
pleasunt a thyng is it when greye headed men  
are discrete, and when the elders can geue good  
counsaile? How comelie a thyng is wyse-  
dome vnto aged men: pea, understandyng and  
counsell is a gloriouse thyng. The crowne of  
olde men is to haue much experience & the feare  
of God in theyr wysewyse.

There be nyne thynges, whiche I haue ind-  
ged in myne herte to be happye, and the tenth  
wyll I tell forth vnto men with my tongue. I  
man that wyll be lyuer, hath hope of his chil-  
dren, and seyth the fall of his enemyes. Well is  
hym that dwelleth with an houswyfe of under-  
standyng, \* and that hath not fallen with his  
tongue, and that hath not bene faine to serue such  
as are vnnete for hym. Well is hym, that syn-  
deth a faythfull frende: and well is hym, which  
talketh of wysdome to an eare & heareth hym.  
Of some greates is he, that syndeyth wysdome &  
knowlidge: Pet is he not aboue hym, & feareth  
the Loyde. The feare of God hath set it selfe a-

bove all thynges. Blessed is the man, vnto who  
it is graunted to haue the feare of God. Vnto  
whom shall he be lykened, & heareth it fast: The  
feare of God is the begynnyng of his loue and  
the begynnyng of faith is to cleane fast vnto it.  
The heynesse of the herte is all the punishmet  
and the wickednes of a woman goth a boue al  
All punishment and plage is nothyng in compa-  
ryson of the plage of the herte, euen so all wicked-  
nes is nothyng, to the wickednes of a woman.

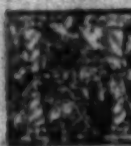
Whatsoeuer happeneth vnto a man is no-  
thyng in comparison of it, that his euell wyf-  
lers do vnto hym: & all vengeance is nothyng  
to the vengeance of thyn enemye.

There is not a more wyched head then the  
head of the serpent, and there is no wyath a boue  
the wyath of a woman. \* I wyll rather dwel with  
a Lyon and Dragon, then to kepe house with a  
wyched wyfe. The wychednesse of a woman  
chaungeh her face, she shall mustie her counte-  
naunce as it were a beare, & as a sacke shall she  
dewe it among the neyghbours. Her husband  
is brought to shame among his neyghbours &  
when he heareth it, it maketh hym to sygh. All  
wickednes is but lytle to p[ro]fue wickednes of a wo-  
man, & porcion of p[ro]fue godly shall fall vpon her.

Lyke as to clime vp a sandy way is to p[ro]fue  
of the aged, euen so is a wyfe full of wordes to  
a styl quyet man. \* Loke not to narrowly vpon  
the bewtye of a woman, lest thou be prouoked  
in desire toward her. The wyath of a woman is  
dishonoure and great confusyon. If a woman  
get the mastery, then is she contrary to her hus-  
band. A wicked wyfe maketh a sozr herte, an he-  
nye countenaunce, and a deeth wound. \* Weake  
handes and feeble knees is a woman & her hus-  
band is not the better for. Of p[ro]fue woman came  
the begynnyng of synne: and thow to her we all  
are ded. Seue thy water no passage, no not a li-  
tle: neith her geue a wyched woman her wyll. If  
she walke not after thy hande, she shall confound  
the in the syght of thine enemyes. Cut her of the  
from thy flesh & she do not alway abuse the.

## The xxvi. Chapter.

The praise of a good woman. Of the feare of these thynges, &  
of the faulte of the lecherous and warden woman. Of those thyng-  
es that can be feared, & of the thirde which is moost worthy.



A pype is the man that hath a ver-  
teous wyfe, for the nombze of his  
peres shall be double. An honest wo-  
man maketh her houshald a ioyful  
man, and she shall fyll the peres of  
his life in peace. A vertuous woman is a noble  
gyfte whiche shall be geuen for a good porcion  
vnto suche as feare god: Whether a ma be rich  
or pooze he maye haue euer a merie herte, and  
a cherefull countenaunce. There be the thyng-  
es that my herte feareth, & my fact is afrayed  
of the fourth. Treason in a cytle, a sedycious  
people, and noisome tonges, all these are deuy-  
er then death. But when one is gelous ouer his  
wyfe, it byngeth payne and sozowe vnto the  
herte and a woman & telleth out all thynges, is  
a scourge of the tongue. When one hath an euell  
wyfe, it is as when an vnlyke paye of Oxen  
muste



**W**oman must dye together, & he that getteth her getteth a doxion. A broken woman is a great plague, for she can not cover her shame.

**T**he whoredome of a woman maye bee knowne in the wyde of her eyes and eyeliddes. \* If thy daughter be not chaste, holde her strait lye, lest she abuse her selfe & shewe ouer much lybertie. Beware of all the dishonestie of her eyes: and maruaile not if she doo agaynst the Lyke as one that goeth by the waye, & is chaste. So shall she open her mouth, and synke of euery nexte water that she maye get.

By euery hedge shall she synke downe, and open her quiver agaynst euery arrowe. A loyngye wyfe reioyseth her husbnde, and seeth his bones with her wysdom. A woman of fewe wordes is a gyfte of God, & to all wel nurtered myndes maye nothing be compared.

**A**n honest an manerly woman is a gyfte & bone other gyftes, and there is no weight to be compared unto a mynde that can rule it selfe. Lyke as the Sunne when it ariseth, is an ornament in the vyrgbe beauen of the Lozde, so is a vertuous wife the betwile of al her house. Lyke as the clere lycht is vpon a holy candlestye, so is the betwile of the face vpon an honest body. \* Lyke as the golden pylers are vpon a fetheres of spluer: so are the laye legges vpon a woman that hath a constant mynde. Perpetuall are the foundacions that be layde vpon an hole stonpe rocke. \* These are the comaundementes of God vpon a woman of an holy woman.

**T**here be foure thynges that geue myn herte and the thynde is a displeasure come vpon me. When an experie man of warre suffereth scarcen and pouerty. When men of vnderstanding and wysdome are not set by: And when one departed from ryghteousnesse vnto synne. Who so doth such, the Lozde hath prepared hym vnto the swearde. There be two maner of thynges, whiche me thynke to be harde and parlous. A marchaunte cannot lychtlye kepe hym frome wzong, neither a fauener hym selfe from syn.

**The xxvii. Chapter.**

*Of the good that maye be by the. The probacion of the man that is trulye God. The vncomfartines of a foole. The secretes of reuelen, are not to be secreted. The which pynagyneth quell whiche sheweth vpon hym selfe.*

**B**ecause of pouertye haue manye one offended: & he that seeketh to be ryche turneth hye eyes asyde. Lyke as a nayle in the walle synketh faste betwixte two stones, then so dooth synne synke betwixte the buyer and the seller. If he holde hym not diligentely in the feare of the Lozde, his house shall soone be ouerthrowen. Lyke as when one synketh, the synne synne remaneth in the syue: so remaneth there some vncleane thing in the thought of man. The ouer prouery the potters vessel. \* So doth temptation of troublous ryghteous men. \* The fee of the selde is knowne by his frute, so is the thought of mans herte knowne by his wordes. Whaple no man excepte thou haue heard hym, for a man is knowne by his wordes. If followed rygh-

teounes, thou shalt get her, and put her vpon the as a saye garment. And shall dwell with her, and she shall defende the for euer: and in the daye of knowlage thou shalt finde stedfastnesse. The birdes escape vnto theyr lyke: so doth the truth turne vnto them that be occupied therewithall. The lyon wayteth the praye: so doth the synners lurke vpon the woichers of wychednesse. The talkyng of hym that feareth God, is nothing but wysdome: as for a foole he chaungeth as the Moone. If thou be among the vndiscrete, kepe thy wordes vntill a conuenient tyme, but amonge such as be wyse, speake on hardelpe. The talkyng of foolles is abhominacion, and theyr spozte is voluptuousnesse and mysynsture. \* Muche swearing maketh the herte to stande vpon: and to styue with such stopper the eares.

The styfe of the proude is bloudesthedding and their blaspheming is deap to heare. \* Who so discovereth secretes, leseth his credence, and synketh no frend after his wyll. Loue thy frend and hynde thy selfe in saythfulnesse with hym: but if thou betrayest his secretes, thou shalt not get hym agayne. For lyke as the man is destroyed by his enemye: so is he also that dealeth falsely in the frendshipp of his neighbour.

Lyke as one that letteth a byrde go oute of his hande, cannot take her again: Euen so thou if thou geue ouer thy frende, thou canst not gette hym agayne. Yea, thou canst not come by hym: for he is to farr of. He is vnto the as a Roo escaped oute of the snare, for hym soule is wounded. As for woundes, they may be reconcyled: but whoso betrayeth a secret of a frend, there is no more hope to be had vnto hym.

\* He that wynneth with feyes, pynagyneth some euell, and no man shall take hym from it. When a arte present he shall byghly comende and praysse thy wordes: but at the laste he shall turne his tale, and slaunde thy sayng. Many thynges haue I hated, but not hyng so euell, for the Lozde hym selfe also abhorreth luche a one.

\* Who so casteth a stone on hye, it shall fall vpon his owne head: and he that synketh with gyle, woundeth hym selfe: who so diggeth a pit shall fall therein: & he that slayeth a man, shall be slayd by a man. \* Who so geueth a wyched counsaile, it shall come vpon hym selfe, & he shall not knowe from whence: The proude blasphemers and are scornfull, but vengeaunce lurketh for them as a lyon. They perishe at the fall of the ryghteous, shall be taken in the snare: anguythe of herte shall consume them before they dye. Anger and rigourousnesse are two abhominable thynges, & the vngodlye hath them both vpon hym.

**The xxviii. Chapter.**

*Of the ought not to be secreted, but to be kept the of. The ought not to be secreted, but to be kept the of.*

\* That seeth vengeaunce, shall synke in vengeaunce of the Lozde, whiche shall synke hym by his synne.

Forger

Angue thy neyghbour the hurt that he doo  
doe to the, and so shall thy synnes be forgiven  
the also, when thou prayest. A man þ beareth  
hatred agaynste another, howe dare he desyre  
forgiuenselle of God? he that theteth no merr  
ye to a man which is lyke hym selfe, how dare  
he aske forgiveness of vs synners? Þ he that  
abuseth helthe, beareth hatred and kepe it, who  
will intercede for his synnes? Remember þ end  
and lette enemyes passe, whiche sekerh deathe  
and destruction. and abyde thou in the commaund  
mentes. Remember the commaundementes  
for thei thou not bee ppgorous ouer thy neygh  
bour. Thynde vpon the couenaunt of þ high

and forgeat the neighbours ygnorance  
 & Beware of stryfe and thou shalte make thy  
 spynes sower. For an angry man kindleth va-  
 ryuance, and the vngodlye disquieteth frendes  
 and putteth discorde among them yf be at peace  
 & The moze wood there is: the moze vehement  
 is the fyer, and the myghtyer ymen be, the greater  
 is the wrath, and the longer the stryfe endu-  
 reth, the moze it burneth.

In halfe bzauyng kyndlerd a fyre, and an halfe keppe theder bloude. A tonge also that breath falle wytnes byngneth death. If thou blow the sparke, it shall burne. If p'spyr vpon it, it shall go forth: & both these out of th' mouth

The slaunederer and double tongued is cursed,  
 for many one þ bee frendes settet to be at vary-  
 nance. The thye de tonge hath disquetered many  
 one, and dyspuch them from one lande to ano-  
 ther. Stronge cyties of the ryche hath it brokē  
 downe, and ourtthrowen the houses of greate  
 men. (The strengthe of þ people hath it brough-  
 t downe, and bene the decaye of mygthy nacions.  
 The thye de tongue hath caste out many an ho-  
 nest woman, and robbed them of their labours.  
 Whoso berkeneth vnto luche, shall neuer fynde  
 reite, and neuer dwell safelpe. The stroke of the  
 rodde maketh adders, but the stroke of þ tonge  
 smyteth the bones in sonder. There be many þ  
 haue perished with the sword: but many mo  
 more the tonge.

**E** Well is hymn p is kepte from an euell tonge:  
and commeth not in the angre thereof, whiche  
diueth not the poke of suchē, & is not bounde  
in the bandes of it. For the poke thereof is oi  
pion, & the bande of it of stele. The death ther  
of is a very euell death hell were better for one  
then suchē a tonge. But the fyre of it maye not  
opprelle them that feare God. And the flamme  
thereof may not burne them. Suche as for sake  
the Lorde, shall fall therein: and it shall burne  
them, and no man shall be hable to quenchē it. It  
shall fall vpon them as a Lyon, & deuourē them  
as a leopard. Thou bridgest thy goodes wth thoz  
nes, why doest thou not rather make doores and  
barres for thy mouth: Thou wapest thy golde  
and sinter, why doest thou not wape the wo  
des also vpon thy balauce? Beware that thou  
dree not in thy tonge, & so fall besyde thine en  
emyes, that laye wayes for the, (and thy fall bee  
incurable, euen vnto death.)

Chapter.

Of those who ought to love our money, I be already. Of a faithful servant and a loving friend. Of a mother and a brother.

**W**ho so will be the mercye \* let hym  
lende vnto hys neyghbour : and he  
that is able, let hym kepe the com-  
maundemet. Lend vnto thy neygh-  
bour in tyme of his neede, and pay  
thou thy neyghbour again in due season. Kepe  
thy word, and deale faithfully with hym, and  
thou shalt alwaye fynde the thyng that is ne-  
cessarpe for the. There haue bene manye, that  
when a thyng was lente them, rehersed it to be  
founde, and made them trauaile and labour  
that had helped them. Whyle they receiue any  
thyng, they kysse the handes of suche as geue  
them, for theyr neyghbours good they humble  
theyr voyce. But when they shoulde pay again  
they kepe it backe, and geue euell wordes, and  
make many excuses by reason of the tyme : and  
though he be able, yet groweth he scarce the halfe  
again, and rehersed yf other to be found. And if  
he withholde not his money, yet hath he an ene-  
mye of hym, and that vnderseed.

He pateth hym with curling and rebuke and  
getteth hym euell wordes for hys good dede.

¶ There be manye one which: are not glad for to  
lende, nor because of euell, but they feare to lese  
the thyng that they lende. Yet haue thou pacy-  
ence with the simple, and withholde not mercy  
from hym. helpe the poore for the commaunde-  
mentes sake, & let hym not go emptye, from y<sup>e</sup>  
because of his necessite. Lese thy money for thy  
honor and neyghbours sake, and burye it not  
vnder a stone, where it rusteth and corrupteth

\* Gather thy treasure after the commaundement of the hyghesse, and so shall it buyng the more profite then golde: 2 Laye vnto al melle in the hande of the poore, and it shall hepe the from all euill.

\* A mans almshouse is as a pottle with hyem, & shall kepe a mans fauour as the apple of an eye and after ward shall it acise and pay eury man his rewarde vpon his head. It shall fight for the agaynst rhyne enemies, better then y<sup>e</sup> child of a gyant, or speare of the mightye.

A good honest man is suretye for his neygh-  
bour, but a wycked person letteth hym come to  
shame. Forget not the frendshyppe of thy sure-  
tye, for he hath geuen his soule for the. The vn-  
godly bespyeth a good dede of his suretye and  
the vnrhankfull and vngodly aunte leaureth bys  
suretye in daunger. Some man promyseth for  
his neyghboure: and when he hath losse his ho-  
nesty he shall forsake hym. Suretyeshyppe  
hath destroyed many a ryche man, and remo-  
ued them as the waues of the sea. Wyttyr peo-  
ple hath it diuyn a waye, and caused them to  
wander in straunge countries. An vngodly man  
trafgressing the commaundement of the Lorde,  
shall fall into the suretyeshyppe: and though he  
force hym selfe to get oute, yet shall he fall into  
the iudgement. Helpe thy neyghboure out after  
thy power: and be ware, that thou thy selfe fall  
not in such dette. \* The chiefe thing that hepereth  
in thy lyfe, is water, and byade, clothing, and  
lodging.



lodginge, to enter thy name.

Pharisee  
Cantab.  
1592. 211. 2

**B**etter it is to haue a poxe lying in a mans owne house, then delicate faremynge & straunge. **W**e it lytle or muche that thou hast, holde the contente withall, and thou shalt not be blamed as a vaga bounde: for a miserable lyfe is it to go from house to house: & where a man is frended, he dare not open his mouth. **T**hough one be lodged, and haue meate and drynke, yet shall he be taken as vnworthye, and beare many bitter & high wordes, namely thus: **S**o thy waye thou stranger, and prepare a table for thy self and fede me also of that thou hast. **I** say, thou stranger (so that he regardeth his honour no more) my brother cometh into my house, and so be telled hym the necessity of his house. **T**hese thynges are vey to a man & hath vnder standyng: namely, the forbidding of the house, and that the lender casteth hym in the teeth.

**The xxx. Chapter.**

**O**f the correption of the chylde, & of the comort of hym. **D**eath is better then a fowle lyfe, & of hym that is tope and iocund of the herte.

Pharisee  
ant. 211. 2

**W**ho so loueth his chylde: & holdeth hym still vnder correccion that he maye haue tope of hym afterwarde and & he greue not after his neyghbours doers. **H**e that teacheth his sonne, shall haue tope in hym, and neede not to be ashamed of hym among his acquaintance. **W**ho so enfourmeth and teacheth his sonne, greuethe the enemye: and before his frendes he may tope of hym. **T**hough the father dye yet is he as though he were not dead: for he hath lefte one behynde hym that is lyke hym. **I**n his lyfe he saue hym and had tope in hym, and was not sorry in his death: neyther was he ashamed before his enemyes. **F**or he lefte behynde hym an auenger against his enemyes and a good doer vnto the frendis. **F**or the lyfe of chylde he shall vynde the woundes together, and his herte is greued at every crye. **A**n vntamed houle wyll be heard, and a wanton chylde wyll be wylfull. **I**f thou byng vpon the sonne deydely, he shall make the aspyde: and if thou playe with hym, he shall byng the to heynesse. **L**augh not with hym, lest thou wepe with hym also, & lest thy teeth be set on edge at the laste.

Pharisee  
ant. 211. 2

**G**eeue hym no liberty in his yowthe, and excuse not hym folpe. **H**owe doone hym necke while he is yong, byt hym vpon his sydes, while he is yet but a chylde, lest he waxe stubburne, and geue nomore force of the, and so shalt thou haue heynesse of soule. **T**eachethy chylde and be diligent therein, lest it be to thy shame. **B**etter is the pooze byng hole and strong then a man to be riche & not to haue his belch: helth and wefare is aboue all golde, and a whole bodye aboue all treasure. **T**here is no rychele aboue a sounde bodie, and no tope aboue the tope of the herte. **D**eath is better then a wretched lyfe and eternal rest better then continual sicknesse. **T**he good thynges & are put in a close mouth.

Pharisee  
ant. 211. 2

**W**hat good both the offering vnto an ydol. **F**or he can neyther eat, taste, nor smell. **E**uen

so is he that is chased of the Lorde, and beareth the rewarde of iniquyte. **H**e seeth with his eyes and groweth like a gelded man, that lieth vnder a wygyn & sygheth. **G**eeue not ouer thy minde into heynesse, and be not thy selfe in thyne owne counsaile. **T**he tope and cherefulness of the herte is the lyfe of man, and a mans gladnes is the prouoking of his daies. **L**oue thine owne soule, and comferte thyne herte: as for for owne and heynesse, dryue it farre from the. **F**or heynesse hath slayne many a man, and bringeth no prosper, zeile, and anger woxten the dayes of the lyfe: carefulnesse and for owne byng age before the tyme. **I**nto a mery herte every thyng hath a good taste that he eateth.

**The xxxi. Chapter.**

**W**e oughte to geue diligent heed to herte. **O**f them that take paine to gather ryches. **T**he poore of a rich man without a fault. **W**e oughte to fynde wisdomes & folow sobernes.

**R**auall and carefulnesse for riches: & taketh awaye the slepe, and maketh the slethe to consume. **W**hen one lyeth and taketh care he a waketh euer vpon lyke as a great sychenes breaketh the slepe. **T**he ryche hath great labour in gathering his riches together, & then with the pleasure of his ryches he taketh his rest, and is refreshed. **B**ut whoso laboureth, & prospereth not, he is pooze and though he leaue of, yet is he a begger. **H**e who loueth rychele, shall not be iustified: & whoso foloweth correccion, shall haue ynough thereof. **M**any one are come in greute myffortune by the reason of gold, & haue founde their destruction before them. **I**t is a tree of fallynge vnto them that offer it vpon, and all suche as be folowe the fall therein. **B**lessed is the ryche which is found without blemish, and hath not gone after gold nor h: ped in money & treasures. **W**here is here suche a one: and we shall comende hym, and cal hym blessed: for great thynges doeth he among his people. **W**ho is tryed and founde perfect in suche thynges, shall be comended and praised. **W**ho myghte offende, and hath not offended: **W**ho could do euill, and hath not done it: **T**he foze shall his good be stablished & the hole congregacyon shall declare his almeses. **I**f thou lyt at a great mans table, open not thy mouth wide vpon it, and make not many wordes. **R**e membre that an euell eye is a thye we.

**W**hat thyng created is worse then a wyked eye: therfore wyreth it before every mans face: **L**aye not thyne hande vpon euery thyng that thyne eye seyth, and stryue not with hym in & dish. **S**onder by thy selfe, what thy neyghbour would sayne haue, and be discrete in euery poynte. **E**ate the thyng that is set before the in an erye, as it becommeth a man, and eat not to much, lest thou be adhozed. **L**eaue thou off to fast of al, because of nouetour, lest thou be he whome no man maye satysfy, whiche maye turne to thy decaye. **W**hen thou syttest among many men, shake not thine hande out first of all. **H**ow well content is a wyse man with a lytle wyne: so that in slepe thou shalt not be syche therof, nor sele any payn. **A** sweete whol-

son

same slepe that suche a one haue, and fele not  
that he grete. He riseth vp by tymes in the mor-  
nyng & is wel at ease in him selfe. But an vn-  
stable eater slepeth vnquietly, & hath ach & pay-  
ne of the body. If thou fealest & thou hast eaten  
to much aryle, go thy way, cast it out of thy sto-  
mach, & take thy rest: and it shall ease the, so  
thou shalt bypasse no sicknesse vnto thy body.

My sonne, heare me, and dyspyle me not,  
and at the last thou shalt fynde as I haue tolde  
the. \* In all thy woikes be dysligent and quicke  
so that there no speakes happē vnto the. \* Who  
so is lyberall in dealyng oute his meate many  
men shall blesse hym, and prayse hym with their  
lyppes: and the same is a sure token of hys loue  
and faythfulnesse. But he that is vnfaithful in  
meate, the hole cyrpe shall complayne of him: &  
that is a sure experyence of hys infydelitee and  
wickednesse. \* He not thou a wyne bybber, for  
wyne hath destroyed manye a man. The fyre  
proueth the harde piron, eue so doth wyne proue  
the hettes of the proude, when they be djonken.

\* Wyne soberly djonken, quycheneth the  
lyfe of man. If thou dunchest it measurably, &  
thalt be temperate. What lyfe is it that maye  
continue without wyne? What taketh away  
lyfe: euen death. Wyne was made from the be-  
gynnyng to make men glad, & not for djonken-  
nes. Wyne mesurably djonken is a reuoluyng  
of the soule & body. (A mesurable djonkyng is  
delith to soule & body.) But yf it be djonke with  
excesse, it maketh bytternesse and sojow vnto  
mynde. Djonkennes filleth the mynde of the so-  
lyste with shame & ruyne, minisheth & streng-  
th and maketh woordes. \* Rebuke not thy neygh-  
boure at the wyne, and dyspyle hym not in hys  
myrthe. Seue hym no dyspylefull woordes, and  
please not vpon hym with contrary sayynges.

¶ The xxxii. Chapter.

¶ Of the excellencye and prayse of the preacher, and of the  
honour whiche he shal receyue, and of the  
honour whiche he shal receyue, and of the  
honour whiche he shal receyue.

**Y**f thou be made a Ruler, & prouide not  
thy selfe therein, but be thou, as one  
of the people. \* Take dysligente care  
for them and looke well thereto: and  
when thou hast done al thy dueye, set & downe,  
that thou mayest be mercy to thy them, and re-  
ceiue a crowne of honour. Take wysely and  
honestly, for wysedome becommeth the eyghte  
well. hyndre not myslyke. Speake not, where  
there is no audience: & pouer not forth wyl-  
dome oute of tyme, at an inoportune. Lyke as  
the Carbuncle stone which is set in golde  
so dothe a longe garneyne the wyne fraile: and  
as the Amaraube that is set in golde, so is the  
sweetnesse of wyslyke, by the myrthe of wyne.  
(Seue care and be still, and for thy good beha-  
uour thou shalt be loued.)

Thou yonge man speake that becommeth  
the, and that is profitable, and yet scarce when  
thou art wyse asked. Comprehende muche with  
fewe woordes. In manye thynges be as one that  
is ignorant: geue care and holde thy tongue w-  
all. If thou be amonge men of hyer auctorytie,  
desyre not to compare thy selfe vnto them: and

when a wylde speake, make not thou manye  
woordes therin. Beside the thunder goeth high  
stormyng, and before murtour and shamefullnes  
goeth longe and sauoure. Stande by by tymes,  
and be not the last: but get the home soone and  
there take thy pastyme, and do what thou wilt  
so & thou do none euill, and desyre no man: but for  
all thynges geue thanckes vnto hym that hath  
made the, and replenished the with his goodes.

Who so feareth the Lorde, wyll receaue his  
doctryne: and they that get them to him by ty-  
mes, shall fynde grace, he that seeth the lawe,  
shal be fylled wth all: As for hym that is but  
sayned, he wyll be offended therat. They that  
feare the Lorde shall fynde the iudgement and  
their righteousnesse shall be kindied as a lychte.  
An vngodlye man wyll not be reformed, but  
can helpe him selfe with the example of other in  
hys purpose. A man of vnderstandyng dyspi-  
seth no good counsayl: but a wylde and proude  
bodye hath no feare. (See, euen when he hath  
dealt rashlye with another man, but his owne  
dopnges shall be hys rebuke.) My sonne do no-  
thyng without aduysment, so shall it not re-  
pente the after the dede. Sonot in y way where  
thou mayest fal, nor wher thou maist stumbe  
agaynst the stone. Seue not thy selfe into a la-  
bozyous slippery waye, and be ware of thy chil-  
dren, (and take heed of them that be thine owne  
householde.) In all thy woikes put thy trust in  
God, fro thy whole hert, for that is the keepyng  
of the comandementes. Who so beleueth God-  
des woide taketh heade to the comandemen-  
tes: and he that puereth hys trust in the Lorde,  
shall want nothyng.

¶ The xxxiii. Chapter.

¶ The excellencye of him that feareth God. The excellencye  
of the wyse. The lyke excellencye of a soule, which is in the  
hande of God: the which is in the hande of the potter. Who  
ought not to dyspyle oure felicitye to become subiecte to ordes.

**W**here shall no euyl happen vnto him  
that feareth God: but when he is in  
temptacion, the Lorde shall helpe  
him, and kepe him from euil. A wylde  
man hateth not the law, but an hypo-  
crite is as a ship in ragyng water. A man of vn-  
derstandyng gyueth credence vnto the lawe of  
God, & the lawe is faythful vnto him. Be sure  
of the matter, then talke thereof. Be wysely wel  
instructe, then mayest thou geue answer. The  
hert of the folyshe is lyke a cartewhele: and his  
thoughtes runne aboue lyke an axel tree. Lyke  
as a wild horse that neith vnder every one that  
sitteth vpo him, so is it with a scornful frende.  
Why doth one daye excell an other, seynge all  
the dayes of the yere come of the Sonne? The  
wisdom of the Lorde hath so parted them a son-  
dye, and so hath he ordeyned the tymes, & solem-  
ne feastes. Some of them hath he chosen & ha-  
lowed before other daies. And al men are made  
of the grounde, and out of the earth of Adam.  
In the multitude of science hath the Lorde son-  
dyed them, and made theyr wayes of diuers fas-  
syons. Some of the hath he blessed, made much  
of them, halowed them, & claymed them to hym  
selfe. But some of them hath he cursed, byonghe



• Rom. 8. 10. **lo**ve, and put them oute of thyne herte. \* As  
as the claye is in the potters hande, and all the  
ordynge therof at his pleasure: so let men be  
in the hande of hym that made them, so that he  
maye geue them as he willeth him best. \* Againe  
the euil is good, and agaynst death is lyfe: so is the  
vngodly agaynst such as feare God. Beholde,  
there are the woiches of the highest, & there are  
euer two agaynst two, & one let agaynst another.  
I am awaiched wylast of all, as one that gace-  
reth after in haruest. In the gyftes of God and  
in his blessing I am increased, and haue fylled  
• Eccl. 5. 2. **my** wynepyrre, like a grape gatherer. \* Behold  
howe I haue not laboured onely for my selfe,  
but for al such as loue nouetow and wisdom.

**C** **H**eare me o ye great men of the people, and  
harken with your eares ye rulers of the congre-  
gation. Seue not thy sonne and wyfe, thy bro-  
ther & frende, power ouer the wyyle thou spuest  
and geue not away thy substance and good to  
another, lest it repent the: & thou be faine to beg  
therfoze thy selfe. As longe as thou spuest and  
hast byeth, let no man change the: For better it  
is that thy chyldren to pray the, then that thou  
shuldest be fayne to loke in their handes. In all  
thy woiches be excellent, that thyne honour be  
never shayned. At the tyme when thou shalte  
ende thy dayes, and synne the thy lyfe, distyrbute  
thyne enheritaunce. The fodder, the whyppe, &  
the burthen belongeth vnto the asse. Beat, cor-  
rection & woiche vnto thy seruaunt. If thou let  
thy seruaunt to labour, & shalte fynde rest. But  
if thou let him go ydle, he shal seke liberte. The  
pocke & the whyp bowe downe the harde necke  
but tame & the euell seruaunt with bondes and  
correctio. Send him to labour & he go not ydle.  
If o ydelnes, byngeth muche euil. Set him to  
woiche, for & belongeth vnto him, and becom-  
meth him well. If he be not obedient, bynde his  
feet: but do not to much vnto hym in any wyse,  
& without discrecyon doo nothyng. \* If thou  
• Eccl. 5. 12. **haue** a fayrful seruaunt, let hym be vnto the  
as thyne owne soule: intreat hym as a brother  
for in bloude hast thou gotte him. If thou haue  
a seruaunt, holde him as thy selfe: for thou hast  
neede of hym, as of thy selfe. If thou intreat hym  
euell, and hepest hym hearde, and makeste hym  
to be proude and to runne awaye fro the, thou  
canst not tell what waye thou shalte seke hym.

#### ¶ The xxxiiij. Chapter.

*Of dreames, visions, and enchauntements. We  
ought to confesse wyse hope, a lyghte. The prayse of the  
that fraye God. By dreames we knowe of men. God best  
not allowe the woiches of an vngodlyfull man.*

**I** **A** wyse people begyle the selues with  
vayne and disceitful hope, and sooles  
the in dreames. Whoso regardeth  
dreames, is lyke hym that wyl take hold  
of a shadowe, and folowe after the wynde. Eue  
so is it with the apperynges of dreames. Befoz  
the face, is the lyknes of a face. Whoso can beel-  
fed of the vncleane: O what truch can be spo-  
ken of a lyer. Dorchayng, witchhafte, sozcerye  
and dreampnge is but vanite: lyke as toben a  
woman traueleth with chylde, and hath many  
fantasies in her herte. Wher as such vylpous

come not of God, let not thine herte vpon them.  
For dreames haue dysceined many a man, and  
fayled them that put theyr trust therein.

The lawe shalbe fulfilled wylhout lyes, &  
and wysdome is sufficient to a saythful mouth.  
What knowledg hath he that is not tried? A wise  
man & is wel instruct, vnderstandeth much, & he  
that hath good experyence can talke of wysdome.  
He that hath good experyence knoweth lyfe, and  
he that erret, causeth much wychednesse. He  
is not tryed, what thynges knoweth he? Whoso  
foloweth no rule is full of wychednesse.

Whil I was yet in erreour, I learned muche  
also: yee, I was solearned & I could not expresse  
it all, and came ofte in perill of death therfoze,  
till I was deliuered from it: thozowe the grace  
of God. Howe I se, that they which feare God  
haue the right spete: for their hope standeth in  
him, & can helpe them. And the eyes of the Lord  
are on them, that loue hym. Whoso feareth the  
Lord standeth in a we of no man, and is not a-  
frayed for the Lord in his hope and comfort.

Blessed is the soule of hym that feareth the  
Lord: In whome putteth he is truste. Whoso is  
his strenght: & for & eles of the Lord haue res-  
pect vnto them, that loue him. He is their might-  
ie protection, & strong grounde. A defence so  
the heat, a refuge for the hote noone daye, a suc-  
coure for sombyng, and an helpe for falling.  
He setteth vp the soule and lighteneth the eyes.  
He geueth lyfe, and blessing. He that geueth an  
offeryng of vnrpghtous goodes, hym offeryng  
is refused: and the scozefull dealing of the vn-  
rpghtous please not God. The Lord is theyr  
only, that paciently abide him in the way of the  
trithe, and of rpghtousnesse. The hyest dothe  
not alowe & gyftes of the wicked. And\*, God  
hath no deute in the offeringes of the vngodlye  
neither maye synne be reconspied in the multi-  
tude of oblations. Whoso byngeth an offeryng  
out of the goodes of & poodre, doth euen as one  
hylyeth the sonne, before the fathers eyes.

The head of the nedefull is the lyfe of the  
poodre: he & defraudeth hym thereof, is a man of  
bloude. Whoso robberth hym neyghboure of hym  
liuing, doth as great sin as though he slew him  
to death. \* He & defraudeth the labourer of hym  
hyre, is a bloude shedder. When one buyldeth  
another bachelth downe, what profit haue they  
the but labour? Whil one praiseth & another cur-  
seth, whose voyce wyl the Lord heare? \* He & wal-  
deth him self because of a deed body, & toucheth  
the deed agayne, what doeth hym wailynge? \*  
So is it with a man that setteth for hym synnes, &  
doeth them agayne: who wyl heare his prayer?  
O what doeth hym fastynge helpe hym?

#### ¶ The xxxv. Chapter.

*It is well borne to praye, and to be sacrificer. The prayse of sa-  
crifices, and of the wyddowes: and hym that humbled hym selfe.*

**W**hoso keepeth the lawe & byngeth offer-  
inges ynough. He & holdeth fast the  
commandement, offereth the rpght  
healt offering. He that is thankfull &  
recompenseth, offereth hyne flour. \* Whoso is  
merciful and geueth almes, that is the rpght  
thanke

franch offeringe. God hath pleasure when one be parteth from sinne, and to forsahe vnyghte culnes, reconcyleth vs wth hym.

\* Thou shalt not appeare empty before the Lord, for all such is done because of the commandemente of God. \* The offeringe of the ryghteous maketh the aulier fat, and a sweete smell is it before the highdest. The offeringe of the ryghteous is acceptable vnto God: and shall neuer be forgotten. Gueve God his honoure with a chearfull herte, and kepe not backe the fruytles of thy handes. \* In all thy gyftes be we a merciful countenance, and halowe thy thyngs vnto God with gladnesse. Gueve vnto God accordinge as he hath enriched and prospered the: and looke what thyne hand is able, geue with a chearfull eye: for the Lord recompenseth, and geueth the seven tymes as muche agayne.

\* Gueve no vnyghteous gyftes, for such wyl be not receaue. Beware of wongfull offeringes, for the Lord is a ryghteous Judge: and regardeth no mans person: he accepteth not the prayer of the pooze: but he heareth the prayer of the oppressed. \* He dyspyseth not the dryp of the fatherles, nor the wyddow, when she poureth out her prayer before him. Forth not God se the teares, that rine downe the chekes of the wyddow: Or heareth he not the complaynte ouer such as make her to wepe? For from her chekes do the teares go vp vnto heauen, and the Lord which heareth the doth accepte them. Whoso serueth God after his pleasur, shall be accepted: and his prayer reacheth vnto the cloudes. \* The prayer of him that humbleth hym selfe, goeth thowte the cloudes, tyll he come nye. \* He wyl not be comforted, nor goo her waye, tyll the highdest God haue respecte vnto her, geue true sentence and persourme the iudgemente. And the Lord wyl not be slacke in commyng, nor say longe tyl he hath smytten in sounder the backes of the vnmereful, and aduenged hym selfe of the heathen: tyll he haue taken away the multitude of the cruell, and broken the Scepter of the vnyghteous, tyll he geue euery man after his woikes and rewarde them after theyr doinges: tyll he haue deliuered his people, mayntened theyr cause, and reioysed them in his mercy. O howe saye a thyng is merce in the tyme of anguysh & trouble: It is lyke a cloude of rayne, that cometh in the tyme of a drouth.

#### ¶ The xxxvi. Chapter.

*¶ A prayer to God in the person of all faythfull men: wth the praye of a good woman.*

**W**he mercy vpon vs O Lord, thou God of all thynges. Haue respecte vnto vs, weue vs the light of thy mercyes, & sende thy feare among the heathen & strangers, whiche like not after the, that they maye knowe howe that there is no God but thou, & that they may weue thy wonderful woiches. Lyste vp thine heade ouer the outlandyshe heathen, that they maye learne to knowe thy myght, and power. Lyste as thou arte halowed in vs before them, so byng to passe, that thou mayest be magny-

fied also in the before vs: that they may knowe the, lyke as we haue we the. For there is none other God but onely thou, O Lord, Reue the tokens, and chaunge the wonderful woiches. Shewe thyne hande, and thy ryghte arme gloriously. Raise vp thy indignacion, and powere ouer thy wyathe. Take awaye the aduersaie and synne the enemye. Make the tyme shorte, remember thy conuainit, that thy wonderful woiches maye be praised. Let the wrath of the fyre consume them that lyue so carelesse: and let them perishe that doth the people hurte. Smit in sounder the heade of the pynters that be oure enemyes, and saye there is none other but we.

Gather all the trybes of Jacob together againe, that they maye knowe howe that there is none other God but onely thou, that they may weue thy wonderful woiches, and be thou thy peoples heretage, lyke as from the begynnyng. O Lord, haue merce vpon the people, that hath thy name, and vpon Israel, \* whom thou haste lykened to a fyre boyme soune. O be mercifull vnto Ierusalem the cytye of thy sanctuarie. \* the cytye of thy rest. Fyll it on wth thy unspeakable vertues, and thy people wth thy glory. Gueve witness vnto thy creature, whome thou madest from the beginning and saye vp the prophetes that haue ben shewed in thy name. Rewarde them that wayte for the, that thy prophetes may be found sayth full. O Lord, heare the prayer of thy seruantes, accordinge to the blessinge of Aaron ouer thy people: & saye thou vs in the waye of righteousness: & that all they which dwel vpon the earth maye knowe that thou arte the Lord the eternall God, whiche is from euerylastyng.

The hely denoureth all meates, yet is one meate better then another. Like as the rounge tasterh vnto some, & so dothe an herte of vnderstandyng marche false woices. A frowarde herte geueth heynesse, but a man of experience lyfeth hym vp agayne. The woman receaueth euery man, yet is one daughter better then another. A saye wyfe reioyseth her husbnde, and a man loueth nothyng better. If she be louyng and vertuous wythall, then is not her husbnde like other men. He that hath gotten a vertuous woman, hath a goodly possession: he is vnto him a helpe, and wyll where vpon he resteth, where no hedge is, there the goodes are spoyled: & where no houswife is, there the frendles mourneth. Like as there is no credde geuen to a robber, that goeth from one cytye to another: so is not the man beleued, & hath no nest: and must turne in, where he maye abyde in synne.

#### ¶ The xxxvii. Chapter.

*¶ A man shal be knowen frendes and conuynion and fronde the company of a good man.*

**A** frende frende sayth: I wyl be frendlye vnto hym also. But there is some frende, which is onely a frende in name. Remayneth there not heynesse vnto death when a companion and frende is turned to an enemye? O moste wyched presumption from whence art thou comyng up to couer thyselfe with falshe



• **Chap. xlii.** With salued and disreuer. There is some com-  
panion whiche in prosperite is comforted with  
his frende: but in the tyme of trouble, he taketh  
parte agaynst hym. There is some companion  
that mourneth with his frende for his bery sake:  
but when trouble commeth he taketh hoide of  
the wynde. For get not thy frende in thy mynde  
and chynke vpon him in thy richesse. Seke no  
counsel at thy kynsman, and hide thy counsel  
from suche as beate the no good wyll. \* Euery  
counseller byngeth for his counsaill. Reuer-  
thelisse, there is some that counselet he, but for  
his owne profit. Beware of the counseller, and  
be aduysed afoze whereto thou wyse vse hym,  
for he wyll counsaill for hym selfe. Lett he caste  
the lot vpon the and saie vnto the: Thy waye  
and purpose is good, and afterwarde he stande  
agaynst the, and blyke what shall become of the.

**A**lke no counsayl at hym, that suspecteth  
 the for an enemy, and hyde thy counsayle from  
 suche as hate the. **A**lke no counsayl at a woman  
 concernynge the thynges that she longeth for:  
 no: at a fearfull and faynece berred body, in mat-  
 ters of warre: o: at a marchaunt, how deare he  
 wyl cheape thy wares to warde his: o: at a bie-  
 of sellynge: o: at an ennyuous man, of chanches  
 geurng: o: at the vnnmercifull, of louyng kind-  
 nes: (o: at an vndonest man of honesty.) o: at  
 the flourishful, of wo:chyng. o: at an hyzelyng  
 whiche hath no house, o: p:ofyfe, of welthe. (An  
 ydie body wold not gladly heare speak of much  
 labour.) Take no suche folkes to counsayl: but  
 be diligente to seke counsayl at a vertuous mā  
 that feareth God, suche one as thou knowest to  
 be a heper of the comāndementes, which hath  
 a mynde after thyne owne mynde, & is so:pe for  
 the when thou stumblest. And hold thy counsayl  
 fast in thine herte: for there is no mā moze faith-  
 full to kepe it: then thou thy selfe. For a manes  
 mynde is some tyme moze disposed to tell oute,  
 then seuen watchmen that sit aboue in an hygh  
 place lokyng aboute them. And aboue al thys  
 p:ape the hyest that he wyl leade thy waye in  
 fairfulnes & truth. Before al thy wo:kes alke  
 counsayl sp:sh: & o: euer thou doest any thyng,  
 be wel aduysed. Ther be four thynges I declare  
 a chaunged hert, wherout there sp:yngeth euil  
 and good: deathe & lyfe, and a masterfull tonge  
 that badeth muche. Some mā is apte and wel  
 instructe in many thynges, and yet very vnpro-  
 fitable vnto him selfe. Some man there is, that  
 can geue wise & prudent counsayl, & yet is he ha-  
 red, & continueth a begger: for y grace is not ge-  
 uen him of God to be accepted. Another is rob-  
 bed of al wysdome, yet is he toyle vnto him selfe  
 & the frute of vnderstandynge is commendable  
 in his mouth.

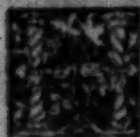
**D** A wise man maketh his people wise, and the fruites of his wisdom fayle not. A wise man shall be plentifully blessed of God: and all they that hee hym shall speake good of hym. The life of man, standeth in the number of dayes, but the dayes of Israel are innumerable.

A pious man shall obtain faithfulneſſe  
and reverence amongſt his people, and his name

Walbe perpetual. My some, pious thy soule in  
thy lyfe: and if thou se any euill thyng, geue it  
not unto her. \* For all thynges are not profita-  
ble for al men, neither hath euery soule pleasure  
in euery thyng. Be not greedy in euery eating, &  
be not to hasty vpon al meates. \* For excess of  
meates byngeth syknes, & glotony commeth  
at last to an vnumerable deate. & howe soe  
yet haue many one perished: but he that dieteth  
bym self temperatly, prolongeth his lyfe.

Ⓒ The.rrr.viii.Ⓒhapit.rr.

Of a physician in sydenham ought me to pray, and to suffer a physician to be cured by prayer. The praying of sydenham, and not, by sydenham. Antiquities of sydenham.



**O**ueur the phisicion, honour him  
because of necessitye. God hath crea  
ted hym (for of the best commeth  
medecyne) and he shall receiue gyf  
tes of the kyng. The wysdome of  
the phisicion byngeth hym to great worship  
and in the syght of the great men of this world  
he shalbe honourably taken. The Lorde hath cre  
ated medecine of the earth, & he that is wyse  
wil not abhorre it. \* Was not the bitter water  
made swete wpth a tree, yuen myghte learne  
to knowe the vertue therof: The Lorde hath ge  
uen men wysdome, and vnderstanding, that he  
myghte be honoured in his wondrous workes.  
With such doth he heale men, and taketh away  
theyr paines: Of suche doth y Apotecary make  
a confection yet can no man persourne all hye  
wo:kes. For of the Lorde commeth prosperous  
welsh ouer all the earth.

Op sonne, despyr not thys in thy spekenes  
but ⁊ praye vnto the Loꝛde, and he shall make  
the whole. Leane of from synne, and oꝛder thy  
handes a ryght, cleanse thyne better from al wic-  
kednesse. Geue a swete sauoured offering, and  
the synne floure for a token of remembrance:  
make the offering fatte, as one that geard the  
synne frutes, and geue rowme to the Wispyt.  
For the Loꝛde hath created him, let him not go  
from the, for thou haste nede of hym. The houre  
maye come: that the speke maye be helpe tho-  
rowe them, when they praye vnto the Loꝛde, &  
he maye recover, & get helpe to lyue longer. he  
that synneth before his maker: shal fall into the  
handes of the Wispycon.

Why sonne, whyng forth thy teares ouer the  
deed: and beginne to mourne, as if thou haddest  
suffered great harme thy selfe, & then couer thy  
body after a conuenient maner and dispyse not  
his burial. Enforce thy selfe to wepe & prouoke  
thy selfe to mourne, \* and make lamentacion ex  
peditly, and that a day or two, lest thou be  
uell spoken of: & then comforte thy selfe becau  
se of the heuynesse. \* For of heuynesse cometh  
death, the heuynesse of þe hart breaketh strenght  
heuynesse and pouertie greneweth the hart in temp  
tacion and offence. Take no heuynesse to hart,  
dryue it awaye, and remembre the laste thynges  
Forget it not, for there is no turning agayne.  
Thou shalt be hym no good, but hurte thy self  
Remember his iudgement, thine also: albe like  
hyle: vnto our yester daye vnto the to daye.

# Of Iesus the sonne of Sirach. Col. xliij.

Let the remembrance of the derde cease in hys rest, and comforte thy selfe agayne our prin, seynge his sperte is departed from hym. The wysdome of the scrpe is as conuenient tyme of reste: and he that cralleth from exerceise and labour shalbe wyse.

He that holdeth the plough, and hath pleasure in p[ro]ddynge, and dryynge the oxen, and goeth about w[ith] such wo[or]kes, he can speake of oxen: he setteth hys herte to make sowes, and is diligent to gyue the h[er]ne fodder. So is every carpenter also and wo[or]kemaister that laboureth w[ith] hys h[er]te and daye: he carueth, graueth, cutteth oute, and hys desyre is in sonnyng conynge thynge, hys herte ymagineth howe he maye conynge cast an ymage, hys diligence also and wat[er]pyng perfourmeth the wo[or]ke. The proumythe, in lyke maner bydeth by hys styde, and dothe hys dyligence to labour the p[ro]m. The vapour of the fyre burneth hys scryp, he maketh fyghte w[ith] the heate of the tognar. The noyse of the hammer soundeth euer in his eares, & his eyes loke w[ith] hys herte to the thynge that he maketh. He hath set his mynde thereupon, & he wil make out of his wo[or]ke, & therfore he wat[er]cheth, howe he maye let it out, & bring it to an end.

So doth the potter syt by hys wo[or]ke, he turneth the whele about w[ith] his fete, he is diligent and carefull in al doynge, & his labour and wo[or]ke is without nomb[er]. He fashoneth the clape w[ith] his arme, & w[ith] his fete he tempereth it. hys herte ymagineth howe he maye make it pleasaunte, & his dyligence is to clenche the ouen. All these hope in their handes, & every one thynketh to be conynge in hys wo[or]ke. Without these maye not the cities be mayntayned, inhabited, nor occupied: and they come not bye in the congregacion, nether sit they vpon iudgement seates: they vnderstande not the couenaunte of the lawe: they cannot declare equite & iudgement: they cannot finde out the darthe sentences, but thowow them shal the creature of the wo[or]ld be mayntened, they praye concerning onely the wo[or]ke and labour of conynge.

## The xxxix. Chapter.

¶ A wyse man. The wo[or]kes of God. Into the good, good thynges profyte, but into the euill, euill thynges are euill.

That applyeth hys mynde to vnderstandyng the lawe of God, dothe dyligently seke oute the wysdome of them of the olde tyme, and exerceiseth hym selfe in the p[ro]phetes. He heareth the saynges of famous men, & preachteth to vnderstandyng of darthe sentences of wysdome. He sekethe oute the mysterie of secrete saynges, and exerceiseth hym selfe therein continually. He doth serue among great men and appereth befoze the p[ri]nce. He goeth into a straunge countrie, & traunspareth thowowe it: loke what good or euill is amonge them, he p[ro]ueth it & sekethe it out. He purpoiseth in his herte to reioyce euer vnto the Lord that made hym & to praye befoze the best God. He openeth his mouth in prayer, & praiceth for his synnes. W[ith] the great Lord wyll, he shalbe fylled w[ith] the

sperte of vnderstandyng that he maye then put out w[ith] his synnes, & geue thankes vnto the Lord in his prayer. He shal order his deuyce, & leade w[ith] his knowlege a ryght & geue hym vnderstandyng of secrete thynge. He shal the w[ith] the science of his learnyng, and reioyce in the couenaunt of the lawe of the Lord. The whole congregacion shal commend his wysdome & it shal neuer be put out. The remembrance of hym shal neuer be forgotten, & his name shal be cleme fro one generacyon to another. His wysdome shal be spoken of among the people, & the whole congregacion shal openly declare his prais, while he liueth he hath a greater name then a thowad befyde: & after his death, the same name remaineth vnto hym. Yet wyll I speake of moo men of vnderstandyng. For I am ful as the mone.

Herken vnto me (ye holy vertuous chyliden) byynge for the fruite, as the Rose that is planted by the brookes of the seide, & geue ye a sweete smel as Libanus. Flourish as the Rosegardeyn syng a songe of prais. O geue thankes vnto God ouer all his wo[or]kes. Geue gloire and honoure vnto the Lord, geue hys prais w[ith] your leppes. Pre, euen w[ith] the songe of your leppes, w[ith] carpes, and playnge, and ingynge thankes vnto hym, saye after this maner. Al the wo[or]kes of the Lord are exceeding good, and all hys commaundementes are mete and conuenient in due season.

A man neede not to saye what is: what is that: For at tyme conuenient they shal all be sought. At his commaundement the water was as a wall, & at the wo[or]d of his mouth the water stode still. In his commaundement is euerie thynge acceptible & reconpled, and hys healt cannot be mynyshed. The wo[or]kes of all floure are befoze him, & there is nothynge h[er]d from his eyes. He seyth from euerlastyng to euerlastyng & there is nothynge to wonderfull, or h[er]d vnto hym. A man neede not to saye then, what is this: or that: For he hath made al thynge to do good vnto man. hys blessing shal renne ouer as the stream, and moysture the earth lyke a floude of water. Like as he maketh water for yowth so shal his wrath fall vpon the heathen.

His wayes are playne & ryght vnto the iust but the vngodlye stable at them. For the good are good thynge created from the begynnyng & euill thynge for the vngodly. Al thynge necessarye for the lyfe of man are created from the beginning: water, fyre, yre, salt, meale, whete and hony, mylke, and wyne, oyle, and clothyng. All these thynge are created for the best to the faythfull. But to the vngodlye shal all these thynge be turned to hurt and harme. There be spertes that are created for vengeance, and in they rigourousnes haue they fastened their torment. In the tyme of the ende they shal put out they strength, & pacify the wrath of hym & made them. Fyre, halye, hunger, and deathe: all these thynge are created for vengeance. The seeth of wilde noysome beastes, the scorpions, serpentes, and the swarthe are created also for vengeance, to the destructio of vngodly. ¶ All they shalbe



They shalbe glad to be in the world: and when neede is, they shalbe ready vpon earth: and when theyr houre is come, they shal not ouerpasse the commandment of the Lord.

Therefore haue I taken a good courage vnto me from the begynnyng, and thought to put these thinges in writing, and to leane them behinde me. \* All þe wordes of the Lord are good & he getteth euery one in due season, & whē neede is, so þat a man neede not to say: this is worse then that. For in due season they are all pleasant & good: And therefore praye þe Lord with whole heart & mouth, and geue thanks vnto his name.

The .xl. Chapter.

*¶ Of the myghte of the Lord in a mans lyfe. All thynges possibill are, but a fynde and a stable faphe to the myghte of the Lord. Of the myghte of the Lord and the myghte of the Lord.*

**T**he creature of all thinges is created for all men, and an heuyn pothe vpon all men chyldren, from the daye that they goo out of theyr mothers wombe, tyl they be buried in (the earth) the mother of all thinges: namely their thoughtes and ymaginacions, feare of the herte counsell, meditations, longynge, and desyre the daye of death: from the highest that sitteth vpon the glorious seate, vnto the lowest and moost simple vpon the earth: from hym that is gorgeously arrayed, and weareth a crowne, vnto hym that is but homely, and simply clothed. There is nothyng but wyathe, zeale, feartulnesse, vniquietnesse, & feare of death, reprouous, anger, & stryfe. And in the nyght, when one shulde rest & sleape vpon his bed, the slepe chaungeth his vnderstandynge & knowlege. A lytle of nothyng is bysrest, in the sleape as wel as in the day of labour.

He feareth and is dysquieted in the vision of his herte, as one that renneth out of a battaile and in the time of healt he awaketh and marueleth that the feare was nothyng. Such thinges happen vnto al fleshe, both man and beast: but leue folde to the vngodly. Whosoner, death bloudesthedynge, stryfe, and sweate, oppressio hunger, destruction, and punishment: \* these chynge are all created agaynste the vngodlye & for theyr sake came the floude also. \* Al that is of the earth, shall come to earth agayne: and al waters ebb agayne into the see. Al bydes & vniygteousnesse shalbe put awaye, but fapthfulnes and trouth shal endure for euer. The substance & goodes of the vngodly shalbe dyed vpon and synke awaye as the water floude, and they shal make a soude like a great thoder in fyre.

¶ The an the ryghteous reioyseth when he openeth his hande, so shall the transgressours be saynt, when theyr goodes vanyshe and consume awaye. \* The chyldren of the vngodlye shal not obtayne many byaunches and the vni-cleane rootes vpon the hye rocken, shalbe rooted oute before the grasse by the water syde and vpon the ryuer bankes.

¶ A synnyfull and lyberallite in the increase and blessing of God, is lyke a paradise & garden of pleasure: such mercy also and kyndnes, endureth for euer. \* To labour and to be content

with that a man hath, is a swete pleasant lyfe and that is to fynde a treasure aboue all treasures. To beget chyldren and to repayre the cytie maketh a perpetuall name, but an honest woman is moze worth then them bothe. A line and murtherer reioys the herte, but the loue of wisdom is aboue them bothe.

¶ Ppyng and harpyng make a swete nosp, but a frenchly tonge goeth beyonde them bothe. Thyne eye despyeth fauoure and beuote, but a grene seide tyme, rather then them both. A frend and companion come together at opportynite but aboue them bothe is a wife that agreeth with her husbende. One by other helpeth another in tyme of trouble, but alme: shall deliuer moze then them both. Gold and siluer fasten the seete but a good counsell is moze pleasant then them both. Tempozall substance and strength, lyfe vpon the mynde: but the feare of the Lord wanteth not pyng, and nedeth no helpe.

The feare of the Lord is a pleasant garden of blessing, and nothyng so bewtiful as it is. Whome leade not a beggers lyfe, for better it were to dye then to begge. Who so loleth to another mans table, taketh no thought for his owne lyfynge howe to vpholde his lyfe, for he seadeth hym selfe with other mens meate. But a wyle and wel nurtered mā wyl be ware therof. Begging is swete in the mouth of þe vngodly, but in his belly there burneth a fier.

The .xli. Chapter.

*¶ Of the remembrance of death. Death is not to be feared. It curseth them that forsake the lawe of God. Good name and fame. An exhortacion to giue herte vnto wisdom. What thynges a man ought to be ashamed.*

**D**eth, how bytter is the remembrance of the, to a man that seeketh rest and comfort in his substance and ryches, vnto the mā þat hath: orbing to bere him, and that hath prospered in all thinges, yet, vnto him þat yet is able to receaue meat. Death, howe acceptable and good is thy iudgement vnto the nedfull, and vnto him whose strength faileth, & that is nowe in the last age, and that all thinges is full of care and feartulnesse: vnto him also þat is in dyspayre, & hath no hope nor pacience. Be not then afraid of death remember them that haue bene before the: and that come after the: this is þe iudgement of the Lord ouer all fleshe. \* And why woldest thou be agaynst the pleasure of the byester: Althether it be ten hundred, or a thousand peates: death asketh not howe longe one hath lyued.

The chyldren of the vngodly are abhominable chyldren, and so are they that kepe company with the vngodly. \* The inheritance of vngodly chyldren shal come to naught, and their posterite shal haue a perpetuall shame and cursyon. The chyldren complaine of an vngodly father, and why? for theyr sake they are rebuked and dyspyed. Alas be vnto you, O ye vngodly whyche haue forsaken the lawe of the Lord: God: yf ye be bozne, ye shalbe bozne to cursyon: yf ye dye, the curse shalbe pouer poyson.

\* All that is of the earth, shall come to earth agayne.

again: so go the vngodly also out of the crosse into destruction. The lazour of men is in theyr bodye: but the name of the vngodlye shall be put out. \* Labour to get the a good name, for that shall conserue thee by the, then a thousande greater treasures of golde. A good lyfe hath a nobbe of dayes, but a good name endureth euer.

\* Wyth thyngs kepe thyselfe in peace for wisdom that is hye: and a treasure that is not sent, what profyte is in them both? A man that hyeth his soule by wisdom, is better then a man that hyeth his wisdom. Therefore be ye turned at my wordes: for it is not good in all thynges & alwaye to be ashamed. True sayth must proue and measure it. Be ashamed of whoredome before father and mother: Be ashamed of lechery before the wynde & men of auctorite: Of sinne before the Judge and ruler. Of offence before the congregation & people: Of vnrightheousnes before a companion and frende. Of theste, before thy neighbours. \* As for the truth of God and his conuynce, be not ashamed thereof.

Be ashamed to lye with thine elbowes vpon the breste: Be ashamed to looke vpon harlots: Be ashamed to turne away thy face fro thy frende. Be ashamed to take and not to geue: Be ashamed also to looke vpo another manes wyfe, and to make anye triflyng wordes with her maiden, or to stand by her bedsyde. Be ashamed to vphylde thy frende when thou geueste anye thyng, caste him not in the teeth withal.

¶ The. xlii. Chapter.

*¶ Secretes maye not be open. The lawe of God muste be caught. A daughter, a woman, God knoweth all thynges, men the secretes of thy heart.*

**R**eache not a thyng twyse, & disclose not the wordes, yf thou hast heard in secretes. Be shamefast & well mannered in dede, so shall euery man fauoure the. Of these thynges be not ashamed, & accept no person to offend. Namely, of these thynges be not ashamed: Of the lawe of God, of the conuynce of Judgement to byng & vngodly fro his vngodlines vnto rightheousnes: & to make him a good man: to deale faithfully wth thy neighbour & companion: to distribute the heritage vnto thy frendes: to be diligent to kepe trewe measure and weyght: to be contente wher thou gettest much or lytle: to deale trulye with temporal goodes: in byng & sellyng, to byng vphylde with diligence, to correcte an euil seruante, to kepe thyne is from an euil wyfe to set a locke wher many pades are: what thou belyuerest and geueste out to be kepte, to tell it, & to wepe it: to wyte vp all thy oute geuyng & receayving: to enforme the vnlarned and vndis: Of the aged, that are iudged, of the yong. If thou be diligent in these thynges, truly thou shalt be learned & wyse and accepte of al men.

The daughter maketh the father to wathe secretly: and the carefullnes yf he hath for her, taketh awaye his slepe: yea, in the pouthel he walde ouer growe hym: And when he hath an husbande, lest he shulde be hated: lest he shulde be despyed or caught in her vngodlynes, or got

ten with childe in her fathers house: Or when she cometh to the man, lest she behaue her selfe not righthe, or conserue vnfaythfull. \* If thy daughter be wanton kepe her straitly, lest she cause thine enemies to laugh the to scoorne, & the whole cite to gear the an euil reposte, & so thou be sayne to beare the name of euery man, & be confounded before al the people. \* Beholde not euery bodyes bewte, and haue not to muche dwellynge amonge women. For lyke as the wyome & mothe cometh oute of the clothynge, so doeth wychednesse come of women.

It is better to be with an euell man, then with a frenchie wife that putteth one to shame and rebuke. I wyll remember the wordes of the Lorde, and declare the thynges that I haue sene. In the wordes of the Lorde are his wordes. The sunne overlooth all thynges with hys wyne, and all hys wordes are ful of the cle arnesse thereof. Hath not the Lorde brought to passe that his wyntes shulde tell oute all his wonderous wordes, whiche the Almyghty Lorde hath stablished? Al thynges endure in his gloze. He scheweth oute the grounde of the deepe, & the herte of men, & he knoweth all their ymagi nation and wisdom. For the Lorde knoweth all science, and he looketh into the token of the time. He declareth the thynges that are passe & for to come, & discloseth thynges yf are secretes.

\* No thought maye escape hym, neyther maye any word be hid from hym. He hath ga thyshed the hye excellent wordes of his wisdom, & he is from euerylastyng to euerylastyng. Vnto hym maye nothyng be added neyther ca he be minished, he hath no nede of any mans counsell. O, howe amiable are all hys wordes, and as a sparke to looke vpon. They lye all, & endure for euer: and when soeuer nede is, they are all obedyente vnto hym. They are double, one agaynst another: he hath made nothyng that hath faule or blemyshe. \* He hath stablished the goodes of euery one: and who maye be satisfied with his gloze, when he seeth it?

¶ The. xliii. Chapter.

*¶ The Sunne of the daye of the wordes of God.*

**T**he gloze of the hyght, is the saye and cleere spymament, the bewte of the heauen is hys gloriouse cleardnes. The sunne when it appeareth, declareth the daye in the goyng out of it, a maruelous worke of the hyght. At noone it burneth the earth & who maye abyde for heat therof? Who so hepeeth an oven when it is hote the times moze doeth the sunne burne vpon the mountaynes, wher it bethereth oute the fyre beames & shyneth wth the hyghnes of it, it blindeth the eyes. Great is the Lorde yf made it, & in hys commaundement he causeth it to rume hally.

\* The Moone also is in al, and at convenient season it sheweth the tymes & is a token of the time. \* The token of the solymne feaste is taken of the Moone, a lyght yf minished & increaseth againe. The moneth is called after yf moone it groweth wonderously in her charyngge.

The army of heuen also is in the hyght in the firmament.



symmentes of heauen: it gruerh a cleare and  
glorious wyne. **Thy** is the cleareness of the  
starres, the bewyfull apperell of heauen, the  
apperell that the Lord lighteth in the depeyth  
In his holpe woche they contynue in theys or-  
der, and not one of them faileth in his watche.

**Gen. 1.3** \* Loke vpon the rayne howe, and prayse hym  
that made it: verp be wofull is it in his wyne. He  
compasseth the heauen aboute with his cleare  
nelle and gloire, the bandes of the hyghest hath  
bended it. **Thow** the hye commaundement he  
maketh the snowe to fall, and the thunder of his  
iudgemente to symre hastily. **Thow** the hye co-  
maundement the treasures are opened, and the  
cloudes fle as the fowles. In his power hath he  
strengthened the cloudes, and wofull the houle  
**stones**. The mountaynes melte at the syghte  
of hym the wynde bloweth accordyng to his  
wil. The sounde of his thoder beareth the earth  
and so dorch the skyme of the skoth: the whoyle  
wynde also lygeth downe as a fetherd foule  
catterth out and lygeth the snowe a brode: and  
as the grethoppers that destroy al, so fallerth it  
downe. The eye marueleth at the bewyfe of the  
withnesse thereof, and the dette is affrayed at  
the rayne of it. He poureth oute the frost vpon  
earthe lyke salte, and when it is trofen, it is as  
sharpe as the pyche of a thysle.

Whenthe colde froz the wynde bloweth, harde  
Thys shall cometh of the water. He lygeth  
downe vpon all the gatherynges rogether of wa-  
ter, and putterth on the waters as a breast plate  
he deuoureth the mountaynes, and burneth the  
wylbernes: & looke what is grene, he putterth it  
out lyke fyre. The medecyne of all these is whet  
a cloude cometh hastily: & when a dewe com-  
meth vpon the heate it shall be refreshed agayne  
**D** In his woche he spillet the wynde: In his cou-  
uncel he setteth the depe, and the Lord Jesus  
planted is. They that sayle ouer the see, tell of  
the parcelles and harmes thereof, and when we  
heare it with oure eares, we maruaile thereat.  
For there be straunge wonderous woches by  
uerse maner of nyce beastes & whalpyshes. Tho-  
rowe hym are al thynges set in good order, & par-  
fourmed, and in his woche all thynges endure.

**I** speake muche, but I cannot suffycent-  
ly attayne vnto it, for he him selfe onely is the  
perfection of all woches. We shulde prayse the  
Lord after al our power, for he is grete in al  
his woches. The Lord is to be feared, per, ve-  
ry grete is he, \* and maruelous is his power.  
Prayse the Lord, and magnifye him as muche  
as ye may, yet doth he farre exceed al prayse. O  
magnifye hym with al your power, and labour  
earnestly, yet are ye in no wyse able, suffycent  
ly to prayse hym. Who hath seene hym, that he  
myghte tell vs:

\* Who can magnifye hym so greatlye as he  
is. For there are hyd pet greater thynges then  
these be: as for vs, we haue seene but fewe of his  
woches. For the Lord hath made all thynges  
and geuen wysdome to suche as feare God.

**The. clif. Chapter.**

**Thy** is the cleareness of the starres, the bewyfull apperell of heauen, the apperell that the Lord lighteth in the depeyth

**I** **Et** vs commende the noble famous  
men, and the generacyon of our fore-  
fathers. Many more gla-  
rious actes hath the Lord done, and  
he dede his grete power euer sence  
the beginning. The noble famous me ragged  
in theys hyngedomes, and bare excellent rule.  
In theys wysdome and vnderstandyng, they  
followed the counsell thewed in the prophetes.  
They led the folke thow the counsell & wys-  
dome of the scribes of the people. Wyle senten-  
ces are found in their instruction. They sought  
the swerues and melody of musyke, & broughte  
forth the pleasaunte songes in scripture. They  
were ryche also, and coude comfort and pacify  
those that dwelt with them. All these were ve-  
ry noble and honourable men in theys genera-  
cions, and were well reposed of in their times.  
These haue lefte a name behynde them, so that  
theys prayse shall alwaye be spoken of. After-  
warde, there were some, whose remembraunce  
is gone. \* They came to naughte and perished  
as though they had neuer bene: and became as  
though they had neuer bene bozne: yea, & their  
chyliden also with them.

**Reuerthelike**, there are the lounge men,  
whose ryghteousnesse shall neuer be forgotten  
but contynue by theys prosperite. Theys chy-  
lden are an holpe good herpyage: Theys seeden  
dureth fast in the couenaunte. For theys sakes  
shall theys chyliden and seed continue for euer,  
& theys prayse shall neuer be put downe. Their  
bodpes are buried in peace, but theys name ly-  
ueth for euer moare. The people can speake of  
theys wysdome, and the congregacyon can tal-  
ke of theys prayse. \* Enoch walked ryghte and  
acceptably befoze the Lord: therfore was he  
translated for an example of a mendmente to  
the generacions. \* Noe, was a stedfast & rygh-  
tous man, and in the time of wyath he became  
a reconsylyng. Therfore was he lefte a rem-  
naunte vnto the earthe, when the floude came.  
In euerlastyng couenaunte was made wyth  
him, that all fleshe shulde pery the nomore in  
the water. **Abraham** was a grete father of  
manpe people, in gloire was there none lyke vn-  
to hym. He kepte the lawe of the hyghest, and  
came into a couenaunte with him. He let the co-  
uenaunte in his fleshe, and when he was pro-  
ured, he was founde fapthfull. Therfore woze  
God vnto hym, with an othe, & he wolde blisse  
all people in his seede, that he wolde multiplie  
and increase him as the duste of the earthe, and  
to exhalte his seede as the starres: per, and that  
his seede shulde haue the posseltyon, an inheri-  
taunce of the lande from see to see, and from the  
ryuer vnto the borders of the world.

\* **Wyth Isaac** dyd he stablyshe the same  
couenaunt, for **Abraham** his fathers sake. Per,  
that gracpous blesyng, and helth of all mens  
couenaunte dyd he stablyshe wyth **Isaac**, and  
made it rest vpon the heade of **Jacob**, he knewe  
hym: in that he prospered hym so wel and rygh-  
ly, and gaue them an heritage and sundyed his  
popyon by it selfe, \* and parted it amonge the  
twelue

the lawe of Moses. Wherefull men broughte he out of him, which found favour in sight of all flesh.

The. xlv. Chapter.

The people of Moses, Aaron, and Samuel.

**M**oses belovyd of God and menne, whose remembrance is in his praise hym that the Lord made hym in the gloire of the sayntes, and magnified hym, so that the enemyes stood in awe of hym. Therefore hym woordes be dyd great wonders. He made hym great in the sight of kynge, gave hym commaundement before his people, and the Lord hym his glorious power. He stablyshyd hym with faithfulnesse and mekenesse, and chose hym out of all men. For he herde hym voice, and he led hym in the darke cloude, and there he gave hym the commaundementes, yea, the lawe of lyfe and wysedome that he myght teache Jacob the covenante and Israell hym lawes.

He chose Aaron his brother also out of the trybe of Leuy, exalted hym, and made hym suche lyke. An everlasting covenante made he with hym, and gave him the priesthode in the people. He made hym glorious in bewtyfull aray, and clothed hym with the garmente of honour. He put perfecte loye upon hym, and girded hym w strength. He deckt hym with shydelowes, and a tunicle, with an overbodie cote also, and a gyrdle. Rounde about made he hym belles of gold, and that many: for when he went in, the sound myght be heard, that they might make a noise in the Sanctuary, and geve the people warning. The holy garment was wrought and broidered with golde, velvet, syke, and purple. And in the brestlappes there was a goodlye woork, wherein was fastened lychte and perfectnesse.

Upon the same also there was a woork fastened, and set with costlye precious stones, all bounde with golde: and this he broughte in hym mynistracion. The stones were fastened for a remembrance, after the nombre of the trybes of Israell. Upon his myter there was a plate of pure golde, a grauen image of holynes, a famous and noble woork, garnished, and pleasant to looke upon. Before hym were there sene no suche saye ornaments, and these it be- honed hym alway to use. There myghte none other put them on, but onely hym chyldren and his chylders chyldren perpetuallye. Daily pre- fourmed he his burnte offerynges two tymes. Moses kyled his handes, and anoynted hym with holpe oyle.

Thys was no we confyrmid hym with an everlasting covenante, and to hym seide, as the dayes of heauen, namely that his chyldren should alway mynister before hym, and perfourme the offyce of the Priesthode, and wylle the people good in his name. Before all men liuyng chose he hym, for he shulde offer incense before the Lord, and make obours for a swete sauoure and remembrance that he shoulde reconyle the people of the Lord with hym again. He gave hym au- croptie also in hym commaundementes and in the covenante that he shulde teache Jacob the

statutes and testimonies, and to enfourme Is- rael in hym lawe.

Therefore there stood by certayne against hym, and had enye at hym in the wilderness, namely they that were at Dathan, and Abirams side, and the surpous congregacyon of Choz. This the Lord sawe: and it displeased hym, and in hym wathefull indignacyon were they consu- med. A greates wonder dyd he upon them, and consumed them with the fyre. Besyde this, he made Aaron yet more honourable and glor- ous. He gave hym an heritage, and parted the fyre frutes unto hym. Unto hym specially he appoynted the bread for sustenance, for the Priestes dyd eate of the offerynges of the Lord: thys gave he unto hym and hym seide.

Elles had he no heritage nor poepon in the lande, and with the people. For the Lord hym selfe is his poepon and enderptance.

The third noble and excellent manys: why- nebes the sonne of Eleazar, whiche pleased the God of Israell, because he had zeale and feare of the Lord. For when the people were turned backe, he put hym selfe for the ryghte soone, and that with a good wylle, to pacifye the wra- the of the Lord towards Israell. Therefore was there a covenante of peace made with hym that he shulde be the pryncypall among the ryghte- ous and the people, that he and hym posterite shulde haue the offyce of the Priesthode for ever. (Lyke as there was made a covenante with Dauid of the trybe of Juda, that from among his sonnes onely there shulde be a kyng.) And that Aaron also and his seide shoulde be the herp- tage, to geue us wysedome in our hert, to sadge hym people in ryghteousnesse, that hym goodes shulde not come into forgetfulnesse, and that the honoure myght endure for ever.

The. xlv. Chapter.

The people of Josue, Caleb, and Samuel.

**M**ilke and stronge in battayle was Jesus the sonne of Naue, whiche in steade of Moses the prophet was ge- uen to be a Capptaine of the people, whiche accordyng unto his name, was a great saupoure unto the electe of God to punyche the enemyes that rose up agaynst Israell, that Israell myghte obtayne the enderptance. O how great, noble and excellent was he, whē he leste by his hande, and drew out his sword agaynst the cyties. Who stood so manly before him: for the Lord him self brought in the enemyes. He stood not the sunne still at his commaundement, and one daye was as longe as two: he called unto the hyghest and moooste myghty, when the enemyes pleased upon hym on euery syde, and the Lord hearde hym with the dayle stoned. They smote the heathenlye people myghtely, and in the falling doune they slewe all the aduersaries, so that the heathen knewe his hoste, and all his defence, that the Lord hym selfe foughte agaynst them for he folowed by the myghty men of them.

In the tyme of Moses also, he and Caleb the sonne of Jephune, dyd a good warke, which

After stood



1. Kings 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Rede agaynst the enemyes, withelde the people from synne, and spyled the wyche & murmuring. \* And of fyve hundred thousande people of foot, they two were preferred to byng the into the heritage, namely, a land that floweth with mylke and honny.

2. Kings 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

The Lorde gaue strengthe also vnto Caleb whiche remayned with hym vnto hys age, so that he went vp into the hygh places of the lande and thence conquered the same for an heritage, that all the chyldren of Israel myght see, how good a thyng it is, to be obedyente vnto the Lorde. And the Judges of rulers: euer y one after his name) whose deit went not a whoring, nor departed from the Lorde, and that for soke not the Lorde vnfaithfully, whose remembrance hath a good reporte.

3. Kings 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Pea they bones flooye out of they place, and they names shall neuer be chaunged, (but honoure remayneth still with the chyldren of those holpe menne).

4. Kings 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Samuel the prophete beloued of the Lorde hys God: ordeyned a kyng, and anoynted the princes ouer the people. In the lawe of the Lorde he iudged the congregacion, and the Lorde had respecte vnto Jacob: The Prophete was found diligent in his sayefulnesse: yea, & he is knowne sayefull in his wordes, because he sawe the God of Ipyete. \* He called vpon the Lorde Almyghty, when the enemyes pleased vpon hym on eueri syde, what tyme as he offered the lachyng lambes. And the Lorde thondered from heauen, and made his voyce to be heard with a greates noyse. He discomfited the Princes of Tyre, and all the rulers of the Philistynes.

5. Kings 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Before hys last ende he made protectioun in the Ipyete of the Lorde, and hys annoynted that he couke neyther substance nor good of any man, no, not so much as a shor, and no man myght accuse hym. After this he tolde, that his ende was at hande, and shewed the kyng also hys ende and deathe, and from the earth lyfte he vpon hys voyce in the Prophecie that the vngodly people shoulde perishe.

### The xlviii Chapter.

The story of Nathan, Dauid, and Salomon.

6. Kings 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Afterward in the time of kyng Dauid there rose vp a Propbet called Nathan: For he as the fat is taken awaye from the offeringe, so was Dauid chosen out of the chyldren of Israel. He tooke hys pastyme with the lyons, and with kyddes and with beastes, lyke as with lambes. \* He was not a Spawne when he was yet but yonge, and tooke awaye the rebuke fro his people: what tyme as he toke the stone in his hande, and smote downe proude Goliath with the syng: For he called vpon the highest Lord whiche gaue hym strength in his ryght hande, so that he ouerthrew the mighty Spawne in the battayle that he myght set vp the hoine of his people again.

7. Kings 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Thus brought he hym to wozshyppe & bene all Princes, and made him to haue a good

8. Kings 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

repose in the prayse of the Lorde, that he shoulde were a crowne of glorie. \* For he destroyed the enemyes on eueri syde, rooted out the Philistynes hys aduersaries, and brake they hoine in sunder, lyke as it is broken yet this day. In al his wothes he praised the Lorde best and holiest, ascribed the honoure vnto hym.

9. Kings 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

With hys whole herte byd he prayse the Lorde, and loued God that made hym. \* He set up the syngers also before the altar, and in their tune he made swete songes.

10. Kings 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

He ordeyned to kepe the holpe dayes wozshypfully, and that the solempne feast the thozow the whole yere shoulde be honozably holden with praisyng the name of the Lord, & with syngyng by tymes in the mozyng in the sanctuary.

11. Kings 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

The Lorde tooke away his synners, and exalted his hoine for euer. He gaue hym a covenant of the kyngdom, and a throne of wozshyppe in Israel. \* After hym there rose vp the wyle sonne called Salomon, and for hys sake he droue the enemyes awaye farre of. This Salomon reined with peace in hys tyme (for God gaue hym rest from hys enemyes on eueri syde that he myght buyld hym an house in his name and prepare the Sanctuary for euer) lyke as he was wel instruct in his youth, and fylled with wyddome and vnderstandyng, as it wer with a water floude: He couered and fylled the whole land wth symylpentes & wyle prudent sentences.

12. Kings 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Hys name wente abroade in the Illes, because of his peace he was beloued. All landes marueyled at his songes, prouerbes, symylpentes, and at hys peace, and at the name of the Lorde God, whiche is called the God of Israel.

13. Kings 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

He gathered golde as tyme, and he had as muche syuer as leade. \* He was moued in inordinate loue to warde women, & was overcome in affection. He stayned his honoure & wozshyppe, hys posterite defyled he also in hyngyng the wrauth of the Lorde vpon his chyldren & sorrow after his tyme: so that his kyngdome was deuoyded, and Ephraim became an vnfaithfull and vncoustant kyngdome. \* Neuertheless, God forsoke not his merce, neither was he vterly destroyed because of hys wothes, that he shoulde leaue hym no posterite. As for the seed he came vpon hym, whiche he loued, he brought it not vterly to naught but gaue yet a remnant vnto Jacob, & a roote vnto Dauid out of hym.

14. Kings 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Thus rested Salomon with his fathers, and out of his seide he lefte behynde hym a very foolpyness of the people, and such one as had no vnderstandyng: \* Euen Roboam, whiche turned away the people thozow his counsell, & Jeroboam the sonne of Nabat, which caused Israel to synne, & welred Ephraim & way of vngodlynes. In so much that they synnes & mysdoes had the vpper hande so soze, that at the laste they were dreyuen out of the lande for the same. Pea, he soughte oute and broughte vp all wychednes, tyll the vngedance came vpon them.

### The xlviii Chapter.

The story of the kinges, Dauid, and Salomon.

The

# Of Iesus the sonne of Sirach. Fol. xlvj.

**T**hen stode vp \* Eliah the prophete as a fyre, and his woordes brennt lyke a cresset. he broughte an hunger vpon them, and in hys zeale he made them fewe in nombere. For they myghte not awaue with the commaundementes of the Lorde. Thow so woide of the Lorde he shutte the heauen, and the tymes broughte he the fyre downe. Thus became Eliah honourable in his wonderous dedes. Whom al make his boast to be lyke hym. \* One that was deedlye rased he vp from death, and in the woordes of the hyest he broughte hym out of the graue again. He cast doune hynges and destroyed them and the honourable from theyr seate. Upon the mount Syna he hearde the pynnyment, and vpon Horeb the iudgement of the vengeance. He prophesied recompensing vnto kynge, \* of daryned Prophetes after hym. \* He was taken vp in the strome of fyre, in a charet of hores of the Lorde. He was ordeined in the reppoynges in tyme to pacifye the wraethe of the Lorde, \* to turne the heres of the fathers vnto the chyldre and to set vp the trybes of Jacob agayne. Blessed were they that sawe the, and were garnished in loue, for we lye in lyfe: (but after death we shall haue no suche name.)

\* Elphas was conuered in the strome, but he lyfens was fylled with his spere. Whyle he lyed he was asraped of no bypnce, and no man myght ouercome hym. There coulde no woide discepe hym, \* after his death his body prophesied. \* He dyd wonders in his lyfe, and in death were his workes maruelous. For al the people amended not, neyther departed they from their synnes: \* tyl they were carped away prysoners out of the lande, and were scattered abroad in all countreyes so that of them there remayned, but a very lytle people, \* a bypnce vnto the house of Dauid. Howbeit some of them dyd ryght, and some heaped vp vngodlynes.

\* Hezekias made his cytie stronge, conuered hym water into it, dygged thow so the stonye rocke with pyson, and made vp a well by the water syde. \* In his tyme came Sennacherib vp, and sente Rabshakes, lyfte vp hys hande agaynst hym, and despyled them with greates pyde. Then trembled theyr heres and handes so that they sorowed lyke a woman traueylng wyth chyld. So they called vpon the Lorde whiche is mercifull, and lyfte vp theyr handes befoze hym. Immedyately the Lorde heard them ouer of heauen: (he thought nomore vpon their synnes, nor gaue the ouer to their enemies: but deliuered them by the hand of Elay. \* He smote the hoste of the Assyrians, and hys Kinge destroyed them. For Hezekias had done the thing that pleased the Lorde, and remayned stedfastly in the waye of Dauid hys father. As Elay the greates and faithfull prophete in the spyrde of God had commaunded hym. \* In his tyme the sonne went back ward: he lengthened the dayes lyfe. With a ryghte spyrte prophesied he, what shoulde come to passe at the laste, \* to such as were so joyfull in hym: he gaue consolacy-

on, wherwith they myght comforte them selues for eueryng. He shewed theynges that were to come, and secrete, or euer they came to passe.

## The xlv. Chapter.

¶ Of Iosiah, Dauid, Dauid, Jeremy, Ezechiel, and Iosaph.

**T**he remembraunce of \* Iosaphas is lyke as when the Apotecarpe maketh many pceious sweete smelling thinges together. His remembraunce shalbe sweete as honny in all mouthes and as the playng of Gulphe at a banket of wyne. He was appointed to turne the people a gayne, and to take awaye all abhomyacions of the vngodly. He dyrected his herte vnto the Lorde, and in the tyme of the vngodly he set vp the woorthyppe of God agayne. All hynges (excepte Dauid, Hezekias and Iosaph) committed wychednesse: for euen the hynges of Iuda, also forsoke the law of God. For they gaue theyr horne vnto other, theyr honour and woorthyppe also to a straunge people.

Therefore was the elect cytie of the Sanctu arpe brente with fyre, \* and the stretes thereof lay desolate & wast in the hande of Jeremy, for they entreated hym euell, whiche neuerthelesse was a prophete ordeyned from hys mothers wombe, that he myght roote oute, breake of, & destroye: and that he myghte buylde vp, and plant againe. \* Ezechiel sawe the gloze of the Lorde in a vision, whiche was shewed hym vpo the charet of cherubins. For he thought vpo the enemyes in the rayne, to do good vnto such as had ordeied theyr wayes aryght. And the bones of the twelue prophetes flozshed from out of theyr place for they gaue comforte & consolacion vnto Jacob, and deliuered the faithfully. \* How shall we praise zozobabel, which was as a ryng in the ryghte hande?

\* So was Iesus also the sonne of Ioseder: these men in theyr tyme builded the house, and set vp the Sanctuarpe of the Lorde agayne: whiche was prepared for an euerylastyng woorthyppe. \* And Hechemias is alwaye to be commended, which set vp for vs the walles that were broken downe, made the portes and barres agayne and buylde the houses of the newe. \* But vpo the earth is there no man created lyke Enoch, for he was taken vp from the earth. \* And Joseph whiche was Lorde of his brethren, and the vpholder of his people: hys bones were couered and kepte. Set and Sem were in greates honoure among the people: and so was Adam about all the heastes when he was created.

## The l. Chapter.

¶ Of Symon the sonne of Onias.

**S**ymon the sonne of Onias the hye priest, whiche in his lyfe set vp the house agayne, & in hys dayes made fast the temple. The begynning of the temple also was founded of hym, the double buyldyng and the hye walles of the temple. In his dayes the welles of water flowed out, and were exceeding full as the sea. He toke care for his people, and deliuered them from destruction



# The booke.

struccyon. he kepte his selfe, & made it strange  
that it shoulde not be beleved. he dwelleth in ho-  
nour and worship among his people, and en-  
larged the entrance of the house, and of courte  
he gaue light as the morning starre in the  
myddes of the cloudes, and as the Moone whē  
it is full. he shined as the Sunne in the temple  
of God. he is as bright as the raynbode in  
sayre cloudes, and as the flowers and  
roies in the spring of the yere, and as the  
feyers of water. Lyke as the bryanches vpon  
the mount Libanus, in the tyme of Sommer  
as a fyre and incense that is kyndled. Lyke as  
an whole ornamente of pure golde, set with all  
maner of pprecious stones, and as an Olive tree  
that is frutefull and as a Cypresse tree, whiche  
groweth vpon hye.

**W**hen he put on the garment of honour and  
was clothed with all bewtye: when he went to  
the holie aulter to garnyshe the courtynge of  
Sanctuary: when he tooke the ppysons oute  
of the ppeasles hande, he hym selfe stode by  
the of the aulter, and his bryethren round a-  
bout in order. As the bryanches of Cedre tree  
vpon the mount Libanus so stode they round  
about hym. And as the bryanches of the Olive  
tree, so stode all the sonnes of Aaron in theyr  
gloire, and the oblacions of the Lorde in theyr  
handes before all the congregacion of Israel.  
And that he myght sufficiently perfourme his  
seruyce vpon the aulter, and garnyshe the of-  
feryng of the best God, he stretched out his hand  
and tooke of the brynholysing, and poured in of  
the wyne, so he poured vpon the botome of the  
aulter a good smel vnto the best Prynce.

**T**hen beganne the sonnes of Aaron to syng  
and to blowe with trompettes, and to make a  
great noyse, for a remembraunce & prayse vnto  
the Lorde. Then were all the people afrayed  
and fell downe to the earth vpon theyr faces to  
worshyppe the Lorde theyr God: & to geue than-  
kes to the Almighty God. They song goodly  
also with theyr voyces, so there was a plea-  
saunt noyse in the great house of the Lorde. And  
the people in theyr prayer, besought the Lorde  
the best, that he would be mercifull vnto the  
honour of the Lorde were perfourmed, thus en-  
ded they theyr ministracion and seruyce. Then  
went he downe & stretched out his handes ouer  
the whole multytud of the people of Israel, that  
they shoulde geue prayse and thankes out of their  
lyppes vnto Lorde, and to reioyce in his name.  
he beganne yet once also to praye, & he myghte  
openly the thankegeyving before the best  
namely thus: O geue prayse and thankes  
(ye all) vnto the Lorde our God whiche hath  
done noble & great thynges: whiche hath en-  
creased our dayes from our mothers wombe,  
and deliue us according to his mercy: that  
he will geue vs the ioyfullnesse of herte, & peace  
for our tyme in Israel. Whiche sayethfully he-  
peth his mercy for vs evermore, and alwaye  
deliuereth vs in due season.

**T**here be two maner of people that I ad-  
dresse from my herte: as for the thyngs whome I

hate, it is no people. They that syt vnder  
the rayn of Samaria, the Philistines, and the so-  
lye people that dwell in Aschyma.

**I**esus the sonne of Synach Eleazarus,  
of Jerusalem, haue tolkened up these informacy-  
ons and documentes of wysdome & vnderstan-  
dyng in this booke, and poured oute the wys-  
dome of my herte. Blessed is he that exerceyth  
hym self therein: and who so taketh such to hert  
shalbe wysse for euer. If he doo these thynges  
he shalbe stronge in all. For the light of the  
Lorde leadeh hym.

## The ii. Chapter.

*A prayer of Iesus the sonne of Synach.*



**I** will thanke the O Lorde and kyng  
and prayse the, O God, my sauour.  
I will prayse the vnto thy name:  
for thou art my defender and helper  
and hast preserued my bodie from de-  
struccyon, from the snare of traptuous coun-  
ges, and from the lippes that are occupied with  
lyes. Thou haste bene my helper, from suche as  
stode vp against me, and hast deliuered me af-  
ter the multytud of thy mercye, and for thy ho-  
ly names sake. Thou hast deliuered me from  
the roaryng of them that prepared them selues to  
denoure me, out of the handes of such as sought  
after my lyfe: from the multytud of them that  
troubled me and went about to sette fyre vpon  
me on euery syde, so that I am not brente in the  
myddes of the fyre: from the depe of hell, from  
an vncleane tonge, from liying wordes, from  
the wycked kyng, and from an vnerghteous tong.  
My soule shall prayse the Lorde vnto death, for  
my lyfe is we nyghe vnto hell downeward.

**T**hey compassed me rounde aboute on eu-  
ery syde, and there was no man to helpe me. I  
lied aboute me, if there were any man I wolde  
sacour me: but there was none. Then thought  
I vpon thy mercy, O Lorde, and vpon thy ac-  
tes that thou haste done euer of olde: namely, if  
thou deliuerest suche as put theyr trust in the,  
and riddest them out of the handes of the wy-  
cked. Thus lyfte I vp my prayer from the earth  
and prayed for deliuerance from death. I cal-  
led vpon the Lorde the father of my Lorde, that  
he wold not leaue me without helpe, in the day  
of my trouble, and in the tyme of the proude: I  
will prayse thy name continually, yeldyng  
honour and thankes vnto it: and so my prayer  
was heard. Thou saudest me from destruccyon  
and deliueredest me from vnerghteous tyme.  
Therefore, will I acknowledge and prayse the,  
and magnifye the name of the Lorde.

**W**hen I was yet but yonge, or euer I went  
astraye, I deliued wysdome openly in my pray-  
er. I came therefore before the temple, & sought  
her vnto the laste. Then sayed she vnto me  
as a grape that is lone tyme. My herte was  
in her, then went my foot to the ryght way: yet  
from yowthe vp, soughte I after her. I bowed  
downe myne eare and receyued her. I found me  
muche wysdome: and prospered greatly in her.  
Therefore will I ascribe the gloire vnto hym  
that graunteth me wysdome: for I am aduysed to  
do the.

do thereafter. I will be gelous to cleave vnto þe thing that is good, so that I not be confounded. My soule hath wrestled with her, and I haue bene diligent to be occupied in her. I lift myne handes on hye, the way my soule lyghened the row to plesedome, that I knowlaged my foolysnesse. I ordred my soule after her, she and I wer one better from the begynning, and I found her in clemensse. And therfore that I not be forsaken

My heart longed after her, and I gat a good treasure. Therow her the Lord hath geuen me a new song, wherewith I will praise hym. \* Come vnto me ye vncleaned & dwell in þe house of wysdome: withdrowe not youre selues from her, but talke and comune of these thynges, for youre soules are very thyrske. I opened my mouth and spake: Come & by wysdome with out any money, bowe doune your necke vnder her poike, and your soule shall receiue wysdome. She is hard at hand, and is content to be found. Behold with your eyes, \* how that I haue had but lytle labour, & yet haue found muche rest. Receiue wysdome, and ye shall haue plenteousnes of siluer & gold in possession. Let your mind reioyce in his mercy, and be not ashamed of his praise. Wozke his wozke by tymes, and he shall geue you your reward in due season.

The ende of the booke of Iesus the sonne of Sirach: which is called in Latyne, Ecclesiasticus.

## The booke of the prophet Baruch.

### The fyrste Chapter.

Baruch wrote a booke during the captivity of Babilon, which he sent before Ieremias and all the people. The Jewes sent the booke into money vnto Ierusalem, so they might buy it: to the intent that they shoulde pray for them.



And these are the wordes of the booke, which were wyttten by Baruch the sonne of Nechemias the sonne of Maasias, þe sonne of Gedechias, þe sonne of Se-berias, þe sonne of Belchias, at Babilon, in the fyfte yere, and in the viii. day of the moneth.

What tyme as the Chaldees toke Ierusalem, and brennt it vp with fyre. And Baruch dyd reade the wordes of this booke, þe Iechonias the sonne of Iochin kynge of Iuda myght heare: & in the presence of all the people that were come to heare the booke: yea, and befoze all the noble kynghes sonnes, befoze the Lordes of the council and elders: and befoze the hole people, from the lowest vnto the highest: befoze al them þe dwelt at Babilon by the water of Euphrate. Whiche when they herd it, wepte, fasted, & prayd befoze þe Lord.

They made a colleccion also of money, accordyng to euery mans pouer, and sente it to Ierusalem vnto Iochin the sonne of Belchias the

sonne of Maasias, with the other prelates and to all the people whiche were with hym at Ierusalem, what tyme as they had gotten the ornaments of the temple of the Lord (þe were taken away out of þe temple) that they myght buyng them agayne into the lande of Iuda, the tenth daye of the moneth Syban: namely, the firste velleles (whiche Gedechias the sonne of Iochin kynge of Iuda had made) after that Nabuchodonosor kynge of Babilon had taken Iechonias, with all his princes, lordes, & all the people, & led them captiue from Ierusalem vnto Babilon.

And they sayde: Beholde, we haue sent you money, \* to buy you burnt offerings & incense withall: make you vncleaned by a be, and offere for synne vpon the altar of the Lord our God. \* And pray for the prosperite of Nabuchodonosor kynge of Babilon, & for the welfare of Bal- thazar his sonne: that they daies may be vpon earth, as the daies of heauen: & God also maye geue vs strength & ligheten our eyes, & we maye lyue vnder the defence of Nabuchodonosor kynge of Babilon, & vnder the protection of Balthazar his sonne: & we maye longe do them seruice, and fynd fauour in their syght. Pray for vs also vnto the Lord our God, for we haue synned against the Lord our God & vnto this day, is not his wrath turned yet awaye from vs. And se that ye rede this booke (whiche we haue sent to you to be reherced in the temple of þe Lord) vpon the hie daies, and at tyme conuenient.

Thus shall ye saye. \* The Lord our God is ryghteous, but we are worthy of confusyon, and shame: lyke as it is come to passe this daye vnto all Iuda, and to euery one that dwelleth at Ierusalem: to oure kynghes, princes, prelates, prophetes, and oure fathers. We haue synned befoze the Lord our God, we haue not put our trust in hym, nor geuen hym credence. We haue not obeyed hym, we haue not harkened vnto the voice of þe Lord our God, to walke in þe commaundmentes that he gaue vs. Synne þe day that he brought our forefathers out of land of Egypt vnto this present day we haue ben enen a mil or leuing & an vnfaithfull people vnto the Lord our God: destroyng our selues vterly, & synnynge backe, & we shuld not heare his voyce.

\* Wherefoze, there are come vpon vs grate plagues and dyuers curses. Lyke as the Lord deuised by Moses his seruant: which brought our fathers out of the lande of Egypt, to geue vs a lande that floweth with mylke & honye, lyke as it is to se this daye. Neuerthelesse, we haue not harkened vnto þe voice of þe Lord our God, accordyng to all the wordes of the prophetes, whome he sent vnto vs & to oure rulers: but euery man folowed his owne mynde & wicked ymagination: to offer vnto straunge gods & to do euill in the syght of the Lord our God.

### The ii. Chapter.

The Jewes comfited that they shoulde with stand for their synnes. The ieremias comfited them, sayinge that they shoulde not be discouraged, for the Lord was with them. The laste part of the booke is a collection of all the wordes of the prophet Ieremias, which he spake vnto the people of Ierusalem, and vnto the kinges of Ierusalem.



**OR** the which cause the Lord our God hath persecuted us, and our heads that ruled in Jerusalem, yet, and our kinges, our princes with all Israel & Juda. And such plagues hath the Lord brought upon us, as neuer came to passe vnder the heauen, lyke as it is fulfilled in Jerusalem, \* accordyng as it is wyrtten in the lawe of Moyses: that a man shulde eate the flesh of his owne soune, & the flesh of his owne daughter. Moreover, he hath deliuered them into the bandes of all the kinges, & are rounde about vs: to be confounded & desolate, and scattered them abrode in al landes & nations. Thus are we brought beneath and not aboue, because we haue sinned against the Lord our God, and haue not bene obedient vnto his voyce. \* Therfore the Lord our God is ryghteous, and we with our fathers (as reason is) are brought to open shame, as it is to se this daye. And as for these plagues that are come vpon vs already, the Lord hath deuyled them for vs: yet wolde we not praise vnto the Lord our God, & we myght turne euery man from his vngodly wayes. So the Lord hath caused such plagues to come vpon vs: for he is ryghteous in all his wayes, whiche he hath commaunded vs: whiche we also haue not done, nor hardened vnto his voyce for to walke in the commaundementes of the Lord that he hath geuen vnto vs.

**And** now, O Lord God of Israel, thou that hast brought thy people out of the land of Egypt with a mighty hand, with tokens and wonders, with thy great power, and our stretched arme: & hast gotten thy selfe a name, as it is come to passe this day, O Lord our God we haue sinned, we haue done wyckedlye, we haue behaved our selues vngodly in all thy righteuousnes. Turne thy wrath from vs we beseeche the for we are but a fewe leste among the heathen, where thou hast scattered vs. \* Heare our prayers: O Lord, & our petitions: hyng vs out of captivitye, for thyne owne sake: geue vs fauour in the sight of them, which haue led vs a way: that all landes may know that thou arte the Lord our God: and & Israel and his generation callest vpon thy name.

**O** Lord, looke downe from thy holy house vpon vs: encline thyne eare, & heare vs. \* For the dead that be gone downe to their graues, & whose soules are out of thes bodies, & ascribte vnto the Lord, neyther praise, nor ryghteous making: but & soules that is vered for the multitude of her synnes whiche goeth on heuelp, and we they, whose eyes begynne to faile: yet such a soule ascribeth praise & righteousnes vnto the Lord: O Lord we praye out our prayers before the, and requyre mercy in thy syde. O Lord our God: not for any godlynes of our fathers, but because thou hast sente out thy wrath and indignacion vpon vs: accordyng as thou dydest threaten vs, by thy seruantes the prophetes, sayng. \* Thus sayeth the Lord: Low downe your shoulders & neither

and serue the kyng of Babylon, so shall ye remaine tyl in the lande, that I gaue vnto your fathers. \* If ye wyl not do this, nor heare the voyce of the Lord your God, to serue the kyng of Babylon: I shall destroye you in the cyties of Juda: within Jerusalem & wythoute. I wyl also take you from the voyce of mirth, and the voyce of ioye, the voyce of the bydegrome and the voyce of the byde, & there shal no man dwel more in the lande. But they wolde no hearken vnto thy voyce, to do the kyng of Babylon seruyce: & therefore hast thou persecuted the wyddes that thou spakest by thy seruantes the prophetes: namelye, that the bones of our kinges and the bones of our fathers shulde be translated oute of thes places. And lo, now are they layed out in the heate of the sunne, & in the colde of the nyght, & dreed in great misery, with hunger, with sweate with pestilence, & are cleane cast forth. As for the temple wherein thy name was called vpon, thou hast laide it waste, as it is to se this daye: & that for the wyckednes of & house of Israel, & & house of Juda. O Lord our God, thou hast increased vs after all thy goodnes, & accordyng to al that great louyng mercy of thyne, lyke as thou spakest by thy seruante Moyses, in the day when thou didst comande him, to wryt thy lawe before the chyldren of Israel, sayng: \* If ye wyl not hearken vnto my voyce, then shall this greute multitude be turned into a verie small people, for I wyl scatter them abrode. Notwithstandyng, I am sure & this folke wyl not heare me: for it is an hardnecked people, but in the lande of their captivitye, they shall remember them selues, and learne to know, that I am the Lord their God, whi I geue them an herte to vnderstand, and eares to heare. Then shall they praise me in the lande of their captivitye: and thynke vpon my name. Then shall they turne them from thes harde backs, and from thes vngodly nesses. Then shal they remember the thynges, that happened vnto they, for fathers, whiche sinned agaynst me. So I wyl hyng them agayne into the lande to which I promysed with an oth vnto they fathers: Abraham, Isacac, & Jacob, & they shall be lordes of it: yet, I wyl increase them, and not mynyshe them. \* And I wyl make another couenant with them: such one as shal endure for euer, namely, that I wyl be they God, & they shal be my people: and I wyl nomore dryue my people the chyldren of Israel, oute of the lande that I haue geuen them.

The iii. Chapter.

The people continually in they, purges began for their belouance. The playfylls lye vnto the people, & they say that so great abundance came vnto them for the dryfing thereof. Whi God hath the father of his lode, & the incarnation of christ.

**AND** now, O Lord Almighty, thou God of Israel our soule that is in trouble, and our spyrete that is vered, cryeth vnto the: heare vs (O Lord) and haue ppyte vnto vs for thou arte a merciful God, be gracious vnto vs, for we haue sinned before the. Thou endurist for euer, shulde we then vterly perishe? O Lord almighty

Lorde Almyghty, thou God of Israel.

Hear now the prayer of the deede Israelites and of theyr children, which haue sinned before the, and not hearkened vnto the voyce of thy Lord thy God, for the whiche cause these plagues haue nowe vpon vs: O Lord, remember not the wyckednes of our forefathers, but thyne vpon thy power and name nowe at this tyme: for thou art the Lord our God: & the (O Lord) wyl we praye. \* For thou hast put thy seate in our dectes, to the intente that we shulde call vpon thy name, and praye the in our captivity, and that we myght turne from the wyckednesse of our forefathers, & synned before the.

Beholde, we are yet this daye in oure captivity, where as thou hast scattered vs, to be an abhominacion, curse, and syn: y<sup>e</sup> as it hath happened vnto our forefathers also, because of theyr wyckednesse, and departing from the.

O Israel, heare the commaundementes of lyfe: ponder them wel with thyn eares, that y<sup>e</sup> mayst learne wysedome. But how happened it Israel, that thou art in thyn enemies lande thou arte waken olde in a straunge countrie, & despyled w<sup>th</sup> the deade. Why art thou become lyke them, & goode downe to theyr graues? Euen because thou hast forsaken the wel of wisdom: For yf thou haddest walked in the way of God true, thou shuldest haue remained styl safe in thyn owne land. \* O learne then where discrecion is, where vertue is, where vnderstanding is, that y<sup>e</sup> mayst knowe also from whence cometh longe lyfe, a necessary luyng, the lychte of the eyes, & quietnes. Who euer found out her place? & who euer came into her treasures.

Where are the Dynces of the heathen become, & such as ruled the bestes vpon the earth? They that had theyr pastyme w<sup>th</sup> the foules of the ayre, that doo: ded v<sup>th</sup> silver & gold: wher in men trust so muche) & made no ende of theyr gathering: What is become of them y<sup>e</sup> copied silver, and were so carefull, & coulde not byng theyr woyles to passe? They be roted out, and gone downe to hell, and other men are come v<sup>th</sup> in their steades. Yong men haue sene lycht, and dwelte vpon earth: but the waye of reformation haue they not knowne, nor vnderstande the pathes thereof: nether haue they children receyued it: yea, righte sarre is it from them. It hath not bene heard of in the lande of Canaan, nether hath it ben sene at Theman.

The Agarenes soughte after wysedome, but that whiche is earthly, lyke as the marchaunt is of the lande do. They of Theman are conynge also, and they labour for wysedome and vnderstanding: but the way of true wysedome they knowe not: nether do they thynke vpon the pathes thereof. O Israel howe greates is the house of God: and howe large is the place of his dwelling. \* Great is he & hath no ende: yea, & vnderstande. What is become of those famous Spanyes, that were so great of bodies, and so stout y<sup>e</sup> men of warre? Those had not thy Lord chosen, nether haue they founde the waye of reformation, therefore wer they destroyed, and

so muche as they had no wisdom, they perished because of theyr folye.

Who hath gone v<sup>th</sup> into heauen, to take wyl come there and broughte her downe from the cloudes? Who hath gone ouer the sea, to fynde her, & hath chosen her a boue gold, & so broughte her hether? No man knoweth the wayes of wyl come, neither is there any that can seke out her pathes. But he that wotteth al thinges, knoweth her, and he hath founde her oute with his foreknowledge. \* This same is he whiche prepared the earth at the beginning, and fylled it with all maner of foules and bestes. \* When he sendeth out the lycht, it goeth: and when he calleth it again, it obeyeth hym with feare. \* The starres kepe theyr watche, and geue theyr lycht: yea & that gladly. When he calleth them they saye: here we be. And so with cheerefulnes they shewe lycht vnto hym that made them.

\* This is oure God and there shall none other be compared vnto hym. It is he that hath founde oute all wysedome, and hath geuen her vnto Jacob his seruaunte, and to Israel his beloved. \* Afterwarde dyd he shewe hym selfe vpon earth, and dwelt among men.

### The .iii. Chapter.

The remembrance of them that hope the same, & the punishment of them that despise it. A comforting of the people being in captivity. A comfort of Jerusalem & vnder the figure thereof of the church. A consolation & comforting of the same.



This is the booke of the commaundementes of God, and the lawe that endureth for euer. Al they that hope it shal come to lyfe: but such as forsake it, shal come to deathe. Turne the, O Jacob, take holde of it: walke by thy waye thow shalt see his byghtnes and shynne. Geue not thynne honoure to another, and thy worshippe to a straunge people. O Israel, & howe happye are we, seeing that God hath shewed vs such thynges as are pleasant vnto hym: Be of good chere, thou people of God, O thou ancient Israel. \* Nowe are ye solde among the heathen, howbeit, not for your viter destruction: but because ye prouoked God the Lord to wrath, and dyspleasure, therefore were ye deliuered vnto your enemies: for ye dyspleased the euellasyng God that maketh pou offering vnto deuyls & not to God. Ye haue forgotten hym that broughte you v<sup>th</sup>, and your nurse haue ye greued, O Israel.

When he sawe that the wrath of God was comynge vpon you, he sayde hearken. O ye & dwell about syon, for God hath broughte me into great heynesse, and wher I se the captivity of my people, of my sonnes & daughters, whiche the euellasyng God wyl byng vpon them. With toye dyd I noy the them, but now must I leane them with wepyng & sorrow.

Let no man reioyce ouer me wyddome, and forsaken: whiche for the synnes of my children am desolate of euery manne. For wher they departed frome the lawe of God: they would not knowe his righteousnesse, nor walke in the way of his commaundementes: & as for y<sup>e</sup> partes of y<sup>e</sup> truth & godlynes, they had no lust to go in the

Oye



**C** Ope dwellers about Ierusalem, come and he  
call to remembrance the dayes, that  
euerlastyng God hath brought upon my son-  
nes and my daughters. \* He hath brought a  
people upon them from farre, an vncircum-  
cised people and of a straunge language which they  
regard the olde, nor yet the yonge.

These haue carryed awaye the here beloued  
of my wyddowes, leauyng me alone, both deso-  
late and chydlike. But alas what can I helpe  
you? Naue he that hath brought these plagis  
upon you, deliuer you also from the handes of  
your enemies.

**G**o your way (O my chyldren) go your way  
for I am desolate & forsaken. \* I haue put of  
clothyng of peace, and put upon me the sacke-  
cloth of payer, & for my tyme I wyll cal vpon  
the most myghty. Be of good cheere: O my chyld-  
ren, crye vnto the Lorde, and he shall deliuer  
you from the power of your enemies.

For verely, I haue euer a good hope of your  
prosperous helth: yea, a very gladnesse is come  
vpon me from the holy one, because of your mercy  
that ye shal haue of our euerlastyng saluour.

**W**ith mourning and weeping byd I let you  
go from me, but with ioye & perpetual gladnesse  
shal the Lorde bring you again vnto me. Like  
as the neighbours of Sion sawe your captiui-  
te from God, euen so shal they also se howe  
your helth in God, whiche shal come in you w  
great honoure and euerlastyng worship.

**O** my chyldren, \* suffer patiently & wyth  
that shal come vpon you. For the enemye hath  
persecuted the, but howe shal he be his de-  
struction, and shalte treade vpon his necke.

My darlynges haue gone rougher harde way-  
es, for they are led awaye as a flocke that is sca-  
tered abrode with the enemies. But be of good  
comferte (O my chyldren,) and crye vnto the  
Lorde: for he that led you away, hath you yet  
in remembrance: & lyke as ye haue ben mynde  
to sturue from your God: so shal ye now en-  
deuoure your selues ten tymes moze, to turne  
again and to seke hym. For he hath brought  
these plagis vpon you shal bring you euerla-  
styng ioye again, with your helth. Take a good  
best vnto the O Ierusalem: for he whiche gaue  
the that name, exhorteth the so to do.

**T**he wyched doores that now put the to  
trouble shal perishe, and such as haue reioy-  
sed at thy fall, shal be punyshed. The cytyen  
whome thy chyldren seue, and that haue carry-  
ed awaye thy sonnes, shal be correct. For like as  
they be now glad of thy decay (& reioyce at thy  
fall) so shal they moune in their owne destruc-  
tion. The ioye of theyr multitude shal be ta-  
ken away, and theyr cheere shal be turned to so-  
rowe. For a fyre shal fall vpon them from the  
euerlastyng God longe to endure: and it shal be  
inhabited of deuils for a great season.

The .v. Chapter.

*Jerusalem is brought backe againe for the remembrance of her people,  
and shal be the ioye of the people.*

**J**erusalem, loke aboute the to-  
ward the East, and beholde the  
ioye that cometh vnto the  
God. For lo, thy sonnes (whome  
thou hast forsaken, & that were  
scattered abrode) come gathered  
together, from the east and west, reioysing in  
the word of the holy one, vnto the honour of God.

Put of thy mournyng clothes (O Ierusa-  
lem) and thy sorrowe, & decke the with the wor-  
shippe and honoure, that cometh vnto the from  
God, with euerlastyng gloire. God shal put  
the garmentes of righteousnesse vpon the, and  
sette a crowne of euerlastyng worshippe vpon  
thy heade, for vpon the wyll God declare his  
righteousnesse, & is vnder the heauen. Yea, an euer-  
lastyng name shal be geuen the of God, w peace  
of righteousnesse, & the honoure of Gods feare.

**A**ryse, O Ierusalem, stand vp an hye: loke a-  
bout the toward the East: & beholde thy chyldren  
gathered from the East, vnto the West whiche  
reioyce in thy holy worde, hauing God in reme-  
mbrance. They departed from the on foot, and  
were led awaye of their enemies: but now shal  
the Lorde bring them carryed w honoure as chil-  
dren of the kingdome. For God is purposed to  
bring downe all stoute mountaynes: yea and  
all hye rockes, to fyll the valleyes, & so to make  
them euen with the ground: that Israel maye  
be diligent to lye vnto the honoure of God.

The woodes and all pleasaunt trees shal ouer-  
shadowe Israel, at the commaundement of God.  
For herber shal God bringe Israel w ioyfull  
mirth, and in the light of his mercie: w the mer-  
cy and righteousnes that cometh of hym selfe.

The .vi. Chapter.

*A copy of the pssalme that Ieremye sent vnto the Iewes, whiche  
were taken awaye prisoners by the kyng of Babylon: wherein he ex-  
horteth them of the thyng that was commaunded hym of God.*

**B**ecause of the synnes, that ye haue  
doone agaynst God, ye shal be ledde  
awaye captiue vnto Babylon, euen  
of Nabuchodonosor, the kyng of Ba-  
bylon. So when ye be come into Babylon,  
ye shal remaine there manye yeres, and for a  
longe season: namelye seven generacions, and  
after that wyll I bring you awaye peaceably  
from thence. Nowe shal ye se in Babylon god-  
des of golde, of syluer, of woode, and of stone,  
borne vpon mens shulders, to caste on a feat-  
fulnesse before the heathen. But looke that ye  
do not as the other: be not ye a fraide, & let not  
the feare of them overcome you.

Therefore when ye see the multitude of peo-  
ple worshyping them behynde and before, laye  
ye in your hearts: O Lorde, \* it is thou yough-  
test onely to bee worshyped. Wyne aungell  
also shal be wyth you, and I my selfe wyll care  
for your soules. As for the tymber of those  
goddess, the carpenter hath polished them: yea,  
gristed be they, and layde ouer with syluer: yet  
are they but vaine thynges, and cannot speake  
lyke as a wench & loueth paramours is trym-  
lyd, euen so are these made and hanged with  
golde. Crowns of gold were they haue their God  
des

goddess vpon their heades: so the prestes them  
selues take gold and syluer from them: and put  
it to theyr owne vses: yea, they geue of þe same  
vnto harlots, and trimme theyr whores with  
all agayne, they take it from their whores, and  
beche theyr gods there with. \* Pet cannot these  
gods deliuer them selues from rust and moches.  
When they haue couered them with clothyng  
of purple, they wypp theyr faces for the dust of  
the temple, wherof there is much among them.  
One hath a scepter in his hande as though he  
were Iudge of the countrey: yet can he not slay  
suche as offende hym. Another hath a swerde  
or an axe in his hande: for all that he is neyther  
able to defende him selfe from battaile, nor fro  
murderers. By this ye maye vnderstand, that  
they be no gods: thefoze se that ye neyther woz  
shyp them, nor feare them. For lyke as a vessel  
that a man vseth, is nothyng woorth when it is  
broken, euen so is it with their gods. Whil they  
be set vp in the temple, theyr eyes be full of dust  
thowze the fete of those þe come in. And lyke as  
the doores are shut in rounde aboute vpon him  
that hath offended the hyng: O as it were a  
dead bodie kepte besyde the graue. Euen so the  
prestes kepe the doores with barres and lockes  
least theyr gods be spoiled with robbers. They  
set vp candels befoze them: yee, verely and that  
manye where of they cannot se one but euen as  
blowes, so stande they in the temple. It is sayd  
that the serpent and wyrmes, whych come of  
the earth, knowe out theyr vertes, eatynge the  
and their clothes also, and yet they feele it not.  
Theyr faces are black thowze the smoke that  
is in the temple. The oules, swalowes and byr-  
des, fly vpon them, yee, & the cattes runne ouer  
their heades. By this ye may be sure, that they  
are not gods, therfoze feare them not. The gold  
that they haue, is to make them be wythfull: for  
all that, excepte some bodie byght of theyr rust  
they wyll geue no hyne: & when they were cast  
into a fourme, they felt it not. They are bought  
for money and haue no byeth of life within them.  
\* They muste be bozne vpon mens shulders, as  
those þe haue no fete: whereby they declare vn-  
to men, that they be nothyng woorth. \* Confou-  
ded be they then that wozshyp them, for yf they  
fall to the grounde, they cannot rylle vp agayne  
of them selues. Per though one helpe them vp &  
set them ryghte, yet are they not able to stande  
alone: but must haue pyoppes set vnder the like  
dead men. As for the thyng that is offred vnto  
them, theyr prestes sell it, and abuse it: yee, the  
prestes wines take therof: but vnto the sicke  
and poze, they geue nothyng of it: the women  
with childe, and the menstruous laye handes of  
theyr offerynge. By this ye maye be sure that  
they are no gods, therfoze be not ye assayde of  
them. Frome whence cometh it then, that they  
are called gods? The women sit befoze the god-  
des of syluer, golde, & woode, & the prestes sit  
in their temples, hauing open clothes, whose hebes  
& beedes are shawen & haue nothyng vpon their  
heades: rooyng, and cryng vpon theyr gods  
as men do at the feaste when one is deade.

The prestes also take awaye the garmentes  
of the ymagyns and beche theyr wyues and chy-  
ldren withall. Whether it be good or euill that  
any man do vnto the, they are not able to red-  
resse it: they can neyther sette vp a hyng nor  
put hym downe. In lyke maner they may ney-  
ther geue ryche, nor rewarde euill. \* Though  
a man make a vowe vnto the and kepe it not,  
they wyll not requyre it. They can saue no man  
frome deathe, neyther deliuer the meake frome  
the myghtye. They can not restore a bynde ma-  
to his syghte, nor helpe anye man at his neede.  
They can shewe no mercy to the wyddowe, nor  
do good to the fatherlesse. Theyr goddesses of  
wodde, ston, golde, and syluer, are but euen as  
other stones, that be becom of the mountayne.  
They that wozshyp them, shalbe confounded.  
Howe shulde they than be taken for goddesses?  
Yee, howe dare men call them goddesses? And  
though the Caldees wozshypp them not, hea-  
ring þe they were but idome & coule not speake:  
Per theyr the selues offre vnto Well, and walde  
sayne haue hym to speake: as who saye, they  
coule fele, that may not moue. But when these  
men come to vnderstandyng, they shal forsake  
the, for their goddesses haue no helyng. A greare  
sorte of women gyde with coardes, sette in the  
stretes, & burne olue beries. Howe yf one of the  
be churyed awaye, & yf is any such as come by:  
she casteth her neyghbours in the fete, because  
she was not so woorthely reputed, nor her coard  
broke. What soeuer is done for the, it is but in  
vayne and lost. Howe maye it then be sayde or  
thought, þe they are goddesses? Carpenters & gold-  
smithes make them, neyther be they any other  
thyng: but euen what the wozechman wyll  
make of them. Yee, the goldsmithes them selues  
that make them, are of no longe continu-  
aunce. Howe shulde then the thynges that are  
made of them, be goddesses? Wapne therfoze are  
the thynges (yee, verely same is it) that they  
leauie behynde them for theyr piosperitie. For  
as soone as there cometh any warre or plage  
vpon them, then the prestes ymagyne, where  
they maye hyde them selues wyth them. Howe  
can men thynke then, þe they be goddesses, whyche  
neyther may defende them selues frome warre,  
nor deliuer them from misfortune? For seynge  
they be but of wood, & stone, of syluer and of  
golde: all people and hynges shal knowe here-  
after that they be but vayne thynges: yee, it  
shalbe openly declared, that they be no goddesses:  
but euen the very wozeches of mens handes, and  
that God hath nothyng to do with them. (It  
is manifeste then that they are no goddesses, but  
the wozeches of mens handes, and no wozech of  
God in them.) They can set no hyng in the  
lande, nor geue raine vnto men. They can geue  
no sentence of a matter, neyther defende the land  
frome wyngge. For they are not able to do so  
much as a crowe, that flyeth betwyxte heauen  
and earth.

When there happeneth a fyre into the  
house of those goddesses of wodde, and syluer, and  
of golde, the prestes wyll escape and saue them  
Sgg selues



## The songe of the. iii. chyldren.

selues, but the goddes borne in the halles ther  
in. They cannot withstande any kynge or bat-  
tell: howe may it then be thoughte of greated,  
that they be goddes? Wo be to these goddes  
of woode, of stone, of golde, and syluer may ne-  
ther defende them selues frome theues nor rob-  
bers: yee, the very wyched are stronger the they  
These styppen them out of theyr apparrell, that  
they be clothed withall. these take theyr golde  
& syluer from them, and so get the away: yee, ca-  
they not helpe them selues. Therefore it is moche  
better for a man, to be a kynge, and so to thewe  
his power: or els a profitable vessel in a house,  
wherin he that owne it, myghte haue plea-  
sure: yee, or to be a doze in a house, to kepe lache  
thynges safe as be therein, the to be suche a vayne  
god. The sunne, the moone, & all the starres,  
seyng they geue theyr shynne and lyghte, are o-  
bedyent, and do men good. Whan the lyghte-  
nyng glistereth, all his cleare. The winde blow-  
eth in every countre: and whan God commaun-  
derh the cloudes to go rounde aboute the whole  
worlde, they do as they are hydden, whan the  
fyr is sent downe from a heuene commaunded,  
it burneth vpon hylls and woddes. But as for  
those goddes, they are not like one of these thin-  
ges, neyther in bewte, neyther strenght. Alther-  
foze, men shoulde not thynke nor saye that they  
be goddes, seyng they can neither geue ientence  
in iudgemente, nor do men good. For so muche  
nowe as ye are sure, that they be no goddes,  
then feare the not. For they can neyther speake  
euell nor good for kynnes. They can the we no  
tokens in heauen for f hearthen, neyther wyne  
as the sunne, nor geue lyghte as the moone:  
yee, the vnrasonable beastes are better then  
they, for they can get them vnder the rose, and  
do them selues good. So can ye be certified by  
no maner of meanes, that they be goddes: ther-  
foze feare them not. For lyke as a scarowe in  
a garden of herbes kepeth nothing, euen so are  
theyr goddes of woode, of syluer and golde:  
and lyke as a white thorne in an orcharde, that  
euery byrde sytteth vpon: yee, lyke as a dead  
boddy that is caste in the darke: Euen so is it  
with those goddes of woode, syluer and golde.  
By the purple and scarlet wyche they haue  
vpon them, and soone sayderh away: ye maye  
understande, that they be no goddes: yee, they  
themselues shalbe consumed at the laste,

Wyche shalbe a great confusyon of  
the lande. Blessed is the godlye  
man, that hathe no yma-  
ges, and worshyp-  
peth none, for  
he shalbe  
safe  
from reproche.

The ende of the prophete  
Baruch.

## The songe of the thre

chyldren, whiche were put into the hote bren-  
nyng ouen. The common translatyon of aderth  
this songe in the thyrde Chapter of Danel.



As they walked in the myddest  
of the flamme praysonge God  
and magnified the Lorde. A-  
sarias stode vp, and prayde on  
this maner. Euen in the myd-  
dest of the fyre opened he his  
mouth & sayde: Blessed be thou

(O Lord God of our fathers) ryght woorthy to  
be praysed and honoured in þe name of thine for  
euermore: for thou arte ryghteous in al the thyng-  
es that thou hast done vnto vs, yee, safe full  
are all thy woordes, thy wayes are ryght, & all  
thy iudgements true. In al þe thynges that thou  
hast brought vpon vs, and vpon the holy cytie  
of oure fathers (euen Jerusalem) thou haste ex-  
cused true iudgement: yee, accordyng to ryght  
and equite hast thou broughte al these thynges  
vpon vs because of oure synnes.

For why? we haue offended and done wy-  
chedlye, departinge frome the: In all thynges  
haue we trespassed, and not obeyed thy commaun-  
dementes, nor hept them, neither done as thou  
hast hydden vs, þe myght prosper. Alther-  
foze all that thou haste broughte vpon vs, and  
euery thyng that thou hast done to vs, thou hast  
done them in true iudgement: As in deliuer-  
ing vs into the handes of oure enemyes, among vñ  
godlye and wyched ymagynacyons, and to an  
vnrightheous kynge, yee, the mooste frowarde  
vpon earth. And nowe we maye not open oure  
mouthes, we are become ashamyd & reproche vñ-  
to thy seruantes, and to them that worshyppe  
the. Yet for thy names sake (we beseeche the) geue  
vs not vñ for euer, bryake not thy couenaunt, &  
take not away thy mercy from vs, for thy be-  
lond Abraham sake, for thy seruante Isaac  
sake, and for thy holy Israels sake. To whom  
thou hast spoken and promised: that thou wol-  
dest multiply their seede as the sterres of heauen  
& as þe sande þe lieth vpon the see shoore. For we  
(O Lord) are become lesse then any people, & be-  
kept vnder this daye in all the world because of  
oure synnes: So that now we haue neither prin-  
ce, prophete, burnt offering, sacrifice, oblatyon,  
incense, nor sanctuary before the.

Reuer the lesse, in a contrarye herte & an hum-  
ble spete, let vs be receaved, that we maye ob-  
tayne thy mercy. Like as in the burnt offering  
of Hammes & bulloches, & lyke as in thou-  
sandes of fat lambs so let our offerings be in thy  
syght this day, that it may please the. & for ther  
is no confusyon vnto them that put there trust  
in the. And nowe we folowe the wyth all oure  
hert, we feare the & like thy face. But vs not to  
shame, but deale with vs after thy louyng kind-  
nes, and accordyng to the multitude of thy mer-  
cies. Deliuere vs by thy myracles (O Lord) &  
get thy name an honour, that all they whiche  
do thy seruantes euell maye be confounded.

The

Art

# The songe of the thre chyl dren.

fol 1.

Let them be ashamed thozowr thy Almightye power, and thy strength be broken, that they maye knowe howe thou onely art the Lord God, & honour woorthye thozowr al world.

And the kynges seruantes that put them in, cralled not to make the oven hote with wyld fyre, wyte strawe, wyche and faggottes, so that the flame went out of the oven vpon a, rlye, rnytes: yee, it tooke awaye and dyent vpon those Caldres, that it gat holde vpon beside the oven. But the Angell of the Lord came downe into the oven to Jherias and his felowes, and smot the flame of the fyre out of the oven, and made the mydd of the oven as it had ben a colde wind blowing: so that the fyre neither touched them, nor dyd them hurte. Them these thre (as out of one mouth) prayesd, honoured, and blessed God in the furnace sayng,

\* Blessed be thou O Lord God of oure fathers: for thou art prayse and honour woorthye yee, and to be magnified for euer more. \* Blessed be the holy name of thy gloire, for it is woorthye to be prayesd, and magnified in al worlden. Blessed be thou in the holy temple of thy gloire for above all thynges thou arte to be prayesd, yee, & more the woorthye to be magnified for euer. Blessed be thou in the throne of thy kyngdome, for above all thou arte woorthye to be wel spohed of, & to be more then magnified for euer. Blessed be thou that lokest thozowr the depe, and sittest vpon the Cherubyns for thou arte woorthye to be prayesd, and above al to be magnified for euer. Blessed be thou in the firmament of heane for thou arte prayse & honour woorthye for euer.

O al ye wyndes of the Lord, speake good of the Lord, prayse hym, and let hym vp for euer.

\* O ye Angells of the Lord, speake good of the Lord, prayse hym, and let hym vp for euer.

O ye heauens speake good of the Lord, prayse and let hym vp for euer.

O ye waters & be above the firmament, speake good of the Lord: prayse hym & let hym vp for euer.

O al ye powers of the Lord: speake good of the Lord, prayse hym, and let hym vp for euer.

\* O ye Sunne and Moone, speake good of the Lord: prayse hym, and let hym vp for euer.

O ye starres of heauen, speake good of the Lord, prayse hym, and let hym vp for euer.

\* O ye thowres and be we: speake good of the Lord: prayse hym, and let hym vp for euer.

O al ye wyndes of God, speake good of the Lord: prayse hym, and let hym vp for euer.

O ye fyre & deate, speake good of the Lord, prayse hym, and let hym vp for euer.

O ye wynter & sommer, speake good of the Lord: prayse hym, and let hym vp for euer.

O ye dewes and frostes, speake good of the Lord: prayse hym, and let hym vp for euer.

O ye frost and cold, speake good of the Lord: prayse hym, and let hym vp for euer.

O ye yse and snowe, speake good of the Lord: prayse hym, and let hym vp for euer.

O ye nyghtes and dayes: speake good of the Lord: prayse hym, and let hym vp for euer.

O ye lyte and darcknes, speake good of the

Lord: prayse hym, and let hym vp for euer.

O ye lyghtenynge & cloudes, speake good of the Lord, prayse hym, and let hym vp for euer.

O let the earth speake good of the Lord: prayse hym, and let hym vp for euer.

O ye mountaynes and hylls, speake good of the Lord: prayse hym, and let hym vp for euer.

O al ye grene thynges vpon the earth, speake good of the Lord: prayse hym, & let hym vp for euer.

O ye welles, speake good of the Lord, prayse hym, and let hym vp for euer.

O ye ryes and floudes, speake good of the Lord: prayse hym, and let hym vp for euer.

O ye Ryales, and all that moue in the waters speake good of the Lord: prayse hym, and let hym vp for euer.

O al ye soules of the ayre, speake good of the Lord, prayse hym, and let hym vp for euer.

O al ye beastes and cattell, speake good of the Lord: prayse hym, and let hym vp for euer.

O ye chyldre of men, speake good of the Lord, prayse hym, and let hym vp for euer.

O let Israel speake good of the Lord: prayse hym, and let hym vp for euer.

O ye pfectes of the Lord, speake good of the Lord, prayse hym, and let hym vp for euer.

\* O ye seruantes of the Lord: speake good of the Lord: prayse hym, and let hym vp for euer.

O ye spactes & soules of the righteous, speake good of the Lord: prayse hym, and let hym vp for euer.

O ye holy & vble me of heet, speake good of the Lord, prayse hym, & let hym vp for euer.

O Ananias, Azarias, and Misael, speake good of the Lord, prayse hym, and let hym vp for euer.

\* Whiche hath deliuered vs from the hel, kepte vs from the hande of death, ridde vs from the myddest of the burnynge flamine, and saued vs euen in the myddest of the fyre.

O geue thanches therfore vnto the Lord: for he is kinde herted, and his merce endureth for euer.

O all deuoute men, speake ye good of the Lord, euen the God of all Goodes: O prayse hym, and geue hym thanches for his merce endureth woithoute ende.

## The story of Susanna

whiche is the thyrtyene Chapter of Daniel after the Latyn.



Here dwelt a man in Babylon called Iochym, that tooke a wyfe, whose name was Susanna, & daughter of Helchia, a verie sapie woman and such one as feared God. Her father & her mother also were goodly people, & thought their doughter accordyng to the law of Moyses. Nowe Iochym (her husband) was a grete ryche man, & had a faire orchard ioinig vnto his house. And to him resorted the Jewes comenly, because he was a man of reputation among the. The same yere were there made two iudges, suche as the Lord speakh of: All the wyse men of Babil-



# The story of Susanna

lon committed from the elders: that is from the  
iniquity, which seme to rule people. These came  
out to Joachim's house, and all they had any  
thing to do in law came thither vnto them.

**B** Now when the people came againe at after  
noon, Susanna went into her husband's orchard  
to walke. The elders sawe this that she  
went in dayly, and walke, they burned for lust  
to her: yet they were almost out of their wits  
and cast downe their eyes, that they shoulde not  
be seene, nor remember that God is a righte-  
ous iudge. For they were boorth wounded with  
floure of her, neither durst one shewe another his  
greif. And for shame, they durst not tel her their  
inordinate lust, that they shoulde saue hure to  
do with her. Yet they laied waite for her earnest-  
ly from day to day, that they might (at the last)  
haue a sight of her. And y<sup>e</sup> one saied to the other  
say, let vs go home, for it is dinner time. So they  
went their way from her.

When they returned againe, they came toge-  
ther, enquiring out the matter betwixte them  
selues: y<sup>e</sup> one tolde the other of his wicked  
lust. Then appointed they a time when they might  
take Susanna alone.

**C** It happened also that they spied out a conue-  
nient time, whē she went forth to walke (as her  
maier was) and nobody with her, but ii. map-  
dens, and thought to walke her self in the gar-  
den, for it was an hote season: And there was not  
one parson there, except the two elders that had  
hid them selues to depolde her. So they saied to  
her maidens: go for me oyle and soape, and shut  
the orchard doore, that I may walke me. And they  
did as she had them, and shut the orchard doore  
and went out them selues at a back doore, to see  
the thing that she had commaunded: but Susanna  
knew not, that the elders lay there hid with  
in. Now when the maidens were gone forth the  
two elders gat them vp and came vpon her, say-  
ing: now the orchard doore is shut, that no ma-  
n can see vs: we haue a lust vnto the, therefore con-  
sent vnto vs, and lye with vs.

Y<sup>e</sup> first said, we will hyng a testimony  
all against the, that there was a yong felow with  
the, and that thou hast sent a way thy maidens  
from the for the same cause. Susanna sighed, y<sup>e</sup>  
said: Alas, I am in trouble on euery side.  
I thought I folow your mynde, it will be my  
death, and y<sup>e</sup> I consent not vnto you, I cannot  
escape your hands. Well, it is better for me, to  
fall into your hands without the drede doying  
men to synne in the sight of the Lord, and with  
that, she cried out with a loud voyce: the elders  
also cried out against her.

Then came they one to the orchard doore and  
smote it open. Now when the seruantes of the  
house heard the cry in the orchard they rushed in  
at the back doore, to see what the matter was.  
Now when the elders tolde them, the seruantes  
were greatly ashamed, for they there was ne-  
uer such a report made of Susanna. On y<sup>e</sup> mo-  
row after came the people to Joachim her hus-  
band, and the two elders came also, full of mal-  
icious imagination against Susanna, to

bring her vnto death, and spake thus before the  
people: Send for Susanna the daughter of hei-  
rich Joachim's wife. And immediately they  
for her, so she came with her father and mo-  
ther, her chylde and all her kynred. Now Sus-  
anna was a tender person and marvellous fayre  
of face. Therefore the wicked men commaunded  
to take of the clothes from her face: for she was  
concealed that at the last they myghte so be satis-  
fied in her bewtie. Then her frendes: y<sup>e</sup>re, and al-  
l they that knew her, began to wepe.

These two elders stood vp in the myddest of  
the people, and laied their hands vpon Sus-  
anna, which wept and looked vp toward heauē  
for her hert had a sure trust in the Lord. And the  
elders saied: As we were talking in the orchard  
alone this woman came in with her two map-  
dens to home the sent away frome her, and spa-  
red the orchard doore: with that a yong felow  
(whiche there was hid) came vnto her, and lay  
with her. As for vs, we stood in a corner in the  
orchard. And when we saw this wickednes, we  
came to her: and perceiued that they had medled  
together. But we coulde not holde him, for he  
was stronger then we: thus he opened the doore  
and gat him away.

Now when we had taken this woman, we  
asked her what yonge felow this was: but she  
would not tell vs. This is the matter, and we  
be witnesses of the same. The common sort bele-  
ued them: as those that were the elders and iud-  
ges of the people, and so they condemned her to  
death. Susanna cried oute with a loude voyce  
and saied: O euerlasting God, thou searcher of  
secrettes, thou that knoweste all thynges afore  
they come to passe: thou wottest, that they haue  
borne false wytnesse agaynst me, and behold, I  
muste dye, where as I neuer dyd suche thynges  
as these men haue maliciously inuented agaynst  
me. And the Lord heard her voyce. For when  
she was led forth to death, the Lord raised vp  
the spyte of a yonge chylde, whose name was  
Daniel, which cried with a loude voyce: I am  
cleane from this bloude. Then all the people tur-  
ned them toward hym, and saied: What meane  
these wordes, that thou hast spoken? Daniel  
stood in the myddest of them and saied: Her ye  
such fooles, O ye chylde of Israel, that ye can  
not discern nor knowe the truth: Ye haue here  
condemned a daughter of Israel vnto death,  
and knowe not the truth: wherefore, go sit on iud-  
gement again, for they haue spoken false wytnes  
against her.

Wherefore the people turned againe in all the  
hall. And the elders (that is the principall head-  
es) said vnto him: come sit downe here among  
vs, and shew vs this matter, saying God hath ge-  
uen thee as great honour as an elder. And Daniel  
saied vnto them: But these two albe one and  
the same, and then shal I heare them. When  
they were put a longer one frome another, he cal-  
led one of them and saied vnto hym, O thou can-  
st not carle, y<sup>e</sup> hast used thy wickednesse so long  
thine vngracious dedes whiche thou hast done  
alway, now become to lye.

ESTHER  
II. 1. 2.

ESTHER  
II. 1. 2.

# The story of Bel and of the Dragon.

Fol. li.

For thou haste given false Judgements, thou haste oppressed the innocents, and lettest the guile go free where as yet the Lorde sayth \* The innocent and righteous se thou say not Well, then if thou ha se sene her, tell me vnder what tree la west thou them talkyng together he answered, vnder a Mydderpy tree. And Danyell sayde, very well, nowe thou lyste euen vpon thynne owne heade. Lo, the messenger of the Lorde hath receyued the sentence of hym, to cut the in two. Then put he him asyde, & called for the other, & said vnto hym: O fide of Canaan, but not of Juda: Rayners hath dyscreined the, and lust hath subuerred thynne here. Thus deale ye afoze wyth the daughters of Israell, and they (for feare) consented vnto you: but the daughters of Juda wolde not abyde pouer wpychonesse. Howe tell me then vnder what tree dydest thou take them speakyng together? he answered: vnder a Pomegranate tree. Then sayde Danyell vnto hym: very wel, nowe thou lyste also euen vpon thynne owne head. The messenger of the Lorde standeth waityng wiche the sword, to cut the in two & to slaye you both.

Wyth that all the whole myltitude gaue a greete shout, and praysed God. \* whiche alwaye deliuered them & put they trust in hym. And they came vpon & two elders (whome Danyell had conuyct wyth they) owtone month that they had geuen false wytnesse and )elre wyth them, euen likewyse as they wold haue done w they neyghbours: yee, they dyd & accordyng to the lawe of Moyses, & put them to deathe. Thus the innocent bloude was saued the same day.

Then Helchia and his wyfe praysed God for they daughter Susanna, wyth Joachym her husbande and all the kindred: that there was no dysonestye founde in her. From that day forth was Danyell had in greete reputacyon in the sygher of the people. (And kyng Assages was sayde wiche his fathers, and Cyzus of Ber spa raygned in his steade.)

¶ The ende of the story of Susanna.

## The story of Bel and

of the Dragon, whiche is the four-  
tene Chapter of Danyell  
after the Latyn.

**D**anyell dyd eat at the kynges table, and was had in reverence a-  
bout all his frendes. Ther was  
at Babylon an Image, called  
Bel: and there were spent vpon  
hym euery daye, thowse cakes,  
loafes & shepe, and syxe great pottes of wyne.  
Hym dyd the kyng woshypp hym selfe, & went  
daylye to honoure hym: but Danyell woshypp-  
ed his owne God. And the kyng sayde vnto  
hym: why dost not thou woshypp Bel? he an-  
swered and sayde: \* Because I maye not wos-  
hypp thynges & bemade wiche handes. \* But

the liuyng God, whiche made heauen and earth, and hath power vpon all feth. The kyng sayd vnto hym: thinkest thou not & Bel is a liuyng God? O seest thou not how muche he eateth & dyspyketh euery daye? Danyell smiled and sayde O kyng, dyscreue not thy selfe, for this is but made of claye within, and of metall wythoute, \* neyther eateth he euer any thyng.

Then the kyng was wroth, & called for his prestes, & said vnto them: If ye tel me not who is this, feareth ye these experiences, ye shall dye: but if ye can certify me & Bel eateth them, then Danyell shal dye, for he hath spoken blasphemys agaynst Bel. And Danyell said vnto & kyng: let it so be, accordyng as thou haste sayde: The prestes of Bel were. lxx, besyde they wyues and chylidren. And & kyng went vnto Danyell into the temple of Bel. The Belis prestes sayde Lo, we wyll go oute, and sette thou the meate there (O kyng) & powre in the wyne, then shut the doze fast, and seale it wiche thynne owne syg-  
net: and to morowe when thou comest in, if thou fyndest not that Bel hath eaten up all, we wyll suffer deathe, or els Daniel that hath lyed vpon vs. The prestes thought them selues sure ynough, for vnder the aulter they had made a pryue entraunce, and there went they in euer, and dyd care vp what there was.

So when they wer gone forth, the kyng se-  
meated before Bel. Now Daniel had commaun-  
ded his seruauntes to dyspyng a shes, and these  
he spsted thowout all the temple, that & kyng  
myght se. Then went they out, and spared the  
doze, sealyng it wiche the kynges sygnet, and so  
departed. In the myght came the prestes, wiche  
they wyues and chylidren: as they were wonte  
to doo) and dydeate and dyspyne up all. In the  
morning betymes at the byrache of the day, the  
kyng arose, and Daniel wiche hym. And & kyng  
sayde: Daniel, are the seales whole yete? he an-  
swered: Yee: O kyng) they be whole. Howe as  
soone as he had opened the doze, the kyng looked  
vnto the aulter, and cryed wiche a loude voyce  
Greate art thou (O Bel) and wiche the is no dis-  
creyte. Then laughed Daniel, and helde & kyng  
that he shulde not go in and sayde. Beholde the  
pauement, marke well whose foote steyppes are  
these? The kyng sayde: I se the foote steyppes of  
men, women, and chylidren.

Therfore the kyng was angrie, and tooke  
the prestes, wiche they wyues and chylidren: and  
they shewed hym the pryue dozes, where they  
came in, & dyd eat up such thynges as wer vnder  
the aulter. For the whiche cause the kyng lyste  
them, \* and deliuered Bel into Daniels power  
whiche destroyed hym and his temple.

And in that same place there was a greete  
dragon, whiche they of Babylon woshypped.  
And the kyng sayde vnto Daniel: sayest thou,  
& this is but a god of metall also? lo, he lyueth,  
he eateth and dyspyketh: so that thou canst not  
saye, that he is no lyuynge god, therfore, wos-  
hypp hym. Danyell sayde vnto the kyng: I  
wyll woshypp the Lorde my God, \* he is the  
true liuyng God: as for this, he is not & God of  
Gygyl



# The firste booke of

## The prayer of Manas

les kyng of Iuda, when he was hol-  
den captiue in Babilon.

life. But graue me leave: O hyng, and I shall be  
kroye this dragon without feare of death.

The kyng said I geue the leave. Then Da-  
niel tooke pitch, fatte and heary well, and did  
sethe them together, and made lompes therof,  
this he put in the dragons mouth, and so the dra-  
gon burst in sunder: and Daniel saide loo, these  
is he: whom ye woxypped. When thei of Ba-  
bilon heard that, thei tooke greute indignacion  
and gathered them together against the kyng  
sayng. The kyng is becom a Jewe, and he hath  
destroyed Bel, he hath slayne the dragon, and  
put the prestes to deathe. So thei came to the  
kyng, and saide: let vs haue Daniel, as eyles we  
will destroy the and thyne house.

Now when the kyng sawe, that thei rushed  
in so soze vpon him, and that necessite constray-  
ned him: he deliuered Daniel vnto them which  
cast him into the Lyons denne, wher he was vi.  
dayes. In the denne there were. vii. Lyons and  
thei had geuen them euery day two bodies and  
two depe: which then wer not geuen them, to  
the intent that thei myght deuour Daniel.

¶ Ther was in Jewry a pprophet called Iba-  
cuc, which had made potage, and broken bread  
in a depe platter, and was goyng into the selde  
for to hyng it to the reuer. But the angell of  
the Lord saide vnto Abacuc. go carry the meate  
thou hast into Babilon. vnto Daniel, which  
is in the Lyons den. And Abacuc saide: Lord, I  
neuer saw Babilon: as for the denne, I know  
it not.

¶ Then the angel of the Lord toke hym  
by the toppe, and bare hym by the beare of the  
head and: through a myghtie wynde set hym  
in Babilon vpon the denne. And Abacuc cried  
sayng: O Daniel thou seruast of God, haue  
take the breakfast that God hath sent the. And  
Daniel saide: O God hast thou thoughte vpon  
me? well, thou neuer faylest them that loue the.  
So Daniel arose, and did eate: and the angel of  
the Lord set Abacuc in his owne place & gayne  
immediatly.

¶ Upon the. vii. day, the kyng went to be depe  
Daniel, and when he came to the denne beholde  
in: and beholde, Daniel sat in the middell of the  
Lions. Then cryed the kyng with a loude voyce  
sayng: great art thou O Lord God of Daniel.  
and he drew hym out of the lions denne. ¶ As  
for those that were the cause of his destruction,  
he did caste them into the denne, and thei were  
deuoured in a moment before his face.

After this, wrote the kyng vnto all people,  
hynches and countres, that shoulde in all coun-  
tries, sayng: peace be multiplied with you. My  
commandement is in all the domination of my  
realme, that men here and thande in a be of Da-  
niels God: for he is the luyng God, which en-  
dureth euer his kyngdome abideth vncorrupt  
and his power is euermeking. It is he that can  
deliuer and save: he doth wonders & mar-  
uelous workes in heauen and in erth  
for he hath saued Daniel from the  
power of the Lyons.

The ende of the story of Well.



Lord almighty, God of  
our fathers, Abraham,  
Isaac, and Jacob, and  
of the righteous seede of  
them: whiche hast made  
heauen and erth, with al  
the ornaments thereof,  
whiche hast ordeined the  
sea, by the voyde of thy  
commandement, which hast shut vp the depe,  
& hast sealed it for thy fearful & laudible name  
which all men feare, and tremble before the face  
of thy vertue, and for the anger of the chete-  
nyng, the which is impossible to sinners. But  
the mercy of thy promise is great and unfear-  
cheable, for thou art the Lord God most hye &  
aboue all the erth, long suffering, and exceeding  
merciful, and repentant for the malice of men.  
Thou Lord after thy goodness hast promysed  
repentaunce of the remission of synnes: and thou  
that art the God of the righteous hast not put  
repentaunce of the righteous Abraham, Isaac  
and Jacob: vnto them that haue sinned against  
the. But because I haue sinned aboue the nom-  
ber of the sandes of the sea, and that myne in-  
iquities are multiplied, I am humbled with ma-  
ny bades of pson, and ther is in me no byerhing  
I haue prouoked thine anger, and haue done e-  
uell before the, incommyttinge abhominacion  
and multiplying offences. And now I bowe the  
knees of my heart, requyringe goodness of the.  
O Lord I haue sinned, Lord I haue sinned, and  
know mine iniquitie. I desire the by prayer,  
Lord forgive me: forgive me: and destroy me  
not with mine iniquities nether do I alwayes  
remember mine enels, to punish them, but saue  
me: which am vnto thy after thy great mer-  
cy: & I wil praise the euermeking, all the dayes  
of my life: for al the vertue of heauen prayseth  
the, and vnto the belongeth glory woulde with  
out ende. Amen.

## The firste booke of

the Maccabees.

The first Chapter.

¶ When the death of Alexander the kyng of Macedonia, Antiochus  
tooke the kingdom, & one of the chyldren of Israhel, made com-  
mon with the Gentiles. Antiochus sent word to Egypt and Iuda-  
him were his enemies. Jerusalem beinge bounde with the lawe of  
the Lord, and desirous to bepe Maccabees. Antiochus sent  
up an armye vnto the citye of Ierusalem.



¶ After that Alexander the sonne  
of Philippe, kyng of Mace-  
donia went south of the land  
of Egipt, and drew Maccabees  
king of the Persians and Me-  
des. It happened that he tooke  
the great warren in hand, and  
very many strong cities, and  
led many kinges of the erth, goyng through to  
the

to the endes of the world, and gettinge manye  
 troopers of the people: in so much that the world  
 rode in greute awe of hym, \* & therfore was he  
 proude in hys bette. Some tyme he had gather-  
 ed a myghty stronge host, & subdued the landes  
 and people wth theyr paynes, so that they be-  
 came tributaries vnto hym: he fell sycke. And  
 whē he perceaued y he must nedes dye, he called  
 for hys noble estates (which had bene broughte  
 vp wth hym of chyliden) \* and parted his kyng-  
 dome amonge the, whyle he was yet alyue. So  
 Alexander raygned. xii. yere and then dyed.

After hys death fell the kyngdome vnto hys  
 prynces, and they obtayned it euerie owne in his  
 rowme, and caused the selues to be crowned as  
 kynges: and so dyd they: chyliden after the ma-  
 ny yeres, and much wickednes increased in the  
 world. Out of these came the vnglacious rote,  
 noble Antiochus y sonne of Antiochus y kyng  
 (\* whych hadde bene a pledge at Rome) and he  
 raygned in the C. and seuen and therty yere of  
 the Emperre of the Grekes.

In those dayes went ther out of Israel wy-  
 ched men, which moued much people wth theyr  
 counsell, sayenge: \* Let vs go and make a coue-  
 nante wth the heathen, that are rounde about  
 vs: for sence we departed from the we haue had  
 much sorowe. So a thys deuys pleased them wel  
 and certayne of the people toke vpon them for  
 to go vnto the kyng, which gaue them licence  
 to do after the ordinaunce of the heathē. \* Then  
 set they vpon an ope scole (at Jerusalem) of the la-  
 wes of the heathen, and were nomore cōsump-  
 sed: but forsoke the holy testament, & ioynd the  
 selues to the heathen, \* and were cleane solde to  
 do myghte. So whē Antiochus begonne to be  
 myghty in hys kyngdome, he wente aboute to  
 optayne the land of Egypte also, that he myght  
 haue the domynion of two realmes. \* And thus  
 entred he into Egypte, with a strong host, with  
 charrettes, Elephanter, horsemen, and a greute  
 nombze of wyppes, & begonne to warre against  
 Ptolomey the kyng of Egypte. But Ptolomey  
 was afrayde of hym, and fled: and manye of hys  
 people were wounded to death. Thus Antio-  
 chus hadde many stronge cyties, & toke awayne  
 great good out of the lande of Egypte.

\* And after y Antiochus had submytted Egypte  
 he turned agayne in the Cxliii. yere, and wente  
 towarde Israel, & came vp to Jerusalem wth  
 a myghty people: & entred proudly into y San-  
 ctuary, & toke awayne the golden aulter, the can-  
 delstyk and al the ornamente therof, the table  
 of the shewbread, the pomeyngre vessel, the char-  
 gers, the golde spoces, the vayne, the crownes, &  
 the golden apparel of the temple, & by a he doctore  
 all. He toke also the spiner and golde, the precy-  
 ous Jewels, & the secret treasures that he founde.  
 And when he had taken awayne altogether, cau-  
 sed a great murdres of mē, & so fulfilled his ma-  
 licious payde, he departed into his owne lande.

Thus there arose a great heynesse & myscre  
 in all the lande of Israel. \* The prynces & the el-  
 ders of the people mourned, the yong men & the  
 maydens were desyied, and the saye despoyle of

women was chaunged: the hydegrome and the  
 wyde toke them to mourning: the lande & those  
 that dwelte therein, was moued: for al the house  
 of Jacob was brought to confusion.

\* After thow yeres the kyng sente hys chefe  
 treasurer into the cyties of Iuda, whiche came  
 to Jerusalem wth a great multytude of people  
 speahyng peacable wordes vnto them, but al  
 was dyccate: for when they had geuen hym cre-  
 dence, he fell sodenly vpon the cytie, and smote it  
 sore, & destroyed muche people of Israel. \* And  
 when he had spoiled the cytie, he set fyre on it,  
 castyng downe houses & walles on euerie syde.  
 The women and theyr chyliden toke theyr cap-  
 tyue, and led awayne theyr catell. Then buylded  
 they the cytie of Dauid with a great and thicke  
 wall, and wth myghty towres, and made it a  
 stronge holde for them. Besyde all thys they set  
 wyched people and vngodly men to kepe it, sto-  
 red it wth weapens and vytayles: gathered the  
 goodes of Jerusalem and layed them vp there:  
 thus became it a thewche castell.

And thus was done to lare wayte for the peo-  
 ple that wente into the Sanctuary, and for the  
 cruel destruction of Israel. Thus they shed inno-  
 cent bloude on euerie syde of the Sanctuary, &  
 despyled it: In so much y the cyteyns were sayne  
 to departe, and the cytie became an habytacyon  
 of straungers, beyng desolate of her owne sede  
 for her owne natyues were sayne to leaue her.  
 \* Her Sanctuary was cleane wasted, her holpe  
 dayes were turned into mournyng, her Sab-  
 bothes were had in dyspyson, and her honour  
 brought to naught. Lone howe great her glozy  
 was afore so great was her confusion, & her ioye  
 turned into sorowe.

\* Antiochus also the kyng sente oute a com-  
 mysyon vnto all hys kyngdome, that all the  
 people shulde be one. Then they leste euer man  
 hys lawe, and all the heathē agreed to the com-  
 maundement of kyng Antiochus: Pre, many  
 of the Israelytes consented therunto offeryng  
 vnto Idols, and despyng the Saboth. So the  
 kyng Antiochus sente hys messaungers wth  
 hys commissyon vnto Jerusalem, and to all the  
 cyties of Iuda: that they shoulde folowe the la-  
 wes of the heathē, and forbad eyther burnt of-  
 feryng, meat offeryng: or peace offeryng to be  
 made in the temple of God, & that there shoulde  
 no Saboth nor hys feast day be kept, but com-  
 manded that the Sanctuary and the holy peo-  
 ple of Israel shulde be despyled. He commaunded  
 also that there shulde be set vp other aulters, te-  
 ples, and Idols: to offer vp swynes fleshe, and o-  
 ther uncleane beastes, y men shulde leaue theyr  
 chyliden vncircumcised, to despyle theyr soules  
 wth al maner of uncleannes & abhominacions  
 that they myght forget the lawe, & chaunge all  
 the holpe ordynaunces of God: and that who-  
 soeuer wolde not do accordyng to the comman-  
 demēt of kyng Antiochus shulde suffer death.  
 In lyke maner commaunded he thowout all  
 hys realme, & set rulers ouer the people, for to ch-  
 pell them to do these thynges, commaundyng  
 the cyties of Iuda to do sacrifice vnto Idols.

¶ Then



# The fyrste booke

**I**f Then went the people vnto the heathen by deapes, forsoke the lawe of the Lorde, and committed much euill in the lande: yee, and banished out the secret Iherosolymes, whiche was by the felmes in corners and pynne places. The fyfteenth daye of the moneth Cadden, in the hundred & fyue and fortye yere, let kynge Antiochus an abhomynable Iool of desolacion vpon the altare of God, and they byghed altars thowout all the cyties of Iuda on euery syde besyde & doers of the houses, and in the stretes; wher they byent incense, and byd sacrifice. \* And as for the boches of the lawe of God, they byente them in the fyre, and rente the in petes. Whatsoeuer he was that had a boke of the Testamente of the Lorde fownde by hym, yee, whosoever endeouered him selfe to hepe the lawe of the Lorde, the kynge's commaundement was, that they shuld put hym to death. And thowowe his auctorite they executed these thynges euery moneth vpon the people of Irael that were fownde in the cyties.

**C** \* The fyue and twentye daye of the Moneth, what tyme as they byd sacrifice vpon the alter (which stode in the steade of the alter of s Lorde) accordyng to the commaundement of kynge Antiochus, they put certayne women to death, whiche had caused theyr chyldren to be circumcysed: Not only that, but they hanged vpon & chyldren by the neckes thowout all theyr houses, and slewe the circumcysers of them.

Yet were there many of the people of Irael which determined in the felmes, that they wolde not eate vncleane thynges: but chose rather to suffer death, then to be defyled with vncleane meates: So because they wolde not bryake the blessed lawe of God, they were cruellie slayne. And this greete tyrannye increased verie soze vpon the people of Irael.

## The ii. Chapter.

The mourninge of Mithathias and his sonnes for the destruction of the holy cytye. They refuse to be sacrifice vnto Idoles. The reit of Mithathias for s lawe of God. They are slayne and byp not fght agayne because of the Mithathias. Mithathias dying, commaundeth his sonnes to fghte by the lawe of God, after the example of the fathers.

**I**n those dayes there byd stonde by one Mithathias the sonne of John the sonne of Simeon the prest: out of the kyndred of Iourys from Ierusalem, and dwelte vpon the mounte of Modin, & had fyue sonnes, Ihon called Godby, Symeon called Chasyl, Judas, otherwyse called Mithathias: Eleazer, otherwyse called Abaron: & Jonathan, whose sname was Apus. These sawe the euill that was done amonge the people of Iuda and Ierusalem. And Mithathias sayde: Woots me, alas that euer I was bozne, to se this mysery of my people, and the pteous destruction of the holy cytye: and thus to let so byll, it byng deliuered into the handes of the enemyes. \* Her Sanctuary is come into the power of straungers: her Temple is, as it were a man & hath lost his good name: her precious ornaments are carryed a waye captyue. her old men are slayne in the stretes, and her yonge men are fallen thowowe the swerde of the enemyes.

What people is it, that hath not some possession in her kyngdome? Or who hath not gotten some of her wyoles? Al her glory is take away. She was a free woman, and now she is become an handmayde.

Schelde our Sanctuarie, oure betwpe, and honoure is wasted awaye, & defyled by the Gentyles. What helpeth it vs the to lyue? And Mithathias rent his clothes, he & his sonnes, & put sackcloth vpon them, and mourned verie soze.

Then came the men thither whiche were sent of kynge Antiochus, to compell suche as were fled into the cytye of Modyn, for to do sacrifice, and to burne incense vnto Idoles, and to forsake the lawe of God. So, many of the people of Irael consented and enclyned vnto them but Mithathias and his sonnes remayned sted fast. Then spake the commysioners of kynge Antiochus, and sayd vnto Mithathias: Thou arte a noble man, of hye reputacyon and greate in this cytye, hauinge manye chyldren & byethen. Come thou therfore fyrste, & fulfyll the kynge's commaundement, lyke as all the heathen haue done, yee and the me of Iuda, & such as remayne at Ierusalem: so shalte thou and thy chyldren be in the kynge's fauoure and enryched with gold, syluer, and great rewardes.

Mithathias answered, and spake with a loude voyce. Though all natiōs obey the kynge Antiochus, & sal awaye euery mā from hepyng the lawe of theyr fathers: though they consent to his commaundementes, yet wyl I and my sonnes & byethen, not fall from the lawe of oure fathers. God forbyd we shoulde, that were not good for vs: that we shoulde forsake the lawe & commaundementes of God, and to agre vnto the commaundementes of kynge Antiochus. Therfore we wyl do no such sacrifice, neyther bryake the statutes of our lawe: to go another waye. And when he had spoken these wordes, ther came one of the Jewes, whiche openlye in the syght of all, byd sacrifice vnto the Idoles vpon the alter in the cytye of Modyn, accordyng to the kynge's commaundement.

Whiche Mithathias sawe this, it grieved him at the herte, so that his raynes woke wythall, & his wyche kyndled for verie reit of the lawe. With that he starte vp, and kyled the Jewe besyde the altare: yee, and slewe the kynge's commysioner, that compelled hym to do sacrifice, and destroyed the altare at the same tyme: suche a zeale had he vnto the lawe of God. \* Lyke as Phineches byd vnto zambyl the sonne of Moyses. And Mithathias cryed with a loude voyce thowowe the cytye, sayenge: Whoso is seruente in the lawe, and wyl hepe the couenaunt, let hym folowe me. \* So he and his sonnes fled into the mountaynes, and left all that euer they had in the cytye. Manye other goble men also departed into the wyldernesse with theyr chyldren, theyr wyues and theyr catell, and remayned there: for the tyranny increased soze vpon the.

Nowe when the kynge's seruantes, and the booke, whiche was at Ierusalem in the cytye of David harde that certayne men had broken the

things commandement, and were gone they  
waye to the wilderness into secret places, and  
there were many departed after them: they sold  
wed upon them, to fight agaynst them on the  
Sabboth day & sayd wyl ye yet rebel: Set you  
hence & do the commandement of hynges An-  
tiochus: and ye shal lyue. They answered: We  
wyl not go forth, neither wyl we do the hynges  
commandement, to desyle the Sabboth daye.  
Then beganne they to fight agaynst them: ne-  
uertheless they gaue them none other aid: were  
neither call they on: stone at the, nor made faste  
they: pteup places, but sayde: We wyl dye all in  
our innocenpe, heauen and earth shall testyfy  
wth vs, that ye put vs to death wrongfullpe.  
Thus they fought agaynst them vpon the Sab-  
bath, and slewe both men and catel, their wines  
& they: chylidren to the number of a .v. people.  
When Mithathias and hys frendes hearde  
this, they mourned for them right sore & sayde  
one to another: If so be that we al do as our bre-  
thren haue done, and fighte not for our lyues &  
for our lawes agaynst the heathen, the shal they  
the soner rote vs out of the earth: So they con-  
cluded among the selues at the same tyme, say-  
inge: what soeuer he be that commeth to make  
battel with vs vpon the Sabboth day, we wyl  
fighte agaynst him and not dye all: as our bre-  
thren that were murdered so heynouslye. Vpon  
this came the Synagog of the Jewes vnto the  
stronge men of Israel, all such as were feruent  
in the lawe. And all they that were fled for per-  
secucion, came to helpe them, and to stande by  
them: In somuch that they gathered an host of  
men, & slewe the wicked doers in they: groloupe  
and the vngodly men in they: warch. Some of  
the wycked fled vnto the heathen, and escaped.

Thus Mithathias and hys frendes went a-  
bout: and destroyed the alters, and circumcised  
the chylidren, that had not yet receaued circum-  
cison: as many as they found withyn the costes  
of Israel, & followed myghtely vpon the chylidre  
of pryde, and this acte prospered in they: handes.  
In so much that they kepte the lawe agaynst  
the power of the Gentyles and the hynges, and  
gaue not ouer their dominion vnto wicked doers.  
After this, when the tyme dye on faste, that  
Mithathias wuld dye he sayd vnto his sonnes  
Now is pryde and persecucion increased, now  
is the tyme of destruction and wrathful dysple  
sure: wherfore (O my sonnes) be ye feruente in  
the lawe, and leaue your lyues for the Testa-  
ment of the fathers cal to remembraunce what  
actes our fathers byd in they: time, so shal ye re-  
ceave great honour and an euerlastyng name.

\* Remember Abraham, was not he founde  
saythfull in temptacon, & he was reckned vnto  
him for righteousness: \* Joseph in time of his  
trouble kepte the commandement, and was  
made a lord in Egypte. \* Dinches our father  
was so feruent for the honour of God, that he ob-  
tayne the couenant of an euerlastyng prest-  
hode. \* Joshua for fulfilling the worde of God  
was made the captayne of Israel. \* Caleb bare  
recorde before the congregation & receaued an he-

ritage. \* David also in his mercifull handes,  
obtayne the throne of an euerlastyng kyngdome.  
\* Elias hynges grolous and feruent in the lawe  
was taken vp into heauen. Hananias, Azarias  
and Misael remayned steadfaste in sayth, & were  
deliuered out of the fyre. In lyke manner \* Da-  
niel being vngodly, was saued from the mouth  
of the Lyons.

And thus ye maye consyde the goodnes of all  
ages since the world beganne, that whosoer  
put they: trust in God, were not overcome. \* He  
are not ye then the wordes of an vngodly man.  
\* For hys glory is but donge & doymes: to day  
is he set vp, & to morowe he is gone: for he is tur-  
ned into earth, & his memorial is come to naught.  
Wherfore, (O my sonnes) take good hertes vnto  
you, and quite your selues lyke men in lawe  
for ye do the thynges that are commaunded  
you in the lawe of the Lorde your God: ye shal  
obtaine great honour therein.

And beholde: I knowe that youre brother  
Symon is a man of wysdome: se that ye geue  
eare vnto hym alwaye, he shal be a father vnto  
you. As for Judas Machabeus, he hath euer be-  
ne myghty & strong from his youth vp, let him  
be your captaine & orde the battel of the people  
thus shal ye bringe vnto you all those that fa-  
uour the lawe, & se that ye auenge the wrong of  
your people & recompence the heathen agayne  
and applye your selues whole to the comman-  
dement of the lawe. So he gaue the hys blessing  
and was layde by hys fathers: and dyed in the  
C. xlii. yere at Dobin, wher hys sonnes bu-  
ryed hym in hys fathers sepulchre: and all Isra-  
el made greete lamentacon for hym.

The. iiii. Chapter.

Judas made ruler ouer the Jewes. \* Apollonius  
gouerned the prynces of Syria. The confidence of Antiochus  
God, Judas drempteth to fight agaynst him: wherby Antiochus  
had made captaine ouer his host. The prynces of the Syrians

When shode vp Judas Machabeus in  
his fathers steede, and al his brethren  
helped hym and so byd al they: that  
belde wth hys father, and fought  
with chertuines for Israel. So Ju-  
das gat hys people grete honour. He put on a  
brestplate as a Gyantte, and arayed hym selfe  
wth his harnesse, and defended the host wth  
hys swearde. In hys actes he was lyke a Lyon  
and as a Lyons whelp roaringe at hys praye.  
\* He was an enemye to the wicked, and hunted  
them out: and bent vp those that vexed his peo-  
ple: So that hys enemyes fled for feare of hym  
and all the workers of vngodlynes were put to  
trouble: such lucke and prosperyte was in hys  
hande. Thus greued dyuers hynges, but Jacob  
was greatly reioysed the more his actes, and he  
gat hym selfe a greete name for euer.

He went the more the cities of Juda, destroy-  
inge the vngodly out of them, turninge a way  
from Israel, and receauing such as were  
oppressed, & the fame of hym went vnto the be-  
termost parte of the erth. Then Apollonius (a  
prynces of Syria) gathered a myghty grete host  
of heathen, and out of Samaria, to fight a-  
gaynst Israel. Which wyl Judas perceaued he  
egg v went



hym and a grete myltitude with hym. the reu-  
mount fled. and he toke their substance. Judas  
also toke Appollonius other thynge. & fought  
with it all his lyfe longe.

Now when Heron (another prince of Siria)  
hearde say: that Judas had gathered vnto hym  
the congregacyon and church of the faythful he  
sayde: I will get me a name & prayse thowowe-  
out the realme: for I will go fyghte with Judas  
and they that are with hym. As many as haue be-  
spiced the kinges comendement. So he made  
him ready. and there went with hym a grete  
myghty host of the vngodly. to stand by hym  
& to be aduenged of the chyldren of Israel. And  
when they came nye vnto Bethzon. Judas went  
forth agaynst the in a smal company. And wyl-  
his people sawe such a grete host before them  
they sayde to Judas: Howe are we able (being  
so fewe) to fyghte agaynst so grete a multitude  
and so stronge. Icinge we be so derpe. and haue  
fasted all this daye:

\* But Judas sayde: It is a smal matter for  
many to be overcome with fewe: yee. there is no  
difference to the God of heauen. to deliuer by a  
great myltitude or by a smal company: \* for  
the victorie of the battell standeth not in the mul-  
titude of the host. but the strength cometh from  
heauen. Behold. they come agaynst vs with a  
presumptuous and proud multitude. to destroy  
vs: our wyues. & our chyldren. and to robbe vs.  
But we will fyghte for our lyues. & our lawes  
and the Lord hym selfe shall destroye them be-  
fore our face. therefore be not ye afraied of them

As soone as he had spoken these wordes. he  
lepte sodapnyly vpon them. Thus was he  
smitten and his host put to flight. and Judas  
followed vpon them beyonde Bethzon vnto  
the playne felde: where there were slaine egypte  
hundred men of them. and the residue fled into  
the lande of the phylistines. Then all the hea-  
then on euery syde were afraied of Judas  
and his brethren: so that a rumour of him came vn-  
to the kynges eares. for all the Gentyles coule  
tell of the warres of Judas:

Now when kynge Antiochus hearde these ty-  
dynges. he was angry in his mynde. wherfor he  
sent forth. and gathered an host of his whole re-  
alme. very stronge armyes. and opened his trea-  
sury and gaue his host a prynces wages in hand  
commendinge them to be readye at all tymes  
wherheles. when he sawe. that there was  
not mony ynough in his treasures. and for  
the dyscorde & persecucion. which he made  
in the land. to put to none of his lawes he had bene of  
olde tymes) his customes & tributes of the land  
were imposed: he feared he was not able for  
to beare the cosse & charges any longer. nor to  
haue such gyfte. to geue so lyberally as he had  
afore. more then the kynges & there before hym.

Wherfore he was heuy in his mynde. and  
thoughte to go into Persia. for to take tribu-  
tes of the land. & so to gather much mony. So  
he left Lilius a noble man of his kynges bloude  
to ouersie the kynges busshes. from the water  
Euphrates vnto the bayes of Egypt. and to

kepe wel his sone Antiochus. till he came agayne  
Wherfore. he gaue him halfe of his host &  
Elephantus. committed vnto him euery thinge  
of his mynde. concerning those which dwell in  
Juda and Jerusalem. that he shuld send out an  
army agaynst them. to destroye and rote out the  
poder of Israel and the remnant of Jerusalem:  
to put out their memorye from that place. to  
let straungers for to inhabite all their quarters  
and parte theyr lande amonge them: Thus the  
kyng toke the other parte of the host. and be-  
parted from Antioch (a cite of his realme) ouer  
the water of Euphrates. in the C. xliiij. praye.  
and went thowowe the hye countreys.

\* And Lilius chose vnto him Helomy the  
sonne of Doriminius. Archand: and Gorgyas  
myghtie men. and the kinges frendes. These he  
sent with. xl. thousande sote men. and. viij. th.  
horse men. for to go into the lande of Juda  
and to destroye it. as the kyng commanded. So  
they went forth with all theyr poder. and came  
to Emaus into the playne felde. When the mar-  
chauntes harde the rumoure of them. they. and  
theyr seruantes. toke verie muche syluer. and  
golde. for to be the chyldren of Israel to be their  
bonde men. There came vnto them also yet mo-  
men of warre on euery syde. out of Siria and  
frome the phylistines.

Nowe when Judas and his brethren sawe  
that trouble increased. and that the host dyue  
nye vnto theyr borders conspyng the kyn-  
ges wordes whiche he commanded vnto the  
people: namely that they shulde vtterlye waste  
and destroye them: They sayde one to another.  
Let vs redresse the decaye of oure people. let vs  
fyghte for oure folke and for oure Sanctuarie.  
Then the congregacyon were sone readye ga-  
thered to fyghte. to praye and to make supplica-  
cyon vnto God for mercy and grace.

\* As for Jerusalem. it lay voyde and was as  
it had bene a wyldernes. There wente no man  
in or out at it. and the Sanctuarie was troden  
downe. The aleuantes kepte the castell. there  
was the habitation of the heathen. The mythe  
of Jacob was taken away. the pyper & the harpe  
was gone from amonge them.

The Israelites gathered them together and  
came to Walspha before Jerusalem. for in Wal-  
pha was the place where they prayed afore ty-  
me in Israel. So they fasted that daye. and put  
sackeclothes vpon them. and caste ashen vpon  
theyr heades. rent theyr clothes. and layd forth  
the bookes of the lawe (wherout the heathen  
sought the likenes of theyr ymages) & brought  
the preestes ornaments. the fyrstlynges & the  
tithes. They let ther also a fastayners which  
had fulfilled theyr dayes before God. and cryed  
with aloud voyce. towarde heauen: saying.

What shall we do with these? and whether  
shall we carrye them awaye? For the Sanctua-  
rye is troden downe and despyled. thy preastres  
are come to heynesse and dishonour: and be-  
holde. the heathen are come together for to de-  
stroye vs. Thou knowest what thynges they  
ynogge agaynst vs: Howe maye we stand  
before them

save them, excepte thou (O God) be our helper.

They blew oute the trumpet also with a lowde voyce. Then Judas ordeyned captaynes ouer the people: ouer thousandes, ouer hundredes, ouer fifty, and ouer ten. But as for such as buylded them houses, marped wyues, planted them vineyardes, and those þe were fearful be comounded them euery manne to go home againe, accordyng to the lawe. So the hoste remoured, & pitched vpon þe southsyde of Emmaus.

And Judas sayde: Arise youre selues, be strong (O my chyldren) make you redy against to morowe in the morning, that ye maye fyght with these people, which are agreed together to destroye vs and oure Sanctuarie. Better is it for vs to dye in battayle, then to see our people & our Sanctuarie in such a miserabile case. \* Reuerthelesse, as thy wyll is in heauen, so be it.

The lxxx. Chapter.

*¶ Judas gath agaynste Gorgias wherewith in hysp. & p. 100. Gorgias and his hoste to fyght. Lysias inuadeth Jeru-  
salem. Judas departyth hym oute. Judas purifyeth the temple & dedicateth the altar.*

**W**hen toke Gorgias fyue thousande men of foote, and a thousande of the beste horsmenne, and remoured by nyghte, to come nye where the Jewes hoste laye, and so to slaye them sodenlye. Howe the men that kepte the castell, were the conueyers of them. Then arose Judas to sympte the chefe and principall of þe hynges hoste at Emmaus, for the army was not yet come together. In the meane season came Gorgias by nyghte into Judas tentes: & when he founde no man there, he soughte them in the Mountaynes, and thoughte they had ben fled awaye, because of hym. But when it was daye, Judas shewed hym selfe in the felde with thye thousande men only, which had nether harnesse nor swerdes to theyr mynides.

But on the other syde, they sawe that the heathen were mygthie and well harnessed, and theyr horsmen aboute them, and all these well expery in feate of warre. Then sayde Judas to the men that were with hym: Feare ye not the myltitude of them, be not asfayde of theyr vyolente runnyng: remember, howe oure fathers wer deliuered in the red see, when pharaos folowed vpon them with a great hoste.

Euen solet vs also crye nowetoward heauen: and the Lorde shall haue mercy vpon vs, & remember the couenante of oure fathers: yea, and destroye this hoste befoze your face this day. And all the heathen shal know, that it is God hym selfe, which deliuereth and saureth Israel.

Then the heathen lyfte vp theyr eyes: and when they sawe that they wer chymyng against them, they went out of their tentes into the battayle: and they that were with Judas, blew vp the trompettes. \* So they buckled together, & the heathen were discomfyted and fled ouer the playne felde: but the hymnosse of them were layne. For they folowed vpon them vnto Aslarmoth, and into þe felde of Idumea toward Azot and Jamnia: so that there were layne of them vpon a thye thousande men. So Judas

turned agayne with his hoste, and sayde vnto the people: Be not greyde of þe spoyle, we haue yet a battayle to fyghte, for Gorgias and his hoste are here by vs in þe mountaynes, but stand ye fast agaynst your enemies and ouercome the: then maye ye safely take the spoyle.

As Judas was speakyng these wordes: Beholde, there appered one parte of them vpon the mount. But when Gorgias sawe that they of his partye were fled, and the tentes byene vp for by the smoke they might vnderstand what was done: they perceyving this, were very sore agrayed: and when they sawe also that Judas and his hoste were in þe felde redy to stryke the battayle, they fled euerychone into the lande of the heathen.

So Judas turned agayne to spoyle the tentes, where they gat much golde and syluer, precyous stones, purple and greate richesse. Thus they went home, and songe a Psalm of thankesgeyng, and praised God in heauen: \* for he is gracys, and his mercede endureth for euer. And so Israel had a great victory in þe daye.

Howe all the heathen that escaped, came and tolde Lysias euerye thyng as it happened. Wherfore Lysias was sore agrayed, & grieved in his mind, because Israel had not gotten such myfortune, as he woulde they shoulde, nether as the kyng commanded. The nexte yere folowing, gathered Lysias thye scoze thousand chosen men of foote, and fyue thousande horsmen to fyght agaynst them.

So they came into Jetyry, and pitched their tentes at Be: hazon, wher Judas came agaynst them with .x. thousand men. And when he sawe so great and myghty an hoste, he made his prayer, and sayde: Blessed be thou (O claspour of Israel) \* which bydest destroye the vyolent power of the Spauit, in the hande of thy seruant Dauid, \* and gauest the hoste of the heathen into the hand of Ionathas (the sonne of Saul) and of his weapon bearer.

But thys hoste nowe into the hande of thy people of Israel, and let them be confounded in theyr myltitude and horsmen. Make them agrayed, and dyscomfytte the boldnesse of theyr strengthe: & they maye be moued thow theyr destruction. Cast them downe thow thou swerd of thy louers, then shal all they that knowe thy name, prayse the with thankesgeyng.

So they stroke the battayle, and there wer slayn of Lysias hoste, fyue thousand men. Then Lysias seying the dyscomfytynge of his menne, and the manynesse of the Jewes, how they were redy, epyther to lyue or dye lyke men: he wente vnto Antioche, and chose oute men of warre: & when they wer gathered together, they might come agayne into Jetyry. Then sayde Judas to his byeten, beholde, oure enemyes are dyscomfytied: Let vs nowe go vp, to cleanse & to repaire the Sanctuarie.

\* Upon thys, all the hoste gathered them to gether, and wente vp into mounte Syon.

Howe when they sawe the Sanctuarie layed waste, the altar defiled, the doores byent vp, the

1. Sa. 17. 51.  
2. Sa. 1. 18.

1. Sa. 17. 51.

1. Sa. 17. 51.

1. Sa. 17. 51.



# The firste booke of

Shrubbes growyng in the courtes, lyke as in a  
 boode of upon mountaynes: yea, and that the  
 pleasant Celles were broken downe: They rent  
 theyr clothes, made great lamentacion, cast af-  
 ter upon theyr heades, fell downe flatter to the  
 ground, made a great noyse with the trompet-  
 tes, and cryed toward heauen.

Then Judas appoynted certayne men to  
 syghte agaynst those whiche were in the castell  
 tyll they had censed the Sanctuarie. So he  
 chose wyrtens that were vnbefiled, such as had  
 pleasure in the lawe of God: and they censed  
 the Sanctuarie: and bare oute the defyled stones  
 into an vncleane place. And for so muche as the  
 altar of burnt offering was vnbefiled, he  
 tooke aduysments, what he myght do withall  
 so he thoughte it was best to destroye it (lesse it  
 shoulde happen to do them any shame) for yea  
 then had defyled it, and therfore they brake it  
 downe. As for the stones, they layed them vp  
 vpon the mountayn by the house in a conuen-  
 ent place: tyll there came a prophete, to shewe  
 what shoulde be done with them.

Chap. xii.  
 Verses 1.  
 John. 8.

So they tooke whole stones accordyng to  
 the lawe, and builded a newe altar such one as  
 was before, and made vp the Sanctuarie with  
 in and without, and halowed the house and the  
 courtes. They made newe ornaments, and  
 brought the candelltycke, the altar of incense,  
 and the table into the temple. The incense laied  
 they vpon the altar, and lighted the lampes  
 whiche were vpon the candelltycke, that they  
 myght burne in the temple. They set the shew-  
 bread vpon a table, and hanged vp the wayle  
 set vpon the temple, as it was afore.

John. 8.

And vpon the fyue and twenty day of the  
 nyynth moneth, whiche is called the moneth of  
 Casius, in the hundred and cyghte & fortye yere  
 they rose vp by tymes in the morning for to do  
 sacrifice (accordyng to the lawe) vpon a newe  
 burnt offeringe altar that they had made: af-  
 ter the tyme and season the heathen had des-  
 troyed it. The same day was it set vp again with  
 songes, pipes, harpes, and cymbales.

Chap. xiii.  
 Verses 1.

And all the people fell vpon their faces, wor-  
 shippinge & thanking the God of heauen which  
 had given them the victory. So they kepte  
 the dedicacyon of the altar cyghte dayes offeringe  
 burnt sacrifices and thank offeringes with  
 gladnesse. They dede the temple also with  
 crownes and wythes of golde, and halowed the  
 postes and celles, and hanged doores vpon the  
 toppe there was very grete gladnesse among  
 the people, because the blasphemie of the hea-  
 then was put away. So Judas and his bre-  
 thren with the whole congregacyon of Isra-  
 el, as becom, that the tyme of dedicacyon of  
 the altar shoulde be kepte in hye season from  
 yere to yere, by the space of cyghte dayes from  
 the fyue and twenty daye of the moneth Casius  
 with myght and gladnesse.

John. 8.

And at the same tyme buylded they vp the  
 mounte sydon with hye walles and strong to-  
 wers round about: lest the Gentyles shuld come  
 and troade it downe, as they had afore. There-

fore Judas let men of warre in it, to kepe it, and  
 made it strong, for to defende. Verbum: the  
 people might have a refuge agaynst the enemyes.

## The x. Chapter.

Of Judas vnto the heathen that he should to destroye  
 the temple, and as he had of the heathen Symeon and Jonathan. He  
 was the cytye of Tyberias whiche they kepte bym  
 for a tyme.

**I**t happened also that when the hea-  
 then rounde about heard, howe that  
 the altar and the Sanctuarie were  
 set vp in theyr olde estate: it displea-  
 sed them verie sore, wherfore they  
 thoughte to destroye the generacyon of Jacob  
 that was among them: In so muche that they  
 beganne to slaye and to persecute certain of the  
 people. Then Judas fought agaynst the chil-  
 dren of Esau in Joumen, & agaynst those whiche  
 were at Arabathane (for they dwelte rounde a-  
 bout the Israelites) where he slew and spoiled  
 a grete multitude of them. He thoughte also  
 vpon the malice and vncharitableness of the chy-  
 dren of Beniamin, how they were a snare & a strophe  
 vnto the people, & how they layde waite for the  
 in the hye way. Wherfore he shut vp them into  
 towres, and came vnto them, destroyed them  
 utterly and burne theyr towres, with all  
 that were in them.

Afterward, wente he agaynst the chyldren  
 of Ammon, where of he founde a myghty po-  
 wer and a grete multitude of people, with Ty-  
 mothy theyr capitayne. So he stroke manie  
 battayles with them, whiche were destroyed  
 before hym. And when he had slayne them, he  
 wanne Sazer the cytye, with the townes belon-  
 gyng thereto, & so turned agayne into Jerusaleme.  
 The heathen also in Galaad gathered them to-  
 gether agaynst the Israelites that were in theyr  
 quarters, to slay them: but they fled to the castell  
 of Datheman and sente letters to Judas & his  
 brethren, sayng: The heathen are gathered a-  
 gaynst vs on every syde, to destroye vs, & now  
 they make them ready for to come, & laye siege  
 to the castell, where vnto we are fled, & Tymo-  
 thy is capitayne of theyr hoste: come therfore  
 and deliuer vs out of theyr handes: for there is  
 a grete multitude of vs slayne already, & oure  
 brethren that were at Tubyn, are slayne, &  
 destroyed (well nye a thousande men) and their  
 wyues, theyr chyldren, and theyr goodes haue  
 the enemyes led away captiue.

Whyle these letters were yet a readyng, &  
 beholde, there came other messengers from Ga-  
 lyle with rente clothes: whiche tolde euen the  
 same tydings, and sayde: that they of Beolo-  
 maps, of Tyzus and of Sydon were gathered  
 agaynst them, and that all Galyle was fylled  
 with enemyes to destroye Israel. When Ju-  
 das and the people heard this, they came toge-  
 ther (a grete congregacyon) to denie what they  
 myghte do for theyr brethren, that were in trou-  
 ble, and besieged of theyr enemyes. And Judas  
 sayde vnto Symon his brother: chole the oute  
 certayne men, & go deliuer thy brethren in Ga-  
 lyle: As for me and my brother Jonathan, we  
 will go into Galaad by hym. So he left Jole-  
 phus

gave the sonne of zacharye, and Jazaryas to be Captaynes of the people, and to kepe the remnant of the hoste in Jewrye, and commaunded them sayng: Take the overlyghte of this people, and let that remaue no warre againste the heathen, untill the tyme we come again. And unto Symeon he gave thre thousande men for to go into Galyle, but Judas hymself had eight thousande in Galaadyschyn.

Then went Symeon into Galyle, & strooke bynners battayles with the heathen: whome he dyscomfited, and folowed vpon them vnto the porte of Ptolomys. And there were slayne of the heathen almoste thre thousande men. So he toke the wyues of them, and caried awaye the Israelites that were in Galyle and Ierusalem with theyr wyues, theyr chyldren, and all that they had, and brought them into Jewrye with greates gladnesse. Judas Machabees also and his brother Jonathas went ouer Jordan, and traunpled iii. dayes iourney in the wyldernes. Where the Arabes met them, and receyued them lounge, and tolde them every thyng that had happened vnto theyr brethren in Galaadyschyn, and howe that many of them were besegged in Barasa, Boso, Almys, Calphoz, Wagerth and Carnaum: all these are strong walled & myghtie great cities, and that they were kept in other cyties of Galaad also: & to mozt they are appoynted to byng theyr hoste vnto these cyties, to take them, & to wyne the in one daye.

So Judas and his hoste turned in all the halle in the wyldernes toward Boso, & wan the cyrie, slew all the males with the sword, toke all theyr goodes, and set fyre vpon the cyrie. And in the nyght they tooke theyr iourney fro thence, and came to the castell. And by tymes in the morning when they lohed vp, behold, there was an innumerable people bearynge ladders and other instrumentes of warre, to take the castell and to ouercome them.

When Judas sawe that the battaille began and that the people therof wente vp, and range into heauen, and that there was so great a crye in the cyrie: he sayde vnto his hoste: fyghte this daye for your brethren. And so came behynde theyr encyres in thre compaynes, and blew vp the trompettes, & cryed in their waile to God.

But as soone as Tymotheus perceyued that Machabees was there, they fled from hym, & the other slew them downe ryght soze: so that there was kyled of them the same daye, almoste eynghthe thousande men. Then departed Judas vnto Walspha, layde siege vnto it, and wanne it: slew all the males in it, spoyled it, and set fyre vpon it: From thence wente he and toke Calbon, Wagerth, Boso, and the other cyties in Galaad.

After thys gathered Tymotheus another hoste, whiche pyched theyr tentes before Raphon beyonde the water. Judas also sent to espye the hoste, and they brought hym wordes agayne, sayng: All the heathen that be rounde aboute vs, are gathered vnto hym, and his hoste is very great. Per, they haue byred the Arabys

and to helpe them, & haue pyched their tentes beyonde the water and are ready to come and fyghte agaynst the. So Judas went on to mete them.

And Tymotheus sayde vnto the captaynes of his hoste: when Judas and his hoste come npe the ryuer: if ye go ouer fyfte, we shall not be hable to withstand hym, for why? he wyll be so stronge for vs. But if he dare not come ouer so that he pyche his tentes beyonde the water: then wyll we go ouer, for we shalbe stronge ynough agaynst hym. Now as soone as Judas came to the ryuer, he appoynted certayne scribes of the people, and commaunded them, sayng: see that ye leaue none behynde vpon the syde of the ryuer, but let every man come to the battayle. So he wente fyfte ouer vnto them, and his people after hym.

And all the heathen were dyscomfited before hym, and let theyr weapons fall, and rane into the temple that was at Carnaum. Whiche cyrie Judas wanne, and burnt the temple with all that was in it: So was Carnaum subdued, & myght not withstande Judas. Then Judas gathered all the Israelites that were in Galaadyschyn, from the leaste vnto the mozte, with thei wyues and theyr chyldren, a very great hoste for to come into the lande of Israel.

So they came vnto Ephron, whiche was a myghty grate and stronge cyrie, and lay in theyr waye. For they could not go by it, neither of the ryght hande nor of the left, but must go thowowe it. Nevertheless they that were in the cyrie wolde not let them go thowowe, but walled vp the portes with stones. And Judas sent vnto them with peaceable wordes sayng: Let vs passe thowowe your lande, that we maye go into our owne countree, there shal no bodie do you harme, we wyll but onely go thowowe on foote. But they wolde not let them in.

Wherfore Judas commaunded a proclamation to be made thowowout the hoste, that every man shuld kepe his order: and so they dyd theyr beste lyke valaunte men.

And Judas beseged the cyrie all that daye and all that nyght, and so wanne it, where they slew agmany as were males, and destroyed the cyrie and spoyled it, and wente thowowe all the cyrie ouer them & were slaine. Then went they ouer Jordaine into the plain felde before Bethsam. And Judas helped those forwarde & came behynde, and gaue the people good thortacyon all the waye thowow, tyll they were come into the land of Juda. Thus they went vnto the mount Syon, where they offred with mirth, and thankesgyung: because there was none of them slain, but came home again peaceably.

Some what tyme as Judas & Jonathas were in the lande of Galaad, and dwined theyr brother in Galyle before Ptolomys: Then Josephus the sonne of zachary & Jazaryas the captaynes, bearynge of the actes that were done of the battayles that were stryken, sayde: Let vs get vs a name also, and go fyght agaynst the heathen that are rounde aboute vs.

So they gaue theyr hoste a commande-  
ment



# The firste booke.

ment and went towards Jamnia. Then came Sosias and his men out of the cite, to fight against them. Josephus also and his army were called vnto the borders of Ierusalem, & there were layne that day of the people of Israel, two. Women so that there was a greafe misery among the people: and all because they were not obeyed vnto Judas and his brethren, but thought they shuld quyte them selues manfully. A curte shewe they came not of f side of the se men, by whome Israel was helpe. But the men that were with Judas, were greatly commended in the sight of al Israel, & all the heathen where soeuer they name was hearde vpon, & the people came vnto them, bydding them welcome.

After this went Judas forth with his brethren, and fought against the chylzen of Esau in the lande that lyeth toward the south where he wanne the cite of Esion, & the towne that lyeth beynde it: and also the walles and towne rounde about it, he bent them vp.

Then remoued he to go into the lande of the Philistines, & went thow Hamaria. At the same tyme were there many pyetes slain in the battail, whiche wyllfully and without aduylment went out for to fight, to get them honour. And when Judas came to Azot in the Philistines land, he brake doune theyr altars, bent the Images of theyr idoles, spoiled the cyties and came again into the lande of Iuda.

## The vi Chapter.

Antiochus building to take the cite of Elymas for a prey to his army of the cyrenians. He taketh into synagoga and up-  
on the same Antiochus to make hym. He taketh into synagoga  
of Elymas. Antiochus cometh into Ierusalem with a greafe army.  
The battail of the chylzen.



Other when kynge Antiochus tra-  
uayled thow the hye countreys,  
he hearde that Elymas in Persya  
was a noble and pientous cytie in  
syluer and gold, and that there was  
in it a very ryche temple: where as were clothes  
cote armoures and wyldes of golde, whiche A-  
lerandrie the sonne of Philip, kynge of Macedo-  
nia (that raygned fyfte in Greke lande) had  
lette beynde hym. Wherfore he wente aboute  
to take the cytie and to spoile it, but he was not  
hable: for the citizens were warned of it, and  
fought with hym. And he fled & departed with  
greafe heynesse, and came agayne into Baby-  
lon. Wherfore there came one whiche brought  
hym tidynges in Persye, & his holles which  
were in the lande of Iuda, were dysruyned awayne,  
and he wote that Lysias wente forth fyfte wyth  
a greafe power, and was dysruyned awaye of the  
Iewes: so that they had wonne the vpetoy  
and gotten greafe goodes out of the holles that  
perished, how they had broken doune the abho-  
minacyon whiche he set vp vpon the altar at  
Jerusalem, and sented f Sanctuarie with hye  
walles, yf he as it was afoye: yee, and Bethla-  
ra his cytie also.

So it chaunced, that when the kynge had  
heard these wordes, he was afrayd and greued  
very soe. Wherfore he layde hym downe vpon

hys bed, and fell syche for very sorowe: and all  
because it had not happened as he had dreymed.  
And there continued he long, for his greafe was  
euer more and more, so that he sawe he must ne-  
dye. Therfore he sente for his frendes, and  
sayde vnto them: the shepe is gone from myne  
eyes, for the very sorowe and vexacyon of heart  
that I haue. For when I consider in my mynde  
the greafe aduersyte that I am come vnto, and  
the shondes of dreynesse whiche I am come in,  
where as afoye tyme I was so mery, & so great-  
ly set by (by reason of my power.) Agayne, con-  
sidering the euill that I haue done at Jerusa-  
lem, from whence I tooke all pryche of gold  
and syluer that were in it, and sente to fetch  
awaye the inhabytours of Jewye wythoute  
anye reason why: I knowe that these troubles  
are come vpon me for the same cause. And be-  
hold, I must dye with greafe sorowe in a straunge  
lande. Then called he for one Philyp a frende  
of hys, whome he made ruler of all his realme,  
and gaue hym the crowne, hys roobe and hys  
ryng: that he shuld take his sonne Antiochus  
vnto hym, and byng hym vp, tyll he myghte  
raygne hym selfe. \* So the kynge Antiochus  
died there, in the hundred and fortye and nyne  
yere. When Lysias knewe that the kynge was  
dead, he ordained Antiochus his sonne (whom  
he had brought vp,) to raygne in his fathers stead  
and called hym Eupator, now he they that were  
in the castell (at Jerusalem) kepte in the Je-  
mes rounde about the Sanctuarie, and fought  
euer tyll to doo them harme for the strengthe-  
nyng of the hea then.

Wherfore, Judas thought to bestrope them  
and called all the people together, & they might  
laye sege vnto them. So they came together  
in the hundred and fiftie yere, & beseged them,  
layng forth theyr ordynance and instrumen-  
tes of warre. Then certayn of them were be-  
seged, went forth vnto whome some vngodly  
men of Israel toyned them selues also, & went  
vnto the kynge, sayng: how longe wyll it be, or  
thou puny the and aduenge oure brethren? We  
haue euer bene mynded to do thy father seruyce  
to walke in hys statutes, and to obey hys com-  
mandementes: Therfore our people fell from  
vs, and wher soeuer they found any of vs, they  
slew them: and spoiled oure inherytaunce and  
they haue not onely medled w vs, but with all  
our countreys: and beholde, this daye are they  
beseging the castell at Jerusalem, & haue  
made vp the strong holde in Bethsura. And if  
thou dost not pzeuant them ryght sone, they wyll do  
more then these, and thou shalt not be able to  
ouercome them.

\* When the kynge heard these, he was ve-  
ry angrie, and called all his frendes, the capi-  
tanes of his souldiers, and of all hys hostemen  
together. He bydd men of warre also out of o-  
ther realmes & out of the Isles of the see, which  
came vnto hym. And the nombre of hys hostes  
was an hundred thousande foote men, & thre-  
tye thousande hostemen, & two and therty Ele-  
phantes wel exercysed in battayl. \* These came  
thow Iude

so Ioue Iudas vnto Bethsura, & beleagred it a longe season, and made dyuers instrumentes of warre agaynst it. But the Jewes came out and brynte them, and foughte lyke men. Then departed Iudas from the castell at Jerusalem, and remoued the hoste toward Bethsacaran our agaynst the hynges armie.

So the hynges arose before the dape, and broughte the power of his hoste into the waye to Bethsacaran, where the hostes made theim redye to the battaile, blowing the trompettes. And to prouoke the Elephantes for to fyghte, they shewed them the sap of red grapes & molberyes, and deuyded the Elephantes among the hoste: so that by every Elephante there stode a thousande menne wel harnessed, and helmettes of stele vpon theyr heades. Yee, vnto every one of the Elephantes also were ordeined fyue hundred hoysmen of the best, whiche waited on the Elephante, going wher soeuer he went, and departed not from hym. Euerie Elephante was couered with a stronge tow of wood, where vpon were two and thirtie valesant men with weapons to fyghte, and wythin was a man of Jude to rule the beaste.

As for the remnaunte of the hoysmen, he set vpon both the sydes in two partes wyth trompettes, to prouoke his hoste, and to styre vp such as were slowe in the armie. And when the sunne shone vpon theyr wyldes of golde and stele, the mountaynes glistered agayne at them, & were as bright as the cressettes of fyre. The hynges hoste also was deuuyded, one parte vpon the hie mountaynes the other lowe beneth: so they wet on takyng good hede: and keepyng theyr order. And all they that dwelt in the lande, were afrayed at the noyse of theyr hoste, when the multitude wente forth, and when their weapons smote together, for their hoste was both great and myghty. Iudas also and his hoste entered into the battaile, and slew fyue hundred menne of the hynges armie. Nowe when Eleasar the sonne of Saura, dyd see one of the Elephantes decked wyth the hynges badg, and was a moze good lyf beaste then the other: he thoughte the hyng shulde be vpon hym, and so ordeined hym selfe to deliuer his people, and to get hym a perpetual name. Wherefore he ranne wyth a coage vnto the Elephante in the myddest of the hoste, smytyng them downe of both sydes, and slew many aboute hym. So wente he to the Elephantes feet, and gat hym vnder hym, and slew hym then fell the Elephante downe vpon hym, and there he died. Iudas also and his men seyng the power of the hyng and the myghty violence of his hoste departed from them. And the hynges armie went vp agaynst them toward Ierusalem and pitched theyr tentes in Jewry beside mount Syon. Whereafter, the hyng tooke truce wyth them that were in Bethsura.

But when they came oute of the cytie (because they had no vyttayles wythin, & the land laye vntilled) the hyng tooke Bethsura, & set men to hepe it, and turned his hoste to the place of the Sanctuarye, and laide siege to it a great

whyle. Where he made all maner ordynance handchewes, fyre hartes, rackettes to cast stones, scappons to shoot arrows, and hynges. The Jewes also made ordynance agaynst thei, and fought a longe season.

But in the cytie there wer no vyttayles, for it was the seventh yere of the warre & those that remained in Jewry, had eaten vp all their store. And in the Sanctuarye wer fewe melleste, for the hunger came so vpon them, & they wer scattered abrode every man to his owne place.

So when Lysias heard of this, he sent Antiochus the hyng whyle he was yet luyng had ordeined to luyng vp Antiochus his sonne that he myght be hyng, was come agayne oute of Persya, and Media, wyth the hynges hoste and thoughte to obteyne the hyngdome: he gat hym to the hyng in all the hall, and to the capptaines of the hoste, and sayde we decrease daylye, and our vyttayles are but small: Againe the place that we laye siege vnto is very strong and it were oure parte to see for the realme. Let vs agree wyth these men, and take truce wyth them, and with all theyr people, & graunt them to lye after theyr lawe, as they byd also. For they be greued, and do all these thynges agaynst vs, because we haue despyled theyr lawe. So the hyng and the prynces were contente, and sent vnto them to make peace, and they receyued it. Nowe when the hyng & the prynces had made an othe vnto them, they came oute of the castell and the hyng wente vp to mount Syon. But when he sawe that the place was wel defended he brake his oth that he had made, and commaunded to destroye the wall rounde about. Then departed he in all the hall, and returned vnto Antioch, where he founde Philipp haung dominion of the cytie. So he fought agaynst hym, and tooke the cytie againe in his handes.

#### The vii Chapter.

Demetrius raygned after he had kylled Antiochus, and Lysias. He translateth the cytyzen of Iherusalem the counsaile of certain wyshed persons. The pater of the pater agaynst Syrachus. Iudas kylled Syrachus, after he had made hym proper.



In the hundred and one and fiftie yere came Demetrius the sonne of Seleucus from the cytye of Rome with a small company of men, vnto a cytie of the sea coaste and there he bare rule. And it chaunced that when he came to Antioch the cytie of his progenytours, his hoste tooke Antiochus and Lysias, to luyng them vnto hym. But when it was told hym, he sayd: let me not se theyr faces: So the hoste put them to death. Now when Demetrius was set vpon the thron of his hyngdome, there came vnto hym wyched and vngodly men of Iherusalem whose captayn was Alcimus, that wold haue bene made hye prynces: These men accused the people of Iherusalem vnto the hyng, sayng: Iudas and his brethren haue slayne thy frendes, and dyuen vs oute of oure owne launde. Wherefore sende nowe some man (to whom thou gapest credence) that he maye go and sle all the destrukyon, whiche he hath done vnto vs and to



# The firste booke.

the hyngesland, and let hym be punished with  
all his frendes and fauourers.

**B** Then the kyng shole Bachydes a friend of  
hys, whiche was a man of grete power in the  
realme (beyond the great water) and sayethful  
vnto the kyng, and sente hym to see the destruc-  
cion that Judas had done. And as to that tyme  
had Alcimus, he made hym hys priest, and com-  
maunded hym to be auenged of the chyldren of  
Israel. So they stode by, & came with a great  
hoste into the lande of Iuda, sendyng messen-  
gers to Judas and hys brethren, and speaking  
vnto them with peaceable wordes: but vnder  
discreete. \* Therfore Judas and his people be-  
leued not theyr sayng, for they sawe that they  
were come with a great hoste.

After this came the scriybes together vnto  
Alcimus and Bachydes, trustyng the beste  
vnto them. And fyrste the Audeans requyred  
peace of them, sayng: Alcimus y priest is come  
of the seide of Aaron, howe can he dyscrepe vs?  
So they gaue them louyng wordes, and swoze  
vnto them, and sayde: we wyl do you no harme  
neyther your frendes: and they beleued them.  
But the very same daye toke they .iii. scoze me  
of them, and slewe them accordyng to the wo-  
des that were writen. \* They haue cast y flesch  
of thy sayntes, and shed theyr bloude rounde a-  
bout Ierusalem, and there was no man y wold  
burie them. So there came a grete feare and  
dredge among the people, sayng: there is neyther  
truth nor ryghteousnesse in them, for they haue  
broken the appoyntemente and othe that they  
made. And Bachydes remoued his hoste from  
Ierusalem, and pytched his tente at Betzcha:  
where he sent forth y tooke many of them that  
had forsaken him. He slewe many of the people  
also and cast them into a great pyt. Then com-  
mitted he the land vnto Alcimus, & left men of  
warre with hym to helpe him. And Bachides  
hym selfe went vnto the kyng. And thus Alci-  
mus defended his bygh priesthode, and all such  
as vered Israel resorted vnto hym: In somuch  
that they obtayned the lande of Iuda, and byd  
much euell vnto the Israelites.

Howe when Judas sawe all the myschefe  
that Alcimus and his company had done (yea,  
more then the heathen them selues) vnto the Is-  
raelites. he wente forth rounde aboute all the  
borders of Jewry, and punished those vnfaith-  
full renegates, so that they came nomoze out  
into the countrey. So when Alcimus sawe that  
Judas and his people had gotten y vpper hand  
and that he was not hable to abyde them, he  
went again to the kyng and said al the worst of  
them y he coude. Then the kyng sent Sycha-  
nos one of his chiefe prynces (whiche beare euell  
wyl to Israel) and commaunded hym, that he  
shoulde utterly destroye the people.

**S**o Sychanos came to Ierusalem with  
a great hoste, and sent vnto Judas and his bre-  
thren with frendly wordes: (but vnder discreit)  
sayng: there shalbe no warre betwixt me and  
you: I wyl come with seuer men, to see how ye  
do, with frendly pyte. Upon this he came vnto  
Judas, and they saluted one another peaceably  
but the enemyes were appoynted to take Ju-  
das by vyolence. Acurr the selfe, it was told Ju-  
das, that he came vnto hym but vnder discreit  
therfore, he gat hym away from hym, & wolde  
se his face nomoze. When Sychanos perceyued  
that his counceill was betrayed, he wente oute  
to fyghte agaynst Judas, besyde Capparisa-  
mala: where there wer slain of Sychanos host  
foure thousande men: and the resydue fled vnto  
the castell of Dauid.

After this came Sychanos vnto mounte  
Syon: and the dycaules with the elders of the  
people went forth to salute hym peaceably and  
to shewe hym the burnte sacrifices that were  
offered for the kyng. But he laughed them and  
the people to scoone, mocked them, despyed their  
offerpynges, and spake dishonourfull yee, and  
swoze in his wrath, sayng: \* If Judas and his  
hoste be not deliuered now into my handes, as  
sone as euer I come agayne (I fare well) I shal  
burne y this house. With that, went he oute  
in a grete anger. Then the dycaules came in,  
and stode before the aulter of the temple, de-  
pyng and sayng.

\* For so much as thou (O Lorde) haste cho-  
sen this house, that thy name myghte be called  
vpon there, and that it shoulde be an house of  
prayer and petycon for thy people. Be aduen-  
ger of this man and hys hoste, and let them be  
slain w the sword, remeber y blasphemys of  
them, & suffer the not, to contynue any longer.

When Sychanos was gone from Ierusalem  
he pytched his tente at Bethozon, and there an  
hoste met hym out of Siria. And Judas came  
to Adasa with thye thousande men, and made  
his prayer vnto god, sayng: O Lord, \* because  
the messengers of kyng Sennacherib blasphe-  
med the, the Angell wente forth, and slewe an  
hundred foure scoze and fyue thousand of them.  
Euen so destroye y this hoste before vs to day,  
that our people maye knowe how that he hath  
blasphemed thy sanctuary, and punyssh hym  
accordyng to his malyciousnes.

And the hostes stroke the selfe, the thyrtyent  
day of the moneth. \* Adar, and Sychanos host  
was discomfyted, & and he hym selfe was fyrst  
slayne in the battayle. When Sychanos men  
of warre sawe that he was kyllid, they cast a-  
waye theyr weapons and fled, but the Jewes  
folowed vpon them an whole daies iourney fro  
Adazar vnto Gazara, blowyng with the trom-  
pettes and making tokens after them. So the  
Jewes came forth of all y townes there about  
and blewe out theyr hoznes vpon them, & tur-  
ned agaynst them. Thus were they all slayne,  
and not one of them left.

Then they toke theyr substance for a praye  
and smote of Sychanos heade and hys ryghte  
hande: \* which he held y so proudly y brought  
it with them, and hanged it y afoze Ierusalem  
therfore the people were excedyngly reioy-  
sed, and passed ouer that daye in great gladnes  
And Judas ordeined, that the same daye (name  
lye the thyrty fourth daye of the moneth Adar)  
shoulde

**S**o Sychanos came to Ierusalem with  
a great hoste, and sent vnto Judas and his bre-  
thren with frendly wordes: (but vnder discreit)  
sayng: there shalbe no warre betwixt me and  
you: I wyl come with seuer men, to see how ye  
do, with frendly pyte. Upon this he came vnto

should be kept in mynde every yere. Thus the lande of Iuda was in rest a lytle whyle.

The viii. Chapter.

¶ *¶* Judas considering the power and goodly pathes of the Romaynes made manye peace treatyes. And he soughte for the Romaynes to be his frendes.

**I**udas heard also the fame of the Romaynes, that they were mightie and valiaunt men, & agreeable to al thynge that was required of them, and make peace with al men, which come vnto them, and how they were doughtie men of strength. Wherfore that, it was told hym of their battayles, and noble actes which they did in Galacia, how they had conquered them, and brought them vnder tribute: and what great thynges they had done in spayne: howe that with theyr wisdom and sober behauiour they had wonne the mynes of siluer and golde that are there, and obtained all the land, with other places farre from them: howe they had discomfited and slaine downe the kynge that came vpon them, from the bittermost part of the earthe, and howe other people gaue them tribute euery yere. Howe they had slayn and overcome Philip and Perces kynge of Cethim, and other mo (in battail) which had brought theyr dynaunce agaynst them, how they had discomfited great Antiochus kyng of Asia: that would nedes fyght with the Iudaung an. C. and. xx. elephants, with horse, charrettes, and a very great host: how they toke hym selfe alive, & ordained hym (with such as would raigne after him) to pay them a greete tribute. ¶ And to fynd them good suerties & pledge besides all this, how they had taken from him India, Media, and Lidia (his best landes) and geuen them to kyng Eumenus. Agayne, howe they perceauynge that the Grekes were commynge to vere them: sent agaynst them a captain of an host, whiche gaue them battayle slew many of them, led away their wyues and children captiue, spoyled them, tooke possession of theyr lande, destroyed theyr strong holdes and subdued the to be their bondmen, vnto this daye. ¶ And ouer, howe that as for other kyngdomes and isles whiche sometyme withstoode them, they destroyed them, and brought them vnder theyr domynion. But helped euery their owne frendes, and those that were confederate with them, and conquered kyngdomes, bothe farre and nye, & that whosoever heard of theyr mighte was afrayed of them: for whom they would helpe to their kyngdomes, those raigned and whom it liked not them to raigne, they put him downe. And howe they were come to great premyence: hauing no kyng among them, neither any man clothed in purple, to be magnified there though, but had ordeined them selues a parlyamente, wherin they sat. iii. C. and. xx. senators daily vpon the councel, to dispatche euery the busines of the people and to kepe good order. And howe that euery yere they chose a waye to haue gouernance of al their land to whom euery man was obedyente, and there was neither euil nor discrecion among the.

¶ Then Judas chose Capolemus the sonne of

Thon, the sonne of Jacob, and Jason the sonne of Eleazar, and sent them vnto Rome for to make frendshipp and a bonde of loue with them that they myght take from them the bondage of the Grekes, for the Jewes saw that the Grekes would subdue the kyngdom of Israel. So they went vnto Rome (a very greete iourney) and came into the parlyamente, and saide: Iudas Machabeus with his brethren and the people of the Jewes hath sent vs vnto you, to make a bond of frendshipp and peace with you, and ye to note vs as your louers and frendes. And the matter pleased the Romaynes ryght well wherfore it was written by of the whiche the Romaynes made a writing in tables of brasse and sent it to Ierusalem: that they myght haue by them a memoial of the same peace, & bonde of frendshipp after this maner. God saue the Romaynes and the people of the Jewes bothe, by sea and by land and kepe the swerde and enemy from them for euermore. ¶ After come first any warre vpon the Romaynes or any of their frendes throughout al their dominion, the people of the Jewes shall helpe them (as the tyme requyere) and that with all theyr dractes. Al so they shall neither geue nor sende vnto theyr enemyes vitayles, weapons, mony, nor shypes: but fulfill theyr charge at the Romaynes pleasure, and take nothing from them therfore. Agayne if the people of the Jewes happen first to haue warre the Romayns shall stand by the with a good wyll, accordyng as the tyme wyll suffer. Neither shall they geue vnto the Jewes enemyes, vitayles, weapons, mony, nor shypes. Thus at the Romayns contente to do, and shall fulfill theyr charge without any disceate. Accordyng to these articles, the Romaynes made the bonde with the Jewes. ¶ Howe after these articles, sayed they, if any of the parties wyll put to them, or take any thyng from them they shall do it with the consente of bothe: and whatsoeuer they adde vnto them, or take from them, it shall stand fast. And as touchyng the euill that Demetrius hath done vnto the Jewes, we haue wyrtten vnto hym sayng: wherfore latest thou thy deuy pocke vpon the Jewes our frendes and louers: if they make any complaint of the agayne vnto vs, we shall defende them, and fyghte with the by sea and by lande.

The ix. Chapter.

¶ After the death of Demetrius Demetrius findeth his army agaynst Judas. Judas is slayne. Jonathan is put in the stead of Iudas. The story between Jonathan and Bacchides. Alcimus taken vnto the palse, and bysch. Bacchides continually agaynst vnto the kyng. He commeth vpon Jonathan by the counsell of Alcimus which perfumes, and is ouercome. The tyme of Iudas. Iudas with Bacchides.



**I**n the meane season when Demetrius heard that Alcimus and his host was slaine in the filde. He proceeded further to send Bacchides and Alcimus agayne into Jewrye, and those that were in the ryght wyng of his host with hym. So they wente forth by the waye that leadeth vnto Galgala, and pyched theyr tentes before Bethsaior whiche is in Ierusalem and wanne the cyter and kewe muche people.



# The first booke

In the first moneth of the C. and ii. yere, they brought their host to Jerusalem, and rose up, & came to Berra, with .xx. thousand men and .ii. thousand men. Now Judas had pitched his tent at Laia, with .iii. thousand men. And when they sawe the multitude of the other army that it was so great, they were sore afraid, and many censured the leaders out of the host. In so much that there abode no more of the but .viii. C. men. When Judas sawe that his host failed him, & that he must needs fyght: it bzait his heart, that he had no time to gather them together: wherefore the ma was in extreme trouble. After the les, he said vnto them: that remained with him. Clp, let vs go against our enemies, peradventure we shalbe able to fyghte with them. But they would haue stopped him, sayng: we shall not be able, therfore let vs now save our liues & turne again to our brethren, and then wil we fyghte againste them, for we are here but fewe.

And Judas said: God forbid that we shuld fle from them. Wherfore, yf oure time be come let vs die manfully for our brethren, and let vs not staine our honour. Then the host remoued out of the tentes, and stood agaynst them. The horsemen are deuided in two partes, the syngers casters and archers wente before the host and all the myghtie men were foremost in the feilde. Bachides himselfe was in the ryghte wyng of the battail, and the host drew nye in two partes, and blew the trompettes. They of Judas side blew the trompettes also, & the cry shoke at the noyse of the hostes, & they stroke a feild from the moztowtill nyght. And when Judas sawe that Bachides host was strongest of the rightside, he toke with him al the hardy men, & brake the right wyng of their order, and folowed vpon them vnto the mounte Azot.

Now when they which were of the left wyng sawe that the righte syde was dyscomfite they persecuted Judas and them that were with him. Then was there a soze battail, for many were slain and wounded of both parties Judas also him self was killed, and the remnaunt fled. So Jonathan and Simon toke Judas their brother and buried him in his fathers sepulchre in the cite of Boda. And al the people of Israel made great lamentation for him, and mourned long sayng: Alas that this worthy should be slayn which deliuered the people of Israel. As for other thinges pertaining to the battailles of Judas, the noble actes he did and of his worthyness: they are not wytt for they were very many.

And after the death of Judas, which men came vpon in all the coastes of Israel, & ther arose all suche as were vngodlines. In those dayes was there a great dearth in the land, and all the countrey gaue out them selues and theys vnto Bachides. So Bachides chose wicked men, & made them lordes in the lande. These soughte oute and made searche for Judas frendes, and brought them vnto Bachides: whiche aduenged vpon them with greate dyspyte. And there came so greate trouble in Israel, as was not lene yf tyme yf no prophet was sene there

Then came all Judas frendes together, and said vnto Jonathan: for so muche as thy brother Judas is dead, ther is none lyke hym to go forth against our enemyes, against Bachides and suche as are aduersaries vnto oure people. Wherfore, this day we chose the for hym, to be our prince & captain to order our battayl. And Jonathan toke the gouernance vpon hym at the same tyme and ruled in stead of his brother Judas. When Bachides gat knowledge there of, he soughte for to sle hym. But Jonathan and Simon his brother, perceiuyng that, fled into the wyldernesse of Checua with all theys company, and pitched theys tentes by the water poole of Aspar.

Which when Bachides vnderstod, he came oure Jordan with all his host vpon the Sabboth day. Now had Jonathan sent his brother Jhon (a captain of the people) to pray his frendes the Nabuthites, that they would lend them their ordnance, for they had much. So the children of Jambry came out of Gadaba, & rooke Jhon and al that he had, and went their waye with al. Then came word vnto Jonathan and Simon his brother, that the children of Jambry made a great marpage, and brought the byrde from Gadaba with great pompe: for she was daughter to one of the noblest princes of Canaan. Wherfore they remembred the bloude of Jhon their brother, and wot vp, and hid them selues vnder the shadowe of the mountayne.

So thei lift vp their cries, & looked, and beheld ther was much a do, and great repayze: for the bydgrome came forth, and his frendes and his brethren met them with trumpantes, instrumentes of musyk, and many weapons. Then Jonathan and they that were with hym, rose oute of theys lurking places against them, and slew many of them. As for the remnaunt, they fled into the mountaynes, & they toke al their substance. Thus the marpage was turned to mournyng, & the noyse of their melody into lamentacyon. And so when they had aduenged the bloude of their brother, they turned agayne vnto Jordan.

Bachides hearing this, came vnto the very border of Jordan with a great power vpon the Sabboth day. And Jonathan sayd vnto the company, let vs get vp, and fight agaynst our enemyes: for it standeth not with vs to day as in tyme past: Beholde our enemyes are in our waye the water of Jordan vpon the one side of vs, with banches, fennes and woodes of the other syde, so that there is no place for vs to departe vnto. Wherfore cry now vnto heauen, that ye maye be deliuered from the power of your enemyes. So they stroke the battayl. And Jonathan stretched out his handes to smyte Bachides, but he fled backward. Then Jonathan & they that were with hym, leapt into Jordan & swimmied ouer Jordan vnto him & they were slain of Bachides side that daye a thousand men.

Therfore Bachides with his host turned agayne to Jerusalem, and buylt vp the castell and strong holdes that were in Jewrye, Jericho, Emmaus, Berthozon, Berthell, Chamnata

where, and Tops, with high walles, with por-  
tes and with lockes: and let men to kepe them,  
that they myght vse theyr malice vpon Is-  
rael. he walled vp citee Bethsurath, Gazarah  
and the castell and prouided them with men  
and vntayles. he tooke also the chiefe men  
sonnes in the cottes for pledges, and put them  
in the castell at Jerusalem to be kepte.

Afterwarde in the C. and. liii. yere in the se-  
cond moneth, Alcimus commaunded, that the  
walles of the inmost sanctuarie shoulde be de-  
stroyed, and the buildyngs of the prophetes al-  
so. And when he beganne to destroye them, the  
chynge that he went about, were hindred, for  
he was smitten with a palsy, and hys mouthe  
shut, so that he coude nomoze speake nor com-  
maunde any of hys house: concerning hys bu-  
sines. Thus died Alcimus in great mysery at  
the same time. And when Bachides sawe that  
Alcimus was deade, he tourned agayne to the  
kyng, and so the lande was in rest two yeres.

Then all the vngodly men helde a counsell, say-  
ynge: Beholde, Jonathan and hys companye  
are at ease, and dwell without care. Wherefore  
let vs byng Bachides hys ther, and he shal take  
them all in one nyghte.

So they wente and gaue Bachides thys  
counsell which arose to come with agreat host  
& sent letters pynely to hys adherentes, which  
were in Jewrye, to take Jonathan & those that  
were with hym: but they might not, for the o-  
ther had gotte knowledge of theyr deuice. And  
Jonathan took. I. men of the countre (whiche  
were the ryngleaders of them) and slewe them.  
Then Jonathan and Symon with theyr com-  
pany departed vnto the cyte Bethbessen which  
lyeth in the wyldernes, and repayred the decay  
thereof, and made it stronge. When Bachides  
knewe thys, he gathered all hys host, and sent  
word to them that wer of Jewry. Then came  
he and layd siege to Bethbessen, and fought a-  
gaynst it a longe season, and made instrumen-  
tes of warre. Nowe Jonathan left his brother  
Simon in the citee, & went forth hym selfe into  
the countre, and came with a certayne number  
of slewe Odarus and hys brethren and the chyl-  
dren of Phasaron in theyr tenten: so that he be-  
came to be stronge, and to increase in power.

As for Simon and hys company, they went  
out of the cyte, and byent vp the instrumentes  
of warre, and foughte agaynst Bachides, and  
discomfited hym. And Bachides was soze vex-  
ed, because his counsell & traual was in vayne.  
Wherfore he was wroth at the wyched men (for  
gaue hym counsell to come into theyr land) and  
slewe manie of them. Then purposed he with  
hys company to go awayne into hys owne coun-  
tre: wherof when Jonathan had knowledge  
he sente ambassadours vnto hym, for to make  
peace with him, and that he shoulde deliuer him  
hys pylsoners agayne. To the whiche Bachy-  
des consented gladly, and did accordyng to his  
desyre: and made an othe, that he shoulde ne-  
uer do hym harme all the dayes of his lyfe. So  
he restored vnto hym all the pylsoners that he

had taken out of the land of Iuda, and then tur-  
ned and went hys way into hys owne lande, ne-  
ther proceeded he anye further to come vnto the  
borders of Iuda. Thus Israel hadde nomoze  
warre. And Jonathan dwelte at Nachemas,  
and began there to gouerne the people, and de-  
stroyed the vngodly men oute of Israel.

The .x. Chapter.

Demetrius desyred to haue peace with Jonathan. Alexander  
much more agaynst Demetrius. Demetrius is slayen. The  
fynall of ptolomus and Alexander



At the C. and. lx. yere came Alexander  
der the sonne of noble Antiochus  
and tooke ptolomays, whose cite-  
yns receiued him, and ther he rayg-  
ned. When Demetrius heard ther-  
of, he gathered an excreadyng greate hoste and  
wente to the agaynst hym to fyghte. Where-  
fore Demetrius sente letters vnto Jonathan,  
with lounge wordes, and prayled hym great-  
ly. For he said: we wyl fyght make peace with  
hym, befoze he bynde hym selfe with Alexan-  
der agaynst vs: elles he shal remember the cruel  
that we haue done agaynst hym, hys brother &  
his people. And so he gaue Jonathan leaue to  
gather an hoste, to make weapens, and to be co-  
federate with him, & commaunded the pledges  
that wer in the castel to be deliuered vnto him.

Then came Jonathan to Jerusalem, and red  
the letters in the audyence of all the people, and  
of them that were in the castel. And therefore  
wer they soze afrayed, because they heard that  
the kyng had geuen hym licence to gather an  
hoste. Thus were the pledges deliuered vnto  
Jonathan, whiche restored them to their eldes.  
Jonathan also dwelt at Jerusalem, and began  
to build vp, and to repayre the cyte: commaun-  
dyng the wyche men to wall it, and the monnte  
Syon rounde aboute with free stone, to be a  
stronge holde, and so they dyd. As for the hea-  
then that were in the castelles whiche Bachy-  
des had made vp, they fledde: so that euery man  
left the place, and wente into hys owne coun-  
tre. Only at Bethsura remayned certayne  
of the Jewes, whiche had forsaken the lawe  
and commaundementes of God, for Bethsura  
was theyr refuge.

Nowe when kyng Alexander hearde of the  
promises that Demetrius had made vnto Jo-  
nathan, and when it was tolde hym of the bat-  
tayles and noble actes, whiche he and his bre-  
thren had done, and of the great traualles that  
they had taken, he sayed: where shall we fynde  
suche a man? Well, we wyl make him our frend  
and be confederate with hym. Upon thys he  
wrote a letter vnto hym, with these wordes:  
Kyng Alexander saluteth hys brother Jona-  
thas. We haue heard of the, that thou art a va-  
leunte man, and mete to be our frende: where-  
fore, this daye we ordayne the to be the chyefe  
este of the people, and to be called the kynges  
frende. Upon thys, he sente hym a purple clo-  
thyng, and a crowne of golde: that thou may-  
est consider what is for oure profyte, and kepe  
frendshyppe toward vs.



# The firste booke

So in the vii. moneth of the C. and ix. yere  
vnto the solempne feast day of the tabernacles  
Jonathas put his holy raiment vpon hym. The  
gathered he an host, & made many weapons.  
Which when Demetrius heard, he was marue-  
lous soze, and sayed: Alas, what haue we done  
that Alexander hath persecuted vs in getting  
the frendship of the Jewes for his owne defence.

Yet wyl I wylle louyngly vnto them also,  
ye, and promise them bygynners and rewar-  
des, that they may be of my lyde. Whereupon he  
wrote vnto them these wordes. King Demetri-  
us sendeth greetynge vnto y<sup>e</sup> people of the Jewes  
Wher as ye haue kept your conuauent towarde  
vs, and continued in oure frendshipp, not enuy-  
nyng to our euemyes, we were glad, when we  
hearde thereof. Wherfore, remaine still, and be  
faithful to vs: and we shal wel recompense you  
for the thynges that ye haue done on our party.  
We shal release you of many charges, and geue  
you rewardes. And nowe I discharge you and  
all the Jewes from tributes: I for geue you the  
customes of salte, and release you of the crowne  
taxes, of the third part of the lede, and halfe of  
the frute of trees which is myne owne dewtye.  
This I leaue for you frome this daye forth, so  
that they shal not be taken of the land of Iuda,  
nor of the cities whych are added therunto out  
of Samaria and Galilee, from this daye forth  
for evermore. Jerusalem also with all thynges  
belongynge thereto, shal be holpe and free, yee, the  
ritches and tributes shal pertain vnto you. As  
for the power of the castell which is at Jerusa-  
lem, I remyt and geue it vnto the priest that he  
may let in such men, as he shal chuse to kepe  
it. I frely deliuer all the Jewes that are pry-  
soners throughout all my realme, so that euery  
one of them shal be free from payng any trybu-  
te, yee, euen of theyr cattell. At the solempne fea-  
stes, sabbathes, new mones, the dayes appointed  
the iii. dayes before and after the feast, shal be  
free for all the Jewes in my realme, so that in  
them no man shal haue power to do any thyng  
or to moue any busines agaynst any of them in  
any manner of cause. Ther shall xxx. M. also of  
the Jewes be written vp in the kynges booke, and  
haue their wages paid as al other me of warre  
of the kynges would haue, & of them shal be or-  
dained certein to kepe the kynges strong holdes  
yee, and some of them shal be let oure the highe-  
busines, that they may saye fullie deale with  
the same. The Jewes also shal haue princes of  
their owne, & walk in their owne lawes as the  
kyng hath commaunded in the lande of Iuda.

And the thre cities that are fallen vnto Jew-  
ry frome the countre of Samaria and Galilee,  
shal be take as Jewry, and be vnder one: neether  
be subject to any strange Loyde, but to the hye  
priest. As for Ptolomais and the lande perty-  
ning thereto, I geue it vnto the sanctuary at Je-  
rusalem, for the necessary expences of the holpe  
thynges. Wherefore, I wyl geue euery yere xv.  
M. sicles of syluer oute of the kynges cheker  
(which pertyneth vnto me) to the woche of  
the temple: yee, & loke what remaineth, which

they that had our matters in hande in tymes  
past haue not payed,) the same shal they ge-  
ue vnto them also. And besides all this, the  
foure thousande sicles whych they tooke pety-  
ly of the rentes of the sanctuary, shal belong  
vnto the priestes that do scrvice.

Item whosoever they be that her vnto the  
temple at Jerusalem or wythin the lybertyes  
therof, wher as they are fallen into the kynges  
daunger for any manner of busynes, they shal be  
pardoned, and all the goodes that they haue in  
my realme shal be free. For the buydynge also  
and repayynge of the woche of the sanctua-  
ry, expences shal be geuen oute of the kynges  
checker: Yee, and for the maynynge of the wal-  
les rounde aboute Jerusalem, for the breaking  
downe of the olde and for the setting vp of the  
strong holdes in Jewry, shall the costes and  
charges be geuen oute of the kynges cheker.

\* But when Jonathas and the people heard  
these wordes, they gaue no credence vnto them  
neether receiued them: for they remembred the  
greate wychednes that he had done vnto Isra-  
ell, and howe soze he had vexed them. Where-  
fore, they agreed vnto Alexander, for he was a  
prince that had deale frendlye with them, &  
so they stode by hym alwaye. \* Then gather-  
ed kyng Alexander a greate host, & brought  
his armye agaynst Demetrius. So the two  
kynges strooke battayle together, but Deme-  
trius tooke the better, and Alexander followed af-  
ter, and fell vpon them. A myghtie sooze ferde  
was it, continuing tyl the sunne went downe  
and Demetrius was slayne the same daye.

And Alexander sente Ambassyours vnto  
Ptolomy the kyng of Egypte with these wo-  
des, sayng: For so muche as I am come agayn  
to my realme, and am sette in the thron of my  
progenytours, and haue gotten the domynyon  
ouercommed Demetrius, conquered the lande  
and wythen ferde with hym, so that we haue  
discomfited booth hym and his host, and byt  
in the thron of his kyngdome: Let vs nowe ma-  
ke frendshipp together, geue me thy daughter  
to wife, so that I be thy sonne in lawe, and both  
geue the rewardes, and her greate dignite. Pto-  
lomy the kyng gaue answer, sayng: It shal be  
the daye wherein thou art agayne vn-  
to the lande of thy progenytours, and sit in the  
thron of thy kyngdome. And nowe wyl I ful-  
fyll the wytyng: but make me at Ptolomais  
that we maye be one another, and that I maye  
marry my daughter vnto the: accordyng to thy  
desyre. So Ptolomy went out of Egypt with  
his daughter Cleopatra, and came vnto Pto-  
lomais in the hundred. lxxi. yere, wher kyng  
Alexander mette hym, and he gaue Alexander  
his daughter Cleopatra, and married them at  
Ptolomais with greate magnyfyce, lyke as the  
manner of kynges is to be. Then wote kyng A-  
lexander vnto Jonathas, that he shoulde come  
and mette hym. So he wrote honurable vnto  
Ptolomais, and there he met the two kynges,  
and gaue them greate quantites of golde and  
syluer, and founde fauour in theyr synner. And  
the

there came together agaynst Jonathas certain  
wycked men and vngacious personnes of Isea  
all, making complayntes of him, but the kyng  
regarded them not. As for Jonathas, the kyng  
commaunded to take of hys garmentes, and to  
clothe hym in purple, and so thei dyd. Then the  
kyng appoynted hym to spt by hym, and sayed  
vnto his bynnes: Go with hym into the myd-  
dest of the cyter, and make a proclamation, that  
no man complain agaynst him of any matter  
that no man trouble him for any maner of cause.

So it happened, that wher his accusers sawe  
the worshippe whiche was proclaimed of him  
and that he was clothed in purple, they fled ene-  
rychon. And the kyng made much of hym, wot  
hym amonge hys cheefe frendes, made hym a  
duke, and partaker of hys domynyon. Thus  
Jonathas wente agayne to Jerusalem wyth  
peace and gladnes. In the hundred thre scoze  
hys pere came Demetrius the sonne of Deme-  
trius from Creta into his fathers lande: wher-  
of when Alexander heard tell, he was ryght so-  
ry, and returned vnto Antioch. And Demetrius  
chose Appolonius, (whiche had the gouer-  
naunce of Celociria) to be hys capitayne.

So he gathered a greate host, and came vnto  
Jamnia, and sent worde vnto Jonathas the  
hye preeft, sayng: Darest thou wythstande vs  
thy selfe aloner? As for me I am but laughed to  
scorne and shamed, because thou prouedest thy  
strength agaynst vs in the mountaines. Now  
therfore if thou trustest in thyn owne streng-  
the, come dothine to vs into the playne felde,  
and there let vs proue oure strength together  
thou walte fynde that I haue valeaunte menne  
of warre wyth me, and walte knowe whome  
I am, and the order that stande by me.

Whiche saye: that your foote is not able to  
stande before our face, for thy fathers haue ben  
twayled into theyr owne lande. And now  
howe wyte thou be able to abyde so greate an  
host of horsemen & footemen in the felde where  
as is neither rocke, stone, nor place to flee vnto.

When Jonathas hearde the wordes of Ap-  
pollonius, he was moued in his mynd: wherefore  
he chose ten thousand men, and went out of Je-  
rusalem, and Simon his brother met hym for  
to helpe hym. And they pitched theyr tentes at  
Joppa, but the citee kepte hym forth, for Jop-  
pa was an hold of Appollonius then Jonathas  
layed siegeto it, and thei that were in the citee,  
for very feare let hym in, and so Jonathas wan  
Joppa. Appollonius hearyng of this, toke iii  
thousand horsemen, wyth a great host of fote  
and wente as though he would go to Azotus  
and came immediately into the playne felde: be-  
cause he had so manye horsemen, and putte his  
trust in them. So Jonathas soloed vpon hym  
to Azotus, and there they stroke the battayle.  
Some had Appollonius left a thousand horse  
men behynde them pseynt in the tentes. And  
when Jonathas knewe that suche wayte was  
layed behynde them they wente rounde aboute  
the enemyes host, and shot barres at the people  
frome the maynyng to the enemyng. As for Jo-

natthas people, they kepte theyr order as he had  
commaunded them, and the enemyes horse  
were euer labouryng. Then brought Symon  
forth hys host, and let them agaynst the fote  
men, for the horsemen were very al redy. So  
he discomfited them, and they fled. And they  
that were scattered in the felde, gat them to A-  
zotus, and came into the temple of Wags their  
ydol, that thei might ther saue their liues. But  
Jonathas set fyre vpon Azotus and all the cy-  
tees rounde aboute it, and tooke theyr goodes  
and brente vp the temple of Wagon, wyth all  
them that were fled into it.

Thus were slayne and brente twelue myght  
thousand men. So Jonathas remoued the host  
frome thence, and broughte theym to Ascalon:  
where the men of the cyter came forth, and met  
hym wyth great worshippe. After this went  
Jonathas and his host agayne to Jerusalem,  
wyth great substaunce of good. And when king  
Alexander hearde these thynges, he thought to  
do Jonathas more worshippe and sente hym a  
collar of golde, as the vse is to be geuen vnto  
such as are of the kynges nexte blood. He gaue  
hym also the cyter of Accaron, with the landes  
belongyng thereto in possession.

The. xi. Chapter.

The defence on betwixt Demetrius and Alexander hys sonne  
in lawe. The death of Alexander. Demetrius reigneth after the  
death of Demetrius. Upon is begyn of Jonathas. Demetrius  
saying that noman refused hym, sendeth hys army agayne. Cel-  
phon meteth Antiochus agaynst Demetrius. Demetrius is  
helped by the favour of Jonathas. After hys helpes he  
breaketh hys covenants that he had made.



And the kyng of Egypte gathered  
an hoste (lyke the lande that lyeth  
vpon the sea coaste) and many ships  
and went about through byscrept  
to obteyne the kyngdom of Alexan-  
der, & to soyne it vnto hys owne realme. Upon  
this he tooke his iourney into Siria, and was  
let into the cytees, and men came forth to mete  
hym: for king Alexander had commaunded the  
so to do, because he was his father in law. Now  
when Demetrius entered into anye citee, he leste  
me of warre to hepe it, and this dyd he through-  
out all the citers. And when he came to Azotus  
& they shewed hym the temple of Wagon and  
Azotus that was brent vp, with the other thin-  
ges whiche were destroyed, the deade bodies  
cast abod, and the graues that they had made  
by the waie syde, for such as were slaine in the  
felde. And tolde the kyng that Jonathas had  
done all these thynges, to the intent thei myght  
get hym euell wyll. But the kyng sayde not a  
worde thereto. And Jonathas mette the kyng  
wyth great honoure at Joppa, where they sa-  
luted one another, and toke theyr rest. So wher  
Jonathas had gaue wyth the kyng vnto the  
water that was called Cleutherus he turned a  
gayne to Jerusalem.

Nowe Demetrius had gotten the domynyon  
of the citers vnto Cilicia vpon the sea coaste,  
ymagynyng wycked counceils agaynst Alexan-  
der, and sent ambassadours vnto Demetrius,  
sayng: Come let vs make a bond betwixt vs  
h. ii. iii. to



to whal I geue the my daughter that Alexander hath, and thou shalt reigne in thy fathers king dome. I repect that I geue Alexander my daughter, for he goeth about to slay me. And thus he flattered Alexander, because he would haue had his realme.

Thus he toke his daughter from hym, gaue her vnto Demetrius, and forsook Alexander, so that his malice was openly knowne. And Ptolomy came to Antioch, where he set two crownes vpon his owne head: the crowne of Egypt and of Asia. In the meane season was kynge Alexander in Sicilia, for they that dwelt in those places, had rebelled agaynst hym. But when Alexander hearde of this, he came to warre agaynst hym. So king Ptolomy brought forth his host and met hym with a myghtie power and chased hym awaye. The fled Alexander into Teaby, ther to be defended, and kynge Ptolomys honour increased. And iabdiel the Arabian smote of Alexanders head, and sent it vnto Ptolomy. But the thyrde daye after, dyed kynge Ptolomy hym selfe: and they whome he had let in the strong holdes, wer slayne of those that were within the cyties. And Demetrius reigned in the hundred and seuen & sixtie yeare.

At the same tyme gathered Jonathan then that were in Jewry, to lay siege vnto the castell **C** whiche was at Ierusalem, and so they made many instrumentes of warre against it. Then went there certayne vngodly persons (whych hated theyr owne people) vnto kynge Demetrius: & told hym that Jonathan besieged the castell. So wher he heard it, he was angry, and ymmediately came vnto Ptolomais, and wrote vnto Jonathan, that he shoulde lay no siege to the castell but come and speake with hym in all the haste. And wher he lesse when Jonathan hearde this, he commaunded to beseye it. He chose also certayne of the elders and prestes of Israel, and put him selfe in the parrell, and toke with hym gold spuer, clothynge, & diuerse prestes, & went to Ptolomais vnto the king, and found him gracious. And though certayne vngodly men of his owne people made complayntes vpon hym, yet the kynge entreated hym as his predecessours had done before: and promoted hym in the syght of all his frendes: confirmed hym in the hys prest hood with all the worship that he had afore, and made hym his chiefe friend. Jonathan also beseyed the kynge, that he would make Jewry free with the thre head cities of Samaria and the landes pertainyng thereto: vpon this dyd Jonathan promysse hym. iii. C. talentes. And hereunto the kynge consented, and gaue Jonathan writing of the same, containing these wordes: Kynge Demetrius sendeth greeting vnto his brother Jonathan and to the people of the Jewes. We send you here a copie of the letter which we did write vnto our elder Lathmus, concerning you, that ye shoulde knowe it.

**D** King Demetrius sendeth greeting vnto Lathmus his elder. For the saythfulness that our frendes the people of the Jewes kepe vnto vs, and for the lowng kindness which they bear to

warden vs: we are determined to do them good. Therefore, we ordaine al the coastes of Jewry with. iii. cities, Libda, and Ramatha, (whych are added vnto Jewry from Samaria) and al the landes pertainyng therunto, to be frely separated for such as do sacryfice in Ierusalem: bothe concerning the paymentes which the king toke perely also, and the frutes also of the earth and trees. As for other tythes and tributes that belongeth vnto vs, we discharge them therof from this tyme forth. In like maner we graunt vnto them all the customes of salte and cronne taxes, whiche were brought vnto vs. And this freedom shal they haue firme and sted fast, from this tyme forth for euermoze. Therefore let that ye make a copy of these our letters and deliuer it vnto Jonathan: that it maye be kept vpon a holy mount in a conuenient place.

After this when Demetrius the kynge sawe that his lande was in easse, and that no resistance was made hym: he sent awaye all his host, euery man to his owne place, excepte an army of straungers, whom he broughte frome the illes of the heathen, wherfore all his fathers host had euell will at hym. \* Nowe was there one Triphon (that had ben of Alexanders part afore) whych when he sawe that all the host murmured agaynst Demetrius he wente to Elnacnel the Arabian (that brought vp Antiochus the sonne of Alexander) and laye fore vpon hym, to deliuer hym this young Antiochus: that he myght reygne in his fathers stead. He told hym also, what greates euell Demetrius had done, and how his men of warre loued him not and so remayned there a longe season.

And Jonathan sent vnto kynge Demetrius to dyue them out whych were in the castell at Ierusalem, and in the other refuges for they dyd Israel great harme. So Demetrius sent word vnto Jonathan, sayng: I wyll not onely dooe these thynges for the and thy people, but at tyme conuenient I wyll do both the and thy people great good. But nowe thou shalt do me a pleasure, if thou wylt sende me men to helpe me: for all myne army is gone frome me. So Jonathan sent hym. iii. M. stronge men vnto Antioche, and they came vnto the kynge: wherfore the kynge was verie glad at theyr commynge. But then that wer of the cytee (euen an. C. and xx. M. men) gathered them together: and would haue slayne the kynge, whiche fledde into his courtte, and the citezens kepte the stretes of the cytee, and beganne to fyghte.

Then the kynge called for the Jewes helpe, which came to him altogether, and were abode through the citee, & slew the same day an. C. M. men set fyre vpon the citee, gat many spoiles in that day, & deliuered the king. So when the cytezens sawe that the Jewes had gotten theyr wyl of the citee, & that theyr selues disappointed of theyr purpose, they made their supplication vnto the kynge, sayng: Graunt vs peace, & let the Jewes cease from troubling vs & the citee, & vpon this they cast awaye their weapons. Thus they made peace, and the Jewes gat great worship in the

lyght of the kyng, and in the syght of al þe were in hys realme, and were spoken of throughtout the kyngdome, and so they came agayne to Jerusalem wyth grete goodes.

So the kyng Demetrius sat in the thron of hys kyngdom, and had peace in hys lande. Nevertheless, he dissembled in al that ever he spak and wythþewe hym selfe frome Jonathas, ne ther rewarded hym accordyng to the benefytes whiche he had done for hym, but troubled him verye soze. After this came Triphon agayne wyth younge Antiochus, whiche reigned and was crowned kyng. Then there gathered vnto hym all the men of warre, whome Demetrius had putte awaye: these foughte against Demetrius whiche fledde and turned hys backe. So Triphon toke the Elephantes, and wanne Antioche. And younge Antiochus wrote vnto Jonathas, sayng: I confyrme the in thy pfectiō and make the ruler of four countreys, that thou mayest be a frende of the kynges.

Upon this he sent hym golden vessels to be serued in, and gaue hym leane to dynk in gold to be clothed in purple, and to weare a colar of golde. He made hys brother Symon also cappytaine, frome the coastes of Cyrus vnto the borders of Egypte. Then Jonathas toke his iourney, and wente through the cittyes beyonde the water of Iordane, and all the men of warre of Syria gathered vnto him for to help him. So he came vnto Ascalon, and they of the citee receiued hym honourably, and from thence went he vnto Gaza, but they would not let hym in: wherfoze he layd siege vnto it, burnyng vp and spoilyng the places that were aboute the citee.

And the cittyzens of Gaza submytted theim selues vnto Jonathas, which made peace with them, but tooke of their sonnes to pledge, sente them to Jerusalem, and went through the countree vnto Damascus. Nowe when Jonathas heard that Demetrius pynners were come in to Cades (whiche is in Galilee) wyth a great host, purposyng to put Demetrius oute from medlyn in the realme, he came agaynst them, and left Symon his brother in the land which came to Bethsura, and layd siege to it a long season, and dyscomfyred them. So thei desired to haue peace wyth hym, whiche he graunted them, and afterwarde putte theim oute frome thence, toke the citee and set men to kepe it. And Jonathas wyth hys hoste came to the water of Genesar, and betymes in the moynyng gat them to the playne felde of Azot.

And beholde the hostes of the heathen met them in the felde, and layd watche for them in the mountaynes: so that when Jonathas came agaynst them, the other (whiche were layd to watch) rose out of theyr places and fought and they that were of Jonathas syde, fledde euery man, and there was not one of them left except Nathathias the sonne of Absolomus and Iudas the sonne of Calphyr the cappytaine of the host. Then Jonathas rente hys clothes, layd earth vpon his heade: made hys prayer and turned agayne to theim in the felde, where they

fought together, and put them to flight. Now when hys owne men, that were fledde wyth theys they turned agayne vnto hym and helped hym to folowe vpon all theyr enemyes vnto thei tentes at Cades. So there were slayne of the heathen the same daye thier thousande men, and Jonathas turned agayne to Jerusalem.

The xii. Chapter.

Jonathas secretly ambassadours to Rome and to the people of Sparta to renewe theyr conuynent of frendshipp. Jonathas purpōse to fflyght the pynners of Demetrius. Triphon taketh Iona than by surpryse.

**J**onathas saynge that the tyme was mete for hym, chose certayne men and sente them vnto Rome for to stablish and to renewe the frendshyppe wyth them. He sente letters also vnto Sparta and to other places in lyke maner. So they wente vnto Rome, and entred into the counsaile, and sayde Jonathas the hye pfecte and the people of the Jewes sente vs vnto you, for to renewe the olde frendshyppe and bonde of loue. Upon this the Romaynes gaue them fre passpoites, that men should lede them home into the lande of Iuda peaciably. And this is the cōpy of the letters þe Jonathas wrote vnto the Spartians.

Jonathas the hye pfecte with the elders, pfectes and the other people of the Jewes, send gretyng vnto the Spartians their bretheren. Ther were letters sent long ago vnto Onias the hye pfecte, from Irlus, which than reigned among you, that ye are oure bretheren, as the outpyng made thcreupon specyfeth. And Onias entreated the ambassadour that was sente, honourably, and receiued the letters: wherin ther was mencyon made of the bonde of loue and frendshyppe. But as for vs, we nede no suche wrytinges: for why we haue the holy booke of scripture in our handes to our comfort. Nevertheless we had rather send vnto you, for the renewyng of the brotherhode and frendshyppe: lest we shoulde be straunge vnto you: for it is long sence the tyme that yelent woode vnto vs. Wherfoze, in þe sacrifices that we offer and other ceremonies vpon the hye solempne dayes and other, we alway remember you without fealing (like as reason is, as it becometh vs to thinke vpon our bretheren) yee, & are right glad of your spouspous honour. And though we haue had greete troubles and warres, so that the kynges about vs haue fought agaynst vs: yet would we not be greuous vnto you, nor to other of our louers, & frendes in these warres. For we haue had helpe from heauen, so that we are deliuered, and our enemyes subdued. Wherfoze we chose Eumenys the sonne of Antiochus, and Antipater the sonne of Jason, and sent them vnto the Romaynes, for to renewe the olde bonde of frendshyppe and loue wyth them. We commaunded theim also to come vnto you, and to salute you, and to deliuer you our letters, concernyng the renouacyon of our brotherhode. And now ye shall do righte well to geue vs an answer thcrunto.

And this is the cōpy of the wrytyng, whiche Arius the kyng of Sparta sente vnto Onias. Arius the kyng of the Spartians sendeth gretynges



# The firste booke

tyng vnto. And the hye priest. It is found in  
wrytyng, that the prophetes and Jewes are  
byrthen, and come out of the generation of A-  
braham. And now forsomuch as this is come  
to our knowledge, ye shal do well, to wryte vnto  
vs of your prosperite. As for vs, we haue  
wryten our mynd vnto you. Our catel & good  
des are pourses, and pourses ours. These thinges  
haue we commanded to bee shewed vnto you.

Whē Jonathan hard, that Demetrius piti-  
ers wer come forth to fyght agaynst him, with  
a greater host then afore, he went from Jeru-  
salem, and met them in the land of Symath, for  
he gaue them not space to come into his owne  
countre. And he sente spyes vnto thei tentes  
which came agayn and told hym, that thei wer  
apoynted to come vpon hym in the nyght sea-  
son. Wherefore, whē the sunne was gone downe  
Jonathan commaunded his men to watche all  
the nyght, and to be readye wth weapons for  
to fyght and sent watchmen round aboute the  
hooste. But when the aduersaries hearde that  
Jonathan was ready with his men to the bat-  
taye, they feared, and wer afrayed in their her-  
tes, and kindled fyres in their tentes, brake vp  
and gat them awaye. Neerthelesse, Jonathan  
and his companie knewe it not tyll the morn-  
yng, for they sawe the fyres burnyng.

Then Jonathan solo wed vpon theym, but  
he might not ouertake them, for they wer gone  
ouer the water Eleutherus. So Jonathan de-  
parted vnto the Treabians (whiche wer called  
Zabadei) & he theym, and tooke they goodes.  
He pceded furth also, & came vnto Dama-  
tus, and went thyngh al the countre. But Sym-  
on his brother toke his iourney and came to  
Ascalon and to the nexte strong holdes, depar-  
tyng vnto Joppa: and dwanne it. For he harde  
that thei woulde stande of Demetrius parte,  
wherefore he set menne of warre in the cytre, to  
kepe it. After this came Jonathan home again  
and called the elders of the people together and  
deuyded wth them for to buyld vp the strong  
holdes in Jewry, and the walles of Jerusalem  
to set vp an hye wall betwyxe the castell and  
the cleer, for to seuerate it frome the cytre, that  
it myght be alone and that men woulde nethe-  
r by nor sell in it. Upon this they came together  
for to buyld vp the cytre, and for so muche as  
the wal vpon the broke of the west syde (called

Capbetath) was fallen downe, thei repayded it.  
And Symon set vp Adiabab in Sephelah and  
made it strong setting portes and loches vpon  
it. Some when\* Tryphon purposed to reigne  
in Asia, to be crowned, and to slay the kynge An-  
tiochus: he was afrayed that Jonathan would  
not suffer hym, but fyght agaynst hym. Where-  
fore, he wente aboute to take Jonathan and to  
kyl him. So he departed, and came vnto Beth-  
san. Then went Jonathan forth agaynst hym:  
to the battaye with xi. thousand men, & came  
vnto Bethsan also. But when Tryphon sawe  
that Jonathan came wth so great host to be-  
strop hym, he was afrayed: and therefore he rece-  
ued hym honorably, commaunded hym vnto al

his frendes, and gaue him rewarde, and com-  
maunded his men of warre to be as obedyent  
vnto hym as to hym selfe. And sayed vnto Jo-  
nathan: why haste thou caused this people to  
take suche trouble, sayng there is no warre be-  
twixt vs? Therfore send them home agayne,  
and chuse certayne men to waite vpon the, and  
come thou wth me to Ptolomais: for I wyl  
grace it the, wth the other strong holdes, men  
of warre and their offcers: As for me I muste  
depart, this is only the cause of my commyng.  
Jonathan beleued hym, and byd as he sayed,  
puttyng awaye his hooste, whiche wente into  
the lande of Iuda. He kepte but three thousande  
by hym, whereof he sent two thousand into Ga-  
lyle, and one thousande wente wth hym selfe.

Nowe as soon as Jonathan entered into Pto-  
lomais, the cytreins spared the gates of the cy-  
tre, and toke hym, & slewe al them wth the swe-  
ard, that came in wth hym. The sent Tryphon  
an host of foremen and boismen into Galylee  
and into the great playne, to destroy Jonathan  
company. But whē they knewe that Jonathan  
was taken, and al they layne that waityed vpon  
hym, they toke counsaile together, & came  
forth rebv to the battayl. So when they which  
folowd vpon theym, sawe that it was a matter  
of lyfe, they turned backe agayn. As for the o-  
ther they went into the land of Iuda praciably  
and bewapled Jonathan, and them that were  
with him right so. And Israel made great la-  
mentacion. Then al the heathen that wer rounde  
about them sought to destroye them. For they  
sayde: now we haue they no captayne, nor anye  
man to helpe them. Therfore, let vs overcome  
them, and rote out their name from among me.

## The xi. Chapter.

After Jonathan was taken Symon is chosen captayne of iudea  
Tryphon takinge his chylde and manye for the redemption  
of Jonathan kyleth hym and his chylde. The grace of Jona-  
than. Tryphon hateth Antiochus, and possideth the countre. De-  
metrius taketh truce wth Symon. Symon iourneth wth vs  
possideth the countre of Asien, he maketh his sones Jhou captayn

Nowe when Symon heard that Try-  
phon gathered a great host to come  
into the land of Iuda, and to destroy  
it: and sawe that the people was in  
greate fearefainesse and care: he came vp to Je-  
rusalem, and gathered the people together, and  
gaue them exhortacion sayng: Ye know what  
greate battayles I and my brethren and my fa-  
thers house haue foughte for the lawe and the  
sanctuarie, and what maner of troubles we  
haue sene: thyngh occasion whereof, \*all my  
brethren are slayne for Israels sake, and I am  
lefte alone. And nowe let me not spare myne  
owne lyfe in anye maner of trouble, for I am  
not better then my brethren: but wyl aduenge  
my people and the sanctuarie, oure chylde  
and oure wyues: for all the heathen are gat-  
tered together to destroy vs of very malice.

At these wordes the heartes of the people  
were kyndled together, so they cryed wth a  
loud voyce, sayng: Thou shalt be our captayn  
in steade of Iudas and Jonathan thy brethren

ordie thou oure battayle, and whatsover thou commaundest vs, we shall do it. So he gathered all the men of warre, making hast to finish all the walles of Ierusalem, whyshe he made stronge rounde aboute. Then sent he Jonathas the sonne of Absalomes wyth a freche host. vnto Ioyppa, whiche dyone them oute that were in the castell, and remayned there hym selfe. Tryphon also remoned fro Babilonia with a great armye, to come into the lande of Iuda, and Jonathas wyth hym in warde. And Symon ppeched his tentes at Addus before the playne field.

But when Tryphon knewe that Symon rode vp in steade of his brother Jonathas, and that he wolde warre agaynst hym, he sent messengers vnto hym sayng: Where as we haue kepte Jonathas thy brother, it is for money & he is dwyng in the kynges accompt concerning the busynes that he had in hande. Wherfoze, sende nowe an hundred talentes of syluer, and his two sonnes for suretye, that when he is letten fozthe, he shall not forsake vs, and we shall sende hym again. Aeuerthelesse, Symon knew that he dissembled in his wordes, yet commaunded he the monney and chyldren to be deliuered vnto hym, lest he shulde be the greater enemye agaynst the people of Israel, and say: because he sent hym not the money & the chyldren, therefore is Jonathas dead.

So Symon sente hym the chyldren and an hundred talentes, but he dyssembled, and wolde not let Jonathas go. Afterward came Tryphon into the lande to destroye it, and wente rounde aboute by the waye, that leadeth vnto Adon. But where soeuer they went, thether went Symon and his hoste also. Nowe they that were in the castell sente messengers vnto Tryphon, that he shulde make haste to come by & wylbernes, and to sende them bytailes. And Tryphon made redye all his hostemen to come the same nyght. Aeuerthelesse it was a very great snow so that he came not in Galaditbi. And whē he dyewenye Baschamo, he slew Jonathas and his sonnes there, & then turned foz to goo home into his owne lande.

Then sent Symon to let his brothers dead corse, and buryed it in Modin his fathers cytie. So all Israel bewayled hym with great lamentacyon, and mourned foz hym very longe. And Symon made vpon the sepulchre of his father and his brethren, a buyldyng hys to looke vnto, of fre stone bepynd and before, and set vpon seuen pylers, one agaynst another (foz hys father, hys mother, & foure brethren) & set greates pylers rounde aboute wyth armes vpon them foz a perpetuall memoire, and carued wyppes bepyde the armes that they myght be sene of men sayyng in f. This sepulchre which he made at Modin, standeth yet vnto this day.

Nowe as Tryphon went foz to walke wyth the yong kyng Antiochus, he slew hym trayterously, and raygned in hys steade, crowning hym selfe kyng of Asia, and dyd much euil in the lande. Symon also buylde vp the castles in Jewye, making them stronge wyth hys to

ers, great walles, portes, and locked, and layde by wyppes in the stronge holdes. And Symon chose certayne men, and sent them to kyng Demetrius, to deliuer hym, that he wold discharge the lande from all bondage, foz Tryphon had spoyled it very soze. Wherupon Demetrius & kyng and deere hym, and wrote vnto hym after this maner.

Demetrius the kyng sendeth gretyng vnto Symon the hys pleasure his frende, wyth the elders & people of the Jewes. The golde crowne and precyous stone that ye sente vnto vs, haue we receyued, and are ready to make a fre faste peace wyth you: per, and lo wyte vnto our officers, foz to releas you, concerning the thynge & wherewith we made you fre, and the appointment & we make wyth you, shalbe syme & stable. The stronge holdes which ye haue buylded shalbe youre owne. As foz anye ouer syghte of lause comyted vnto this daye, we forgue it and the crowne tax that ye ought vs also. And wher as was any other trybute in Ierusalem it shalbe nowe no trybute: & loke who are mete among you to be in our court, let them be wyrtten vp, that there maye be peace betwyte vs.

Thus the yoke of the heathen was taken frome Israel in the hundredth and seuententh yere. And the people of the Jewes beganne to wyte in they letters and actes on this maner. \* In the fyfthe yere of Symon the hys pleasure, 1. mac. xii. and pynce of the Jewes.

In those dayes wente Symon vnto Gaza and besegged it rounde aboute, where he set vpon dynaue of war. And wanne a towre, which he toke. So they gat into the towre, leape into f. cytie, which was in a great feare: In so much that the people of the cytie rente they clothes, and clymed vpon the walles wyth they wyues, and chyldren, besechynge Symon to be at one wyth them, sayng.

O rewarde vs not after oure wyckednesse but be gracious vnto vs, and we shal do the seruice. Then Symon sayd very pitye wolde fyghe nomoze agaynst them, but put them oute of the cytie, and caused the houses (wherin f. images were) to be clenched, and so entred the cytie wyth psalmes of prays, geuyng thanks vnto the Lozde. So when he had cast all abhominacyon oute of the cytie, he set suche men in it as kept f. lawe of God and made the cytie stronge & buylde a dwellyng place foz hym selfe.

Nowe, when they in the castell at Ierusalem were kepte so straitely, & they coulde not come fozthe into the countrie, and myght nether hys nor sell, they were very hungrye, and many of them famyshed to death: In so muche that they besought Symon to be at one wyth them, which he graunted them. So he put them oute from thence, and clenched the castell from f. synnesse. And vpon the thye and thientye daye of the seconde moneth in the. Cxxi. yere they entred in to it wyth thankesgraynge and bryanches of Balme trees, with harpes, Crowdes, Symballes, and lutes, syngyng psalmes and songes of prays vnto God, foz that the greates enemye of hys Israel



# The firste booke

Israel was overcome.

And Symon obeyed that the same daye shoulde be kepte euerie yere in gladnesse, & made strong the hyll of the Temple that was besyde the castell, where he dwelte hym selfe with hys compaignes. Symon also perceyvinge that John hys sonne was a myghty man of armes made hym Captayn of all the hostes, and caused hym to dwell at Gaza.

## The xiiii. Chapter.

*Demetrius is crowned of Antioch. Symon beinge captayne sheweth great quietnes in Israel. The continuance of frendshipp betwixt the Romans, & betwixt the people of Sparta in Jerusalem.*

**I**n the xliiii. yere gathered kynge Demetrius hys hoste, and departed vnto Media, to gett him helpe for to fighte agaynst Tryphon. Nowe when Isidore the kynge of Persia & Ordes hearde, that Demetrius was entred in his borders he sent one of his princes to take hym alyue: and to bringe hym vnto hym. So he went & slew: Demetrius hoste, toke hym selfe broughte hym to Isidore whiche kepte hym inward. And all the lande of Iuda was in rest so longe as Symon lyued, for he soughte & weith of hys people, therfore, were they glad to haue him for their ruler, & to do him worship alway.

**S**ymon wanne the cite of Joppa also for an haven toun, and made it an entrance into the fies of the see. He enlarged the borders of hys people, and conquered them more land. He gathered vnto many of the people & were prisoners: he had & dominyon of Gaza, Bethlura and the castell, which he clenched from spylthines and there was noman that resysted hym. So & euerie man tilled hys ground in peace, the land of Iuda, and the trees gaue they fruite and increase. The elders sat all in iudgement & toke they deuyce for the weith of the lande, & ponge men put on worship & danielles vpon them. He prouyded bytayles for the cyties, & made good lye stronge holdes of them, so & the same of hys worshippe was spoken of vnto the ende of the worlde. For he made peace thowout the lande, & Israel was full of mych and loye.

Euerie man sat vnder hys vyne and figge trees, and ther was noman to fray them a way. There was none in the lande to fyghte agaynst them, for then the kynge were overcome. He helped those & wer in aduersyte among his people, he was diligent to se the lawe kepte, as for such as were vngodly & wyched he toke them awaye. He set vnto the sanctuary, and increased the holie vessels of the Temple.

When the Romans & the Spertians had gotten word, & Jonathan was dead they were ryght soye. But when they hearde & Symon hys brother was made hys weith in his strede & howe he had wonne the lande agayne with the cyties wit: they wrote vnto hym in tables of byasse, turninge the frendshipp, & bonde of lons which they had made afore with Judas & Jonathan his brethren. Whiche writinges were red before the congregacion at Jerusalem.

And this is the coppye of the letters that the

Spertians sent. The Senators & cytyzens of Sparta sende greetynge vnto Symon the great Dredde, with the elders, Drestes, & the other people of & Jewes they brethren. When your ambassidours that were sente vnto our people certified vs of poure woorthynesse, honour & pious perons weith, we were glad of they comming and haue witten the errand which they spake before the consail of & people, namely & Rumenius & some of Antiochus, & Antipater & sonne of Jalon the Jewes ambassidours are come vnto vs, for to renue the olde frendshipp with vs. Upon this the people consented, & the men shoulde be honourably intreated, & that the copy of they errande shoulde be wrytten in & special booke of the people, for a perpetual memoire vnto the Spertians: yee, & that we shoulde send a copy of the same vnto Symon the great priest. After this dyd Symon sende Rumenius vnto Rome, w a golden shylde of a thousand pound weyght, to confyrme the frendshipp with them: which when & Romans vnderstode, they sayde what thanckes shall we recompence agayn vnto Symon and his chyldren? For he hath stablyshed his hys thien, & overcome the enemyes of Israel. Wherfore they graunted hym to bee free. And all this wrote the Jewes in tables of byasse, & nailed it vnto & pylers vpon & mount Syon. The copy of the wrytynge is this.

The cytyes & twentye daye of the monethe \* Elul in the hundred. lxxii. yere, in the thyrtye yere of Symon the hys Dredde, in the greete congregacion of the priestes, rulers of & people and elders of & countre at Asarame, wer these wordes openly declared.

For somuch as there was muche warre in our land, therfore Symon & sonne of Machabias (come of & chyldren of Jacob) and his brethren put them selues in parel, & resysted & enemyes of the people: & they sanctuarye and lawe might be mayntayned, & dyd they people greete worshippe: Jonathan in like maner, after & he had gouerned his people & ben their hys priest: dyed, & lyeth buried besyde hys elders.

After & woulde they enemyes haue troden they holy thynges vnder soote, destroyed the lande, & utterly wasted their sanctuary: The Symon withstode them, & foughte for his people, spent muche of his owne monye, weapened the valeaunt men of his people, gaue them wages, made strong the cities of Iuda, with Bethlura & lyeth vpon the borders of Jewry (wher the ordynance of they enemyes laye somtyme) and set the Jewes there for to kepe it.

He made fast Joppa also, which lyeth vpon & sea, & Gaza & boundeth vnto Aiotus, (where the enemyes dwelt afore) and there he set Jewes to kepe it: & whatsoeuer was mete for & subduynge of the aduersaries, & layd he therein. Nowe wher the people sawe the noble actes of Symon, and what worshippe he was purposed to do for them his godly behauiour, & faithfulness which he kepte vnto them, & howe he soughte by alwayes the weith of hys people, because he dyd all theys thynges they chose hym to be they prince, & hys

*Ex. 17. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

*Ex. 17. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

meast. And in his tyme they prospered well by hym, so þe heathen were taken out of the land: & they also which were in the cite of Ierusalem in the castle where they went out and despoiled all thynges that were about þe Sanctuary, and dyd great harme vnto clenynesse, and Symon put men of the Jewes in it, for the defence of the lande and cite, and set by the walles of Ierusalem.

And kynge Demetrius conspyred hym in hys hye preasthode, made hym his frende, & dyd hym great worlde. For he heard that the Romans called the Jewes thyr frendes, loners & brethren, howe honourably they receyued Symon ambassadours: how the Jewes and preastres consented that he shuld be thyr prince and hye preast perpetually (till God rapled up þe true prophet) & that he shuld be thyr captayn to care for the Sanctuary, & to set officers vpon the workes therof, ouer the lande, ouer the weapons, ouer the houses of defence, to make prouision for the holy thynges, & to be obeyed of euery man, & all the wyspings of the lande to be made in hys name: þe shuld be clothed in purple & golde, and sit shuld be lawfull for none of the people nor preastes to bryake any of these thynges, to withstande hys wordes, nor to call any congregacyon in the lande without hym, that he shuld be clothed in purple, and weare a colar of golde. And yf there were anye whiche dysobeyed or bryake thys ordynance þe shuld be punysshed.

So all the people consented to allowe Symon and to do accordyng vnto these wordes: Symon also hym selfe toke vpon hym, & was contente to bee the hye preaste, the captayne, and pryncer of the Jewes and preastres, & to gouerne them all. And they commaunded to make this wyrtynge in tables of brasse, and fasten it to the compass of the Sanctuary in an open place, & laye vpon a cove of the same in the treasure, that Symon and his posterite myght haue it.

¶ The xv. Chapter.

¶ Antiochus made a covenant of frendshipp with Symon & Crispion is persecuted. The Romans sent letters vnto Symon and Crispion in the defence of the Jewes. Antiochus refusing the helpe that Symon sent hym, whereby his covenant.

**M**oreouer kynge Antiochus the sonne of Demetrius sente letters from the Isles of the sea, vnto Symon þe hye preast and pryncer of the Jewes, and to all the people, containyng these wordes: Antiochus the kynge sendeth greetynge vnto Symon the hye preast, and to the people of the Jewes. For so much as certain wycked men haue gotten the kyngdome of our progenytours: I am purposed to chalenge the realme again, and to restore it to the olde estate.

Wherfore I haue gathered a greate hoste and made shippes of warre, that I may go the roade the country, & be aduenged of them whiche haue destroyed oure lande, & wasted manye cyties in my realme. And therfore, nowe I make the free also from all the tributes, wherof all kynge my progenytours haue discharged the and from other customes, wherfrom they haue

released the: what so euer they be: per, I geue þe leaue to synke many of thine owne within thy lande. As for Ierusalem, I wyl that it be holy and free: and all the weapons and houses of defence, which thou haste buylded, and kepeste in thine handes, shalbe thine. Wher as any thing is of shalbe owynge vnto the kynge, I forgeue it the, from this tyme forth for euermore. And when we haue obteyned our kyngdome, we shal do the, thy people, & the temple greate worship so that your honour shalbe knowne thowoutoute the whole world.

In the thirtieth yere wente Antiochus into Syria his fathers lande, and all þe men of warre came together vnto hym, so that fewe were left with Crispion. So the kynge Antiochus folowed vpon him, but he fled vnto Doza, which lieth by the see syde: for he sawe that there was myscheif comyng vnto hym, and that his hoste had forsaken hym. Then came Antiochus vnto Doza with an. C. & twenty thousande men of armes vpon foot, & cyght thousande horsemen. So he compassed the cite rounde aboute, and the shippes came by the see. Thus they vered þe cite by lande and water, in so muche þe they sufferd nonian to go in or oute.

In the meane season came Numenius (and C. they that had bene with hym) from the cite of Rome, hauyng letters wyrtten vnto the kynge and prynces, wherby were containyd these wordes: Lucius the Mayre of Rome sendeth greetynge vnto Dozompe the kynge. The ambassadours of the Jewes oure frendes being sent from Symon the hye preast, and from the people of the Jewes, came vnto vs for to reuue the olde frendshipp and bond of loue, brought a shilde of golde weyng a thousande ponde, whiche we were contente to receyue of them. Wherfore we thoughte it good to wyrtte vnto the kynge & prynces, to bid them no harme nor to take parte agaynst them, thyr cyties, nor countreys, neyther to mayntayne thyr enemyes agaynst them. Yf there be any wycked persones therfore fled from thyr countrey vnto you, deliuer them vnto Symon þe hye preast that he maye punishe them accordyng to thyr owne lawe.

The same wordes wrote the Romans also vnto Demetrius the kynge, to Italus, Araba, Arfaces, and to all the regyons, as Samlana, to them of Sparta, Delo, Mido, Sidon, Caria, Samos, Pamphilia, Licia, Ilcaruallid and to the Rhodes, to Falsis, Coe, Sida, Araba, Gortina, Gnidi, to Cyprus, & Ciren. And of euery letter they sente a cove to Symon the hye preast and to the people of the Jewes. So Antiochus the kynge broughte hys hoste vnto Doza the second tyme to take it: where he made dyners ordynance of warre, and kepte Crispion in, that he shuld not come forth. Then let Symon to Antiochus two thousande chosen men to helpe hym with golde, spuer, and ocher plentous gere: Neuertheles, he wolde not receiue them, but bryake all þe couenaunt which he made w. Symon afore, & w. Jew himselfe fro hym he sente



## The seconde booke

He sent Ithenobius also a frende of his vnto Symon, for to reason w<sup>th</sup> hym, saying: Pe wythholde from me Joppa and Gaza, w<sup>th</sup> the castell that is at Jerusalem, whiche are cyties of my realme, whose borders ye haue destroyed and done greute euill in the lande, hauynge the dominacyon in many other places of my kyngdome. Wherfore nowe deliuer ye cyties whiche ye haue taken, w<sup>th</sup> the tributes of the places that ye haue rule vpon wythout the borders of Jewry. Or els geue me fyue hundred talentes of syluer, yee, & for the harme that ye haue done in the cyties, and for the tributes of the same other fyue hundred talentes. If no, we shal come and fyghte agaynst you.

**E**n Ithenobius the kynges frende came to Jerusalem, and when he sawe the greute woorthynesse and honour of Symon in golde, syluer, and so great plenty of ornaments, he maruailed, and tolde Symon as the kyng commaunded hym: Then answered Symon & sayd vnto hym: \* As for vs, we haue nether taken other mens landes, nor witholden them, but only our fathers heretage, whiche our enemyes had vnrightheously in possession on a certain tyme. This heretage of oure fathers haue we chalenged in processe of tyme. And where as thou complayned concerning Joppa & Gaza, they dyd greute harme to oure people and in our lande, yet wyl we geue an hundred talentes for them.

Reuerthelesse, Ithenobius answered hym not our woide, but turned agayne w<sup>th</sup> fulsome vnto the kyng and tolde hym al these wordes, & the greute bygynne of Symon, w<sup>th</sup> all that he had sene, and the kyng was very angry. In the meane tyme fled Tryphon by hyppie vnto Otholadia. Then the kyng made Cendebeus captayn of the see coast, & gaue hym an hoste of fote men & horsemen, commaunding hym to remoue the hoste toward Jewrye, and to buylde vp the cytie of Cedion, to make by the portes, and to warre agaynst the people of the Jewes. As for the kyng hym selfe: he folowed vpon Tryphon. So Cendebeus came vnto Jamnia, and began to herse the people, to treade downe Jewrye, to take the people prisoners, to slay them and to buylde vp Cedion, where he set horsemen and other men of warre: & they myght come to the and go thowoe the stretes of Jewry, yke as if the kyng had commaunded.

### The cxi. Chapter.

*Of Cendebeus the captayne of Antiochus hoste to fighte at the battell of Jerusalem. Wherbynto the kyng of Antiochus sent Symon and his two sonnes at a battell. John bylyth the that he receyved the hitte.*

**W**hen came Ithon vnto Symon & Gaza and tolde Symon his father, what Cendebeus had done among theyr people. Vpon this called Symon two of his chylde sonnes, Judas & John and sayde vnto the: I and my brethren and my fathers house, haue euer from our yowthe vnto this daye foughten agaynst the enemyes of Israel, & God gaue vs good fortune to deliuer Israel of tyme. And now for so much as I am olde, be ye in stead of me & my brethren, to go

forth and fyght for oure people and the helpe of God be w<sup>th</sup> you. So he chose twentye thousande fyghtyng men of the country w<sup>th</sup> horse men also, which went forth agaynst Cendebeus, and rested at Gadera.

In the morning they arose, and went in to the playne feilde: and behold a myghty great hoste came agaynst them both of fote men and horsemen. Howe was there a water brooke betwixt them, & John remoued the hoste towarde them. And when he sawe that the people was a fraied to go ouer the water brooke he went ouer hym selfe, & the men seeing this, folowed hym.

Then Ithon set his horsemen and fote men in order, the one by the other, for theyr enemyes horsemen were verie manye. But when they blew vp the p<sup>er</sup>fectes trompettes Cendebeus fled w<sup>th</sup> his hoste, wherof many were slayne, and the remnaunte gat them to theyr stronge holde. Judas also Johns brother was wounded at the same tyme. And Ithon folowed syl vpon the enemyes, tyl he came to Cedion, which he builded. The enemyes fled also vnto the towres that were in the feildes of Azotus, and thole did John burne vp. Thus were there slayne two thousande men of the, and Ithon turned agayne peacably to Jewrye.

And in the feilde of Jericho was Ptolomy the sonne of Abobus made captayn, which because he had aboundance of syluer and golde, (for he had maryed the daughter of Symon the hye p<sup>er</sup>fect) waxed proude in his mynde, and thought to conquere the lande, ymagyning falsed agaynst Symon and his sonnes to destruy them. Howe as Symon was goynge a boue thowoe the cyties, that were in the country of Jewrye, and carryng for them he came doun to Jericho w<sup>th</sup> Dathathias and Judas his sonnes, in the Elxviij<sup>th</sup> yere in the xi. moneth called Sabat. Then Ptolomy the sonne of Abobus receaued them (but w<sup>th</sup> disceate) into a strong house of his, called Doch, which he had buylde wher he made them a bancket.

So when Symon and his sonnes were merry and had dronken well, Ptolomy stode vp w<sup>th</sup> his men, whom he had byd there, and toke their weapons, entred into the bancket house, & slewe Symon w<sup>th</sup> his two sonnes, and certayne of his seruantes. Suche greute vnsaythfulnesse dyd Ptolomy in Israel, & recompened euill for good. Then wrote this Ptolomy the same vnto the kyng Antiochus, requyrynge hym that he shoulde lende hym an hoste to helpe hym: and so shoulde he deliuer hym the lande, w<sup>th</sup> the cyties and tributes of the same. He sente other menne also vnto Gaza, for to take Ithon, and wrote vnto the captaynes to come to hym, and he shoulde geue them syluer, gold and rewarde. And to Jerusalem he sente other to take it, and the Sanctuarie.

Then ranne there one besage, and told Ithon in Gaza, that his father and his brethren were slayne, and how that Ptolomy had sent to slay hym also. When Ithon hearde this he was sore abashed, and layde handes of them that were come

come to destroye hym, and serue them, for he  
knewe that they wente aboute to kyll hym. And  
for other thynges concerning Jonathas of his cour-  
age, of his noble actes, wherein he behaued hym  
valiantly of his buylde of wylles which  
he made, & other of his dedes. They are written  
in the chronicles of his posterite, from the  
sage that he was made his pyncall after his father.

The ende of the fyfte booke  
of the Machabees.

## The seconde booke of the Machabees.

The fyfte Chapter.

The Synagoge of the Jewes that dwelt at Jerusalem, sent unto  
them that dwelt in Egypte: wherein they sheweth that he was sent  
but for the heale of Antiochus. Of the fyve that were sent to the  
prynces. The synagoge of Jerusalem.

**T**he byethen of the Jewes which  
be at Jerusalem, & in the lande  
of Jewry, wrothly unto those bye-  
ethen of the Jewes that at the  
rowe oute Egypte: good for-  
tune, health, and peace.

God be gracious vnto you  
and thinke vpon his couenaunt  
that he made with Abraham, Isaac, and Ja-  
cob: he sayth full seruantes: \* and geue you al  
suche an herte, that ye may loue and serue hym  
per, and perfoyme his wyl with an whole hert  
and of a wyllyng mynde. He open your hertes  
in his lawe and in his commaundementes, sende  
you peace, heare your prayers, be at our with  
you, and neuer forsake you in tyme of trouble.  
This is here our prayer for you.

What tyme as Demetrius raygned, in the  
C. lxx. yere, the Jewes toke vnto you in the  
trouble & violence that came vnto vs. In those  
yeres, after that Jason departed oute of the holie  
lande and hyng home, they byent vpon the postes  
and shed innocent bloude. Then made we our  
prayer vnto the Lorde, and were hearde: we of-  
fered, and lyghted the candles, setting for the ca-  
kes and breade: \* And now come ye vnto the  
fraut of tabernacles in the month of Casli.

In the C. lxxviii. yere, the people that was  
at Jerusalem & in Jewry, the counsaill of Judas  
hym selfe sent his wholsom saluacion vnto An-  
tistobolus kynge of Ptolomais maister, whiche  
came of the generation of the annointed pyncall  
and to the Jewes that were in Egypte: In so much  
as God hath deliuered vs from great perilles  
we thanke hym highly. In that we respyed so  
myghtie a kynge. And why he broughte us out  
of Persia by heaped, to fight agaynst vs & the  
holie cytle. For as he was in Persia (namely, the  
captayn with the great bolle) he perished in the  
temple of Samas, being dyscreued thowgh he  
drupe of Samas pyncall. For as he was pur-  
posed to haue dwelt there, Antiochus & his fre-  
des came thither, to receyue muche monye for a

downe. So whil Samas pyncall had lade forth  
the monye, he entred in a small company into  
the temple, & so they shut the temple.

Now when Antiochus entred by opening the  
pyncall instance of the temple, the pyncall stoned  
the captayn to death, he wode them in peeces & wode  
with hym, smote of theyr heades, and thurwe  
them out. In al thynges God be praised, which  
hath deliuered the wyched into our handes.

Wher as we are nowe purposed to kepe  
the purificacon of the Temple vpon the fyue  
& twentye daye of the month Casli, we thought  
necessary to certifie you therof, for also myghte  
\* kepe the tabernacles, feast daye, & the daye of  
the fyve, whiche was geuen vs, whil Nehemias  
offered, after that he had set vp the Temple and  
the auter. For what tyme as our fathers were  
led awaye vnto Persia, the pyncall (whiche the  
louge the honoure of God) toke the fyve pyn-  
cally from the auter & byd it in a vallye, where  
as was a hye pynt, & therein they kepte it, so the  
place was unknowen vnto euery man.

Nowe after many yeres when it pleased  
God, Nehemias shulde be sent from the kynge  
of Persia, he sent the chylders chyldre of those  
pyncalls (whiche had hid the fyve) to seke it. And  
as they tolde vs, they found no fyve but thicke  
water. Then commaunded he the to byde it vpon  
and to bying it hym, & the offerpuges wythall.  
Nowe when the sacrificers were laid on & byd  
the pyncall Nehemias commaunded to sprynkle  
them & the wood with water. When this was  
done, & the tyme come of the sunne shone, whiche  
as afore was byd in the cloude: there was a great  
fyre byndled. In so much that euery man marua-  
led. Nowe all the pyncalls prayed, whyle the sa-  
crifice was a making. Jonathan prayed for  
and the other gaue answere.

And Nehemias prayer was after this man-  
ner, O Lorde God maker of all thynges, I fear-  
ful & stronge, thou righteous & merciful, I pray  
art only a gracious kynge, only lyberall, onely  
just & myghtie and euerslasting, thou that deli-  
uerest Israel from all trouble, I pray that haste cho-  
sen the fathers, and halowed them, receyue the  
offering for the whole people of Israel, preserve  
thyme owne poeple, & halowe it, gather those  
together, that are scattered abrode from vs: de-  
lyuer them that are vnder the heathens bondage,  
loke vpon them which are dyspyled and abhor-  
red, that the heathen may knowe & se how that  
art our God: shew them that oppresse, & prou-  
de ly put vs to dishonoure. Let the people agayne  
in thy holy place: lyke as Moyses hath spoken.

And the pyncalls songe psalmes of thank-  
helguyng, so longe as the sacrifice endured.  
Nowe when the sacrifice was byent, Nehemi-  
as commaunded the greates to be spryn-  
kled with the resydue of the water: \* Whiche  
when it was done, there was kyndled a flame  
of them also: but it was consumed, thowgh the  
lyght, that shyned from the auter. Nowe when  
this matter was knowen, it was tolde for kynge  
of Persia, that in the place where the pyncalls  
which were led awaye, had byd the fyve, there ap-  
peared



The firste booke of

red water in the Sea be of type: that Achemias and his company, had purified the sacrifices withall. Then the King continuing a wondering & inquiring diligently, made him a temple to pour & thynge that was done. And whē he found it so in dede, he gaue & bestowed many giftes and byuers rewarde: yee, he tooke them with his owne hand and gaue them. And Achemias called the same place Rephtar, which is as much to say, as a cleansing: but many me call it Rephi.

## The II Chapter.

Of course Jeremy had the tabernacle, the Ark, and the altar in the 1st. Of the four books of John contained in one.

**3** It is found also in the writinges of  
**J**eremye the Prophet, that he com-  
maunded them which were carped  
awaye to take hys, \* as it is sayde  
afors. <sup>2</sup> He commaunded them also,  
that they shoulde not forget the lawe and com-  
maundementes of the Lord, and that they shuld  
not erre in theyr myndes, when they se ymagis  
of syluer and gold, & their oymamentes. These  
and suche other thynges commaunded he them,  
and exhorted them, that they shoulde not let the  
lawe of God goo oute of theyr hertes.

It is wyrtten also: howe the prophet (at the chaimndement of God) charged them to take the tabernacle & the arke with them: & he went forth vnto the mountain, where Moses clymed vp, & sawe the heritage of God. And when Jeremy came there, he founde an open caue, where in he layd the tabernacle, the Arke, & the altier of incense, & so stopped it whole. Ther came certain me together also folowynge hym to marke the place, but they coulde not finde it. Which

**W**hen Ieremy perceived, he rejoyced them, say-  
ing: As for that place, it shall be unknowne, un-  
till the tyme that God gather his people toge-  
ther againe, & receiue them vnto mercy. Then  
shall God shewe them these thynges, & the ma-  
iesty of the Lorde shall appere: & the cloude al-  
so lyke as it was shewed vnto Moses: & lyke  
as when Salomon desired, & the place myght  
be sanctified, and it was shewed hym.

For he bring a wise man, handled honourably & wisely, offering unto God in the halowynge of the temple, when it was synned.

And lyke as wile Moles prayed vnto f Loth  
the fyre came downe from heuen, & consumed f  
burnt offering: Euen so, prayed Salomon al-  
so, \* & the fyre came downe from heauen, and co-  
sumed the burnt offering. And Moles sayd: be-  
cause f hymne offeringe was not eaten, therefore  
is it consumed. In lyke maner Salomon kept  
the dedicacyon (or halowynge), viii. dayes.

**C** In the annotacy and dyspynges of Ier  
mie. were these thinges put also: & how he made  
a lyberace, and how he gathered oute of all  
countrys the booke of p<sup>r</sup>ophetes, of Dauid  
the Exiles of the hynges and of the p<sup>r</sup>esentes  
Euen so Iudas also. Ioke what he lea<sup>r</sup>ned by ex  
peryce of warre & such thynges as had happe  
ned vnto vs, he gathered them alsogether, and  
so we haue the by vs. If ye nowe desire to haue  
the same, sende some bodye to fetch them vnto

ym. all here as we then are about to celebrate  
the purificacion. we haue wytten vnto you.  
Therefore, ye shall doo well, yf ye haue the same  
dayes. We hope also, yf the God (which helpe  
red his people, and gaue them all the heritage  
kyngdome, & iherusalem, & sanctuary, & yf he  
promysed them in the lawe) shall shewely haue  
mercy vpon vs, and gather vs together from  
vnder the heauens into his holy place: for he hath  
saued vs fro great perils, & hath cleauesd vs place

As concerning Judas Maccabeus and his brethren, the purgacion of the great temple the dedicacion of the altar: yea, & of the warres & conuerse noble Antiochus, and Eutapor his sonne, of the thynges & came downe from heauen vpon those whiche manfully defended the Jewes. For though they were but fewe, yet defended they the whole lande, drove away the enemies hoste, recovered agayne the temple & was spoken of throughout all the worlde, deliuered the citty, doyng they best, that the lawe of & Lorde which was put downe, myghte with all tranquillite be restored agayne vnto the Lorde, that was so merciful vnto them. As touchyng Jason also of Cyren, we haue vnder taken compendiously to bring into one booke the thynges that were comprehended of hym in fyue. For we considering the multitude of & booke, and howe harde it shoulde be for them y wolde medle wyth storyes and actes (and that because of so diuers matters) haue vnder taken so to comprehend the storyes: that such as are disposed to reade, myghte haue pleasure and pastyme therein: and that they whiche are diligent in suche thynges, myghte & better thynke vpon them: yet, and that whosoever read them myghte haue profyte thereby.

Herewithelle, we oure selues that haue med-  
dled with this matter for the shortening of it:  
haue taken no small labour, but greates byp-  
gence, watchynges and trauaile. Ipe as they  
that make a fealt: wold faine do other me plea-  
sure: Euen so we also: for manie mens sake)  
are very well content to take the labour wher  
as we maye shortly comprehend, the thynges  
that other men haue truly wyrtten.

For be that buyldeth an house a newe, must  
proupde for many thynges, to the whole buyl-  
dyng, but be that paynteth it afterwarde sekerth  
but ouely what is comly, mete and conuenient  
to garnyshe it wthall. Euen so doo we in lyke  
maner. And wher be that begynneth to wyte  
a story for the first, muste with his vnderstan-  
dyng gather the matter together, set bys wo-  
des in order and bypgentle seke oute of euery  
parte. But he that afterwarde wyll wryte it,  
dith seme woordes, and toucheth not the mat-  
ter at the largesse. Let thys be suffycente for a  
Biologe, now he wyll be begynne to shewe the  
matter, for it is but a foolyshe thyng to make  
a longe Biologe, & to be wryte in a story it selfe

### CCDe.III.Chapter

**C** As the journeyers have made the temple by the hands of the God of Israel, Jerusalem is the temple. Therefore, you are to take them away. He is the God of Israel and he is the God of the people of Israel.

**W**hat tyme as the holy cytie was inhabited in al peace & welth & when the lawes were yet very well kept (for so was it ordeined by Onias the hye preast and other godly men that wer enemies to wickednesse) It came ther to that euen the kynge and pryneed them selues wth the place grete wozthpype, and garnished the temple with grete gyftes. In somuche that Seleucus kynge of Asya of hys owne rentes, beate all the coastes belonging to the seruyce of the offerynges. Then Symon of the trybe of Ben Iamin, a ruler of the temple, laboured to worke some myschefe in the cytie, but the hye preaste resysted hym.

Nevertheless, when he might not ouercome Onias, he gat hym to Appolonius the sonne of Thersa which then was chiefe Loyde in Celocynthia and Phenycies) and tolde hym that the treasury in Jerusalem was ful of innumerable money, and howe the comen goodes (whyche belonged not vnto the offerynges) were excreasyng grete also: per, & howe it were possible for all thes myght come vnder the kynge's power.

Nowe when Appolonius had thewed the kynge of the money, as it was tolde hym: the kynge called for heliodorus hys steward, and sente hym wth a commaundement, to byng hym the same monie. Immedyately heliodorus toke his iourney, but vnder a colour as though he wolde go thowowe Celocynthia and Phenycies to vset the cyties, but hys purpose was to fulfill the kynge's pleasure. So when he came to Jerusalem, and was lounge lyce receyued of the hye preaste into the cytie: he tolde what was decreed concerning the money, and shewed the cause of hys commaundynge, he asked also if it were so in dede. Then the hye preast tolde hym that there was suche money layde vp for byholpyng of widowes and fatherlesse chyldren and howe that a certayne of it belonged vnto hyrcanus. Tobias a noble man, and that of al the money (whyche the wicked Symon had be- trayed) There were. liii. C. talentes of syluer and two. C. of gold: per, and that it wer vnpossible for those mens meanynge to be dysceyued that had laide vp theyr monye in the place and temple (whyche is had in wozthpype thowowe the whole world) for the mayntenance & honoure of the same. Wherunto heliodorus answered, that the kynge had commaunded hym in any wise to byng hym in the money.

So at the daye appoynted, heliodorus entered into the temple to ordeyn this matter. But there was no small feare thowowout the whole cytie. The preastes fell downe befoze the altire in their vestimentes, & called vnto heauen vnto hym which had made a lawe concerning stufte given to kepe, that they shoulde be safely preserued for suche as comyt them vnto hepyng. Then who so had looked the hye preaste in the face it wolde haue greued his herte. For his countenance and the chaungynge of his colour, declared the inward lozowe of hys mynde. The man was al in heuyness, & his body in feare, wher

by they that looked vpon hym, myght perceyue the greife of his herte, the other people came out of theyr houses by heapes vnto the comen place, because the place was lyke to come into confusion. The women came together thowowe the stretes, wth hepyr clothes aboute theyr byastes.

The byrgins also that were kept in, ranne to Onias, some in the walles, other some looked out of the wyndowes: per, they al held vp theyr handes toward heauen, and prayed. A myserable thyng was it to looke vpon the comen people, and the hye preaste beyng in suche trouble. But they belonght Almyghty God the good des which were comytted vnto them, myghte be kept whole, for those that had deluyered the vnto theyr hepyng. After thes, the thyng which heliodorus was determyned to do, & performed he in the same place, he hym self personall lyce beyng aboute the treasure wth hys men of warre. But the spiryte of almyghty God shewed hymself openly, so that they which presumed to abyde heliodorus, felt thowowe the power of God into a grete fearfulnesse and drede.

For there appered vnto them an hoyle wth a teryble man syttyng vpon hym, deckt in good lyce arape, and the hoyle smote at heliodorus wth hys foze feet. Nowe he that set vpon the hoyle had harnesse of golde vpon hym.

Moreover, there appeared two sayre & betwixtfull yonge men in goodly arape, which stode by hym scourged him on both the sydes, & gaue hym many sterypes wthout ceasynge. Which that fell heliodorus sodenly vnto the ground. So they tooke hym vp (beyng compassed aboute wth grete darckenesse) and bare hym out vpon a bere. Thus he came wth so many runners and men of warre into the sayde treasury, was bozne oute, where as no man myght helpe hym: and so the power of God was manifest and knowen. He laye styll domme also by the power of God destitute of all hope & lyfe. And they prayed the Loyde that had shewed his power vpon hys place and temple, whyche a lytle afore was full of feare and trouble: & that thowowe the reuelacyon of the Almyghty Loyde it was fylled wth hope and gladnesse.

Then certayn of heliodorus frendes praised Onias, that in all hast he wolde cal vpon God to graunt hym his lyfe, which was geuyng by the ghost. So the hye preaste consyderyng the matter, and leasse the kynge shoulde suspect that the Jewes had done heliodorus some euill: he offered an healtbofferyng for hym. Nowe wher the hye preast had optayned hys peticyon, the same yonge men in the same clothynge appeared and stode belyde heliodorus, sayng: Thanke Onias the hye preaste, for his sake darthe the Loyde graunted the thy lyfe: therfore seyng that God hath scourged the, geue hym praise & thankes, and shewe euery man hys myghte and power. And when they had spoken these wordes, they appered nomore.

So heliodorus offered vnto God, made grete vowes vnto hym, which he had graunted hym hys lyfe, thanked Onias, toke hys hoste and



## The seconde booke

and went agayne to the kyng. Then testified he vnto every man of the great wothes of God that he had sene with hys eyes. And when the kyng asked Heliodorus who were mete to be sente yet once agayne to Jerusalem, he sayde: yf thou haste anye enemye or a duersary vnto thy realme, sende hym thither, and thou shalt haue hym punyshed, yf he escape with his lyfe: for in that place (no doubte) there is a speciall power and working of God. For he that dwelleth in heauen, visytreth and defendeth that place, and all that come to do it harme, he punysheth and plagerh them. Thys is now the matter concerning Heliodorus, and the keepynge of the treasure at Jerusalem.

### The .iiii. Chapter.

Symon reporteth death of Hyrcanus. Jason desyring the office of the hye preeste carreyeth the kyng with rewards. The wicked intents of Jason.

**T**his Symon now (of whome we spake afore) being a brewer of money and of his owne natural collyre, reported the wothe of Onias: as though he had moued Heliodorus vnto this, and as though he had ben a bringer vp of euil. Thus was he not ashamed to cal hym an enemye of the realme: that was so faithfull an ouerser and defender of the cytie & of his people: yee, & so feruent in the lawe of God: But when the malice of Symon encreased so farre, that thow his frendes there wer certain men-slaughters committed: Onias considered the peril that myght come thow he thys sryfte, and howe that Apollonius (namely the chiefe Lorde in Celociria and Phenicia) was al set vpon tyranny, and Symons malice increased the same. He gat hym to the kyng not as an accuser of the cityzens, but as one that by hym selfe intended the comen welthe of the whole multitude.

For he sawe it was not possible to lyue in peace, neither Symon to leaue of from hys follys, excepte the kyng dyd loke thereto. But after the deathe of Helucus, when Antiochus (which is called the noble) toke the kyngdome Jason the brother of Onias laboured to be hye preeft. For he came vnto the kyng, and promysed hym .iii. C. lxx. talentes of syluer, & of the other rentes, lxx. talentes. Besydes thys he promysed hym yet an. C. and. l. yf he myght haue a scole of schylzen, and yf he myght call them of Jerusalem Antiochians. Which when they had graunted, and he had gotten the superioryte, he beganne immediatly to drawe his kynsmen to the custome of the heathen, put downe the thynges that the Jewes had set vp of loue, by John the father of Eupolemius which was sent ambassadoure vnto Rome, for to make the bonde of frendship and loue. He put downe all the Jewes and lyberties of the Jewes & set vpon the wicked statutes. He durst make a fyrghyngscole vnder the castel, and set laper yonge men to learne the maners of whores and brothels.

Thys was now the begynnyng of the heathenlike & straunge conuersacyon, brought in thow the vngacious & vndeared wickednes

of Jason, which shuld not be called a preeft, but an vngodly person. In somuche that the preefts were now nomore occupied about the seruyce of the aulter, but despyled the temple: regarded not the offerynges: yee, gaue they dyspence to leaue to fyghte, to waitle, to leape, to daunce, and to put at the stone, not setting by the honoure of they fathers, but lyked the glory of the Gyches best of all: for the whiche they stroue perelously, & were greedy to folowe their statutes: yee, they luste was in all thynges to be lyke them, whiche also were they enemyes & destroyers. Howbeit, to do wyckedly against the lawe of God, shall not escape unpunished, but of this we shall speake hereafter.

What tyme as the Olympiades sportes were plaide at Tyzus (the kyng hymselfe being presente) this vngacious Jason sent wicked men, bearing from them of Jerusalem (which now were called Antiochians). .iiii. C. drachmas of syluer for an offeryng to Hercules. These had they that carped them despyed them vnder suche a fashion, as though they shuld not be offered but bestowed to other vices. Nevertheless he that sent them, sent them to the intent that they shulde be offered vnto Hercules. But because of those that were presente, they were geuen as to smakyng of whypes. And Apollonius the sonne of Helius was sent into Egipte because of the noble men of king Ptolomy Philometor. Nowe when Antiochus perceyued, yf he was put oute from medlyng in the realme, he soughte hys owne profyte, departed from thence came to Joppa: and then to Jerusalem, where he was honourably receyued of Jason, & of the cytie, & was brought in with toschlyght and wyth grente prayle, and so he turned hys horse vnto Phenicia.

After .iii. yere Jason sente Menelaus, the forsaide Symons brother, to beare the money vnto the kyng, and to byng hym answer of other necessary matters. But he (when he was praysed of the kyng for magnifyng of hys power) turned the preeft hode vnto hym self, layng vp .iii. C. talentes of syluer for Jason. So when he had gotten the commaundement from the kyng (he came haunyng nothing that becommeth a preeft) but bearyng the stomache of a cruell tyrante, and the wyathe of a wyld brute beaste. Then Jason (whiche had dysceyued hys owne brother) seynge he hym selfe was begyled also, was sayne to ste into the lande of the Ammonytes, & Menelaus gat the dominyon. But as for the money that he had promysed vnto the kyng, he dyd nothing therein, when Dostratus the Ruler of the castell requyred it of hym. For Dostratus was the man that gathered the customes, wherfore they were both called befoze the kyng. Thus was Menelaus put oute of the preeft hode, and Lisymachus his brother came in his stead. Dostratus also was made lorde of the Cyrians.

It happened in the meane season, that the Charlians & Malacians made insurreycon because they were geuen for a preeft vnto kyng Antiochus

king Antiochus concubine. The came the king in all the host, to fill them agayne, and to pacifye the matter, leaueing Andronicus ther to be his debite as one mete therfore. Nowe Menelaus supposing that he had gotten a right conuenient time, stole certain vessels of golde out of the temple, and gaue them to Andronicus for a present: and some he sold at Tirus and in the cities therby. Which when Onias knewe of a suretye, he reproveth hym: but he kept hym in a sanctuary beside Daphnis, that lyeth by Antioch. Wherfore Menelaus gat him to Andronicus, and praised hym that he would slay Onias. So when he cam to Onias, he counsaileth him craftily to come out of the sanctuary geuyng hym his hand with an othe (how be it he suspect hym) and then he sleth. Onias withoute any regard of rygheousnes. For the whych cause not onely Jewes but other nacions also toke indignacion, and were dyspiraled for the vnrightheous death of so goodly aman.

And when the kyng was come againe from Cilicia, the Jewes and certayn of the Grekes went vnto hym, complaynyng for the vnrightheous death of Onias. Yee, Antiochus him self was soz in hys mynde for Onias, so that it pited hym, and he wept, remembryng hys sobernes and manerly behauiour. Wherfore he was so hyndled in hys mynde, that he commaunded Andronicus to bee strypped out of his purple clothynge, and so to be led throughout the cite: yee, and the vnglacypous man to be slayn in the same place: wher he commytted this wickednes vpon Onias. Thus the Lorde rewarded hym hys punysshment, as he had deserued. Nowe whil Lysimachus had done many wyked dedes in the temple throughe the counsaile of Menelaus, and the voyce came abrod: the multitude gathered them together agaynst Lysimachus for he had caried out nowe muche golde.

So when the people arose, and were full of displeasure, Lysimachus armed. iii. M. vntyghtes to defende hym: a certayne tyraunt beyng theyr captayn, which was growen both in age and woodnes. But when the people vnderstod the purpose of Lysimachus, some gat stones, some good strong clubbes, and some cast styes vpon Lysimachus. Thus there were manye of them wounded, some beyng slayne, and all the other chased away. But as for the wyked church robber hym selfe, they killed him beside the treasury. Of these matters therfore ther was kept a court agaynst Menelaus. Now when the kyng came to Tyrys, they made a complaynte vnto hym of Menelaus, concerninge this busynesse of the ambassadours. iii. But Menelaus wylt and promysed Ptolomy, to geue hym much money, yf he woulde perswade the kyng. So Ptolomy wente to the kyng into a court: wher he was set to cole hym) and brought hym oute of that mynde. In so much that he discharged Menelaus from the accusations, that no wythstaunding was cause of all myschance, and those poore men, whiche he had sold thei cause: yee, befoze the Heathens, they shoulde haue bene

iudged innocent. Item he condeigned to deathe. Thus were thei sone punyshed, whych solord vpon the matter for the cite, for the people, and for the holy vessel. Wherfore, they of Tyrys toke indignacion, and beied the honouerabyle. And so throughe the couerousnes of them that were in power, Menelaus remaned still in auctoritee increasing in malice, to the hurt of the cite tyrys.

Chap. v.

Of the signes and tokens sent in Jerusalem. Of the ende and offense of Jason, The pursuer of Antiochus agaynst the Jewes, The burning of the temple.



The same tyme Antiochus made hym redye to go agayn into Egypt. Then were thei sent at Jerusalem xl. dayes long, horsemen, runnyng to and fro in the ayre, whiche had raiment of golde, and speares. There wer sene also whole hostes of men weapened, and horses runnyng in an order howe they came together, howe they helde forth thei weldes, howe the harnesssed men dyede oute thei sweardes, and shot thei dartes. The shone of the golden weapons was sene and of all maner of armure. Wherfore, euery man praised, that those tokens myghte turne to good. Nowe when there was gone forth a false rumoure, as though Antiochus had bene dead: Jason toke a thousand me and came sodenly vpon the cite. The cytezens came vnto the wallis, at the last was the cite taken, and Menelaus fledde into the castel.

As for Jason, he spared not hys owne cyte tyrys in slaughter, neither considered he what greaue euell it were, to destroye the prosperitee of hys owne kynsmen: but dyd as one that had gotten the victorie of hys enemyes, and not of hys fryndes. For all thes gat he not the superloute, but at the last receiued confusyon for his malice, and fledde agayne lyke a vagabound into the lande of the Ammonytes.

Finally for a rewarde of hys wyckendes he was accused befoze Aretha, the kynge of the Arabians. In so much that he was fayne to flee from cyte to cyte, beyng dyspiled of euery man as a falsaker of the lawes, and an abhominable personne. And at the last (as an open enemy of hys owne naturall countree and of the cyte tyrys) he was dyspued into Egypte.

Thus he that afore put manye oute of thei owne natyue lande, perished frome home hym selfe. He went to Lacedemon, thynkyng there to haue gotten succour by reas of kinred. And he that afore had cast many one out vnburyed was thow oute hym selfe, no man mournyng for him, nor puttyng hym in hys graue: so that he neither enioyed the burial of a straunger, neither was he partaker of hys fathers sepulchre.

Now when this was done, the kyng suspect that the Jewes woulde haue fallen from hym: wherfore he came in a greaue dyspleasure out of Egypt, and to ke the cyte by violence, he commaunded hys men of warre also, thei shoulde kill and none spare, but slaye downe suche as wythstode them, or clymed vp vpon the houses. Thus was ther a great slaughter of young men, olde men, women, chyldren, and byrgens.

iii. In the



# The seconde booke

In this dayes there were slayne. lxxx. & fourty thousande put in prison, and no lesse selde. Yet was he not content with this, but durst go into the most holy temple (Hieliaus that traitour to the lawes and to his owne natural coure, being bys guyde) and with his wyked handes toke the holy vessel, whiche other kynges & cytees had given thether for the garnysshing and honour of the place, thence toke he in his handes vnder thely, and despyed them.

**D** So madde was Antiochus, that he considered not, howe that God was a lytle wrothe for the synnes of them that dwelte in the cyte for the which such confusion came vpon that place. *And why: yf it had not happened the to haue bene lapped in manie synes, this Antiochus (as some as he had come) had suddenly ben punyshed, and shut out for his presumption, & lyke as Heliodorus was, whom Heliculus the king sent to robbe the treasure. Neuerthelesse, God hadde not chosen the people for the places sake, but the place for the peoples sake: and therefore is the place become partaker of the peoples trouble, but after ward that it enioy the welch of it. And lyke as it is now forsaken in the wrath of almyghthy God, so when the great God is reconcyled, it shal be set vp in hye wyl wyppye agayn.*

So when Antiochus had taken a. & s. viii. C. talentes out of the temple, he gat him to Antioch in al the hast, thynkyng in his pryde, that he myght make men sayle vpon the dyse lande and to go vpon the see. Suche an hye mynde had he. He leftte debytes ther, to wete the people: At Jerusalem left he Phylip & Phylitia, in maners more cruel then him selfe that leftte hym there. At Casatin he left Andronicus and Hieliaus whiche were more greuous to the cite then other. *Howe as he was thus set in malice agaynst the Jewes, he sente Apollonius an hated wynter, with. xlii. C. commandyng hym to slay those that wer of perfecte age, and to sell the women, maydens, and chyldren. When he came to Jerusalem, he sayned peace, and kepte hym styll vntyll the Saboth day. And then he commaunded his me to take the to the weapons (for the Jewes kept holys dayes) and so he slew all them that were gone forth to the ope playe, runnyng hert and there through the cyte with his men weaponed & murdered a great number. But Judas Machabeus whiche was the tenth, fled into the wyldernes, led his lyfe there with his compaigne amonge wyld beasts: and vpon the mountaynes, dwelling ther and eatyng grasse, lest they shoulde be partakers of the lythynes.*

## The. vi. Chapter.

*The Jewes are compelled to leave the lawes of God. The temple is destroyed. The nation is brought into bondage. The king's purpose of conquest.*



Of longe after this, sent the kyng a messenger of Antioch, for to compell the Jewes, to alter the ordynances of the fathers, and the lawe of God, to defile the temple that was at Jerusalem, and to call it the temple of Jupp

ter Olympi: that they shoulde be in Gazarin as those whiche dwell at the place of Jupiter the herberous. This wyked sedicion of the whiche godlye was heauye vnto all the people: for the temple was full of voluptuousnes, bybbyng and bolling of the heathen, of ribaundes and harlottes together. The women went into the holy place, and bare in that was not lawfull. The altar also was full of vnlawfull thynges, which the lawe forbiddeth to laye vpon it. The Saboths were not kepte, the other solempne feastes of the lande were not regarded. To be plaine, there durste no man bee a knowne that he was a Jewe. In the day of the kynges byth they were compelled perforce to offer, and wete the feast of Bacchus was kepte, they were constrained to wete garlandes of pype, and so to go aboute to the honour of Bacchus.

Howeouer through the counsaile of Ptolomy, there wente oute a commaundement in the next cytees of the heathen, that they shoulde in treate the Jewes in like maner: namely, to compell them for to do sacrifice after the lawes of the Gentiles: and who so would not, to put the to death. A pitous thyng was it to se. There were two women accused to haue circumcised their sonnes, whom when they had led round about the cite (the babes hangyng at theyr byestes) they cast them downe headlonge ouer the walles. Some that were crepte in denues and had kept the Saboth, were accused vnto Phylip, and byent in the see: because that for fear of God they kepte the commaundement so stilly, and would not defende them selues. Howe I beseech all those whiche reade this booke, that they refuse it not for the fallies of aduersities: and iudge the thynges (that are hapened) for no destruction, but for a chastenyng of our people. *And why: Whiche God suffereth not synners lye to folow theirowne mynde, but whiche punyssheth them. It is a token of his great lounyng kyndnes. For this grace haue we of God more then other people, that he suffereth not vs longe to synne unpunysht lyke as other nacions, that when the daye of iudgement cometh, he maye punyssheth them in the fulnesse of theyr synnes. If we synne, he correcteth vs, but he neuer wythdroweth his mercy from vs: and though he punyssheth with aduersitee, yet doth neuer forsake his people. But let this that we haue spoken nowe with fewe wordes be for a warnyng and exhortacion of the heathen.*

Howe wyl we come to the declaring of the matter. Eleazar one of the principal scribes, an aged man and of a wel fauoured countenance, was constrained to gape with an open mouth, and to cate swines fleish. But he desiering rather to dye gloriously then to liue with shame offered hym selfe wyllynge to the martyrdom. Howe whi he sawe that he must needs go to it he toke it patiently: for he was at a paynt with hym selfe, that he would consente to do no vnlawfull thyng for any pleasure of lyfe. They that stode by being moued with pitye (but not a right for old frendship of the man, toke hym a lyte

aside pitifully and pined him that he would let such helpe be brought hym as were lawfull to eate, & then to make a countenance, as though he had eaten of the fleshe of the sacrifice lyke as the kynge commaunded, so as he might be delivered from death, and so for the old friendship of the man, they shewed hym this kynnedesse.

But he beganne to comyde hym by secret and honourable age, hym noble and worshipfull stocke, and howe that fro hym yowth up he had bene of an honest and good conversation, yett, howe constantly he had kept the commaundmentes and lawes commaunded by God, wherfore he gave them this answer and sayed: Yet had I rather fynd myselfe delayed in my greave. \* For it becometh not myne age (sayed he) in anye wyse to be defiled, whereby manye younge personnes myght thyncke, that Cleasur beinge lxx. yere olde and .x. were nowe gone to a strange lyfe and so through myne ypoctisye for a lytle tyme of a transitory lyfe they myght be dyscraued by this meane also should I despyle myne age, and make it abhominable. For though I were now deliuered from the tormentes of men, yett should not I escape the hand of almyghty God neither alpyue nor dead, wherfore I wyl dye fully and do as it becometh mine age. Whereby I make paradyventure leave an example of steadfastnes for suche as be younge, yf I wyth a redy mynde and manfully dye an honest death, for the moost worthy and holy lawes.

When he had said these wordes, immediatly he was drawen to torment. Nowe they that led hym and were myde a litle asyde, beganne to take displeasure, because of the wordes that he sayed, for they thoughte he had spoken then of an hye mynde. But when he was in hymmartrydom, he mourned and sayd: Thou (O Lord) which hast the holy knowledge: knowest openly, that wher as I might be deliuered from death I suffer these soe paines of my body: but in my mynde I am wel content to suffer them because I see the. Thus this man died leauing the mortal of his death for an exaple, not only vnto yong men, but vnto al people, to be steadfast & mayly.

The vii. Chapter.

¶ The punishment of the seven brethren and of their mother

**I**t happened also that ther were vii. brethren (with their mother) take and copelled by the kynge against the lawe, to eate swynes fleshe, namely wyth scourges and leathen whippes. And one of them which was the chiefe sayed: What sekest thou and what requyrest thou of vs? As for vs, we are readye rather to suffer death, then to offende the lawes of God & the fathers. Then was the kynge angrye, and had heat coulours and blasphemies. Wherby when they were made hote, immediatly he commaunded the yowng of hym that spake fyrst to be cut out, to pull the skynne ouer hym heade, to pare of the edges of his habes and fete: yee, and that in the syghte of hym mother and the other of hym brethren. Now when he was cleue marred, he commaunded a fyre to be made & so while

there was any breath in hym to be tried in the coulour: In the whiche when he had bene long payned, the other brethren wyth their mother exhorted hym to dye manfullye, sayyng: The Lord God shall regard the trust, and comfort vs, lyke as Moses testifyeth\* and declareth in hym longe, sayyng: and he wyl haue compasyon on hym seruantes.

So when the fyrst was dead after this maner, they broughte the seconde, to haue hym in derision, pulled the skynne wyth the heare ouer hym heade, and asked hym, yf he would eate swynes fleshe, or he were payned in the other members also throughout hym body. But he answered boldlye, and sayed: I wyl not do it. And so was he tormented lyke as the fyrst, and whē he was euen at the geuyng up of the ghost he sayed: Thou moost vngacious personne puttest vs nowe to death, but the kynge of thy worlde shall rayse vs up (whiche dye for hym lawes) in the resurrection of euerlastyng lyfe.

After hym was the thyrde had in derision & when he was requyred, he putte out his tounge and bat ryghte sone, holdyng forth his handes manfullye, and spake wyth a steadfast sayeth: These haue I of heauen, but nowe for the lawe of God I despyle them: for my truste is that I shall receyue them, of him agayne. In so much that the kynge and they whiche were wyth him marvelled at the younge mans boldnesse, that he nothyng regarded the paines.

Now when he was dead also, they beere the fourth wyth the tormentes in lyke maner. So when he was nowe at hym death, he said: It is better that we beinge putte to death of menne, haue our hope and trust in God, for he shall rayse vs up agayne. \* As for the, thou shalt haue no resurrection to lyfe.

And when they had spoken to the fyfth they tormented hym. Then looked he vnto the kynge and said thou hast power among men: thou art a mortal man also thy self, to do what thou wilt, but thynke not, that God hath forsaken our generation. Abide the tarye stil a while, and thou shalt see the greates power of God, howe he will punyssh the and thy seede.

After him they broughte the vi. which beinge at the poynt of death sayed: Be not dyscraued (O kynge) for thus we suffer for our owne sakes, because we haue offended our God, & there fore marvelous thynges are shewed vpon vs. But thynke not thou, whiche takest in hande to stryue agaynst God, that thou shalt escape unpunished.

This excellent mother (worthy to be well reported of, and had in remembrance) sawe her seven sonnes dye in one daye, and suffered patiently, because of the hope that she had in God yee, she exhorted euery one of them in special and that boldly and steadfastly with perfect wyl dome, wakyng up her wyrdly thought with a manly stomache, and said vnto them: I can not tel how ye came in my wombe: for I neither gaue you brethren nor soule, nor no lyfe. It is not I that sowed the seedes of your bodies to yether



The seconde booke

But the maker of the world, who he fashioned the breath of man, and began all things. Can he also be without mercy? Can you think of a father who is not merciful to his own children? Can you think of a father who is not merciful to his own children?

Some thoughter Iurpochus that she had be-  
syppied hym, therefore he let her go w<sup>th</sup> her suppo-  
nes, and beganne to exhort the youngest sonne  
(whiche yet was left) not onely w<sup>th</sup> wordes  
but (came vnto hym with an othe) that he shoulde  
make hym a rich and welthy man (if he wold  
forsake the lawes of his father) yee, and that  
he shoulde beue hym, whatsoeuer were necessa-  
ry for hym. But when the young man woulde  
not be moued, for al these thinges, he called his  
e mother, & counsailed her to saue her sonnes lyfe  
And when he had exhorted her w<sup>th</sup> many wor-  
des, she promysed hym that she shoulde speake  
vnto her sonne. So she tourned her vnto hym:  
laughynge the cruell tyr<sup>ant</sup>unte to scozne) and  
spake w<sup>th</sup> a bolde voyce. O my sonne, haue  
pitty vpon me, that bare the nyne monethes in  
my wombe, that gaue the sucke, noursished the  
and brought the vp vnto this age. I beseech the  
my sonne looke vpon heauen and earth and all  
that is therein, & consider þ God made them and  
mannes generacyon of naughtee: so walte thou  
not feare this hangman, but suffer death stead-  
fastlye, like as thy byrthzen haue done: that I  
may receiue the agayne in the same mercy w<sup>th</sup>  
thy byrthzen.

Whiche he was yet speakinge these wordes  
the young man sayde whom loke ye for. Whiche  
for do ye tary? I wyll not obey the kynges co  
maundemente, & but the lawe that God gaue  
vs by Moyses. As for thou that ymagineste all  
myselfe agaynst the Jewes thou shalt not cla  
pe the bande of God, for we suffer these thyn  
ges, because of our synnes.

And though God be angry wyth vs a litle  
whyle (for our challyenge and reformatyon)  
yet shall he be at one agayne wyth his seruants.  
But thou (O shamefull and moost abhomi-  
nable person.) Whyd not thy selfe through way-  
ne hoopes, in beyng so malycious vpon the ser-  
uantes of God: for thou haste not yet escaped  
the iudgement of the God whych is almygh-  
tye, and seesthe all thynges. My brethren that  
haue suffered a litle payne are nowe vnder the  
covenant of euerlastyng life: but though the  
iudgement of God, thou walste be punished  
righteously for thy pryde.

As for me like as my brethren haue done I  
offer my soule and my body for slaves of oure  
fathers, calling vpon God, that he will soone  
be merciful vnto oure people: pec. & with paine  
and punishmentes\* to make the graunte, that  
he only is God. In me now and in my brethren  
I waich of all my tyele God is at an end, which  
righteous ye is fallen vpon oure people.

When the young boy was kindled in anger, was made cruel upon him, then upon all the other, a more indignation, that he was so lightly regarded. So the young man died unbelieved, and was truly laid in the Road, East of all after.

sonnes, was the mother put to death also. Let  
this now be enough spoken, concerning the  
other things, and extreme cruelties.

Chapter.

When you're together you both experience a firm sense of purpose, your shared life revolves in one direction. One way or another, you're going to achieve what you both set yourselves to do. You're heading for the future and into the wilderness. You're both into that.

**T**hen Judas Machabeus, and they that were with him, went privately into the tounes, called theyr synnibolles and seldes together, to be vnto the all suche as continued yet in the faith & lawe of the Iewes, & brought forth vi. **h** men. So they called vpon the Lorde, that he woulde haue an eye vnto his people, which was troden doune of euery man: to be gracious vnto the temple that was defiled of the vngodly: to haue compassyon vpon the destruction of the cite, which was wastefull like to be layde waste, to heare the voyce of the bloude & cryed vnto hym: to remember & mooue wrythefull deathes of yong innocēt chyldeyn, & blasphemys also done vnto his name & to punish the them.

\* Nowe when Nachabrus had gathered  
thys multitude together, he was to myghte  
for the heathen (for the wrath of  $\text{J}$  Lozbe was  
turned into mercy) he fell vpon the tonnes and  
Cyties viwares, bzent them, tooke the moſte  
commodious places, and ſlew many of the e-  
nemics. But ſpecially he made ſuche chaſes by  
myghte, in ſo muche that his manlynes was ſpo-  
ken of, euery where.

So when Polypppe ſawe  $\text{J}$  the man increa-  
ſed by lytle and lytle, and that the matter proſ-  
pered wyth hym for the mooste parte: he wrote  
vnto Ptolomy whych was a captayne in Cleo-  
patria and Rhodes, to helpe hym in the kynges  
buſynes. Then ſent he Alcanor Patrocle a ſpe-  
cial frend of his in all the haſt and gaue hym of  
the comon ſorte of the heathen no leſſe then .xx  
th. armed men, to rote out the whole genera-  
cion of the Jewes, hauyng to help him one Coz-  
gias a man of warre, whych in matters concer-  
nyng battailes, had grea experience. Alcanor  
deſyred alſo the tribute which the Romaynes  
ſhould haue had, to be geuen vnto the kyng out  
of the captiuite of the Jewes, namely .ii. th. ta-  
lentes. And immediatly he ſent to the citres of  
the ſea-coaſt, requyryng the for to by Jewes robe  
their ſeruantes and bondmen, promiſſinge to  
ſell them .lxx. for ſo many talente: but he conſidered  
not the wrath of almyghtie God, that was to  
come vpon hym.

When Judas knewe of this he tolde the Jewes that were with him of Ananias comynge. Howe were thei summe of them fearfull, not trustynge unto the ryghteousnes of God, and sed there way.

But the other that remained, came together  
and besoughte the Lojbe, to deliver them from  
that wicked Tyranny, which hadde sold them  
o3 euer became nye them, and though he would  
not doo it fo3 the3e3e takes, yet fo3 the con-  
staunte that he made wyth the3e fathers and he

because they called upon his holy and glorious name. And so Maccabees called his men together, namely about. vi. M. exhorting them not to agree, vnto their enemies: neither to be a preyed for the multitude of theyr aduersaries commynge agaynst them vncyphered: but to fight in alie, considering the rejoyce that they had done to the holy place without cause, howe they had despyssed and oppressed the cyter: per. & destroyed the lawes of the fathers. For they (saied he) trust in theyr weapons and boldnes but our confidence is in the almyghty Lozde which in the twynkyng of an eye may both destroy them that com agaynst vs, & at the world he exhorted the also to call to remembrance the helpe, that God shewed vnto theyr fathers as when there perished an. C. and. lxxv. M. of Mennacheribys people: And of the battaile they had in Babylon agaynst the Salacians: how all the Macedonians that came to helpe them, stode in feare: and howe they beyng but onelye vi. M. slew an. C. and. xx. M. through the helpe that was geue them from heauen, whereby they also had receiued many benefites.

Through these wordes the men toke good hartes vnto them, ready to dye for the law and the cōfess. So he set vpon euery companye a captain one of his owne brethren: Simon, Joseph and Ionathas, geuyng eche one. xv. C. men. he caused Eliaz also to reade the holpe booke vnto them: to geue them a token of the helpe of god.

Then he him self beyng captain in the fore fronte of the battaile, buckled with Bycarnoz. And God was their helpe, in so much that they slew about. ix. M. men and compelled the more part of Sicarnozs host to fle, they wer so wounded and feble. Thus they toke the mony from those that came to hye them, and solod vpon them on euery syde. But when the tyme came vpon them they turned, for it was the Saboth and therfore they solod nō moze vpon the. So they toke their weapons and spoyle and kept the Saboth, geuyng thanks vnto the Lozde whych had deliuered them that day, and shewed them his mercy. After the Saboth, they distributed the spoyle to the sicke, and to the fatherles, and to wyddowes, and the residue had they selues with theirs. When this was done, and they all had made a generall prayer: they besought the mercifull Lozde to be at one with his seruantes.

Of those also that were wyth Timotheus and Baphides, whych fought agaynst them they slew. xx. M. wanne hye and stronge holdes, and deuyded into spoyle: euer geuyng an equall porcyon vnto the sycke, to the fatherles to wyddowes, and to aged personnes.

And when they had diligently gathered their weapons together, they layed them all in conuenient places, and the remnaunte of the spoyle brought they to Jerusalem. They slew also whiliches that dyed personne which was with Timotheus, and had bereyed many Jewes. And when they helde the thankesgeuyng at Jerusalem for the victory, they byt those that had set

type vpon the postes of the temple: namely Calisthenes, which was fled into an house: and so they put a worthy reward for theyr treachery. As for the most vngacious Sicarnoz, which had brought a. M. marchantes, to bye the Jewes he was through the helpe of the Lozde brought home out of them whom he regarded not, in so much that he put of his glorious raimente fled by sea, and came alone to Antioch, with greateshame & dishonour whiche he gat through the destruction of his host. Thus he that promysed the Romanes to pay them their tribute, when he toke Jerusalem: Beganne now to say plainly, that God was the defender of the Jewes, and therfore not possible to wounde them, because they solod the lawes whych God had made.

The. ix. Chapter.

Antiochus willing to spoyle Persopolis, is byrnen to Asgates as he persecuted the Jewes, he is byrnen of the Lozde. The sayng and repentance of Antiochus the tyrant.



The same time, came Antiochus agayne with dishonour out of Persia. For when he came to Persopolis, and undertoke to robbe the temple: and to subdue the citie, the people ranne together and defended them selues, in so much that he and his were faine to fly with shame. And so after that flight, it hapned that Antiochus came agayne with dishonour. But when he came to Ecbathana, he gat knowlege what was happened vnto Sicarnoz and Timotheus. Now, as he was aununcyng hym self in his wrath, he thought he was able to aduerge the intury that was done to them, vpon the Jewes and therfore commaunded to make ready his charet, hastnyng on his iourneys, without ceasinge, the iudgemente of God prouokynge hym because he had spoken so proude that he would come to Jerusalem, and make it a graue of the Jewes. But the Lozde God of Israel, that seeth all thynges, smote hym wyth an vnspylable plague, whiche no man coulde heale. For as sone as he had spoken these wordes, ther came vpon him an horrible payn of his bowelles, and a soze grete of the armes.

And that was but right: for he had martyred other mens bowels with diuerse and straunge tormentes, howe be it he woulde in no wyse cease from his malice. Per. he was yet the prouder and moze malicious agaynst the Jewes. But whyle he was commaundyng to make hast in the matter, it happened that he fell downe vpon lentye frome the charette so that it broued hym bodye, and byd hym greates payne.

And so he that thought he might commaunde the floudes of the sea (so proude was he beyonde the condicion of man) and to wey the hye mountaynes in a pair of balancer, was now brought home to the ground, and carped vpon an healytter, knouledgyng the manifest power of God vpon hym: so that the wyched bodye of hym was full of wormes whych in his payne fell quicke out of his flesch: In so much that his host was greued wyth the smell and synke of hym.

Thus



## The seconde booke

Thus be that a litle afore thoughte he might reach to the starres of heauen, hym myghte no man now abyde nor beare for the vehemence of synche. Therefore, he byng broughte frome his great payde, beganne to come to the know ledge of hym selfe: for the punishment of God warned hym, and his payn increased more and more. And when he hym selfe myght not abide his owne synche, he sayed these wordes: It is reason to be obedient vnto God, and that a man desire not to be like vnto him. This myght per son prayed also vnto the Lord, of whome he should haue obtained no mercede. And as for the cyter that he came vnto so hastily, to byng it done to the grounde, and to make it a graue for dead men: now he despayeth to deliuer it free.

And as touchynge the Jewes, whom he had iudged not worthy to be buried, but would haue cast them oute for to be deuoured of the foules and wild beastes, sayng: that he would haue destroyed both olde and yong: Now he pzo miseth, to make them like the citizens of Athens. And where as he had spoiled the holy temple a fore, now he maketh promise to garnish it with great giftes, to encrease the holy ornaments, and of his owne rentes to beare the costes and charges belongynge to the offerynge: yee, and that he would also become a Jewe hym selfe to go throughte euery place of the wyloze, and to preache the wynde of God.

But when his paynes would not ceasse, for the righteous iudgement of God was come vpon hym) out of a very dyspaye he wrote vnto the Jewes, a letter of intercession, conteynyng thele wordes. The kyng and prince Antiochus witherh vnto the vertuous citizens of the Jewes, much health and good prosperite. Yf ye and your chyldren fare well, and yf all thynges go after your mynde: we geue greates thankes. In my sickenes also I do remember you louyngly for as I came out of Persia, I was taken with a sore disease: I thought it necessary to care for the comyn welch. Neither dispaire I in my self but haue a good hope to escape this sickenesse.

But considerynge that my father led an host sometyne in the hier places, and shewed who should reigne after hym, that (yf there happened any contrariety, or any heard thyng were declared) thei in the land myghte knowe they: c. the lord, that thei should be no insurrection: Again, when I ponder by my self, how that al the myghtie men, and neighbours round about are layng wayte, and lake but for opportunitie to do harme: I haue ordeined that my lone Antiochus shal reigne after me, whom I oft comed to many of you, when I was in the hier kin domes, and haue written vnto hym as foloweth hereafter. Therefore, I pray you and require you to remember the benefices that I haue done vnto you generally, and in special (and that euery man wilbe faithful to me and to my lone) For I hope that he shalbe of sober and louing behauiour, and yf he folow my deuice, he shalbe indiffe rente vnto you. \* Thus I murderer and blas phemes of God was Iaye smytten: and yf he as

he had intreated other men, to be died a misera ble death in a straung countre vpon a mountain And his body did Philip (p went with hym) ca ry away: which hearing the sone of Antiochus went into Egypte to Ptolomy Philometoz

### The .x. Chapter.

*¶* **J**udas Maccabees rebely the cyter and the temple. Hea begynneth to shew the actes of Eupator. The Jewes fight agaynst the Iu deans. Antiochus maketh Jewes, with whom Judas is partly battell. A Iewe men apere in the ayre to the helpe of the Jewes. A mathias is slayne.

**M**achabeus nowe and his companie (throught the helpe of the Lord) wan the temple and p cite again, destroyed the alters and chapels that p hea then had buylded throught the streets, clenched the temple, made an other alter of bryck stone, and after .ii. yeres thei offered sacrificers, set forth p incence, the lightes and shewbread. When that was done thei fel doune hat vpon the grounde and besought the Lord, that thei might come no more into such trouble: but yf they sined any more agaynst hym, be hym selfe to chasten them with mercede, and not to come in the handes of those aleauntes and blasphemous men. Nowe vpo the same daye that the straungers poluted the temple, it happened that on the very same daye it was clenched again namely: the .xii. day of p moneth called Caslew, thei kept egypt dayes in gladnes like as in the feast of the taberna cles remembryng, that not long afore thei held the feast of the tabernacles vpon the mountai nes and in denues like beastes. And to the same token thei bare grene bowes, bzanches & pal mes, before hym that had given them good for tune to clenche his place. Thei agreed also toge ther, and made a statute p euery yere those day es shoulde be solemnly kept of all the people of the Jewes. Now Antiochus then (p was called p noble) died: it is sufficiently tolde. Now wyl we speake of Eupator the sonne of that wyched Antiochus, howe it happened with hym: & so with the we wyldes to comprehend the aduer sitye that chaunced in the warres. When he had taken in the kyngedome, he made one Lysias which had bene captain of the host in Phenicia and Syria ruler ouer the matters of p realme For Ptolomy that was called Maccon, being a ruler for the Jewes (and specially, to spe in iud gement for such wrong as was done vnto the) undertooke to deale peaceably with them. For the whyche cause he was accused of the frendes before Eupator, & when he was suspecte to be a traytour (because he had left Cyprus & Philo metoz) had committed vnto him, and because he departed fro noble Antiochus, that he was come vnto) he poisoned hym selfe and dyed.

Now when Cozryas was gouernour of the same places, he toke straungers and undertooke oft tymes, to warre with the Jewes. Howe our the Iudewes that held the strong holdes, recei ued those p wer bynnen from Jerusalem & toke in hand to warre also. But thei that wer toiled Machabeus besought & prayed vnto the Lord p he would be thei helper, & so thei fell vpon p strong holdes of the Iudewes, & wan many pla ces

res by strength: Such as came agaynst the they  
fewe, & killed no lesse of altogether then. xx. ¶  
Neuertheles some, no lesse then. ix. ¶. wer fled  
into two stronger towres, daupng all maner of  
ordynance to withstande them.

¶ Then Machabeus leauyng Symon, Jose-  
phus, zacheus, and those þ were to them (which  
were very many) went to besege the, & to fight  
where moste nebe was. Now they þ were to do  
ind, being led w couetousnes, wer increased for  
money, thowwe certain of those play in þ tow-  
ers toke. lxx. m. dragmars: & let so of the escape.  
But whē it was told Machabeus what had hap-  
pened, he called the capitaines of þ people toge-  
ther accusig those persons, þ thei had sold þ vie  
thien for money, & let thei enemies go. So he  
slew those traitours, & humedpaty wēt in þ d  
to the. ii. towres. And whē they had ordred the  
selues manly, w they weapons & handes, they  
slewe in the. ii. castels mo then. xx. ¶. ¶ Nowe  
Timotheus\* whō þ Jewes had overcome afore  
gathered a multitud of strange people brought  
an hoste also of horsmen of þ Alians to wyne  
Jewrye by strength. But when he drew nepe,  
Machabeus & they þ were to hym\* fell to thei  
prayer, sprinkled alben vpon thei beades, being  
gyrded w heavy clob aboute thei loynes, fell  
downe befoze þ altar, & besought þ Lord þ he  
wold be merciful to the, but an curay to their  
enemies, & to take part agaynst their aduersa-  
ries, \* accordyng as it is promysed in the lawe.  
So after þ prayer, they went on further from þ  
citie: & when they came nye þ enemies, they pre-  
pared them selues agaynst them. And by times  
in þ moynyng at þ beake of the day, both þ ho-  
stes buclid together. ¶ The one part had þ Lord  
for thei refuge, which is þ geuer of prosperite  
strength & vpetoy: The other had a manly to  
make, which is a capitaine of warre. The bat-  
tyle now beyn great, \* there appered vnto þ  
enemies from heuen. v. men vpon horsbackes  
w byddes of gold, leadyng þ Jewes, & it of the  
haupng Machabeus betwixt them, þ he pt him  
safe on euery syde w thei weapons, but thotte  
dartes & lyghthenynges vpon þ enemies, where  
thowwe they were confounded w blyndenes, &  
so soze afrayed, þ they fell downe. There were  
slayn of formen. xx. ¶. & v. C. & vi. C. horsmen.  
As for Timotheus himself, he fled vnto Sazer  
a very stronge holde, wherin Cereas was cap-  
taine. But Machabeus and his company lay-  
ed sege to it cherefullye four dapes.

¶ Nowe they that wer within trustyng to the  
strength of the place, cursed & banned exceeding  
ly, & made greate creakyng w wycked wordes.  
Neuertheles vpon þ. v. dape in the moynyng. xx.  
pouge men of Machabeus company, beyn set  
on fyre in thei myndes (because of the blasphem)  
came manfullye vnto þ wall, & with bolde  
stomaches, they & thei other companyons cly-  
med vp vpon þ towres, vnder taking to let fyre  
vpon þ portes & to burne those blasphemous per-  
sons quicke. Two dapes wer they destroyyng  
the castel, which when they found Timotheus  
(þ was crept into a cozner) thei killed hē, & slew

Cereas his brother in lyke maner wth Appo-  
lophanes. Whē this was done, they song psal-  
mes, & prayes & thanksguyng vnto þ Lord  
which had done so great thynges for Israel, & ge-  
uen them the vpetoye.

The. xi. Chapter.

¶ Lissas goeth aboute to overcome the Jewes. Account is made  
from heauen vnto the Jewes. The letter of Lissas vnto the Je-  
wes. The letter of Iyring Antiochus vnto Lissas. A letter of the  
same vnto the Jewes. A letter of the same vnto the Jewes.

¶ De long after this, Lissas þ hynges A  
steuward & a kynsman of his, (whiche  
had the gouernance of his matters)  
toke soze displeasure for the thynges  
þ had happened, & when he had gathered. lxxx.  
men of fote w all the hoste of þ horsmen, he  
came agaynst þ Jewes, thynkyng to wyne þ cy-  
tie, to make it an habitation of þ heathen & the John. ii.  
tēple wold he haue to be an house of lucre, lyke  
as þ other gods houses of the heathen are, & to  
sell the Priestes offyce euery yere. Not conside-  
ring þ power of God but was wyld in his mind  
\* trustyng in the multitud of fotemen, in thous-  
des of horsmen, & in his foure scoze Elephantes.

So he came into Jewry & then to Bethsura B  
(a castell of defence) lying in a narrow place. v.  
furlonges from Jerusalem, & wanne it. Nowe  
when Machabeus & his company knewe þ the  
strong holdes wer taken, \* they fel to thei pray-  
ers w wepyng & teares befoze þ Lord. And all  
þ people in lyke maner besought him, þ he wold  
send a good angel to deliuer Israel. Machabeus  
him selfe was þ fyrst þ made him rebt to þ bat-  
tyle, exhortyng the other þ were with hym to  
reoparde them selues, & to helpe thei brethren.  
And when they were goyng to the of Jerusalem  
together wth a redy & wylling mynde \* there  
appered befoze them vpon horsbacke a man in  
whyte clothyng w harnesse of golde, w apnyge  
his spere. The they prayled þ Lord altogether  
which had shewed them mercy, & were comfort-  
ed in thei myndes, in so much þ they wer re-  
dy, not only to fyght w men, but w þ most cruel  
beastes: yee, & ronne thowwe the walles of yron

¶ Thus they went one wyllingly haupng an  
helpet from heauen, & the Lord mercyfull vnto  
them. They fell myghtely vpon thei enemies  
lyke Lyons, brought downe. xi. C. lotem. xvi.  
C. horsmen, put all the other to dysght many of  
them beyn wounded, & some gat away naked  
yee, Lissas hym selfe was fain to the shamefully  
& so to escape. Neuerthelesse, þ man was not w  
out vnderstanding, but considered by hym selfe  
þ his power was myned, & pondred how the  
Jewes being defended by the helpe of Almighty  
God, were not habile to be overcome, where-  
foze he sent them word, & promysed, þ he wold  
consent to all thynges which wer reasonable &  
to make þ hyng thei frende. To þ which pray-  
er of Lissas, Machabeus agreed, sekyng in all  
thynges the comen welthe, & what so euer Ma-  
chabeus wrote vnto Lissas concernyng the Je-  
wer, the hyng graunted it. For there were let-  
ters wyrtten vnto the Jewes from Lissas con-  
tainyng these wordes. Lissas sendeth greetyng  
vnto the people of the Jewes. Iohn & Absalon  
Jussu whiche



The seconde booke

2. 25-143

8

Chap. III. Chapter.

Howe they they were gone from thence. i. fur  
longe, in theyr iourney to ward Tymotheus. v  
men of fore. s. v. C. horsemen of s Arabians  
fought w him. So when s battail was earnest  
s prospered w Judas thozow s helpe of God: s  
relidue of s Arabians bring ouercome, besoughe  
Judas to be at one w them, s prompyed to geue  
hym certaine pastures, s to do h good in other  
thinges. Judas thynkyng s they shulde in dede  
be profitable concerning many thinges, promi  
sed them peace: wherupon they shoke handes, s  
so they departed to theyr tentes. Judas wente  
also vnto a cypre, whiche was very fast kept w  
hyspiges, fered rounde about s walles, s diuers  
hides of people dwelling therein, called Calpin  
They s wer win it, put such trust in s strength  
of s walles, s in stoye of vyttayles: s they were  
s flacker in theyr doinges, curlyng s reuylng  
Judas w blasphemies, s speaking such woordes  
as it becometh not. But Nachabeus calling v  
pon the great space of the world (which about  
any battail rimes, s ordinaunce of warre, byd  
call doune the walles of Jericho, in the tyme  
of Josue) fell maliciously vpon the walles, toke s  
citie) thozow s helpe of s lord) made an extresig  
great slaughter: In so much s a lake of two fur  
loges brode which lay therby semed to flowe w  
hlood of s slain. Then departed they fro thence  
vi. C. s i. furlonges, s came to Taraca vnto s  
Jewes s are called Tubianei. But as for Ti  
motheus, they could not get hym there, soz (not  
one matter dyspatched) he was departed frome  
thence, s had left certayn men in a very strong  
holde. But Dositheus, s Dositater which were  
captayned

captaynes with Machabees, as we chose & Ty-  
motheus had left in the house of defence, euen  
M. men. And Machabees prepared him to the  
M. men & were about hym, let them in odyer  
by companies, & went forth against Tymothe-  
us, whiche had to hym an. C. xx. M. men of fote  
two thousande and syue hundred hoysmen.

¶ When Tymotheus had knowledge of Judas  
comynge, he sent & women, chyldren, & the other  
baggage vnto a castell called Carnion (for it  
could not be won, & was hard to come vnto, the  
waies of the same place were so narrow) & whē  
Judas company came fyrst in sight, & enemies  
were smytten with feare, thowgh & presence of  
God: whiche seeth al thynges. In so much & they  
lying one here, another there, were rather dy-  
conforted of theyr owne people, & wounded w  
the strokes of theyr owne swordes. Judas also  
was very earnest in folowynge vpon the pyn-  
ning those vngodly, & slew. xxx. M. men of the  
Timotheus also hym selfe fell into & handes of  
Polytheus, & Dositheus, whome he besoughte  
w many prayes, to let hym go with his lyfe, be-  
cause he had many of & Jewes fathers & byerthe  
in parys, whiche (if they put him to deathe) might  
be dysappointed. So whē he had promysed faith-  
fully to deliuer them agayne accordynge to the  
eddyccion made, they let hym go withou harme  
for the helth of the byerthen. And when Judas  
had slayne xxv. M. he went from Carnion.

¶ Nowe after & he had chased awaye, & slayne  
his enemies, he remoued & host toward \* Ephra-  
a strong citie, wherein dwelt many diuers people  
of & heathen, & the strong yong men kept & wal-  
les defendynge them myghtelye. In this cytie  
was much ordynance & prouysion of darters. But  
whē Judas & his company had called vpon almygh-  
ty God (whiche w his power breaketh & strenght  
of & enemies) they wan & citie, & slew. xxv. M.  
of the & were w. From thence went they to & cy-  
tie of & Scythians, whiche lyeth. vi. C. furlonges  
from Ierusalem. But when & Jewes whiche were  
in & citie testified: & the cytyens delte lounge-  
ly to them: yee, & intreated the kyndly in & tyme of  
theyr aduersite, Judas & his company gaue the  
thankes, despyng them to be friendly styl vnto  
them, & so they came to Ierusalem, the hye feast  
of the weakes byng at hand. And after & feast  
of pentecost they went forth against Gorgias  
gouernour of Idumia, w. iii. M. me of fote and  
iii. C. hoysmen. Whiche when they met together  
it chaunced a fewe of & Jewes to be slaine. And  
Dositheus one of & Bachenors a mighty hoys-  
man toke holde of Gorgias, & wolde haue take  
him quicke. But an hoysman of Thracia fel v-  
pon hym & smote of his arme so & Gorgias esca-  
ped & fled into Moza, when they now & were  
of Gorgias lyde, had fought long & were weary  
Judas called vpon & Lozde, & he wold be theyr  
help, & captain of the felde: & with & he began  
w a manly voyce to take vpon a longe of prayse, &  
a crye. In so much & he made & enemies afraied  
& Gorgias men of war toke their flight. So Ju-  
das gathered his host, & came into & cytie of D-  
bulai. And when & vii. day came vpon the, they

clested the selues (as the custome was) & kepte  
the sabboth in the same place. And vpon & daye  
folowynge, Judas & his company came to take  
vpon the bodies of them & were slayne, & to burie  
them in their fathers graues. Now vnder & coa-  
tes of certayne Jewes whiche were slaine, they  
founde ierwels & they had taken out of & temple  
& from the pholis of the \* Janiters: whiche thyng  
is forbiode & Jewes by the lawe. The euery mā  
saw, & this was & cause wherfor they were slaine.

¶ And so euery mā gaue thankes vnto & Lozde  
for his ryghteous iudgement, whiche had opened  
the thyng & was hyd. They fell downe also vnto  
theyr prayes, & besoughte God, that the faute  
whiche was made, myght be put out of remem-  
brance. Besides &, Judas exhorted & people ear-  
nestly, to kepe them selues from suche synne: for  
so muche as they sawe befoze theyr eyes, & these  
men were slayne for the same offence. So he ga-  
thered of euery one a certayne, in so muche & he  
brought together two. M. dragmars of syluer,  
whiche he sent vnto Ierusalem & ther myght a sa-  
crifice be offered for the mysdoe. In the whiche  
place he byd well & ryght: for he had some consy-  
deracyon & poudryng of the lyfe & is after this  
tyme. For yf he had not thought & they, whiche  
were slaine, byd yet lyue, it had bene superfluous  
and vaine, to make any vow or sacrifice for the  
& were dead. But for so muche as he saw, & they  
whiche were in the fauoure & belefe of God, are in  
good rest & ioie, he thought it to be good & hono-  
rable for a reconcyllynge, to do the same for those  
whiche were slaine, & the offence might be forgiven.

Ecol. lxx. Chapter.

¶ The chasyng of Eupator into Ierusalem. The death of Menelaus: Machabees going to fight against Eupator: many dy-  
scouers vnto prayer. He byllith summe chawnde men in the  
temple of Antiochus. Whodocus the betrayer of the Jewes is ca-  
hed. Antiochus retapeth frendshipp with the Jewes.

¶ At the Cxlii. yere gat \* Judas know-  
lage, that Antiochus Eupator was co-  
mynge with a great power into Jew-  
rye, and Lissas the steward & ruler of  
hys matters wyth hym haupng an. C. & x. M.  
men of fote. v. M. hoysmen. xxi. Elephantes,  
and. iii. C. charets Menelaus also ioynd hym-  
selfe with the (but wyth great dyscreit) & spake  
saye to the kyng, not for any good of the coun-  
trye, but because he thought to haue bene made  
some great mā of auctoryte. But & kyng of kin-  
gdomour Antiochus mynde agaynst this vn-  
godlye person, & Lissas insourmed the kyng \* &  
this Menelaus was the cause of all myschefe: so  
that the kyng comaunded to take him, & (as the  
maner of them is) to put hym vnto deathe in the  
same place. There was also in the same place a  
tower of. L. cubytes hye, heaped w ashes: but  
aboue, it was so made, & men myght loke doune  
on euery syde. Wherunto the kyng commaun-  
ded & whomefull persone to be caste among & a-  
shes, as one & was cause of all vngodlynesse.  
And reasō it was & the vngodlye shuld be such  
a deathe, & not to be buried: for he had done much  
myschefe vnto the aulter of God (whose fyre &  
ashes were holy) therfore was it ryght, that he  
hym selfe also shulde be destroyed with ashes.

But



# The seconde booke

**25** But the kyng was tood in his mynde, & came to the we hym selfe more cunnell vnto the Jewes then his father was. Whiche when Judas perceyved, he commaunded his people to call upon him. Leche nyght & day that he wold now helpe the also, lyke as he had done alway. For they were afrayed to be put from theyr lande, from theyr natural country & from the holy temple: & not to suffer the people (which a lytle while afore began to reuolt) to be subdued agayne of blasphemous nacyes. So when they had done this together, & besought the Lord for mercie, with weeping & fasting in dayes long flat vpon the ground. Judas exhorted them, to make the selues ready. But he & the elders together deuised to go forthfylt w theyr people, afore the kyng brought his hoste into Jewry, and afore he beleged the cite, & conuynct the matter vnto God.

Wherfore, he ascribed the power of al thynges vnto God, & maketh of himselfe a booke, & his people to fight manfully: yet, turn vnto death for the landes, the temple, the cite, theyr owne natyue country, & to defende theyr cytyens: & let his best befall. He gaue them also a tyeer w him a token of his vertye of God, chusing out of his manlyst pence men, went by nyght into his geyssyllion, & woe of his hoste, run. W. men. & a greatt Elephantes w those & sat vpon them.

**D** Thus when they had brought a great feare & rumour among the tentes of theyr enemyes, & all thynges went prosperously w them, they departed in the breake of the daye, God bring theyr helper & defender. Nowe when the kyng perceyved the manlynesse of the Jewes, he went about to take strong places by craft, & remoued his hoste vnto Bersura, which was a wel kepte house of defence of the Jewes: but they wer chased away, hurt & dyscomfyted. And Judas sent vnto them a tyeer in it luche thynges as wer necessary. In the Jewes hoste also there was one Rhodocus which tolde the enemyes theyr secretes: but they sought hym oute, & when they had gotten hym they put hym in pylson. After this byd the kyng comen with them & wer in Bersura, tooke truce with them, departed & strooke battaile with Judas, whiche overcame hym.

**E** But when he understoode, that Philyppe (whome he had left to be ouerser of his busynesse at Antioch) beganne to rebell agaynst hym, he was alyoued in his mynde: so that he yelded hym selfe to the Jewes, and made them an othe to do whatsoeuer they thought ryghte.

At the when he was reconcyled with them: he offered, made much of his temple, gaue grate gyftes vnto it, embajased Machabeus, making hym captaene and gouernoure from Betholoma vnto the Gerrenes. Nevertheless, when he came Betholoma, the people of the cite were not content with the bonde of frendshyppe: for they were afrayed, that he wolde breake the comenmant. Then wente Lysias vnto the seate and enuoyed the people, & woe them & cause theyr and pacified them. So he came agayne vnto Antioch. This is now the matter concerning the kynges iourney, and his returne.

## The xliii. Chapter.

Why the manner of the laste, Demetrius which Symeon to the Jewes. Symeon maketh a comenmant with the Jewes, & he put himselfe through the mercy of the kyng, Symeon & Machabeus to be taken. The becom of Mach.

**A**fter this peres was Judas enforced, & meth howe that Demetrius the sonne of Seleucus was come up w a grente power and shyppes, thowhe the hand of Crapinus, to take certayne comonious places and countreys, agaynst Antiochus and his captaene Lysias. Nowe Alcimus, whiche had bene hys pfeast, and dysfully despyled hym selfe in the tyme of the murther, leping by no means he coulde be helped, nor haue any moze entraunce to the anker: he came to kyng Demetrius in the C. s. li. yere, presentynge vnto hym a crowne of gold, a palme & an Olive tree: which (as men thought) belonged to the temple, and & daye he helde his tonge. But when he had gotten opozounyng for his madnes, Demetrius called hym to counsaill, and asked hym, what thynges he counsailes the Jewes leamed vnto, he answered: The Jewes that be called asyde (whose captaene is Judas Machabeus) mayntayne warres, make insurreccions, and wyl not let the realme be in peace.

For I beinge depyued of my fathers honour (I meane the hys pfeasthode) am come herber: partly because I was faythful vnto the kyng and partly because I sought the profyte of the cytyzens. And why? all our people, thowhe the wychednesse of them, are not a lytle troubled. Wherfore, I beseeche the (O kyng) consyder all these thynges diligently, & the make some prouision for the lande and the people, accordyng to the kynndes that thou hast offered vnto them. For as long as Judas hath the upper hand, it is not possible that men can lyue in peace.

When he had spoken these wordes, other frendes also haupng euell wyll at Judas, set the kyng Demetrius on hys agaynst hym: which immediately sent Richanor (ruler of the Elephantes) a captaene into Jewry, commaundyng hym to take Judas hym selfe alyne, but to slay them that were with hym, and to make Alcimus hys pfeast of the great Temple.

**E** Then the heathen which fled out of Jewry from Judas, came to Aicanor by Rothes, thynkyng the harme and decaye of the Jewes to be theyr welfare. Nowe when the Jewes hearde of Aicanors coming, and the gathering together of the heathen, they synchled them selues to earth: and besought hym which made them his people, and euer defended his owne pooyson & euident tohens, that he wold pfelesse the syl. So at the comendement of the captaene, they remoued from thence, and came to a toun called Bessalan. And Simon Judas brother sel in hande wth Aicanor, but thowhe the sodaine coming of the enemyes, he was afrayed.

Nevertheless, Aicanor hearinge the manlynesse of them that were with Judas, & the bold stomaches that they had to fighte for their natural country, durst not w one the matter w bloudshedding. Wherfore, he sent Theodorius

Theodocius, and Mathias before, to geue and to take peace. So when they had take long aduise ment therupon and the captayne shewed it vnto f multytude, they wer agreed in one mind to haue peace. And they appoynted a daye to fyete vpon these matters quietly among them selues. the scoles also were brought & set forth beuertheles. Judas commaunded certayne men of armes to waite in conuenient places, leste there shoulde sodaynely arys any euell theiowe the enemyes. And so they communed reasona blye together.

**D** Apcanos, whyle he abode at Jerusalem, or dined hym selfe not vnreasonably, but sent a way the people f were gathered together. He loued Judas euer with his herte, and fauoured hym. he prayd hi also to take a wyfe, & to byg forth chyldren. So he maried, liued in rest, and they led a comen lyfe. But Alcimus perceyving f loue that was betwyxe them, and howe they were agreed together, came to Demetrius, and tolde hym f Apcanos had taken strange mat ters in hand, and ordeyned Judas an enemy of the realme to be the kynges successor. Then f kyng was soe dyspleased, and thozowe f wy ched accusacions, which Alcimus made of Ap canos, he was so prouoked, f he dyed vnto Ap canos saynge: that he was very angrie for the frendshipp & agreement, which he had made w Machabeus. Beuertheles, he commaunded hym in all the haste, that he shuld take Machabeus wylloner, and sende hym to Antioche.

**E** Which letters when Apcanos had sene, he was at his wyttes end, and soe greued, that he shoulde bryake f thynge wherein they had agre ed specially seying Machabeus was the man f neuer dyd hym harme. But because he myghte not withst ande the kyng he sought opoz tunte to fullfil his commaundement. Notwithstan dyng when Machabeus sawe that Apcanos be ganne to be churche vnto hym, and f he increa sed hym more roughlye then he was wonte, he perceiued f suche vnkynndnes came not of good and therfoze he gathered a fewe of his men, and withdrew hym selfe from Apcanos. Whiche when he knew that Machabeus had manfully puenient hym, he came into f great and moke holy temple: & commaunded f priestes (whiche were doynge they vusual offerpuges) to deliuer hym f man. And when they sware f they coulde not tell where the man was tohome he soughte he stretched out his hande, \* and made an othe, sayng: Pf ye wyll not deliuer me Judas cap taine I shall remoue this Temple of God into a playne felde, I shall bryake downe the autter, and consecrate thys temple vnto Baccus. Af ter these wordes he departed.

**F** Then the priestes lyfte vp they bandes to ward heauen, and besought him that was euer the defender of they people, saynge: Thou O Lorde of all, which haste nede of nothyng, woldest that the temple of thy habitacyon shuld be among vs. Therfoze nowe O most holy Lord kepe this house euer vndefyled \* whiche lately was clesed. Now was there accused vnto Ap

nos, one Hasis an alderman of Jerusalem a lo uer of the holy cytie, and a man of god reposte: which for the kynde herte that he bare vnto the people, was called a father of the Jewes. This man oft tymes, when the Jewes wer mynded to kepe them selues vndefyled, defended and de liuered them, beyng content steddastly to spend his bodye and his lyfe for his people.

**S**o Apcanos wylling to declare the hate f he bare to the Jewes, sent v. C. men of ware to take him: for he thought, if he gat hym, he shuld byng the Jewes in great decay. Now when f people began to rushe in at his house, to bryake the doores, and to set fyre on it: he beyng now ta ken, wold haue defended hym self w his sword chosyng rather to dye manfullye, then to pcyde hym self to those wyched doers: & because of his noble stocke, he had rather to haue ben put to f extreme cruelty. Notwithstanding, what time as he mydded of his stroke for hast, and f mul ty tude fell in vpolently betwyxt the doers, he ran boldly to f wal, and cast hym selfe doune man fully among f heape of them, whiche gaue some place to his fall, so that he fell vpon hys bellye. Beuertheles, whyle there was yet bryeth with in hym, he was kndled in his mynde, & whyle hys blonde gushed oute exceedingly: for he was verpe soe wounded, he ran thozow the myddest of the people and gat hym to f toppe of a rocke. So when his blonde was gone, he toke out his otone bowels with both his handes, and thyrw them vpon the people, calling vpon the Lorde of lyfe and spyrte to rewarde hym this againe and so he dyed.

The .xv. Chapter.

**A** Canos went aboute to come vpon Judas on the Sabbath daye. The Machabees of Samaria: Machabeus expounding vnto the Jewes the vppon vnkynndnes of the gentes. After the battell of Apcanos is done outcomer ap canos commaunded his hand and his bandes to be cut of: & his tounge to be prynced oute the foudes.

**N**ow when Apcanos knew that Ju das was in the countre of Samaria, he thoughte with all hys power to styke a felde with hym, vpon a Sa bath daye. Beuertheles the Jewes that were compelled to go wyth hym, sayed: O do not so cruelly and vnkynndly, but halote the Sabbath daye, and wozypp hym, that seeth all thynges. For all thys, yet layed the vngacious perion \* Is ther a myghtie one in heauen, f commaun ded the Sabbath daye to kepte? And when they sayed yee, the lyupng God, the myghty Lord in heau: & commaunded the seuenth day to be kepte: And I am myghtie vpon earth, to com maunde them for to arme them selues, and to perfourme the kynges busynes. Notwithstan dyng, he myghte not haue hys purpose.

Apcanos had deuised with great pyd to ouer come Judas, and to byng away the vptoype: But Machabeus had euer fast confydence and a perfect hope in God, that he would helpe him and exhorted his people, not to be afrayd at the commyng of the heathen: but alway to remem ber the helpe f had ben shewed vnto them from heauen: yee, & so be sure nothe also, f Almighty God



# The seconde booke

God wolde geue them þe victorie. He spake vnto the out of the lorde & prophetes, putting the in remembrance of þe battayles þe had kept hem afore and made the to be of a good courage

**B** So when they berres were putte up, he rebued them the discryfulnesse of the deathe and howe they wolde kepe no councaunte nor othe. Thus they weaponed them: not in the armour of wynde & speare, but in wholsome wordes and exhortacions. He shewed them a dreame also whereþo we he made the all glad, which was this: he thought þe he sawe Onias (which had bene hys prayse, a vertuous and a lounyng man sad, and of honest conuersacion, well spoken, & one that had bene exercised in godlynesse from a chyld) holdyng vp his handes toward heauen, and prayyng for his people. After this ther appered vnto hym another man which was aged honourable & glorious. And Onias sayde: This is a lover of the brythren, and of the people of Israel. This is he that prayeth muche for the people and for all the holyc cytie: Jeremy þe prophet of God. He thought also that Jeremy helde out his ryght hand, and gaue vnto Judas a sword of gold, sayyng: Take this holy sword a gyfte from God, wherewith thou shalt smyte downe the enemyes of the people of Israel.

**C** And so they were well comforted thowoe the wordes of Judas, & toke courage vnto them so that the ponge men wer determyned in their myndes to fyghte, and to byde styll þe at it: In somuche that the thynges whiche they toke in hande, they boldnesse the web the same, because the holyc cytie and the temple were in perel: for the whiche they toke moze care then for theyr wyues, chyldren, brythren and kynfolkes.

Agayne they that were in the cytie, were most careful for those whiche were to fyghte. Howe when they were all in a hope that the Judgemente of the matter was at hande, and the enemyes brywe nye, the hoste byyng sette in aray, the Elephantes & horsemen every one standing in his place: Wachaberg consyderyng the comyng of the myltitude, the ordynance of byrers weapons, the cruelnesse of the beastes, and helde vp his handes toward heauen, callyng

**D** upon the Lorde that doth wonders, & which geueth not the victorie after the myltitude of weapons and power of the hoste (but to them þe please hym) accordyng to his owne wyll. Therfore in his prayer he sayde these wordes.

**O** Lorde, & thou that bydest sende thynne Aungel in the tyme of Ezechias kynge of Juda, & in the best of Dennachers slewest an. C. lxxx

and v. C. sende nowe also thy good aungel befoze vs: O Lorde of heauens in the fearfullnes and byrde of thy myghty arme, & they whiche come agaynst the holyc people to blasfeme them, maye bee straped. So he made an ende of his wordes. Then Aicanos and they þe were with hym, brywe nye wyth shawmes, and songes: but Judas and his compaigne with prayes and callyng upon God.

With theyr handes they smote, but with theyr berres they prayed vnto the Lorde, & knew no lesse then true & thyrtye thousande men: For thowoe the present helpe of God they were gloriously comforted.

Howe when they left of, and were turning agayne with ioye, they vnderstode that Aicanos hym selfe was slayne with the other. Then they gaue a greates shoute and a crye, prayyng the Almyghty Lorde wyth a loude voyce. And Judas (whiche was euer ready to spende hys bodye and lyfe for hys cytyzens) commaunded to smyte of Aicanos head, with his arme and hande, and to be broughte to Jerusalem. When he came there, he called all þe people, and the prestes to the aulter with those that were in the castell, and shewed them Aicanos head, and his wyched hande whiche he had presumptuously holden vp agaynst the temple of God. He caused the tongue also of the vngodly Aicanos to be cut in lytle peces, & to be caste vnto the foules: and the cruell mans hande to be hanged vpon befoze the temple.

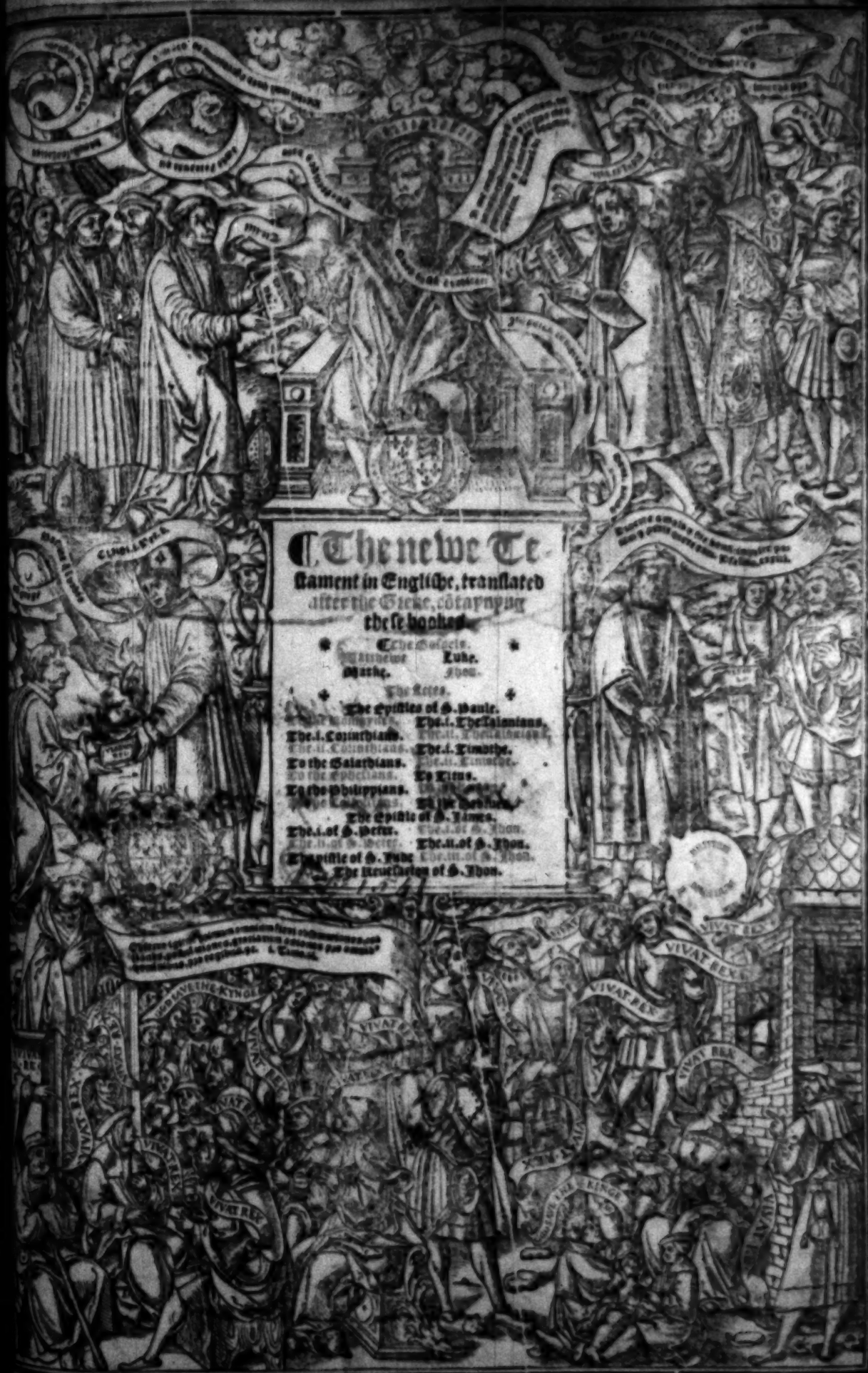
So every man gaue thanks vnto the Lorde sayyng: blessed be he, that hath kepte hys place vnderfyll.

As for Aicanos heade, he hanged it vpon the hys castell, for an eydent and plain token of the helpe of God. And so they agreed all together, to kepe that daye holyc, namelike the thyrtyene daye of the moneth Adar whiche in the Assyrians language is called the nexte day befoze Garbochus day. Thus was Aicanos slaine and from that tyme forthe the Jewes had the cytie in possession. And here wyll I now make an ende.

**The ende of the seconde booke of the Wachabergs.**

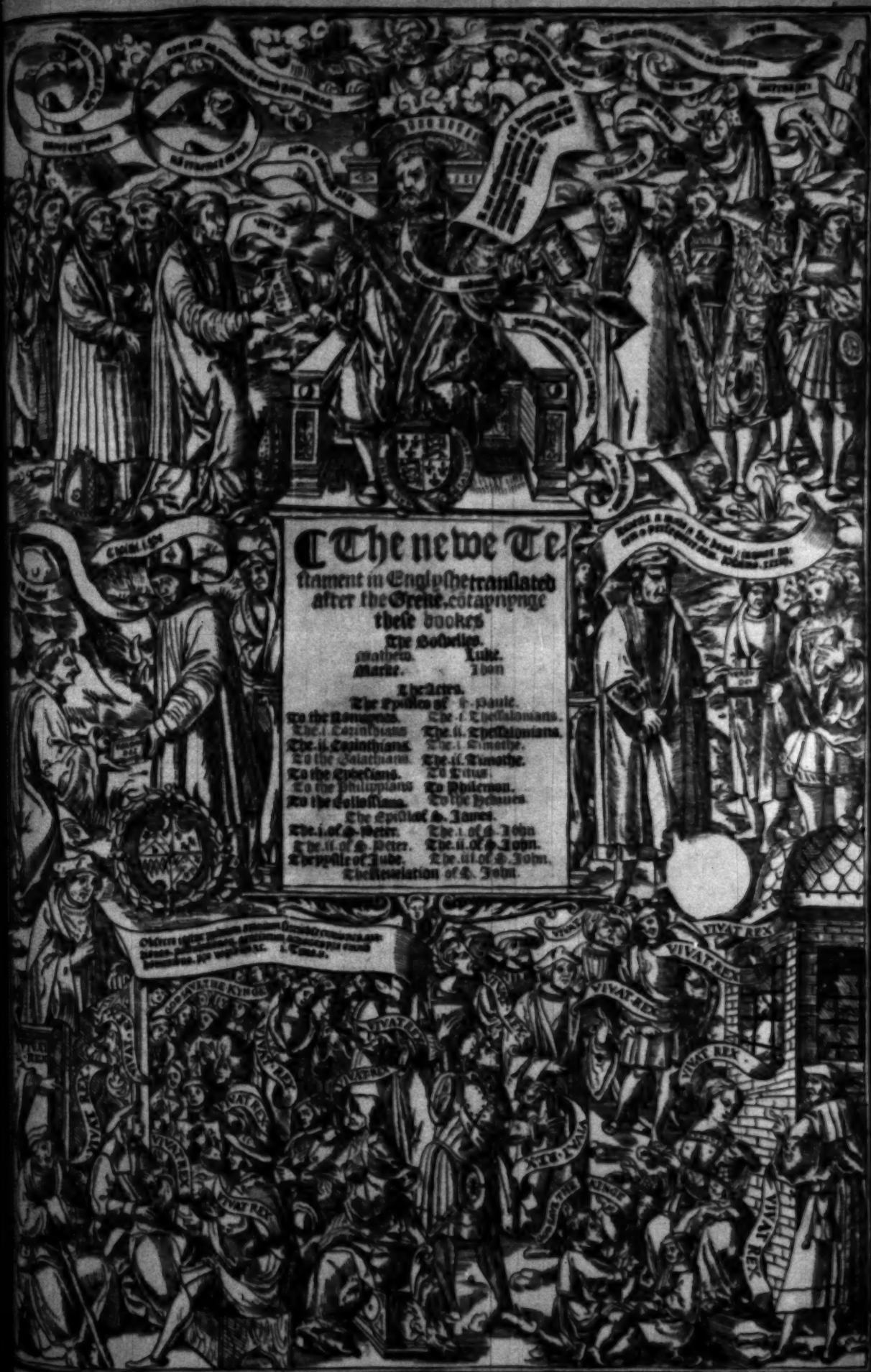
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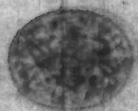
**The newe Te-  
stament in Englyshe translated  
after the Greke, containing  
these bookes**

**The Gospelles.**  
Mathew. Luke.  
Mark. Iohn

**The Actes.**  
The Epistles of S. Paule.  
To the Romanes. The i. Thessalonians.  
The i. Corinthians. The ii. Thessalonians.  
The ii. Corinthians. The i. Timothee.  
To the Galathians. The ii. Timothee.  
To the Ephesians. To Titus.  
To the Philippians. To Philemon.  
To the Colossians. To the Hebrewes.  
The Epistles of S. James.  
The i. of S. Peter. The i. of S. Iohn.  
The ii. of S. Peter. The ii. of S. Iohn.  
The Epistle of Iude. The iii. of S. Iohn.  
The Revelation of S. Iohn.

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25 SE 60

# The Gospell of Matthewe.



## The first Chapter. ✠

The genealogie of Christ, and marriage of his mother Mary. The Angell satisfyeth Josephs doubte.

**T**his is the booke of the generation of Iesus Christe the sonne of Dauid, the sonne of Abraham. \* Abraham begat Isaac. \* Isaac begat Jacob. \* Jacob begat Judas and hys brethren. \* Judas begat Phares and Ram of Chamar. \* Phares begat Esrom. \* Esrom begat Aram. \* Aram begat Aminadab. \* Aminadab begat Naasson. \* Naasson begat Salomon. \* Salomon begat Boos of Rahab. \* Boos begat Obed of Ruth. \* Obed begat Jesse. \* Jesse begat Dauid the kynge. \* Dauid the kynge begat Salomon, of her that was the wyfe of Urpe. \* Salomon begat Roboam. \* Roboam begat Abia. \* Abia begat Asa. \* Asa begat Josaphat. \* Josaphat begat Joram. \* Joram begat Osiar. \* Osiar begat Joatham. \* Joatham begat Achas. \* Achas begat Ezechias. \* Ezechias begat Manasses. \* Manasses begat Amon. \* Amon begat Josias. \* Josias begat Jechonias and hys brethren, about the tyme they were carryed awaye to Babylon. And after they were brought to Babylon. \* Jechonias begat Salathiel. \* Salathiel begat Jozobabel. \* Jozobabel begat Abiud. \* Abiud begat Eliachim. Eliachim begat Joz. \* Joz begat Sador. Sador begat Achin. Achin begat Eliud. Eliud begat Eleasar. Eleasar begat Warthan. Warthan begat Jacob. Jacob begat Iosephe the husbande of Mary of whom was borne Iesus, eue he that is called Christe. ✠

And so all the generacions from Abraham to Dauid, are fourtene generacions. And from Dauid vnto the captiuytee of Babylon, are fourtene generacions. And from the captiuytee of Babylon vnto Christe, are fourtene generacions.

**T**he byrthe of Iesus Christe was on thys wyse. ✠ When hys mother Marye was maryed to Ioseph (before they came to dwell together) he was founde wyth chylde by the holpe gooste. Then Ioseph her husbande (because he was a ryghteous man, and woulde not put her to shame) he was mynded, prynciple to departe

from her. But while he thus thought: beholde, the angell of the Lorde appeared vnto hym in a drepe, sayng: Ioseph, thou sonne of Dauid: feare not to take vnto the Mary thy wyfe. For that whiche is echeaned in her, cometh of the holpe gooste. And she shall byng forth a sonne, and thou shalt cal his name Iesus. For he shall save hys people from theyr synners.

All thys was done that it myght be fulfilled by which was spoken of the Lorde by the prophet sayng: \* Beholde, a mayde shall be wyth chylde, and shall byng forth a sonne, and they shall cal hys name Emanuel, whiche ys a man interprete, it is as muche to saye, as God with vs. ✠

And Ioseph as sone as he awoke out of slepe, byd as the angell of the Lorde had bydden hym: and he toke hys wyfe vnto hym, and knewe her not. tyll she had brought forth her fyrste begotten sonne, and called hys name Iesus. Luke. ii. 1.

## The ii. Chapter.

The tyme and place of Christes byrth. The wise men offer their presentes. Christ flyeth into Egypt, the kynge children are slayne. Christ cometh into Galile.



**W**hen Iesus was borne at Bethleem a cite of Jewrye, in y tyme of Herode the kynge: Beholde, there came wyse menne from the east to Ierusalem, sayng: Where is he y is borne kynge of Jewes? For we haue sene his starre in the east, and are come worshyp hym.

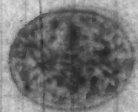
When Herode the kynge had herde these thynges, he was troubled, and all the crite of Ierusalem wyth hym. And when he had gathered all the chiefe prestes and scribes of the people together: he demaunded of the, where Christ shoulde be borne. And they said vnto hym: At Bethleem in Jewrye. For thus it is wyrtten by the prophete: \* And thou Bethleem in the lande of Iuda, art not the least amonge the prynces of Iuda. For out of the shall ther come vnto me the charyne, that shall gouerne my people Israel.

Then Herode (when he had pryncely called the wyse men) he enquired of them delygently what tyme the starre appeared, and he bad them go to Bethleem, and sayd: So pour waye together, and searche delygently for the chylde. And when ye haue founde hym byng me worde agayn that I maye come and worshyppe hym also.

When they had herde the kynge, they departed: and so, the starre whiche they sawe in the east, went before them, tll it came, and stode ouer the place, wherein the chylde was. When they sawe the starre, they were exceeding glad: and wente into the house, and founde the chylde wyth Marye hys mother, \* and fell downe flat and worshipped hym, and opened their treasures, and offered vnto hym gyfftes, gold, frankysense and myrrer. And after they were warned of God in slepe (that they shoulde not go agayn to Herode) they returned into theyr owne countre another waye. ✠

When they were departed, beholde the angell of the Lorde appeared to Ioseph in slepe, sayng: Take thy chylde





25 SE 60

# The Gospell of Sapient Matthewe.



## The first Chapter. ✠

The genealogie of Christ, and marriage of his mother Mary. The Angell comforteth Joseph the mynde.

**T**his is the booke of the generation of Iesus Christe the sonne of Dauid, the sonne of Abraham. \* Abraham begat Isaac. \* Isaac begat Jacob. \* Jacob begat Judas and hys brethren. \* Judas begat Phares and Zaram of Thamar. \* Phares begat Esrom. \* Esrom begat Aram. \* Aram begat Aminadab. \* Aminadab begat Naasson. \* Naasson begat Salmon. \* Salmon begat Boos of Rahab. \* Boos begat Obed of Ruth. \* Obed begat Jesse. \* Jesse begat Dauid the kynge. \* Dauid the kynge begat Salomon, of her that was the wyfe of Urye. \* Salomon begat Roboam. \* Roboam begat Abia. \* Abia begat Asa. \* Asa begat Josaphat. \* Josaphat begat Joram. \* Joram begat Osiass. \* Osiass begat Joatham. \* Joatham begat Achas. \* Achas begat Ezechias. \* Ezechias begat Manasses. \* Manasses begat Amon. \* Amon begat Josias. \* Josias begat Jechonias and hys brethren, about the tyme they were carryed awaye to Babylon. And after they were brought to Babylon, \* Jechonias begat Salathiel. \* Salathiel begat zojobabel. \* zojobabel begat Abiud. \* Abiud begat Eliachim. Eliachim begat Azor. Azor begat Sadoe. Sadoe begat Achin. Achin begat Eliud. Eliud begat Eleasar. Eleasar begat Matthan. Matthan begat Jacob. Jacob begat Joseph the husbande of Mary of whom was bozne Iesus, cut he that is called Christe. ✠

And so all the generacions from Abraham to Dauid, are fourtene generacions. And from Dauid vnto the captiuitie of Babylon, are fourtene generacions. And from the captiuitie of Babylon vnto Christe, are fourtene generacions.

**T**he bryde of Iesus Christe was on thys wyse. ✠ When hys mother Marye was maryed to Joseph (before they came to dwell together) she was founde with chylde by the holpe gooste. Then Joseph her husbande (because he was a righteous man, and woulde not put her to shame) he was mynded, pryncelye to departe

from her. But while he thus thought: beholde, the angell of the Lorde appeared vnto hym in a slepe, sayng: Joseph, thou sonne of Dauid: feare not to take vnto the Mary thy wyfe. For that whiche is conceiued in her, cometh of the holpe gooste. She shall bryng forth a sonne, and thou shalt cal his name Iesus. For he shall saue hys people from theyr synners.

All thys was done that it myght be fulfilled which was spoken of the Lorde by the prophet sayng: \* Beholde, a mayde shall be with chylde, and shall bryng forth a sonne, and they shall cal hys name Emanuel, which ys a man interprete, it is as muche to saye, as God with vs. ✠

And Joseph as sone as he awoke out of slepe, dyd as the angell of the Lorde had bydden hym: and he toke hys wyfe vnto hym, and knewe her not, tyll she had brought forth a sonne, and called hys name Iesus.

## The ii. Chapter.

The tyme and place of Christes byrth. The wise men offer their presentes. Christ flyeth into Egypt, the poyse children are slayne. Christ cometh into Galile.



**W**hen Iesus was bozne at Bethlem a cite of Jewrye, in the tyme of herode the kynge: Beholde, there came wyse menne from the east to Jerusalem, sayng: Where is he y is bozne kynge of Jewes? For we haue sene his starre in the east, and are come to worshippe hym.

When herode the kynge had herd these thynges, he was troubled, and all the cytie of Jerusalem with hym. And when he had gathered all the chiefe priestes and scribes of the people together: he demaunded of the, where Christ shoulde be bozne. And they said vnto hym: At Bethlem in Jewrye. For thus it is wyrtten by the prophete: \* And thou Bethlem in the lande of Judah, art not the least amonge the prynces of Juda. For out of the shall ther come vnto me the cap- tayne, that shall governe my people Israel.

Then herode (when he had pryncely called the wyse men) he enquired of them dyligently what tyme the starre appeared, and he had them go to Bethlem, and sayd: So your waye thither, and searche dyligently for the chylde. And when ye haue found hym bryng me worde agayn that I maye come and worshippe hym also.

When they had herd the kynge, they departed: and lo, the starre whiche they sawe in the east, went before them, tll it came, and stode ouer the place, wherem the chylde was. When they sawe the starre, they were exceeding glad: and wente into the house, and founde the chylde with Marye hys mother, and fell downe flat and worshipped hym, and opened their treasures, and offered vnto hym gyftes, gold, frankynsenc and myrrer. And after they were warned of God in slepe that they shoulde not go agayn to herode, they returned into theyr owne countre another waye. ✠

When they wer departed, beholde the angell of the Lorde appeared to Joseph in slepe, sayng: Take the chylde



# The Gospell

arise, and take the childe and his mother, and flye into Egypt: and be thou there till I brynge the worde. For it will come to passe that Herode shall seeke the childe to destroye hym. And when he awooke he toke the childe and his mother by night, and departed into Egypt, and was there vntill the death of Herode, that it myght be fulfilled which was spoken of by the prophet say-  
Mat. 2.13-15  
 yng: \* out of Egypt haue I called my sonne.

Then Herode when he sawe that he was moched of the wyse men, he was exceeding wythe, and sent forth men of warre, and slew all the chyldren that were in Bethleem, and in all the coastes (as many as were two yere olde or vnder) accordyng to the tyme, which he had diligently knowne of the wyse men.

Then was fulfilled that, which was spoken by the prophete Jeremie, where as he sayde: in Rama was there a voyce herde, lamentacion, wepyng and great mournyng. Rachel wepyng for her chyldren, and would not be comforted, because they were not. But when Herode was dead: beholde, an angell of the Lorde appeared in a slepe to Joseph, in Egypt, sayng: arise and take the childe and his mother, and go into the lande of Israel. For they are dead whyche sought the chyldes lyfe. And he arose, and tooke the childe and his mother, and came into the land of Israel. But when he hearde that Archelaus did raygne in Jewry, in the tyme of his father Herode, he was afrayde to go thither. And when standyng, after he was warned of God in a slepe, he turned asyde into the parties of Galile, and wente and dwelte in a cytie whyche is called Nazareth: that it myght be fulfilled which was spoken by the prophetes: he shal be called a Nazarete.

## The .iii. Chapter.

The baptyme, and office of Ihon, and howe Christ was baptised of hym in Iordane.

**I**n those dayes came Ihon the baptist, preachyng in the wyldernes of Jewrye, and sayng: Repente of the life that is past, for the kyngdome of heauen is at hande. For thus is he of whome the prophete Esay spake, which sayth: The voyce of a cryer in the wyldernes, prepare the waye of the Lorde, & make his pathes strayght. Thus Ihon had his raimente of Camels heere. And a gyrdell of a skynne aboute his loynes. His meate was locustes and wyld honny. Then went out to hym Jerusalem and all Jewrye, and all the region rounde aboute Iordane, and were baptised of hym in Iordane, confessyng theyr synnes.

But when he sawe many of the Pharisees and Saducees come to his baptyme, he sayd vnto them: O generation of bypers, who hath taught you to lye the vengeance to come? Bryng forth therefore the frutes that belonge to repentance. And be not of such mynde that ye would saye: we haue Abraham to our father. For I saye to you, that God is able to brynge forth of these stones chyl-  
Mat. 3.1-12  
 dren.

shall arise by chylde vnto Abraham. Euen now is he also put vnto the roote of the trees: so that every tree which bringeth forth good frute is hewen downe, and cast into the fyre.

I baptise you in water vnto repentance: but he that shall come after me, is myghtyer then I, whose shoes I am not worthy to beare. He shall baptise you with the holy gooste, and with fyre: whose fanne is in his hande, and he wyll pouрге his floore, and gather his wheat into a barn, but wyll burne the chaffe with vnquenchable fyre.

Then cometh Iesus from Galile to Iordane vnto Ihon, to be baptised of hym. But Ihon forbad hym, sayng: I haue nede to be baptised of the: and comest thou to me? Iesus answered and sayde vnto hym: Let it be so nowe. For thus it becommeth vs to fulfill all righteousnes. Then he suffered hym. And Iesus, when he was baptised, came strayght waye out of the water. And lo, heauen was open vnto hym: & he sawe the spirite of God, descendyng like a dove, and lightyng vpon hym. And lo, there came a voyce from heauē sayng: This is my beloued sonne in whom I am well pleased.

## The .iiii. Chapter.

Christ fasteth, and is tempted: the collyer, Berthe, and howe Iohn and Iherusalem hosteth the synners.

**T**hen was Iesus led away of the spirite into wyldernes: to be tempted of the deuell. And when he had fasted fouretye dayes and fouertye nightes, he was at the laste an hongred. And when the tempter came to hym, he sayde: yf thou be the sonne of God, commaunde, & these stones be made bread. But he answered and said: it is written, a man shal not lyue by bread only, but by every worde that proceedeth out of the mouth of God.

Then the deuell taketh hym vp into the holy cytie, and setteth hym on a pynacle of the temple, and sayeth vnto hym: yf thou be the sonne of God, cast thy selfe downe headlyng. For it is writte: he shall geue his angels charge ouer the, and with theyr handes they shall holde the vp, leaue at any tyme thou dash the thy foote against a stone. And Iesus saide to hym: it is written agayne: Thou shalt not tempte the Lorde thy God.

Agayne, the deuell taketh hym vp into an exceeding hye mountayne, and sheweth hym all the kynngdomes of the world, and the glorie of them, & sayeth vnto hym: all these wil I geue thee, yf thou wilt fall downe, and worshyp me. The sayeth Iesus vnto hym: Thou shalt worship the Lorde thy God, and hym only shalt thou serue.

Then the deuell leaueth hym, & beholde, the angels came and ministered vnto hym. Then when Iesus had herd that Ihon was taken, he departed into Galile, & left his brethren. & went and dwelt in Capernaum: which is a cite vpon the seacoaste, in the borders of Zabulon & Neftalim, that it myght be fulfilled which was spoken by Esay the prophet sayng: The waye of zabulon & Neftalim, by the waye of the sea rounde Iordane, Galile of the Gentylis.

Sentys: the people whych sat in darknesse and in the shadowe of death, sawe great lycht: and to them whych sat in the region and shadow of death, is the lycht sprung vp.

From that tyme Iesus beganne to preach, and to sape: repente, for the kyngdome of heauen is at hande. **¶** As Iesus walked by the see of Galile, he sawe two brytheren: Symon whych was called Peter, and Andrew hys brother, callinge a nette into the see (for they were fyshers) and he sayeth vnto them: folow me, and I wyll make you **¶** (to become) **¶** fyshers of men. And they kreyghe waye left the nettes, and folowed hym.

**¶** And when he was gone forth thence, he sawe other two bryther, James the sonne of zebede, and Iohn hys brother, in the shyppe with zebede theyr father, mendyng theyr nettes, and he called them. And they immediatlye left the shyp and theyr father, and folowed hym. **¶**

**¶** And Iesus went about al Galile, teachyng in theyr synagoges, and preachyng the Gospell of the kyngdome, & healynge all maner of syches, and all maner of dyscase amonge the people. And hys fame spred abrode throughout al Syria. And they brought vnto hym all syncke people that were taken wth dysuerse dyscaies and grypynge, and them that were possessed wth deuelis: and those whych were lunatyke, and those that had the palsy: and he healed them. **¶** And there folowed hym greute multytudes of people, from Galile, & from the ten cyties and fro Jerusalem, and from Iewrye, and from the regions that lye beyonde Iordane.

**¶ The v. Chapter. ¶**

**¶** In this Chapter and in the two next folowynge is contayned the moche excellent and louynge sermon of Christ in the mounte: whiche sermon is the very hope that openeth the vnderstandynge into the lawe. In this fyfth Chapter, specially he preacheth of the grete beauties of blyssynge: Of man slaughter, wrath and anger, of aduoutrye, of swearing, of sufferynge wrong and of loue, even towarde a mannes enemyes.

**¶** When he sawe the people, he went vp into a mountayne, and when he was set, hys dyscyples cam to hym and after that he had opened hys mowthe, he taught them, sayynge:

**¶** Blessed are the poore in spirite for they is the kyngdome of heauen. **¶** Blessed are they that mourne: for they shall receaue comferte. **¶** Blessed are the meke: for they shall receaue the inherytance of the earth. **¶** Blessed are they whiche hunger and theyrt after ryghteousnes: for they shall be satysfied. **¶** Blessed are the mercifull: for they shall obteyne mercye. **¶** Blessed are the pure in harte: for they shall se God. **¶** Blessed are the peacemakers: for they shall be called the chyldren of God. **¶** Blessed are they whiche suffer persecucion for ryghteousnes sake: for they is the kyngdome of heauen. **¶** Blessed are ye when they mylete y ou, and persecute you, and shall falslye sape all maner of euell sayng agaynst you for my sake. **¶** Reioyse and be glad, for great is your rewarde in heauen. **¶** For so persecuted they the prophetes, whiche were before you.

**¶** But ye are the salt of the earth: **¶** But if the

salt haue lost the saltnes, what shall be seasoned therewith? It is thence forth good for nothyng: but to be cast out, and to be troden downe of men. **¶** Ye are the lycht of the world. **¶** A cytie that is set on an hyll can not be hyd, **¶** neither so men lycht a candell, and put it vnder a busshell, but on a candlestyeche, and it geueth lycht vnto all that are in the house. **¶** Let your lycht so shyne before men, **¶** that they maye see your good workes and glorify your father whych is in heauen. **¶** **¶** Thynke not that I am come to destroye the lawe, or the prophetes: no I am not come to destroye, but **¶** to fulfill. **¶** For trulye I sape vnto you: **¶** tyll heauen and earth passe, one iotte or one tytle of the lawe shall not escape tyll all be fulfilled.

Whosoener therfore breaketh **¶** one of these least commandementes, and teacheth men so, he shall be called the least in the kyngdome of heauen. **¶** But whosoener doth, and teacheth the same shall be called great in the kyngdome of heauen. **¶** **¶** For I sape vnto you: excepte your ryghteousnesse exceede the ryghteousnesse of the Scribes and pharyses, ye can not entre into the kyngdome of heauen.

**¶** Ye haue herde that it was sayd vnto them of the olde tyme. **¶** Thou shalt not kyll: whosoener killeth, shall be in daunger of iudgement. **¶** But I sape vnto you: that whosoener is angrie wth hys brother (vnaduspably) shall be in daunger of iudgement. **¶** And whosoener sape vnto his brother Racha, shall be in daunger of a coucell. **¶** But whosoener sapeyth thou fool, shall be in daunger of hell fyre. **¶** Therfore if thou offrest thy gyfte at the autter, and there rememberest that thy brother hath ought agaynst the: leaue there thyne offryng before the autter **¶** and go thy way first and be reconcyled to thy brother, and then come and offre thy gyfte. **¶**

**¶** **¶** Agre wth thyne aduersarye quickly whyles thou arte in the waye wth hym, lest at any tyme the aduersarye deliuer the to the iudge and the iudge deliuer the to the mynyster, and then thou be cast into prison. **¶** Verily, I sape vnto the, thou shalt not come out thence, tyll thou haue payed the vtmoste farthyng.

**¶** Ye haue herde that it was sayd vnto them of olde tyme. **¶** Thou shalt not commit aduoutry. **¶** But I sape vnto you: **¶** that whosoener loketh on another mans wyfe to lust after her, hath committed aduoutry with her already in his herte.

**¶** If thy ryght eye hynder the, plucke hym out and cast hym from the. **¶** For better it is vnto the that one of thy members perishe, then that thy whole body should be caste into hell. **¶** And if thy ryght hande hynder the, cutte hym of, and caste hym from the. **¶** For better it is vnto the, that one of thy members perishe then that all thy bodye should be cast into hell. **¶** **¶** It is sayde whosoener putteth a waye hys wyfe, **¶** let hym geue her a letter of deuocement. **¶** But I sape vnto you: that whosoener doth put away his wyfe (excepte it be for fornicacion) causeth her to breake matrimonye. **¶** And whosoener marryeth her that is deuoced committeth aduoutrye.



# The Gospell

**I** saye, ye haue herde howe it was sayde to them of old tyme: thou shalt not forswere thy life, but shalt perforce sweare vnto the Lord those thynges that thou swearest. \* But I saye vnto you: sweare not at all, neither by heauen, \* for it is Goddes seate, nor by earth, for it is his foorstoe, neither by Ierusalem, for it is the cite of y greate kynge: neither shalt thou sweare by thy head because thou canst not make one heer white or blacke. But your communicaciō shall be: yea, yea, naye, naye. For whatsoeuer is added moze then these, it cometh of euell.

**Y**e haue herde that it is sayde: \* an eye for an eye, and a toth for a toth. But I saye vnto you, that ye resyste not euell. \* But \* whosoever geue the a blowe on the ryght cheke, turne to hym the other also. And yf any manne wyl sue the at the lawe, & take awaye thy coate, let hym haue thy cloke also. And whosoever wyl chapele the to go a myle, go wyth hym twayne. Seue to hym that ashereth the, and from hym that woulde bozowe, turne not thou awaye.

**Y**e haue herde that it is sayde, \* thou shalt loue thyne neyghboure, and hate thyne enemye. But I say vnto you: loue your enemyes. Blesse them that curse you. \* Do good to them that hate you. Praye for them whiche hurte you and persecute you, \* yf ye may be the chyldren of your father whiche is in heauen, for he maketh his sunne to arse on the euell, & on y good, and sendeth rayne on y iust and on the vniuste. For \* yf ye loue them whiche loue you: what rewarde haue ye? Do not the publicans also euen plesse? And yf ye make muche of youtre bethzen onely, what syngeure thyng do ye? Do not also y publicans like wise? \* ye shal therfore be perfecte eue as your father which is in heauen is perfecte. \*

## ¶ The vi. Chapter. ¶

Of almes, prayer, and fastyng, the sayynges the careful sayyng of wooldy thynges.

**I** The hede yf ye geue not youre almes in the sight of men, to the intent yf ye would be sene of the. Or els you haue no reward with your father which is in heauen. Therfore when thou givest thyne almes, let not thy right hand knowe what thy left hand doeth, that thyne almes may be in secrete, and thy father which seeth in secrete, shall rewarde the openly. \*

**And** whē thou prayest \* thou shalt not be as the hypocrites are. For they wyl stande praying in the synagoges, and in the corners of the stretes, that they maye be sene of men. Merely, I saye vnto you: they haue thei reward. But when thou prayest \* entre into thy chambere, and wyl thou shutt that thy doze praye to thy father which is in secrete, and thy father which seeth in secrete, shall rewarde the openly.

**But** when ye praye \* habile not muche, as the heathen do: for they saye: it wyl come to passe

that they shal be herd for they much bablynges sake. Be not ye therfore lyke vnto them. \* For your father knoweth what thynges ye haue neede of before ye aske of hym, after this maner therfore praye ye.

**Our** father which art in heauen, halowed be thy name. Let thy kyngdome come. Thy wyl be fulfilled, as well in earth as it is in heauen. Geue vs this daye oure dayly breadyde. And forgyue vs oure dettes as we forgyue oure debtors. And leade vs not into temptacion, but deliuer vs from euell. For thine is the kyngdome and the power, and the glorye for euer. Amen. Therfore \* yf ye forgyue other men thei trespasses, your heauenly father shall forgyue you. \* But yf ye wyl not forgyue men thei trespasses, no moze shall your father forgyue you your trespasses.

**Whosoever** when ye fast, be not sad as the hypocrites are. For they disfigure thei faces, \* it maye appere vnto men, howe that they fast. Merely, I say vnto you, they haue their reward. But thou when thou fastest, anoynt thyne head and washe thy face that it appere not vnto men that thou fastest: but vnto thy father, which is in secrete, and thy father which seeth in secrete, shall rewarde the openly.

**Lay** not vp for your selues treasure vpon earth where the rust & moth doth corrupt, and where theues bryake through and steale. \* But lay vp for you treasures in heauē, wher neither rust nor moth doth corrupt, & wher theues do not bryake thowowe nor steale. For where your treasure is, there wyl your herte be also. \*

**The** lyght of the body is yf ye. Therfore yf thyne eye be syngele, all thy body shal be full of lyght. But yf thyne eye be wycked, all thy body shal be full of darknesse. Therfore, yf y lyght that is in the, be darknesse, howe great is yf darknesse? \* A man can serue two masters. For whether he shall hate the one and loue the other, or els leane to the one, & despise the other: ye can not serue God and Mammon. Therfore I saye vnto you: \* be not careful for your lyfe, what ye shal eate or drynke, nor yet for your body, what raimet ye shal put on. Is not y lyfe moze worth then meat: and the body moze of value, then raiment? Beholde, the foules of the ayre: for they sowe not, neither do they reape, nor cary into the barnes: and your heauenly father feedeth them. Are ye not muche better then they?

**Which** of you (by taking careful thought) can adde one cubyte vnto his stature? And why care ye for raiment? Consyder the lilyes of the felde, howe they growe. They labour not, neither do they spinne. And yet I saye vnto you, y euen Salomon in all his royaltie was not arrayed lyke one of these. Therfore, if God so clothe yf grasse of yf felde (which though it stande to daye is to morowe cast into the fornyasse) shall be not much moze do yf same for you, o ye of lytle faith? Therfore take no thought, saying: what shall we eate, or what shall we drynke, or wher with shall we be clothed? After all these thynges doo the gentyles sake. \* For your heauenly father knoweth

knoweth, that ye haue nede of al these thynges. But rather seke ye first the kyngdome of God and the ryghteousnesse therof, and al these thynges shalbe ministred vnto you.

Care not then for the moioe, for the moioe daye shall care for it selfe: suffycente vnto the daye, is the trauayle therof.

**The vii. Chapter.**

*The forbyddeth foolys and rash iudgement, tey-  
neth ppyete, exhorteth vnto prayer, warneth to be  
ware of false prophetes: and wylteth the heaues of  
his woide to be doers of the same.*



**I**udge not, that ye be not iudged  
on (condempne not: ye shall not be condemp-  
ned.) \* For as ye iudge, so shall ye  
be iudged: And w what measure  
ye mete, with f same shall other  
men measure to you. \* Why seeest  
thou a moate in thy brothers eye

but cōsydest not the beame f is in thynne owne  
eye? O howe sayest thou to thy brother: (brother)  
suffre me, I wyl plucke out a moate out of thynne  
eye, and beholde, a beame is in thynne owne eye.  
Thou ppyete, firste cast out the beame oute of  
thynne owne eye, & then shalt thou se clearly to  
plucke out the moate out of thy brothers eye.

Seue not ye that whych is holp vnto dogges  
nether cast ye your pearles before swyne, leaste  
they treade them vnder theyr fete, and the other  
turne agaynst you, and ail to rent you.

**B**lake and it shalbe geuen you: \* Seke and ye  
shall fynde: knoche, and it shalbe opened vnto  
you. For whosoever asketh, receaueth, & whoso  
euer seeketh, fyndeth: and to hym that knocketh,  
it shalbe opened. Is there any man amonge you  
whych (yf hys sonne a she bread) wyl offer hym  
a stone? Or yf he a she syke, wyl he pfofer hym  
a serpent? Y: ye then (when ye are euell) ca geue  
poure chyldren good gyftes, howe muche moze  
shall pour father whych is in heauen, geue good  
thynges, yf ye aske of hym?

Therefore, \* whatsoeuer ye woulde that men  
should do to you: do ye euen so to them also. For  
this is the lawe and the prophetes.

\* Entre in at the strapte gate: for wyde is f  
gate, and bzoade is the wape that leadech to de-  
struccyon: and many there be whych go in ther-  
at. But strapte is the gate, and narowe is the  
wape, whych leadech vnto lyfe, and fewe there  
be that fynde it. \* Beware of false prophetes  
whych come to you in shepes cloynges, but in-  
wardly they are rauynge wolues. Ye shall  
knowe them by theyr woordes.

\* Women gather grapes of thornes: / of fyg-  
ges of thystles: Eue so euery good tre bynggeth  
foyth good frutes. But a corrupt tree, bynggeth  
foyth euell frutes. \* A good tree can not bynge  
foyth bad frute: nether ca a bad tree bynge foyth  
good frute. \* Euery tree f bynggeth not foyth  
good frute, is hewe donne, and cast into the fyre.

Wherfoze, by theyr frutes ye shall knowe them.  
Not euery one f sayth vnto me, \* Lozde, Lozde,  
shall entre into the kyngdome of heauen: but he  
that doth the wyl of my father, whiche is in hea-  
uen. \* He shall entre into the kyngd of heauen.)

ny wyl saye to me in f daye: Lozde, Lozde, haue  
me not ppyetied thozow thy name: \* And tho  
rowe thy name haue caste our deuils: And done  
many myracles thozow thy name: And then  
wyl I knowlage vnto them: I neuer knew you:  
\* Departte fro me, ye that woike iniquyte.

For whosoever heareth of me these wordes, &  
doeth the same, I wyl lphen hym vnto a wyse  
man, whiche: buylt hys house vpon a roche: & a  
fower of rayne descended, and f floudes came  
and the wyndes blew, and bet vpon that house  
and it fell not, because it was groundd on the  
roche. And entrep one that heareth of me these  
wordes: & doeth the not, shalbe lphened vnto  
a foolyhe mā, whych buylt his house vpon sand  
and a fower of rayne descended, and f floudes  
came, & the wyndes blew, and beate vpon that  
house, and it fell, and great was the fall of it.

And it came to passe, f when Iesus had ended  
these saynges, f people were astonnyed at hys  
doctryne. \* For he taughte them as one hauyng  
power, and not as the sctyberg: (of them and  
the whartyles.)

**The viii. Chapter.**

*Howe Iesus cleynt the leper, and healeth the captaynes ser-  
uant, and many other diseases, helpech peter's mother in  
lawe, syllethe the see, and the wynde, and dyscuth the he-  
uils out of the possed into the wynde.*



**W**hen he was come doune from the  
mountayne muche people folowed  
hym. And beholde, \* there came a  
leper, and worthypped hym say-  
yng: Wapster, yf thou wylte thou  
canst make me cleane. And Iesus put forth the hys  
hande, and touched hym sayyng: I wyl, be thou  
cleane, and immediatly his leprosy was cleynted.  
And Iesus sayeth vnto hym: se thou tel no mā  
\* but go and shew thy selfe to the pceaste, and  
offre thy gyfte: that Moyses commaunded to be  
offred for a wytnes vnto them.

\* And when Iesus was entred into Caper-  
naum, there came vnto hym a Centurion, and  
besought hym, sayyng: Waster my seruaunt ly-  
eth at home syke of the palsy, and is grenous-  
ly payned. And Iesus sayth, when I come vn-  
to hym, I wyl heale hym. The Centurion an-  
swered, and saide: Syr, I am not worthy, that  
thou shuldest come vnder my rooff: but \* speake  
the worde onely, and my seruaunte shalbe hea-  
led. For I also my selfe am a man subiecte to  
the authorite of another, and haue sondpers vn-  
der me, & I saye vnto this man: go, & he goeth:  
and to another come, and he cometh, and to  
my seruaunt do this, and he doeth it. When Je-  
sus herde these wordes, he marueled: and sayde  
to them that folowed hym: Verely, I saye vn-  
to you: I haue not f. amde so greafe saythe in  
Israel. I saye vnto you: that many shal come  
from the East, and West, and shall sit wpyth  
Abraham and Isahac and Jacob in the kyng-  
dome of heauen: but the chyldren of f kyngdom  
shalbe cast oute into vetter darknesse: there shal  
be wepyng and gnashyng of teeth. And Iesus  
sayde vnto the Centurion: go thy waye, and as  
thou believest, so be it vnto the. And his seruaunt  
Ratty Day



was healed in the selfe same houre. **I**

marke. i. c.  
Luce. xii. c.

And when Iesus was come into Peters house, he sawe hys wyues mother lying in bed, and syche of a fever. And he touched her hand, & the fever left her: and she arose, and ministered unto them. When the eue dyng on, they brought vnto hym many that wer possessed w<sup>th</sup> deuils. And he caste out the spyrytes w<sup>th</sup> a word, and healed all that were syche, that is myght be fulfilled, whiche was spoken by Esay the prophet when he sayth: \* He toke on him our iniquities and bare our synnes.

marke. i. c.  
Luce. xii. c.

**C** When Iesus sawe muche people aboute hym he commaunded that they shoulde go vnto the other syde of the water. And a certayne scribe (when he was come) sayd vnto hym: \* Master, I wyl folow the wythersoer thou goest. And Iesus sayd vnto hym: the foxes haue holes, and the byrdes of the ayre haue nestes: but the sonne of man hath not where to rest hys head. And another of the nombre of his dyscyples sayde vnto hym: \* Master suffer me fynde to go & bury my father. But Iesus sayd vnto hym: folow me, and let the dead bury their dead.

Luce. ix. c.

marke. i. c.  
Luce. viii. c.

And when he entred into a shyppe, hys dyscyples folowed hym. And beholde, \* there arose a great tempest in the see, in so much that the shyppe was covered w<sup>th</sup> waues, but he was a slepe. And his dyscyples came to hym and awoke hym sayng: Master, saue vs, we perishe. And he sayeth vnto them: why are ye fearful, O ye of lytle faythe. Then he arose, and rebuked the wyndes, and the see, and there folowed a greete calme. But the men marueyled, sayng: what maner of man is this, that both wyndes and see obey hym. **I**

Job. xxi. c.  
psal. cxi. c.

marke. v. c.  
Luce. viii. c.

And when he was come to the other syde, into the countrey of the Gergesyes, there mette hym two possessed of deuylles, whiche came out of the graues, and were out of measure fere, so that no man myghte go by that waye. And beholde, they cryed out sayng: \* O Iesu thou sonne of God, \* what haue we to do w<sup>th</sup> the. Arise thou come hyther to torme<sup>t</sup> vs before our tyme. And there was a good waye of from them \* a herd of many swyne, fedyng. So the deuylles besought hym, sayng: yf thou cast vs oute, suffre vs to go oure waye into the herd of swyne. And he sayd vnto them: go poure wayes. Then wente they oute, and departed into the herd of swyne. And beholde, the whole herd of swyne was caried headlong into the see, and perished in the waters. Then they that kept them, fled & wente they wayes into the cytie, and told euery thyng, what had fortauned vnto the possessed of the deuylles. And beholde, the whole cytie came oute to mete Iesus, and when they sawe hym, \* they besought hym that he woulde departe out of theyr countrey.

marke. v. c.  
Luce. viii. c.

marke. vi. c.

The ix. Chapter. **I**

He healeth the palsy. calleth matthee from the crosse, and saith to his dyscyples, healeth the woman of the bloody synners. Iesus daughter. geueth two wynde men they fyght, maketh a blunne man to speake and byrnysh out a deuyll.



And entred also into a shyp, & passed ouer, and came into his owne cytie, and beholde, \* they brought to him a man syche of the palsy, lying in a bed. And when Iesus sawe the sayth of the, he sayd vnto the synners of the palsy: sonne, be of good cheere, thy synnes be forgiven the. And beholde, certayn of the scribes said within them selues: this man blasphemeth. And when Iesus sawe their thoughtes, he sayd: Whether is easier to saye, thy synnes be forgiven the, or to saye, arise & walke. But that ye maye knowe, that the sonne of man hath power to forgive synnes in earth. Then sayeth he vnto the syche of the palsy: \* arise, take vp thy bed, and go vnto thyne house. And he arose, and departed to his house. But the people that sawe it, marueyled, and glorified God, whiche had geuen suche power vnto men. **I**

marke. i. c.  
Luce. xii. c.

marke. i. c.  
Luce. xii. c.

marke. i. c.  
Luce. xii. c.

And as Iesus passed forthe from thence he sawe a man (named Mattheu) syttinge at the recreate of custome, and he sayth vnto hym, folow me. And he arose and folowed him. And it came to passe as Iesus sat at meat in his house: beholde, many publicans also and synners that cam, sat doune w<sup>th</sup> Iesus and hys dyscyples.

And when the Pharises sawe it, they sayde vnto his dysciples: why eateth your master w<sup>th</sup> publicans and synners. But when Iesus heard that, he sayde vnto them: They that be stronge neede not the physicion, but they that are syche. So ye rather and learne what that meaneth. \* I wyl haue mercey and not sacrifice. For I am not come to call the ryghteous, but synners to repentance. **I** Then came the dysciples of Iohn vnto hym, sayng: \* why do we and the Pharises fast, for the moste parte: but thy dysciples fast not. And Iesus sayd vnto them: can the bydegrome chylde moune as longe as the bydegrome is w<sup>th</sup> them. But the dayes wyl come, when the bydegrome shalbe taken from them, and then shall they fast. A man putteth a peece of newe cloth in an olde garment. For then taketh he away the peece from the garment, and the rent is made worse. Neither do men put new wyne into olde bottels: els the bottels breake, & the wyne runneth oute, and the bottels perishe. But they put new wyne into newe bottels, and both are saued together. **I**

marke. i. c.  
Luce. xii. c.

marke. i. c.  
Luce. xii. c.

marke. i. c.  
Luce. xii. c.

Whyle he thus spake vnto them, \* beholde, & there came a certayne ruler, and worshypped hym, sayng: my daughter is euyn nowe dysceased, but come and laye thy hande vpon her, and she shall lyue. And Iesus arose, and folowed hym and so byd hys dysciples. And beholde, a woman whiche was diseased w<sup>th</sup> an issue of bloude twelue yeres, came behynde hym and touched the hemme of hys vesture. For she sayd w<sup>th</sup> herselfe: yf I maye touche, but euen his vesture onely, I shalbe safe. But Iesus turned hym and when he sawe her, he sayde: daughter be of good comforte, thy faythe hath made the safe. And the woman was made whole euyn same tyme. **I** And when Iesus came into the rulers

marke. i. c.  
Luce. xii. c.

marke. i. c.  
Luce. xii. c.

marke. i. c.  
Luce. xii. c.

lers house, and sawe the minstreis, and the people making a noise, he said vnto them: get you hence, for the mayde is not dedde \* but slepeth. And thei laughed hym to scoone. But when the people wer putte forth, he went in, and toke her by the hande, (and saide vnto her: Arise.) and she dis- sell arose. And this noyle went abrode into all that lande. And when Iesus departed thence twoo blinde menne folowed hym crying and say- yng: O thou sonne of Dauid haue mercy on vs. And whē he was come into the house, the blinde came to hym. And Iesus saith vnto them: We- leue ye, that I am able to dooe this? Thei saied vnto hym: Lorde, wee beleue. Then touched he their eyes, sayng: \* Accordyng to your faith bee it vnto you. And their eyes wer opened. And Je- sus charged them sayng: See that no manne knowe of it. But thei, when thei wer departed, spyed a brode his name in all that lande.

As thei went out, beholde, \* thei brought to hym a domine manne possessed of a deuell. And when the deuell was cast out the domine spake. And the people merrailed, sayng: it was neuer so sene in Israel. But the phariseis saied: he ca- steth out deuils, through the prince of deuils. And Iesus went aboute all citers and townes teachyng in their synagoges, and preachyng the glad tidynges of the kyngdome, and healynge euery sickenes and every dyscase among the peo- ple. But when he sawe the people: \* he was moued with compassion on thei, because thei wer destitute, and scattered abroad, euen as shepe ha- yung no shepheard. Then saith he vnto his di- sciples, the \* heruest truly is plenteous, but the labourers are fewe. Praye ye therefore the Lord of the heruest, that he will sende labourers into his barnest.

Chap. x. Chapter.

Chap. x. Chapter. Thei sende out his twelve Apostles to preache in Jewis, geueth them charge, teacheth them, and comforteth them agaynst persecution and trouble.



And when his: twelve disciples wer called vnto hym, he gaue them po- were agaynst vnclane spirites, to cast them out, and to heale all maner of sickenes and all maner of dyscase. The names of the twelve Apostles are these. The first, Simon whiche is called Peter: And drew his brother: James the sonne of zebede, & Iohn his brother: Philip: & Bartholomew: Tho- mas and Mathew, whiche had been a Publick. James the sonne of Alphe, and Lebbaus (whose surname was Taddeus) Sind of Canaan, and Judas Iscariot, whiche also betrayed hym.

\* Iesus sente forth these twelve in nombze, whom he commaunded, sayng: Go not into the waye of the Gentiles, and into the citee of the Samaritans entre ye not. But goo rather to the lost shepe of the house of Israel. So and preach sayng: The kyngdome of heauen is at hande. Heale the sicke, cleanse the lepers, raise the dedde, cast out deuils. \* Frely ye haue receiued: geue fre- ly. \* Possesse not golde nor syluer nor brasse in your purses, nor yet scrippe towarde your iou- ney: neither stoo cotes, neither shoes, nor yet a rod: \* For the wooldman is woorthy of his meate

But to whosoever citee or towne ye shall come enquire who is woorthy in it, and there abyde till ye goo thence. \* And when ye come into a house salute the same. And if the house bee woorthy, let your peace come vpon it, but if it bee not woorthy let your peace retorne to you again.

And whosoever shall not receiue you, nor wil deare your preachyng: when ye departe out of that house or that citee: shake of the dust of your fete. Clerely I saie vnto you: it shal bee easier for the lande of ioboma and Somora in the daye of iudgement, then for that citee. \* Behold I sende you forth, as shepe among wolues. Be ye ther- fore wise as serpentes and innocent as doves. \* But beware of menne for thei shall deliuer you vp to the counsailes, & shall scourge you in their synagoges. And ye shal bee brought to the hedde rulers, and kynges, for my sake, in witness to them and to the Gentiles.

But \* when thei deliuer you vp, take ye no thought, how or what ye shall speake: \* For it shal be geuen you, euen in that same houre what ye shall speake. For it is not ye that speake, but the spireit of your father whiche speaketh in you. \* The brother shall deliuer up the brother to death, and the father the sonne. And the chil- dzen shall aryse agaynst their fathers and mo- thers, and shal putte them to death: and ye shal bee hated of al menne for my names sake. \* But he that endureth to the ende, shal bee saved.

But \* when they persecute you in this citee flye ye into another. For verely I saie vnto you ye shall not goo through all the citers of Israel till the sonne of manne bee come. \* The dis- ciple is not above the master: nor the seruante a- bove his Lorde. It is ynough for the dysciple, that he bee as his master is, and that the ser- uante bee as his Lorde is. If thei haue called the Lorde of the house, Welrebus: how muche more shal thei call theim of his householde soe? Feare them not therefore. \* For there is no- thyng close that shall not bee opened: and no- thyng hyd, that shall not bee knowne.

What I tell you in darkenes, that speake ye in lighte. And what ye heare in the eare, that preache ye on the house toppes. \* And feare ye not them whiche kylle the body but are not able to kylle the soule. But rather feare hym, whiche is able to destroy bothe soule and body into hel. Are not two litle sparowes sold for a farthyng? And one of theim shall not light on the grounde without your father. Yea, euen all the heares of your hedde: are nombzed. Feare ye not therefore: ye are of more value then many sparowes. \* E- uery one therefore that shall knoweloge me be- fore menne, hym will I knoweloge also before my father whiche is in heauen. But whosoever shall denye me before menne, hym will I also de- nye before my father, whiche is heauen.

Thynke not that I am come to sende peace into the earthe. I came not to sende peace, but a sworde. For I am come to sette a manne at va- riance: agaynst his father, and the daughter a- gaynst her mother, and the daughter in lawe a- gaynst her mother in lawe. And a mannes foes

As v shal bee



**Mat. xiii.** **31.** Shall bee they that are of his owne household. \* he that loveth father, or mother more the me, is not worthy of me. And he that loveth soone or brother more then me, is not worthy of me. And he that taketh not his crosse and followeth me, is not worthy of me. \* he that denyeth his life, shall lose it: and he that loseth his life for my sake shall finde it. \* he that receiveth you, receiveth me: and he that receiveth me, receiveth hym that sente me. he that receiveth a prophete in the name of a prophete, shall receive a prophetes reward. And he that receiveth a righteous man, in the name of a righteous man, shall receive a righteous mannes reward. \* And whosoever shall geve unto one of these litle ones to drinke, a cuppe of colde water onely (in the name of a discipule) verely I saie vnto you he shall not lose his reward.

## The xi. Chapter.

When Baptist sendeth his disciples vnto Christ.

**3** **A**ND it came to passe, that when Iesus had made an ende of commaundynge his twelue disciples he departed thence, to teache and to preach in their cities. \* While Iohn being in prison hearde the woordes of Christ, he sent two of his disciples, & sayed vnto hym. Art thou he that shall come: or dooe wee loke for another? Iesus answered and sayed vnto them: Go, and shewe Iohn againe, what ye haue hearde & sene. \* The blinde receiue their sight: the lame walke, the lepers are cleansed: and the deef heare, the dedde are arised vp, and the poore receiue the glad tidynge of the Gospell. And happy is he, that is not offended by me. \* And as they departed: Iesus began to saie vnto the people concerning Iohn. What went ye out into the wilderness to see? I rede that is shaken with the wynde? Or what went ye out for to see a man clothed in soft raiment? Beholde: they that weare soft clothyng: are in kinges houses. But what went ye out for to see? A prophete: Verely I saie vnto you: and more then a prophete. For this is he of whom it is wytten: Beholde, I sende my messenger before thy face, which shall prepare thy way before thee. \* Verely I saie vnto you: among them that are borne of women, arose not a greater the Iohn the baptist. Notwithstanding he that is lesse in the kyngdome of heauen is greater then he. For the dayes of Iohn baptist vntill this daye, the kyngdome of heauen suffereth violence and the violent plucke it vnto them. \* For all the prophetes, and the lawe it self prophesied vnto Iohn. And if ye will receiue it: this is helyas, which was for to come. he that hath eares to heare: let hym heare. \* But whereunto shall I liken this generation? It is like vnto the chylidren, which sit in market places, and call vnto their feloes, and saye: we haue pypped vnto you: and ye haue not dancid: we haue mourned vnto you and ye haue not sorrowed. For Iohn came neither eatyng nor drynkyng, and they saye, he hath the deuell.

The soone of manne came eatyng and drynkyng and they saye: beholde a glutton, and an vnmeasurable dryncher of wyne: and a frende vnto publicans and synners. And wysedome is layd by of her chylidren. \* Then began he to praye & crite which mooste of his myracles were dooen in: because they repented not of their synnes. Wo vnto thee Chozaim: Wo vnto thee Bethsaida: for if the myracles which were shewed in you had been dooen in the cite of Tyre or Sydon they had repented of their synnes long agoe in sackcloth and ashes. Verethelesse I saie vnto you: it shall be easer for Tyre and Sydon at the daye of iudgement, then for you. And thou Capernaum, which art lift vp vnto heauen, shall be brought doune to hell. For if the myracles which haue been dooen in thee, had been shewed in zodome: they had remayned vntill this daye. Verethelesse, I saie vnto you: that it shall be easer for the lande of zodome in the daye of iudgement, then for thee. \* At that tyme Iesus answered and said: I thanke thee O father, Lorde of heauen and earth, because thou haste hyd these thynges from the wise and prudent, and haste shewed them vnto babes, verely father, euen so was it thy good pleasure. \* All thynges are geuen ouer vnto me of my father. \* And no manne knoweth the father, saue the sonne, and he to whom the father will open hym. Come vnto me all ye that laboure and are laden, and I will ease you. \* Take my yocke vpon you, and learne of me, for I am meke and lowly in hearte: and ye shall fynde rest vnto your soules. For my yocke is easy, and my burden light. \* **The xii. Chapter.**

The disciples plucke feares of coine. Christ healeth the blind manne, helpe the possessed & was blinde & dourne and sheweth who is his brother, sister and mother.

**A**T that tyme Iesus went on the Sabbath daies through the corne & his disciples were an hungred and began to plucke feares of coine and to cate. But when the pharisees sawe it, they said vnto hym: beholde, thy disciples dooe & which is not lawfull (for them) to dooe vpon the Sabbath daie. But he said vnto them. Haue ye not read what Dauid did, when he was an hungred, & they that wer with hym: how he entred into the house of God, and did cate the shew breades which wer not lawfull for hym to cate, neither for they which wer with hym, but onely for the prestes? Or haue ye not read in the law, how that (on the Sabbath daies) the prestes of the temple breake the Sabbath & are blamelesse? But I saie vnto you that in this place is one greater then the temple. Wherefore, if ye will what this meaneth: I require mercy and not sacrifice ye would not haue condemned innocentes. For the soone of manne also, is Lorde euen of the Sabbath daies.

And he departed thence & went into their sinagoge: & beholde there was a manne which had his hande dried vp. And they asked hym, sayyng: is it lawfull to heale vpon the Sabbath dayes?

dayes: that thei might accuse hym. And he sayed vnto them: whiche of you will it bee, that shall haue \* a speere, and if it fall into a pitte in the laboth daye, will he not take it and lifte it out? how muche more then is a manne better then a speere? Wherefore it is lefull to dooe a good dede on the laboth dayes. Thei saied he to the manne stretch forth thy hande. And he stretched it forth. And it was restored vnto health, like as forther.

**A**\* Then the pharises wente out, and helde a counsaile against hym, how thei might destroy hym. But when Iesus knewe it he departed thence, and muche people folowed hym, and he draled them all, and charged them that thei should not make hym known: that it might bee fulfilled whiche was spoken by Esaye the prophete, whiche saith: \* Beholde, my chyldre, whom I haue chosen, my beloued, in whom my soule delighteth. I will putte my spirite vpon hym, and he shall shewe iudgement to the Gentiles. he shall not stryue ner crye, neither shall any manne heare his voice in the stretes, a bryled reede shall he not breake, and smokynge flaxe shall he not quenche, tyll he sende forth the iudgemente vnto victoier, and in his name shall the Gentiles truste.

**E** Then was brought to hym a blynde & domme mane, that was vered with a deuell, and he healed hym, in so muche, that the blinde and domme bothe spake and sawe. And all the people were amazed, and saied: Is not this the sonne of Dauid? But when the pharises heard it, thei saied this felow dyspuyeth the deuells no other wyse out, but by the helpe of Beelzebub the chief of the deuilles. But when Iesus knewe their thoughtes he saied vnto them: Every kyngdome deuilled against it self, walber brought to noughte. And every cite or house deuilled agaynst it self shall not stande. And if Satan cast out Satan, then is he deuilled agaynst himself. How shall then his kyngdome endure? Also, if I by the help of Beelzebub caste out deuilles, by whose helpe doo your chyldren caste them out? Therefore thei walber your iudges. But if I caste out the deuilles by the spirite of God, then is the kyngdome of God come vnto you.

**O**rels how \* can one entre into a strong mannes house, and spoyle his iewels, excepte he firste bynde the strong manne, and then spoyle his house? \* he that is not with me, is agaynst me. And he that gathereth not with me, scattereth abroade. Wherefore, I saie vnto you, all maner of synne and blasphemie shall be forgiven vnto me: but the blasphemie agaynst the spirite, shall not be forgiven vnto menne. \* And whosoever speaketh a woorde agaynst the sonne of manne, it shall be forgiven hym. But whosoever speaketh agaynst the holy ghoost, it shall not be forgiven hym, neither in this worlde, neither in woerde to come. \* Either make the tree good and his frute good: orels make the tree euill, and his frute euill. \* For the tree is known by his frute. O generation of vipers, how can ye speake good thynges, when your selues are euill? \* For out of the aboundance of the hearte, the mouth speaketh. A good manne out of the good

treasure of hys hearte, byngeth forth good thynges. And an euill manne, out of hys euill treasure byngeth forth euill thynges. But I saie vnto you, of every ybell worde that manne shall haue spoken thei shall geue accomptes in the daye of iudgemente. \* For out of thy woordes thou shalt bee iustified: and out of thy woordes thou shalt bee condemned.

**T**hen certain of the scribes and of the pharysees asked hym, sayng: \* Master, wee will see a signe of thee. But he answered and saied to them: \* The euill & aduenterous generacion: schere a signe: there shall no signe bee geuen to them but the signe of the prophete Jonas. \* For as Jonas was thre dayes and thre nightes in the whales belly, so shall the sonne of manne bee thre daies and thre nightes in the hearte of the earth: The sonne of manne shall rise in the iudgemente with this nacion, and condemne it, because \* thei amended at the preachynge of Jonas. Beholde here is one greater then Jonas. \* The queene of the South shall rise in the iudgemente with this generacion, and shall condemne it: for she came from the vtmost partes of the worlde to heare the wysedome of Salomon. And beholde in this place is one greater then Salomon.

**W**hen the vnclane spirite is gone out of a manne, he walketh throughout drye places seeking rest, & findeth none. Then he saith: I will retourne into my house, from whence I came out. And when he is come, he fyndeth it emptye and swepte, and garnished. Then gooth he and taketh vnto hym seuen other spirites worse then himself, and so entreteth he in, and dwelleth there. And the ende of that manne is worse then the begynnynge. Euen so shall it bee also, vnto this froward generacion. While he yet talked to the people: behold, his mother & his brethren stode without desyring to speake with hym. The one saied vnto hym: beholde, \* thy mother and thy brethren stande without, desyring to speake with thee. But he answered, and saied vnto hym that had tolde hym: Who is my mother? or who are my brethren? And he stretched forth his hande towards his disciples and saied, \* beholde, my mother and my brethren. For whosoever dooth the wyll of my father whiche is in heauen, the same is my brother, sister, and mother. **A**

### The xiii. Chapter.

The parable of the seedes of the sower, of the mustarde seede, of the leaven, of the tares, of the figge tree, of the pomegranate, and of the figge tree.



**I**n the same daye went Iesus out of the house, \* & sat by the seaforde, and muche people were gathered together vnto hym, so greatly that he went, and sat in a ship, and all the people stode on the shore. And he spake many thynges to them by similitudes, sayng: Behold, I sowe wit to the sowe. And whyle he sowed, some seedes fell by the way side and fowles came & deuoured them vp. Some fell vpon stony places, where thei had not muche earth, and anon they sprong vp, because they had no depeynt of earth: and when the sunne

was



# The Gospell

was up they caught the beate, and because they had no cote, they byddered a wape. Again some fell among thornes, and the thornes sprong vp and choaked them. But some fell into good ground, and brought forth frute: some an hundred folde, some sixty folde, some thirty folde. Whosoever hath eares to heare, let hym heare.

**B** And the disciples came, and said vnto hym: Why speakest thou to them by parables? he answered and sayed vnto them: \* it is geuen vnto you to knowe the secretes of the kyngdome of heauen, but vnto them it is not geuen. \* For whosoever hath, to hym shall be geuen, and he shall haue aboundance. But whosoever hath not: from hym shall be taken awaye euery thinge that also whiche he hath. Therefore speake I to them by similitudes: for they seyn, see not: & hearyng they heare not: neither doo they vnderstand. And in them is fulfilled the prophesie of Esaias, whiche sayeth: \* with the eares ye shall heare, and shall not vnderstand: and seynge ye shall see, and shall not perceiue. For these peoples heartes is waxed grosse, and their eares are dull of hearing, and their eyes haue they closed, lest at any tyme they should see with their eyes, and heare with their eares, & should vnderstand with their heart and bee conuerted, that I also might heale them.

**C** \* But blessed are your eyes, for they see: and your eares, for they heare. Clerely I saye vnto you, that many prophetes & righteous menne haue desired to see those thynges, whiche ye see, and haue not sene them: and to heare those thynges whiche ye heare, and haue not heard of them. \* Heare ye therefore the similitude of the sower. When one beareth the woorde of the kyngdome and vnderstandeth it not, then cometh the euill manne & taketh awaye that whiche was sowne in his heart: this is he whiche was sowne by the waie syde. But he that receiued the sowe whiche was cast into stony places, the same is he that beareth the woorde, and anon with ioy receiueth it, yet hath he no roote in hymself, but dureth for a season: for when tribulacion or persecution happeneth because of the woorde, by and by he falleth. He also that receiueth sowe into the thornes, is he that beareth the woorde, and the care of this worlde: and the dyspayntynesse of riches choke vp the woorde, and so is he made vnfertile. But he that receiueth sowe into good grounde is he that beareth the woorde, and vnderstandeth it: whiche also beareth frute, and bringeth forth, some an hundred folde, some sixty folde, some thirty folde.

**D** Another similitude putte he forth vnto them sayng: \* The kyngdome of heauen is lykened vnto a manne, whiche sowed good sowe in his felde. But while menne slepe, his enemye came, and sowed tares among the wheate, and went his waye. But when the blade was sprong vp and had brought forth frute, there appeared the tares also. So the seruantes of the householde came, and sayed vnto hym: Sir, dost thou not seyn thou sowed good sowe in thy felde? from whence then hath these tares? he sayed vnto them, the euill manne hath doon this. The seruantes sayed

vnto hym: wilt thou then that wee goe, & weede them vnto? But he sayed: naye, lest while ye gather up the tares ye pluche vp also the wheate with them, let both growe together vntill the haruest, and in tyme of haruest, I will saye to the reapers gather ye first the tares, and bynde them together in bokes to bee brynte: but gather the wheate into my barn. \* Another parable putte he forth vnto them, sayng: \* The kyngdome of heauen is like to a grayne of mustarde sowe, whiche a manne sowe and sowed in his felde, whiche is the lesse of all the sedes. But while it is growen, it is the greatest among herbes, and is a tree so that the byrdes of the ayre come, and make their nestes in the boughes thereof.

Another similitude spake he vnto them: The kyngdome of heauen is lyke vnto a leuen, whiche a woman taketh and bydeth in three peches of meale, tyll all bee leuened. \* All these thynges spake Iesus vnto the people by similitudes, and without a parable spake he nothyng vnto them: that it might bee fulfilled, whiche was spoken by the prophete, that sayeth: \* I wyll open my mouth in parables: I will speake forth thynges whiche haue been kepte secrete from the begynnyng of the worlde. \* When the people were sente awaye, then came Iesus into the house. \* And his disciples came vnto hym, sayng: declare vnto vs the parable of the tares of the felde. he answered, and sayed vnto them.

He that soweth the good sowe is the sonne of manne. The felde is the worlde. And the chyliden of the kyngdome they are the good sowe: the tares are the chyliden of the wyched, the enemye that soweth them, is the deuill. The haruest is the ende of the worlde: the reapers bee the angels. Euen as the tares therefore are gathered and brynt in the fyre: so shall it bee in the ende of this worlde. \* The sonne of manne shall sende forth his angels, and they shall gather out of his kyngdome all thynges that offende, and them whiche doo iniquite: and shall cast them into a furnace of fyre. There shall weepe & gnawynge of teeth. Then shall the righteous shyn as the sunne in the kyngdome of their father. Whosoever hath eares to heare, lette hym heare. \*

Again the kyngdome of heauen is lyke vnto a treasure hid in the felde: the whiche a manne hath founde and hyd: and for ioy thereof he hath sold all that he hath, and buyeth the felde. Again the kyngdome of heauen is lyke vnto a net, that was caste into the sea, and gathered of all kynde of fyshes: whiche when it was full, menne drew it to lande, and satte downe and gathered the good into vessels, but cast the bad awaye. So shall it bee at the ende of the worlde. The angels shall come & shal take out of good, & shall cast them into a furnace of fyre: there shall weepe & gnawynge of teeth. Iesus sayeth vnto the haue ye vnderstand all these thynges? They sayed vnto hym: yea. Lo, then sayed he vnto them. There-  
foze

for every scrife whiche is taught vnto the hyng dome of heauen, is like vnto a manne that is an housholder, whiche byngers out of his treasure thynges newe and olde. **R**

And it came to passe that when Iesus had finished these similitudes, \* he departed thence: And when he came into his owne country, he taughte them in their synagoges, in so muche, that they were astounded and saide: whence cometh this wysedome and powers vnto hym? is not this carpenters sonne? Is not his mother called Mary? and his brethren, James and Ioses and Simon and Judas? And are not all his sisters with vs? Whence hath he then all these thynges? And they were offended at hym. Iesus sayed vnto them: \* A prophete is not without honoure, saue in his owne country, and in his owne house. And he did not many miracles ther because of their vnbelefe.

### The xliiij. Chapter.

¶ When Iesus was taken and beheaded. Christe fedde fower thousande men with fyue loaves and twoo fyshes, and appeared by night vnto his disciples vpon the sea.



At that tyme \* Herode the Tetrarche hearde of the fame of Iesu, and saide vnto his seruantes: this is Ihon the baptist. he is risen from the dedde, and therefore are miracles wroughte by hym.

For Herode: had taken Ihon and bounde hym, and putte hym in prison because of Herodias, his brother Philipps wife. For Ihon saide vnto hym: \* it is not lawfull for thee to haue her. And when he would haue putte hym to deathe, he feared the people, \* because they counted hym as a prophete. But when Herodes: birth day was kepte, the daughter of Herodias daunced before them, and pleased Herode. \* Wherefore he promised with an othe, that he would geue her whatsoener she would aske. And she being instructed of her mother before, said: geue me here Ihon baptiste hedde in a platter. And the hyng was sorry. Nevertheless, for the othes sake, and them whiche sat also at the table, he commanded it to be geuen her: and sente to mynt oures, and beheaded Ihon in the prison, and his hedde was broughte in a platter, and geuen to the damosell, and she brought it to her mother. And his disciples came and toke vp his bodye, and buried it: wente, and tolde Iesus.

¶ When Iesus hearde of it, he departed thence in a shippe vnto a deserte place, out of the wate. And when the people had hearde thereof, they folowed hym on fote and left the citres. And Iesus wente forth, and sawe muche people, and was moued with mercie towarde them, and he healed of them those that were sicke. And when the euen was come on, his disciples came to him, saying this is a deserte place, and the houre is now past, lette the people departe, that they maye goo into the townes, and buye them vitayles. But Iesus saide vnto them. They haue no nede to goo awaye. Geue yethem to eate. They saide vnto hym, wee haue here but fyue loaves and twoo fyshes. He saide byng them betwixt to me. And he commanded the people to sit doune on the grasse,

and he tooke the fyue loaves and the twoo fyshes and left vp his eyes towarde heauen and blessed. And when he had broken them, he gaue the loaves to his disciples, and his disciples gaue them to the people. And they did all eate, and were satisfied. And they gathered vp (of the fragmentes that remayned) twyne baskettes full. And they that did eate, were aboute fyue thousand menne besyde women and chyliden.

\* And straight waie Iesus made his disciples to get vp into a shippe, and to go before hym vnto the other syde while he sent the people a waie. And when the people were sent a waie, he went vp into a mountaigne to praye alone. And when nyght was come, he was there hymself alone. But the ship was now in the middes of the sea, and was tolt with waues, for it was contrary wynde. And in the fourth watche of the nyght, Iesus went vnto them walking on the sea. And when the disciples sawe hym walking on the sea they were troubled, saying: it is some spyrte, and they cried out for fear. But straight waie, Iesus spake vnto them, saying: be of good cheare, it is I: be not afrayed. Peter answered hym, & saide: Lorde, if it bee thou, byd me come vnto thee on the water. And he saide: come. And when Peter was come doune out of the shippe, he walked on the water, to goo to Iesus. But when he sawe a mighty wynde, he was afrayed. And when he began to synke, he cried, saying: Lorde saue me. And immediately Iesus stretched forth his hande and caughte hym, and saide vnto hym. O thou of little faith, wherefore diddest thou doubt? And when they were come into the shippe, the wynde ceased. Then they that were in the shippe came and worshipped hym, saying: or a truthe thou art the sonne of God. And when they were gone ouer, they came into flande of Genesareth. And when the menne of the place had knowlage of hym, they sent out messengers into all the countrye round aboute the coste, & brought vnto hym all that wer sicke, and besoughte hym, that they mighte touche the hemme of his vesture onely. And as many as touched it were made safe.

### The xlv. Chapter.

¶ Christe exhorteth his disciples, and rebuketh the scribes and pharises for transgressing Godes commandmentes through their owne traditions. The thyng that goeth into the mouth defileth not the manne: he deliuereth the heede of Canones daughter, healeth the murtherer and heere from loaves and a fyve litle fyshes, fedde fower thousande menne, besyde women and chyliden.



When came to Iesus scribes and pharises (whiche were come from Hierusalem) saying: why dooe thy disciples transgresse the tradition of the elders? For they walke not with their handes when they eate bryd

But he answered & saide vnto them: why dooe ye transgresse the commandementes of God because of your owne tradition? For God commaundeth, saying: \* Honour father & mother, and he that curseth father or mother: let hym dye the deathe. But ye saie: euerie one that saie to his father and mother: \* what gift soeuer should haue come of me the same is turned vnto thy profite: and so shall he not honoure his father or his mother.

And



# The Gospell

And thus haue ye made the commaundement of God of none effecte, because of poure owne traditions. Ppocrites, full well did Esay prophesy of you sayng: This people draweth me vnto me with their mouth, and honoureth me with lippes, holowberit, their heartes are farre from me: but in vain dooe they serue me, teaching the doctrynes and pceptes of manne.

**B** And he called the people to hym, and saied vnto them, heare and vnderstande. That whiche goeth into the mouth, defileth not manne: but that whiche cometh out of the mouth, defileth the manne. Then came his disciples, & saied vnto him: knowest thou not, that the pharises were offended at this sayng? But he answered and saied: Every plant which my heavenly father hath not planted, shall be plucked vp by the rootes. Let them alone, they bee the blynde leaders of the blynde. If y<sup>e</sup> blynde leade the blynde, bothe shall fall into the ditch. Then answered Peter and saied vnto hym: declare vnto vs this parable. Iesus saied: are ye also yet without vnderstandyng? dooe not ye yet vnderstande, y<sup>e</sup> what soeuer entereth into the mouth, goeth into the belly, and is cast out into the draught: But those thynges whiche proceed out of the mouth, come forth fro the heart, & they defile the manne. For out of the heart proceed euill thoughtes, murders, breakyng of wedlocke, whozdos, thestes, false witness, blasphemies. These are the thynges whiche defile a manne. But to take meate w<sup>th</sup> vnwashed handes, defileth not a manne.

**C** And Iesus went thence, and departed into the costes of Tyre and Sidon, and beholde a woman of Canaan, whiche came out of the same costes, cryed vnto hym sayng: haue mercie on me. O Lord, thou sonne of Dauid: My daughter is piteously vexed with a deuell. But he answered her nothyng at all, and his disciples came & besought hym sayng: sende her away, for she crieth after vs. But he answered, & saied: I am not sente: but vnto the lost shepe of the house of Israel. Then came she, & worshipped hym, sayng: Lord, helpe me. He answered and saied: it is not mete, to take the chylidrens bryde, and to cast it to dogges. She answered & saied: truth Lord for the dogges eate of the crummes, whiche fall from their masters table. The Iesus answered & saied vnto her. O woman, greate is thy faith: be it vnto thee, euil as thou wilt. And her daughter was made whole euen at that same tyme.

**D** And Iesus went a waie from thence, and came into the sea of Galile, and wente vp into a mountaigne, and sette doune there. And muche people came vnto hym, bryngyng w<sup>th</sup> them those that were lame, blynde, deafe, maymed, & other many: and cast them doune at Iesus fete.

**E** And he braided them: in so muche, that the people wondered, when they sawe y<sup>e</sup> domine speake the maymed to bee whole, the lame to walke, & the blynde to see. And they glorified the God of Israel. \* Then Iesus called his disciples vnto him, and saied: I haue compassion on the people because they continue with me now thre daies, and haue nothing to eate: and I will not let they

departe fastyng, lest they miscary by the waie. And his disciples sayed vnto hym: Whence should we gette so muche bryde in the wyldernes as to suffice so greate a multitude? And Iesus sayeth vnto them: how many loaves haue ye? And they saie: seuen, and a litle litle fyshes. And he commaunded the people to sytte doune on the grounde: and toke the seuen loaves, and the fyshes: and after that he had geuen thankes he brake them, and gaue to his disciples, and the disciples gaue them to the people. And they did all eate, and were sufficed. And they toke vp (of the broken meate that was lefte) seuen baskettes full. And yet they that did eate were foure thousande menne, belyde women and chylidren. And he sente a waie the people, and toke wyppes and came into the partes of Magdala.

## The xvi. Chapter.

The pharises require a token. Iesus warneth his disciples of the pharises doctrine. The confession of Peter. The keyes of heauen. The saythfull must beate the croce after Christ.

**T**he pharises also wyrd the Saducees, came and tempted hym, and desired hym, that he would shew them a sygne from heaue. He answered and saied vnto them: whi it begynneth to drawe toward euen, ye saie: it will bee saye whether, for the s<sup>h</sup>ye ys read. And in the morning: It will bee soule whether to daye, for the s<sup>h</sup>ye ys gloumyng red. O ye ypocrites, ye can deserue the outward appearance of the s<sup>h</sup>ye: but can ye not deserue the sygnes of the tymes? \* The frowarde and aduolterous nacion requyret \* a sygne, and there shall no sygne bee genen vnto it, but the sygne of the Prophet Jonas. \* And he left them, and departed.

**A**nd when his disciples were come to the other syde of the water, they had forgottē to take bryde w<sup>th</sup> them. Then Iesus sayed vnto them: \* Take heed and beware of the leuen of the pharises and of the Saducees. And they thought in them selues, sayng: we haue taken no bryde w<sup>th</sup> vs. Whiche when Iesus vnderstode he sayed vnto them: O ye of lytle faith, why take ye thoughte w<sup>th</sup>in your selues, because ye haue brought no bryde? Dooe ye not yet perceyue, neither remember those fyue loaves, when there wer<sup>e</sup> fyue thousande menne, & how many baskettes toke ye vp? \* Acether the seuen loaves when there were foure thousande menne, and how many baskettes toke ye vp? how happeneth it that ye dooe not vnderstand, that I speake it not vnto you concerning bryde, that ye shuld beware of the leauen of the pharises, and of the Saducees? Then vnderstode they, how that he had not them beware of the leuen of bryde: but of y<sup>e</sup> doctryne of the pharises, and of the Saducees.

**A**lthen Iesus came into the costes of the cite whiche is called Cesarea Philippi, he asked his disciples sayng: \* who dooe menne saye y<sup>e</sup> I the sonne of manne am? They sayed: some saye y<sup>e</sup> thou art Ion the baptist, some helyas, some Jeremias, or one of the nobles of the prophetes. He sayth vnto them: but who saie ye that I am Simon

Simon Peter answered and said: \* Thou art Christ the sonne of the living God. And Jesus answered and said unto him: happy art thou Simon the sonne of Jonas, for flesh and blood hath not opened that unto thee, \* but my father which is in heave. And I say unto thee that thou art Peter: and upon this \* rocke I will builde my congregacion. And the gates of heave shall not prevail against it. And I will geve unto thee, the keyes of the kyngdome of heave: And \* what-soever thou byndest in earth, shall be bounde in heave: and what-soever thou lovest in earth shall be loosed in heave also. ¶

Then charged he his disciples, that they shoulde tell no man, that he was Jesus Christ. \* From that tyme forth began Jesus to shewe unto his disciples, how that he must go unto Jerusalem, and suffer many thynges of the elders, and hye preastes, and scribes, and must be kylled and be raysed again the thyrde daye. And when Peter had take hym asyde, he began to rebuke hym saying: master, save thy self, this shall not happen unto thee: but he turned hym about, & said unto Peter: go after me Satan, thou hindrest me: for thou savourest not the thynges that be of God, but those that be of men.

¶ Then said Jesus unto his disciples: If any man will folow me, let hym forsake hym self and take up his crosse, & folow me. \* For who so wyl save his life, shall lose it. Againe who so doeth lose his life for my sake, shall fynde it. For what doth it proffyte a man, yf he wyne all the whole worlde, and lose his owne soule? Or what shall a man geve to redeme his soule again wythall? For the sonne of man shall come in the glospe of his father, with his angels: and then shall he rewarde every man accordyng to his dedes. Cleerly I saye unto you, \* there be standynge here, whiche shall not tast of death, tyl they se the sonne of man come in his kyngdome.

¶ The. xviij. Chapter. ¶

The transfiguration of Christ. He healeth the lunaticke, and payeth tribute.

¶ After sixe dayes, Jesus taketh Peter, James & Iohn his brother, and byngeth them up into an hye mountayne out of the waye, & was transfigured before them \* and his face shyned as the sonne, and his clothes were as whyte as the lyght. And beholde, ther appeared unto them Moyses and Elias talkyng with hym. Then answered Peter, and said unto Jesus: Lorde, here is good helyng for vs. If thou wilt, let vs make here thre tabernacles: one for thee, and one for Moyses, & one for Elias. Whyle he yet spake, beholde, a bygge cloude shadowed them. And beholde, there came a voyce out of the cloude which said: this is my beloued sonne in whome I deelyte \* heare hym. And when the disciples hearde these thynges, they fell on theyr faces and were sore afrayed. And Jesus came & touched them and said: aryse and be not afrayd. And when they had lyft up their eyes they sawe no man, save Jesus onely.

¶ And when they came doune from the mountaigne, Jesus charged them saying: whete the vison to no manne, untill the sonne of manne be ressen again from the dedde. ¶ And his disciples asked hym, saying: Why saye the scribes, that Elias must firste come? Jesus answered, and said unto them: \* Elias truly shall firste come, and restore all thynges. But I saye unto you, that \* Elias is come already and they knowe hym not: but have dooen unto hym what soever they lusted. In lyke wise shall also the sonne of manne suffer of them. Then the disciples understode, & he spake unto them of Iohn Baptist. And when they were come to the people there came to hym a certain man knysing doune to hym, and saying: Master haue mercy on my sonne, for he is lunatike and sore vexed, for oft tymes he falleth into the fyre, and oft into the water. \* And I broughte hym to thy disciples, and they coulde not heale hym. Jesus answered and said: O faithles and crooked nacion, how long shall I be with you: how long shall I suffer you? Whyng hym hether. And Jesus rebuked the deuell, and he departed out of hym. And the childe was healed even that same tyme. ¶

¶ Then came the disciples to Jesus secretly, and said: why coulde not wee cast hym out? Jesus said unto them: Because of your unbeliefe. For verely I saye unto you: \* If ye haue faith as a graine of musterde seede, ye shall saye unto this mountaigne: remove hence to ponde place, and it shall remove: neether shall any thyng be impossible unto you. Howbeit this kinde goeth not out, but by prayer and fastyng. Whyle they were occupied in Galile, Jesus said unto them: it will come to passe that the sonne of manne shall be betrayed into the handes of menne, and they shall kill hym and the thyrde daye shall he rise againe. And they were exceeding sore. ¶ And when they were come to the cite of Capernaum, they that use to receiue tribute money, came to Peter, and said: Dooeth your master paie tribute? he saith: yea. And when he was come in to the house, Jesus prevented hym saying: what thyng is it thou Simon: of whom dooe the kynges of the earth take tribute or tolle, of their chyldren, or of straungers? Peter saith unto hym: of straungers. Jesus saith unto hym: Then are the chyldren free: For weight and yng, least wee should offend them, goo thou to the sea, and cast an angle, and take the fysh that firste cometh up: and when thou hast opened his mouth thou shall fynde a peece of twenty pence: that take and geue it unto them for me and thee. ¶

¶ The. xviij. Chapter. ¶

The teaching his disciples to be humble and mercifull amonge occasions of euill, and one to saye good another offence.

¶ The same tyme came the disciples unto Jesus, saying: \* Who is the greatest in the kyngdome of heave? Jesus called a childe unto hym, and set hym in the myddest of them, and said: Cleerly I saye unto you: \* except ye turne, & become as chyldren, ye shall not enter into the kyngdome of heave. Whosoever therfore humblyth



# The Gospell

birth hymself as this chyldre, the same is the great in the kyngdom of heauen. And who so receiveth such a chyldre in my name, receiveth me.

**But** whose soeuer offendeth one of these litle ones which beleue in me: it were better for hym that a millstone were hanged aboute his necke, and that he were drowned in the depth of the sea. Wo vnto the worlde because of offences.

**Necessarie** it is that offences come. But wo vnto the mane by whom the offence cometh.

**Wider soze** if thy hande or thy fote bynder thee, cut hym of and cast it fro thee. It is better for thee to enter into life halt or maymed, rather then thou shouldeste (hanging twoo handes or twoo fete) bee cast into euerylastyng fire. And if thine eye offend thee, plucke it out, & cast it from thee. It is better for thee to enter into life with one eye, rather then (having twoo eyes) to bee cast into hell fire. Take hede that ye despise not one of these litle ones.

**For** I saie vnto you, that in heauen their angels doe alwaies beholde the face of my father which is in heauen. **For** soeuer of mane is come to saue that which was lost. How thynke ye? If a manne haue an hundred shepe, and one of them bee gone astraye, dooth he not leaue ninety nine in the mountaignes, and goeth & seeketh it that was gone astraye? And if it happen that he fynde it, verily I saie vnto you, he reioiceth moze of that shepe then of the ninety and nyne which went not astraye. Euen so it is not the will of your father in heauen that one of these litle ones should perishe.

**For** soeuer if thy brother trespass against thee, go and tell him his faute betwene him and thee alone. If he heare thee, thou hast wonne thy brother. But if he heare thee not, then take yet with thee one or twoo, that in the mouche of twoo or three witnesses, euery matter maye bee established. If he heare not theim, tell it vnto the congregation. If he heare not the congregation, let hym bee vnto thee as an heathen manne, & as a Publican. Verily I saie vnto you: what soeuer ye bynde on earth, shall bee bounde in heauen. And whatsoeuer ye loose on earth, shall bee loosed in heauen. Again I saie vnto you, that if twoo of you agree in earth vpon any maner of thyng, whatsoeuer that desire: thei shall haue it of my father which is in heauen, for where twoo or three are gathered together in my name, there am I in the middes of theim.

**Then** came Peter to hym, and saied: Lorde, how oft shall I forgive my brother, if he synne against me: till seven tymes? Iesus saith vnto hym: I saie not vnto thee vntill seven tymes: but seventy tymes seven tymes.

**For** the kyngdom of heauen likened vnto a certa ine manne that was a hyng, which would take accomptes of his seruantes. And when he had begonne to reken, one was broughte vnto hym which oughte hym tenne thousande talentes, but for as muche as he was not able to paie, his Lorde commanded hym to bee solde, and his wife and chylde, and all that he had: & payment to bee made. The seruante fell downe, and besoughte hym sayng: For haue patience with

me, and I will paye the all. Then had the lord pite on the seruante and loosed hym and forgave hym the debte.

**So** the same seruante went out, & founde one of his felows which oughte hym an hundred pence, and he layd handes on hym, and toke hym by the throte, sayng: paye that thou oweste. And his feloe fell downe, and besoughte hym, sayng: haue patience with me, and I will paye the all. And he would not, but wente & cast hym into prison, till he should paye his debte. So whē his felows sawe what was done, thei were very sorry and came & told vnto their lord al that had happened. The

his Lord called hym and said vnto him: O thou ungracious seruante, I forgave the all that debte, whē thou besydest me: shouldest thou also haue had compassion on thy feloe, euen as I had pite on the? And his Lorde was wroth, and deliuered hym to the saylers, till he should paye all that was due vnto hym. **So** like wyse shall my heavenly father do also vnto you, if ye from your heartes, forgive not euery one his brother) their trespasses. **¶**

## The xix. Chapter.

**¶** Christe geueth answere concerning marriage, and teacheth not to be carefull, nor to loue worldly thynges.



**As** it came to passe, that whē Iesus had finished the saynges, he gat hym from Galile, and came in to the coastes of Iewrye, beyonde Jordan, and muche people folowed hym, and he healed them there.

**The** pharises also came vnto hym temptyng hym, and sayng vnto hym: Is it lawful for a man to make a deuorment with his wyfe for any maner of cause? He answered and said vnto them: haue ye not red, howe that he which made man at the begynnyng, made the man and woman, and said: for this cause shall a man leaue father and mother, and shall cleaue vnto his wife and they twayne shall be one flesh, wherfore now they are not twayne but one fleshe. Let no man therefore put asunder, that which God hath coupled together. Thei said vnto him: why did Moses then commaunde to geue a testimonial of deuorment to put her away? he said vnto them: Moses (because of the hardnes of your heartes) suffered you to put away your wyues: But fro the begynnyng it was not so. I saie vnto you: wholoeuer putteth away his wife (except it be for fornicacion) and marryeth another, breacheth weddoche. And whoso marryeth her which is deuorced, doth commit adultery.

**His** disciples said vnto hym: if the matter bee so betwene man and wyfe, then is it not good to marry. He saide vnto them: all men cannot comprehend this sayng: & saue they to whome it is geue: for there are some chaste which are so begone out of their mothers wombe. And there are some chaste, which be made chaste of men. And there be chaste, which haue made them selues chaste for the kyngdom of heauens sake. He that can comprehend it, let him comprehend it. **¶** Then were there brought vnto hym yonge chylde, that he shoulde

pur his

put his handes on them and praye. And the dy-  
scypples rebuked them. But Iesus said vnto the  
suffre the chyldren and forbyd them not to come  
vnto me, for of such is the kyngdome of heauen  
And when he had put his handes on them, he de-  
parted thence.

And beholde, one came, and saide vnto hym:  
\* good master, what good thyng shal I do, that  
I may haue eternal life? he said vnto hym: why  
callest thou me good? there is none good but  
one, and that is God. But if thou wilt entre in-  
to lyfe, kepe the commaundementes. he sayeth  
vnto hym: Which? Iesus said: \* Thou shalt not  
commyt manslaughter. Thou shalt not comyt  
aduouty. Thou shalt not steale: thou shalt not  
beare false wytnes: honoure father and mother:  
\* and thou shalt loue thy neighbour as thy self  
The pong man sayth vnto hym: All these thyng-  
es haue I kept from my yowth vp: what lacke  
I yet? Iesus sayd vnto hym: if thou wilt be per-  
fyte, \* go and sell all that thou hast, and geue to  
the poore, & thou shalt haue treasure in heauen,  
and come and folow me. But when the pong ma-  
herde that sayng, he wente awaye sooy. For he  
had great possessions.

Then Iesus sayd vnto his dyscypples: verely  
I say vnto you: it shalbe hard for & rch to en-  
tre into the kyngdome of heauen. And agayne I say  
vnto you: it is easer for a camell to go throughe  
the eye of a needle, then for the rche to entre into  
the kyngdome of God. When the discypples herd  
this, they were exceedinglye amased, sayng:  
who then can be saued? But Iesus beheld them  
and sayd vnto them: wyth men this is impossy-  
ble: but wyth God all thynges are possyble.

Then answered Peter and sayde vnto hym:  
Beholde, \* we haue forsaken all and folowed the,  
what shal we haue therfore? Iesus sayde vnto  
them: Verely I say vnto you, & when the sonne  
of man shal sit in the seat of his maiestye, ye &  
haue folowed me, in the regeneration \* shal lytte  
also vnto the. xii. seates, and iudge the. xii. trybes  
of Israel. \* And euery one & forsaketh house, or  
brydzen, or systers, or father or mother, or wife  
or chyldzen, or landes for my names sake, \* shal  
receaue an hundred folde, and shall inherite euer-  
lastyng lyfe. I. \* but many that are first, shalbe  
last, and the last shalbe fyrst.

### ¶ The. xi. Chapter.

¶ Christ teacheth by a similitude that God is better vnto  
no man. he teacheth his discypples to be lowly, and ge-  
uerly two bynde men they: fight.

**I**n the kyngdome of heauē is lyke  
vnto a man that is an houtholder,  
which went out early in the mornynge  
to hyre labourers into his vyngard  
And when the agreement was made  
with the labourers, for a peny a daye, he sent the  
into his vyngard. And he went oute aboute the  
thyrde houre, & sawe other standyng ydell in the  
market place, & sayd vnto the: go ye also into  
the vyngarde, and whatsoeuer is ryghte, I wyll  
geue you. And they wente they waye. Agayne  
he wente oute aboute the fyfte and nynt houre,  
and byd lyphewse. And aboute the eleuent houre  
he went out, and found other standyng ydell, &

sayd vnto them: why stande ye here all the daye  
ydell? They saye vnto hym: because no mā hath  
hyred vs. he sayeth vnto them: go ye also into  
the vyngarde, and whatsoeuer is ryghte, I shall  
ye receaue. So, when euen was come the lord  
of the vyngard sayd vnto his steward: call the  
labourers, and geue the thei: hyre, begynnyng  
at the last vntill the fyfte. And when they byd  
come that came aboute the eleuent houre they  
receaued euery man a peny. But when the fyrst  
came also, they suppoled that they shoulde haue  
receaued more, and they likewise receaued euery  
man a peny. And whē they had receaued it, they  
murmured agaynst the good man of the house,  
sayng: These last haue wrought but one houre  
and thou hast made them equal vnto vs which  
haue borne the burthen and heate of the daye.

But he answered vnto one of them and sayde  
frende, I do the no wrong: dydest thou not agree  
wyth me for a peny? Take that thyne is and go  
thy waye: I wyll geue vnto thes last, eue as vnto  
the. Is it not lawfull for me to do as my ly-  
steth wyth myne owne goodes? Is thine eye euel  
because I am good? \* So the last shalbe & fyrst  
and the fyrst shalbe last. For many be called, but  
fewe be chosen. I.

¶ And Iesus goyng vp to Ierusalem, toke  
the twelue discypples asyde in the way, and sayd  
vnto them: \* Beholde, we go vp to Ierusalem,  
and the sonne of man shalbe betrayed vnto the  
chefe prestes and vnto the scribes, and they shal  
condempne hym to death, and shal deliuer hym  
to the Gentils, to be mocked, and to be scourged  
and to be crucified: and the thyrde daye he shal  
ryse agayne. \* Then came to hym the mother  
of iehudes chyldzen, with her sonnes, worshyp-  
pyng hym & desyring a certayne thyng of hym.  
And he sayeth vnto her: what wilt thou? she  
sayd vnto hym: Graunt, & these my two sonnes  
may sit, the one on the ryghte hande, & the other  
on the left, in thy kyngdom. But Iesus answer-  
ed & sayde: ye wote not what ye aske. Are ye a-  
ble to drynke of the cup that I shall drynke of, &  
to be baptysed w the baptisme & I am baptysed  
with? They saye vnto hym: we are. he sayd vn-  
to the: ye shal drynke in dede of my cup: & be ba-  
ptysed with the baptisme & I am baptysed with.  
But to sit on my ryghte hande, and on my left,  
is not myne to geue: but it shal chaunce vnto the  
\* that it is prepared for of my father.

¶ And when the ten herd this, they dysdayned  
at the two brydzen. But Iesus called the vnto  
hym, and sayd: \* ye knowe that the prynces of  
nations haue dominion ouer the. And they that  
are great men, exerceyse authoryte vpon them.  
It shal not be so amonge you. But whosoever  
wyl be great amonge you, let hym be your mini-  
ster, & whoso will be chiefe amonge you, let hym  
be your seruaunt: euen as & sonne of man came  
not to be ministered vnto, but to minister, and to  
geue his life a redemption for many. I.

¶ And as they departed fro Jerico, much peo-  
ple folowed hym. And behold, two bynd men syt-  
tyng by the wayeside, whē they heard that Je-  
sus passed by, they cryed sayng: O Lord thou  
hast



# The Gospell

sonne of David haue mercy on vs. And s<sup>r</sup> people rebuked them, because they shoulde holde the<sup>r</sup> peace. But they cryed the more, sayyng: haue mercy on vs. O Lozde, thou sonne of David. And Iesus stode still, and called them, and said: what wyl ye f<sup>r</sup> I shall do vnto you? They saie vnto hym: Lozde, that our eyes maye be opened. So Iesus had compassion on them, and touched the<sup>r</sup> eyes, and immediately the<sup>r</sup> eyes receaued syght. And they folowed hym.

## The xxi. Chapter.

They went into Ierusalem, by waye the merchants out of the temple, and sold the fygge tree, & rebuked f<sup>r</sup> pharisees with the simplicitye of the fygge tree, and of the husbandmen, that theye had not bene fructifyed.

And whē they came vnto Ierusalem, and were come to Bethphage, vnto mount Olyuete: then sent Iesus two disciples, sayyng: vnto them: go into the town that lyeth ouer agaynst you, & anone ye shal fynde an asse bounde, & a colte, w<sup>th</sup> ther: loose them, and brynge the vnto me. And yf any man say ought vnto you, say ye: the Lozde hath neede of them: & straight waye he wyl let the go. At this was done, & it myght be fulfilled, which was spoken by the prophet, sayyng: \* Tel ye the daughter of Syon: behold, thy kyng cometh vnto the meke, sytting vpon an asse and a colte, f<sup>r</sup> sole of the asse vied to the pocke. The disciples went and dyd as Iesus commaunded them, and brought the asse & the colte, & put on them the<sup>r</sup> clothes, & let hym thereon. And many of s<sup>r</sup> people spread the<sup>r</sup> garmentes in the way. Other cutte downe brāches from f<sup>r</sup> trees, & strawed them in the way. Wherefore s<sup>r</sup> people that went before, & they that came after, cryed sayyng: Hosanna the sonne of David.

Mat. xxi. 1.  
Mark. xxi. 1.  
Luce. xxi. 1.  
John. xxi. 1.

Mat. xxi. 2.  
Mark. xxi. 2.  
Luce. xxi. 2.  
John. xxi. 2.

Mat. xxi. 3.  
Mark. xxi. 3.  
Luce. xxi. 3.  
John. xxi. 3.

Mat. xxi. 4.  
Mark. xxi. 4.  
Luce. xxi. 4.  
John. xxi. 4.

Mat. xxi. 5.  
Mark. xxi. 5.  
Luce. xxi. 5.  
John. xxi. 5.

Mat. xxi. 6.  
Mark. xxi. 6.  
Luce. xxi. 6.  
John. xxi. 6.

Mat. xxi. 7.  
Mark. xxi. 7.  
Luce. xxi. 7.  
John. xxi. 7.

Blessed is he that commeth in the name of the Lozde. Hosanna in the highest. And when he was come to Ierusalem, all the cytie was moued, sayyng: who is this? And the people sayde: this is Iesus, the prophete of Nazareth, a cytie of Galile. And Iesus wente into the temple of God, and caste out all the that solde and bought in the temple, and ouerthrewe the tables of the mony chaungers, and f<sup>r</sup> seates of them that solde dones, and said vnto them: It is wrytten: my house shalbe called the house of prayer. But ye haue made it a den of theues. And the bynd and the balde came to hym in the temple, and he healed them.

When the chiefe p<sup>r</sup>iestes and s<sup>r</sup>cribes sawe the wonders that he dyd, and the chyldre cryyng in the temple, and sayyng: Hosanna to the sonne of David: they dysdayned, and sayd vnto hym: heareth s<sup>r</sup> what these saye: But Iesus sayd vnto the: why not? haue ye neuer reade? Out of the mouth of babes and suckelinges thou haste ordeyned prayse. And he left them, and wente oute of the cytie vnto Bethanay, and had thys abyding there. In the morning as he returned vnto the cytie again, he hungered: and whē he had spred a fygge tree in the way, he came to it, and found nothing thereon, but leaues only, and said vnto it: neuer frute growe on f<sup>r</sup> hence forthward. And anone the fygge tree withered away. And

when hys disciples sawe it, they marvelled, sayyng: howe soone is the fygge tree withered away? Iesus answered, and sayde vnto them: Verely I saye vnto you: \* Yf ye haue sayth and doubte not, ye shall not onely do thys that is happened vnto the fygge tree: but also yf ye shal saye vnto thys mountayne: remoue, and caste thy selfe into the see, it shalbe done. \* And all thynges whatsoeuer ye aske in prayer (yf ye beleue) ye shal receaue them.

And when he was come into the temple the chiefe p<sup>r</sup>iestes and the elders of the people came vnto hym (as he was teachyng) and sayd: \* By what auctorite docste thou these thynges? and who gaue the thys power? Iesus answered and sayde vnto them: I also wyl aske of you a certayne thyng, which yf ye tell me, I in lythe wyl tell you by what auctorite I do these thynges. The daytyme of Ihon: whence was it: from heauen or of men? And they thought among the selues, sayyng: Yf we saye from heauen, he wyl saye vnto vs: why dyd ye not then beleue hym? But yf we saye of men, then feare we the people. \* For all men holde Ihon as a prophete. And they answered vnto Iesus, and sayde: we cannot tel. And he sayd vnto them: neither tel I you, by what auctorite I do these thynges. What saye ye to thys? A man had two sonnes, and came to the fygge, and sayde: sonne, go and worke to daye in my vyneyard. He answered and sayde: I wyl not, but afterwarde, he repented, and went. Then came he to the secōde, & sayd lyke wyse. And he answered, & sayd: I wyl sy, and wente not. Whether of the twayne dyd the wyl of the father? And they saie vnto hym: the fyrr. Iesus sayeth vnto them: verely I saye vnto you, the publicans and harlottes go into the kyngdō of God before you. For Ihon came vnto you by the waye of ryghteousnes, & ye beleued hym not: but publicans and harlottes beleued hym. And ye (whē ye had seene it) were not moued afterwarde w<sup>th</sup> repentance, that ye myght haue beleued hym.

Then an other symilitude. \* Ther was a certain mā an housholder, which plantēd a vyneyard, & hedged it round about, & made a wynepresse in it, & built a tower, & let it out to husbandmen, & wet into a straunge countre. And when the tyme of frute dyd come nere, he sent hys seruantes to the husbandmen, f<sup>r</sup> they myght receaue the frutes of it. And f<sup>r</sup> husbandmen caught hys seruantes, & beat one, kyllēd another, & stoned another. A gayne he sent other seruantes, mo then f<sup>r</sup> fyrr, and they dyd vnto the likewise. But last of al, he sent vnto the his owne sonne, sayyng: they wyl stand in awe of my sonne. But whē f<sup>r</sup> husbandmen sawe f<sup>r</sup> sonne, they said among the selues: \* This is f<sup>r</sup> heyre: come, let vs kyll hym, & let vs enioye his heritage. And they caught him, & thrust hym out of f<sup>r</sup> vyneyard, & stoned hym. When the lozde therfore of f<sup>r</sup> vyneyard cometh, what wyl he do vnto those husbandmen? They sayde vnto hym: For as much as they be euil, he wyl cruelly destroye the, and wyl let out his vyneyard vnto other husbandmen, which shal deliuer hym the frute

Mat. xxi. 12.  
Mark. xxi. 12.  
Luce. xxi. 12.  
John. xxi. 12.

Mat. xxi. 13.  
Mark. xxi. 13.  
Luce. xxi. 13.  
John. xxi. 13.

Mat. xxi. 14.  
Mark. xxi. 14.  
Luce. xxi. 14.  
John. xxi. 14.

Mat. xxi. 15.  
Mark. xxi. 15.  
Luce. xxi. 15.  
John. xxi. 15.

Mat. xxi. 16.  
Mark. xxi. 16.  
Luce. xxi. 16.  
John. xxi. 16.

Mat. xxi. 17.  
Mark. xxi. 17.  
Luce. xxi. 17.  
John. xxi. 17.

Mat. xxi. 18.  
Mark. xxi. 18.  
Luce. xxi. 18.  
John. xxi. 18.

Mat. xxi. 19.  
Mark. xxi. 19.  
Luce. xxi. 19.  
John. xxi. 19.

Mat. xxi. 20.  
Mark. xxi. 20.  
Luce. xxi. 20.  
John. xxi. 20.

Mat. xxi. 21.  
Mark. xxi. 21.  
Luce. xxi. 21.  
John. xxi. 21.

Mat. xxi. 22.  
Mark. xxi. 22.  
Luce. xxi. 22.  
John. xxi. 22.

Mat. xxi. 23.  
Mark. xxi. 23.  
Luce. xxi. 23.  
John. xxi. 23.

Mat. xxi. 24.  
Mark. xxi. 24.  
Luce. xxi. 24.  
John. xxi. 24.

Mat. xxi. 25.  
Mark. xxi. 25.  
Luce. xxi. 25.  
John. xxi. 25.

the sente in due seasons. Iesus sayth vnto them: **W**hy ye neuer read in the scriptures: \* The stone which the builders refused, the same is become the head of the corner: this is the Lordes doynge and it is marvelous in oure eyes. Therefore saye I vnto you: the kyngdome of God shalbe taken from you, and geuen to a nacyon whiche shall byrnyng forth the frutes thereof. And whosoever falleth on this stone, shalbe broken in peces: but on whomsoever it falleth it shall all to gynde hym. And when the chiefe priestes and pharysees had herd his parables, they perceyued he spake of them. \* And they went about to laye handes on hym: but they feared the people, because they toke hym as a prophet. \* And Iesus answered and spake vnto the again by parables and said.

### ¶ The xxiiij. Chapter.

**T**he marriage of the kynges sonne. Tribute to be geuen to the Emperour. Christ confuteth the opinion of the Saducees, concerning the resurrection, and answereth of the wyde vnto his question.

**T**he kyngdome of heauē is like vnto a ma that was a kyng, which made a maryage for his sonne & sent forth his seruantes, to call the that were bydden to the wedding, & they would not come. Agayne, he sent forth other seruantes, sayng: Tell them whych are bydde: behold, I haue prepared my dynner, myne oren & my satynges are kyled, & all thynges are ready, come vnto my maryage. But they made lyght of it, and went they wayes: one to his ferme place, another for his marchaundise, & the remnaunt toke his seruantes, and intreated them shamefully & slew them. But when the kyng herd therof, he was wroth and sent forth his men of warre and destroyed those murderers and brent vp theyr cite.

Then sayd he to his seruantes: the maryage is dede is prepared. But they whych wer bydde wer not worthy. So ye therfore out into the bye wayes: and as many as ye fynde, byd them to my maryage. And the seruantes went out into the bye wayes, and gathered together all as many as they could fynde, both good and bad, and the wedding was furnished with gyses. Then the kyng came in to see the gyses, and whē he spied there a man, whych had not on a wedding garment, he sayd vnto hym: frend, how camest thou in hyther, not hauyng a wedding garment? And he was euen speechlesse. Then sayd the kyng to his

seruantes: take and bynd hym hande and foot, and cast him into vnter darchenesse: there shalbe wepyng and gnashyng of teeth. For many be called, but fewe are chosen. ¶

¶ Then went the pharysees, and toke counsell how they myght tangle hym in his wordes. And they set out vnto hym their disciples wyth Herodes seruantes, sayng: \* Master, we know that thou art true, and teachest the waye of God truly, neither carest thou for any man, for thou regardest not the outward apperaunce of men. Tell vs therfore: how thinkest thou? Is it lawfull that tribute bee geuen vnto Cesar or not? But Iesus perceauyng theyr wickednes, sayde:

Why tempt ye me, ye hypocrites? Shewe me the tribute money. And they toke hym a peny. And he sayd to them: whose is this ymage and super scrifyon? They saye vnto hym: Cesar. Then sayd he vnto them: \* Serue therfore vnto Cesar the thynges whiche are Cesar, and vnto God, those thynges that are Goddes. ¶ When they had herd these wordes, they marueyled, and left hym, and wente they waye. \* The same daye came to hym the Saducees, whych say that ther is no resurrection, and asked hym, sayng: \* Master, Moses sayde: that if a man dye, hauyng no chylde, his brother shuld mary his wyfe, and rayse vp sēde vnto his brother. Ther wer with vs seue brethren, & the fyrst maryed a wife, and decessed wythout chylde, and left his wyfe vnto his brother. Likewise, the second and the thirde, vnto the seuenth. Last of all the woman dyed also. Therfore, in the resurrection, whose wyfe shal she be of the seue? For they al had her. Iesus answered and sayd vnto the: ye do erre, not knowyng the scriptures, nor the power of God. For in the resurrection, they neither mary nor are maryed, but are as the Angels in heauen.

But as touchyng the resurrection of the dead: haue ye not rede that which is spoken vnto you of God, whych sayeth: \* I am the God of Abraham and the God of Isaac, and the God of Jacob: God is not a God of dead, but of lyuyng. And when the people herd this they wer astonnyed at his doctrine. ¶ But when the pharysees had herd, that he had put the Saducees to silence they cam together, and one of them (which was a doctoure of lawe) asked hym a question, temptyng hym, and sayng: \* Master, whye is the great commaundment in the lawe? Iesus sayd vnto hym: Thou shalt loue the Lord thy God wyth all thy herte, and with al thy soule, and w all thy mynde. & this is the first and great commaundement. And the seconde is lyke vnto it. \* Thou shalt loue thyne neighbour as thy self. In these two commaundementes hange all the lawe and prophetes.

Whyle the pharysees wer gathered together Iesus asked them sayng: What thinke ye of Christ: whose sonne is he? They said vnto hym: the sonne of Dauid. He sayd vnto them: \* Howe then doth Dauid in spytte call hym Lorde, sayng: The Lorde said vnto my Lorde: \* Sit thou on my ryght hande, tyll I make thyne enemyes thy foote stoles. If Dauid then call hym Lorde, howe is he then his sonne? And no man was able to answer hym any thyng, neyther durste any man (from that tyme forth) aske hym any mo questions. ¶

### ¶ The xxv. Chapter.

Christ reuerth too to the pharysees, Saducees and pharysees, and prophesyeth the destruction of Ierusalem.

**T**hen spake Iesus to the people, and to his disciples, sayng: \* The Scribes and the pharysees sit in Moses seate. All therfore, whatsoeuer they byd you observe, that observe and do: but do not ye after theyr



# The Gospell

**Mat. 23. 1.** They washes for they saye, and do not. \* Pre-  
they bynde together heavy burdenes, and greuous  
to be borne, and laye them on mennes shoulders  
but they them selves wyl not beare at the wyth  
one of theys fyngers. All theys doles do they  
for the intent, that they maye be sene of men.  
They set abroade theys phylacteries, and make  
large the borders of theys garments, and loue  
the uppermoste seates at feastes, & to syt in the  
chefe place in councells, and greetynge in mar-  
ket, and to be called of men Rabbi.

**Mat. 23. 2.** \* But be not ye called Rabbi, for one is your  
master, euen Christ, and al ye are brethren. And  
call no man your father vpon the earth, for one  
is your father whych is in heauen. Neither bee ye  
called masters, for one is youre master, euen  
Christ. He that is greatest amonge you, shalbe  
your seruant. \* But whosoever exalteth hym  
selfe: shalbe brought lowe. And he that humbleth  
hym selfe, shalbe exalted. **Luke. 14. 1.** \* Wo vnto you scribe-  
s and pharises, ye ppoctres, for ye shutte vp  
the kyngdome of heauen before men, \* ye ney-  
ther go in your selues, neyther suffer ye that  
come to enter in.

**Luke. 11. 42.** \* Wo vnto you scribes and pharises, ye ppo-  
ctres: for ye deuoure wyddowes houses, & that  
vnder a pretence of longe prayer: therefore shall  
ye be the sooner punished. **Luke. 11. 43.** \* Wo be vnto you scribe-  
s and pharises, ye ppoctres: for ye compasse  
see and blande, to make one proselyte, & when he  
is become one, ye make hym two folde more the  
chylde of hell, then ye your selues are.

**Luke. 11. 44.** \* Wo be vnto you, ye blynd guydes, for ye say:  
whosoever doeth sweare by the temple, it is no-  
thyng: but whosoever sweareth by the golde of  
the temple, he is gyltye. Ye fooles and blynd: for  
whether is greater: the golde or the temple that  
sanctifyeth the golde. And whosoever sweareth  
by the altare, it is nothyng, but whosoever  
sweareth by the gyfte that is vpon it, he is gyl-  
tye: ye fooler and blynde, for whether is greater  
the gyfte, or the altare that sanctifyeth the gyfte:  
whoso therfore sweareth by the altare, sweareth  
by it, and by all thynges that are thereon. And  
whoso sweareth by the temple, sweareth by it,  
and by hym that dwelleth therein. \* And he that  
sweareth by heauē, sweareth by the seat of God  
and by hym that sitteth thereon.

**Luke. 11. 45.** \* Wo vnto you scribes and pharises, ye ppo-  
ctres. \* For ye tyeth mynt, and anyle, and com-  
myn, and haue leste the wayghtyest matters of  
the lawe: iudgemente merce and fapthe. These  
ought ye to haue done, and not to leaue the other  
vndone: ye blynde guydes, whych straye out a  
grat, and swalowe a Camell.

**Luke. 11. 46.** \* Wo vnto you scribes and pharises, ye ppo-  
ctres: for ye make cleane the vter syde of the  
cup, & of the platter: but wythin they are full of  
hybery & exesse. Thou blynde pharise, cleanse  
first the wythin the cuppe and platter, &  
the outsyde of them maye be cleane also.

**Luke. 11. 47.** \* Wo vnto you scribes and pharises, ye ppo-  
ctres: for ye are lyke vnto paynted sepulchres,  
whiche appeare beautifull outwarde, but are  
within full of dead meng bones & of all fylthyngs.

**Luke. 11. 48.** \* Wo vnto you scribes and pharises, ye ppoctres: for ye buyde the tombes of the  
prophetes, and garnyde the sepulchres of the  
ryghteous, and say: if we had bene in the dayes  
of our fathers, we would not haue ben partners  
wyth them in the bloude of the prophetes. And  
so ye be witnesses vnto your selues, that ye are  
the chylde of them which kylled the prophetes.  
Kyllyl ye like wyse the measure of your fathers.  
Ye serpentes, ye generation of vipers, how wyl  
ye escape the damnacion of hell?

**Luke. 11. 49.** \* Therfore beholde, \* I sende vnto you pro-  
phetes and wyse men, and scribes, and some of  
them ye shall kyl and crucifye: and some of the  
shall ye scourge in youre synagoges, & persecute  
them from cyte to cyte: that vpon you maye  
come all the ryghteous bloude, which hath bene  
shed vpon the earth, from the bloude of ryghteous  
\* A bell, vnto the bloude of zachary the sonne of  
Barachias: whome ye slewe betwene the temple  
and the altare. Verily I saye vnto you: all these  
thynges shall come vpon this generacion. \* O  
Jerusalem, Jerusalem, thou that kyllest the pro-  
phetes, and stonest them whiche are sente vnto  
the: how oft would I haue gathered thy chil-  
dren together, euen as the henne gathereth her  
chychens vnder her wynges, and ye wolde not!  
Beholde: your house is left vnto you desolate. \*  
For I say vnto you: ye shal not se me hce forth  
till that ye say: \* blessed is he, that commeth in  
the name of the Lorde. **Luke. 13. 34.**

## Chapter.

**Luke. 13. 35.** \* Christ beweth his disciples & destruction of the temple, &  
ende of the world, and the tokens of the latter dayes, & warn-  
eth them to make, for the world shall shortly perishe.



**Luke. 13. 36.** \* And Jesus wente out and departed  
from the temple: and his disciples  
came to hym, for to the whym he buil-  
dynges of the temple. Jesus said vn-  
to them: Se ye not all these thynges  
Verily I saye vnto you: there shall not bee here  
left one stone vpon another, that shall not bee  
destroyed. And as he satte vpon mount Olivete,  
his disciples came vnto hym secretly, sayng: tel  
vs: when shall these thynges bee: and what shal  
be the token of thy commyng and of the ende of  
the world? And Jesus answered, & said vnto  
them: take hede, that no man deceiue you. For  
many shal come in my name, sayng: I am Christ  
ste: & shal deceiue many. Ye shal heare of warres  
& sibrynges of warres: bee not troubled. For all  
these thynges must come to passe, but the ende is  
not yet. \* Nation shall rise against nation, and  
realme against realme: and there shalbee pesti-  
lence, and hunger and earthquakes in all places.  
All these are the begynnynges of sorowes.

**Luke. 13. 37.** \* Then shall they putte you to trouble, and shal  
kyl you & ye shalbee hated of all nacions for my  
names sake. And then shall many be offended, &  
shall betraye one another, & shal hate ene ano-  
ther. And many false prophetes shal arysse, and  
shall deceiue many. \* And iniquitee shal haue  
upperhand, the loue of many shal abate. \* But  
he that endureth to the ende, the same shalbe safe.  
\* And

And this Gospel of the kyngdom shalbe pre-  
ached in all the world, for a wytnes vnto all na-  
tions: and then shal the ende come.

When ye therfore shal see the abhominacyon  
of desolacion (that was spoke of by Daniel the  
prophet) stand in the holy place, whose reade-  
th it let hym vnderstand. Then let them whiche be  
in Jerusaleme, flye into the mountaynes. And let hym  
whiche is on the house toppe, not come downe to  
let any thyng oute of his house. Neither let hym  
whiche is in the feilde, retorne backe to fetch his  
clothes. For shalbe in those dayes to them y<sup>e</sup> are  
wyth chylde, & to the that geue sucke. But praye  
ye that your flyght be not in the wynter, neither  
on the Saboth daye. For then shalbe great tri-  
bulacion: such as was not iens the begynnyng  
of the worlde to this tyme, nor shalbe. Yet & ex-  
cept those dayes shoulde be shortened, ther shoulde  
no fleete be saved, but for the chosens sake those  
dayes shalbe shortened.

Then yf any man saye vnto you: lo, here is  
Christ, or there: beleue it not. For there shal a-  
ryse falsse Christes, & falsse prophetes: and shal  
they do greates myracles, & wonders. In so muche  
(that yf it wer possible) the very elect shoulde be  
deceayd: beholde, I haue told you before. Wher  
fore, yf they saye vnto you: beholde, he is in the  
deserte, go not ye forth: beholde, he is in the se-  
crete places, beleue it not. For as yf lyghtenynge  
cometh out of the east, & appeareth into y<sup>e</sup> west:  
so shal the comyng of the sonne of man be.

For whersoener a dead hart has is, eue there  
wyl the Eagles also be gathered together. Im-  
mediatly after the tribulacions of those dayes  
shal the sunne be darkened, and y<sup>e</sup> Moone shal  
not geue her lyght, and the starres shal fall fro  
heauen, and the power of heauen shalbe moued.  
And then shal appere the token of the sonne of  
man in heauen. And then shal all the kynredes  
of the earth mourne, and they shal see the sonne  
of man comyng in the cloudes of heauen, with  
power and greates glorie, & he shal send his  
Angels with the greates voyce of a trompet, and  
they shal gather together his chosens, from the  
hyghest partes of heauē, vntyll y<sup>e</sup> endes thereof.

Learn a symilitude of the figge tree: whē  
his braynches is yet tender, & the leaues spryng  
ye knowe that sommer is nye. So lyke wyl ye  
when ye se all these thynges, be ye sure that it is  
nere, euen at the doores. Merely I saye vnto you:  
this generacyon shal not passe, tyll all these thyng-  
es be fulfilled. Heauen and earth shal passe  
but my wordes shal not passe. But of y<sup>e</sup> daye  
and houre knoweth no man, no not the angels  
of heauen, but my father only.

But as the dayes of Noe were, so shal also  
the comyng of y<sup>e</sup> sonne of man be. For as in the  
dayes (that went before the flood) they bydeate  
and dnyke, marye, & were maryed, eue vntyll the  
day that Noe entered into the ship, & knewe not  
tyll the floude came and toke the all awaye. So  
shal also the comyng of the sonne of man be.  
Then shal two be in the feilde, the one receaued &  
the other refused: two wemen shalbe gryndynge  
at the myll, the one receaued and the other refu-

sed. (Then in a veyn, the sonne Mattheu, and the other  
verbales) Watche therfore, for ye knowe not what  
houre your Lorde wyl come. Of this yet be sure  
that yf the good man of the house knewe what  
houre the thefe woulde come: he woulde surely  
watche, and not suffer his house to be broken vp.  
Therfore, be ye also ready, for in suche an houre  
as ye thynke not, wyl the sonne of man come.  
Who is a faythfull and wyse seruaunt, whome  
his Lorde hath made ruler ouer his household,  
to geue them meat in season. Blessed is that ser-  
uaunt, whome his Lorde (when he cometh) shal  
fynde so depnyng: Merely I saye vnto you, that  
he shal make hym ruler ouer all his goodes.  
But and yf that euell seruaunt sape in his herte  
my Lorde wyl be long a comyng (and so be-  
gyne to smyte his felows, &e, and to cate and  
dnyke wth the dronken) the same seruaunt  
Lorde shal come in a daye when he lokeeth not  
for hym, and in an houre that he is not ware of,  
and shal beme hym in peces, and geue hym his  
porcion wth hypocrytes: there shalbe wepyng  
and gnawynge of teth.

The xxv. Chapter.

The ten vrygyns. The talentes deliuered to the ser-  
uaunts, and of the generall iudgement.



Then shal the kyngdome of heauen  
be lyke vnto ten vrygyns, whiche  
toke their lampes, and went to mete  
the byrdgrom (and the byrde) But fyue  
of them were folythe, and fyue were  
wyse. They that were folythe, tok thei<sup>r</sup> lampes  
but toke none oyle wth thei<sup>r</sup>. But the wyse toke  
oyle wth them in thei<sup>r</sup> vessels, wth the lam-  
pes also. Whyle the byrdgrome tarped, they all  
slept. And euen at mydnyghte,  
there was a crye made: beholde, the byrdgrome  
cometh: go oute to mete hym. Then all those  
vrygyns arose, and prepared thei<sup>r</sup> lampes. So  
the folythe sayd vnto the wyse: geue vs of your  
oyle: for our lampes are gone out. But the wyse  
answered, sayng: not so lest ther be not ynough  
for vs and you, but go ye rather to them that sel  
and buye for your selues. And whyle they went  
to buye, the byrdgrome came: and they that wer  
ready, wente in wth hym to the maryage, and  
the gate was shut vp. Afterward came also the  
other vrygyns, sayng: Lorde, Lorde, open to  
vs. But he answered and sayde: verely I saye  
vnto you: I knowe you not. Watche therfore  
for ye knowe neither the daye, nor yet the houre  
wherin the sonne of man shal come.

Lyke wyl as a certayne man readye to  
take his iorney into a straunge countre, called  
his seruaunts, and deliuered vnto them his  
goodes. And vnto one he gaue fyue talentes, to  
another two, and to another oone: to every mā af-  
ter his habyltye, and straghte waye departed.  
Then he that had receaued the fyue talentes,  
went, & occupied wth the same, & wanne other  
fyue talentes. Lyke wyl also he that receaued  
two, gayned other two. But he that receaued y<sup>e</sup>  
one, went & bygged in the earth, and byd his lo-  
des money. After a long season the lord of those  
seruaunts came, and rekened wth them. And  
so he that had receaued fyue talentes came and  
broughe



# The Gospell

and brought other fyue talentes, sayng: My lord I have kept thy fyue talentes: behold I haue gained with them fyue talentes mo. His lord sayd vnto hym: wel thou good and faythfull seruaunt. Thou hast bene faythfull ouer fewe thynges. I wyl make the ruler ouer many thynges: entre thou into the ioye of thy lord. He also that had receaued two talentes, came and sayd: My lord I have kept thy two talentes: behold I haue wonnet two other talentes with the: his lord sayd vnto hym: wel good and faythfull seruaunt. Thou hast bene faythfull ouer fewe thynges. I wyl make the ruler ouer many thynges: entre thou into the ioye of thy lord.

**C** Then he whych had receaued the one talent, came, and sayd: My lord I haue the, that thou arte an harde man, reappng where thou hast not sown, and gathering where thou haste not strawed, & therefore was I afrayed, and wyl and byd thy talent in the earth: lo, there thou haste that thyne is. His lord answered and sayd vnto hym: thou euell and slothfull seruaunt, thou knewest, that I reape where I sowed not, & gather where I haue not strawed, thou oughtest therefore to haue deliuered my money to the exchaungers, & then at my comynge shoulde I haue receaued myne o'one with vantage. Take therefore the talent from hym, and geue it vnto hym whych hath ten talentes. \* For vnto every one that he shalbe geuen, & he shal haue aboundance: But he that hath not, from hym shalbe taken awaye even that whych he hath. And cast the vnprofitable seruaunt into vnter darkness, & ther shalbe weeping and gnashyng of teth.

Mat. xiii. c.  
Luc. xiii. c.

Mat. xiii. c.  
Luc. xiii. c.

1. Cor. i. d

eye. xxviii. c.

Mat. xx. d  
Luc. xxi. d  
John. xxi. d

Mat. vii. d  
Luc. xxi. d

Mat. xxi. d  
Luc. xxi. d

Mat. xxi. d  
Luc. xxi. d  
John. xxi. d

\* When the sonne of man cometh in bys gloire, and all the holy angels with hym, then shall he spe vpon the seate of bys gloire, and befoze hym shalbe gathered all nacions. \* And he shal separate them one from another, as a shepheard dreyeth the shepe from the goates: and he shal set the shepe on his right hande, but the goates on the left. Then shall the lyng saye to them that shalbe on bys ryght hande. Come ye blessed of my father, inherite the kyngdome, & prepared for you fro the begynnyng of the worlde. \* For I was an hongred, and ye gaue me meat. I was thyrstye, & ye gaue me drynke. I was herbonrlesse, and ye toke me in. Naked, & ye clothed me. \* Wyche, and ye vsited me. \* I was in prison, & ye came vnto me. Then shall the ryghteous answer hym sayng: Lord when sawe we the an hongred, & fed the: or thyrstye, & gaue the drynke? when sawe we the herbonrlesse, and toke the in: or naked, and clothed the: or when sawe we the syche, or in prison, and came vnto the: And the lyng shall answer, and saye vnto them, Verily I saye vnto you, in as muche as ye haue done it vnto one of the lest of these my brethren, ye haue done it vnto me.

Then shall he saye also vnto them, that shalbe on the left hande: \* departe from me ye cursed into euerylastyng fyre: whych is prepared for the deuill and his angels. For I was an hongred and ye gaue me no meat. I was thyrstye, and ye gaue me no drynke. I was herbonrlesse, and ye

toke me not in. I was naked & ye clothed me not. I was syche and in prison, & ye vsited me not. Then shall they also answer hym sayng: Lord when sawe we the an hongred, or a thyrstye, or herbonrlesse, or naked, or syche, or in prison, and did not myghter vnto the: Then shall he answer the, sayng: Verily, I say vnto you, in as muche as ye dyd it not to one of the lest of these, ye dyd it not to me. And these shal go into euerylastyng payne, the righteous into life eternall. **I**

## The xxvi Chapter.

Mat. xxvi. c.  
Luc. xxii. c.  
John. xxi. c.



As it came to passe, wher Iesus had fynyshed all these saynges, he sayd vnto bys dyscyples. \* Ye knowe that after two dayes shalbe Easter and the sonne of man shalbe deliuered ouer to be crucifyed. \* Then assembled together the chiefe priestes and the scribes and the elders of the people, vnto the palace of the hye priest (which was called Caphphas) and held a counsell that they might take Iesus by subtiltie and kill hym. But they sayd: not on the holye daye, least there be an uprore among the people.

When Iesus was in Bethany, in the house of Symeon the leper, ther came vnto hym a woman: \* hauninge an alabaster boxe of precyous oynmentes, and poured it on bys head, as he sat at the boorde. But when his dyscyples sawe it, they had indignacion sayng: Whereto serueth this waste? This oynment myght haue bene well solde, and geuen to the poore. When Iesus vnderstode that, he sayde vnto them: why trouble ye the woman? For she hath wrought a good worke vpon me. \* For ye haue poore alwayes with you: But me shall ye not haue alwayes. And in that she hath cast this oynment on my body, she dyd it to bury me. Verily, I saye vnto you wherelouere this Gospell shalbe preached in the worlde, there shall also this that she hath done be tolde, for a memo'ryall of her.

\* Then one of the twelve, which was called Judas Iscariot, wylt vnto the chiefe priestes, and sayd vnto the: what wyl ye geue me, and I wyl deliuer hym vnto you? And they appoynted vnto him thyrty peces of syluer. And fro that tyme forth he sought oportynyte to betraye hym.

\* The first daye of wete bread, the dyscyples came to Iesus, sayng vnto hym, where wylt thou & we prepare for the to eate the pascheouer? And he sayde: go into the cytie, to such a man, & saye vnto hym, the master sayeth: my time is at hande, I wil kepe myne Easter by the, with my dysciples: And the dysciples hyd as Iesus had appoynted them, & they made ready the pascheouer.

When the eue was come, he sat downe with the twelve. And as they dyd eate, he sayde: Verily, I saye vnto you, that one of you shall betraye me. And they were exceedingge sorry, and began every one of them to saye vnto hym: Lord, is it I? he answered and sayde: he that byppeth bys hande with me in the bysche, the same

**C**ame shall betraye me. The sonne of man truly goeth, as it is wyrtten of hym: but wo vnto that man, by whom the sonne of man is betrayed. It had bene good for that man, yf he had not bene bozne. Then Judas whyche betrayed hym answered and sayd: master, is it I? he sayd vnto hym: thou hast sayd. When they were eatinge, Iesus toke bread, and when he had geuen thankes, he brake it, and gaue it to the discyples, and sayd: Take, eat, this is my body. And he toke the cuppe, and thanked, and gaue it them, saying: Drynke ye al of this, for this is my blood (whiche is of the newe testamente) that is shed for many, for the remysse of synnes. But I say vnto you: I wyll not drynke hence forth of this frute of synne tree, vntyll I drinke when I shall drynke it new with you in my fathers kyngdome.

\* And when they had sayd grace, they wente out vnto mount Oliuete. Then sayeth Iesus vnto the: all ye shalbe offended because of me this nyght. For it is wyrtten: I wyl synne & weperde, and the shepe of the flocke shalbe scattered abrode. But after I am tpen agayn, I wyl go before you into Galile. Peter answered, & sayde vnto hym: though al men be offended because of the, yet wyl I not be offended. Iesus sayd vnto hym: Clerely, I saye vnto the, I in this same nyght, before the cocke crowe, thou shalte denye me thryse. Peter sayd vnto hym: Yee, though I shoulde dye with the, yet wyl I not denye the: Lyke wyse also sayd all the discyples.

**D**\* Then came Iesus with them vnto a farme place (whiche is called Gethsemane) & sayd vnto the discyples: syt ye here whyle I go & praye ponder. And he toke with hym Peter & the two sonnes of zebede, & began to waile sorrowfull and heuy. Then sayd Iesus vnto the: My soule is heuy, eue vnto the death. Tary ye here & watche with me. And he wente a lytell farther, and fell flat on hys face, & prayed, sayinge: O my father, if it be possyble, let this cuppe passe from me: neuertheless, not as I wyl, but as thou wylte. And he came vnto the discyples and founde the a slepe, and sayeth vnto Peter: What coulde ye not watch with me one houre: Wathe & praye, that ye entre not into temptation. The spyte is wyllyng, but the fleshe is weake.

\* He went away once agayn and prayed, saying: O my father, yf this cuppe maye not passe away from me, except I drynke of it, thy wyl be fulfilled. And he came, and founde them a slepe agayn. For they eyes wer heuy. And he left the and wente agayne, and prayed the thyrde tyme, sayinge the same wordes. Then cometh he to the discyples, and sayeth vnto them: Slepe on now and take youre rest. Beholde, the houre is at hande, and the sonne of man is betrayed into the handes of synners. Ryse, let vs be goyng: beholde, he is at hande, that doeth betraye me.

\* Whyle he yet spake: lo, Judas one of the nombe of the twelue, came, and with hym a grente myltyrude, with swerdes and stanes, sent from the chiefe prestes and elders of the people. But he that betrayed hym, gaue them a token, saying: Whom soeuer I kysse that same is he, hold

hym faste. And forthwith he came to Iesus, and sayd: Hail, Master, and kysed hym. And Iesus sayd vnto hym: frende, wherfore arte thou come? Then came they, and layed handes on Iesus, and toke hym.

And beholde, one of them whyche were with Iesus, stretched out his hand, & dyde his swerde and stroke a seruaunte of the hie prestes, and smote of his eare. Then sayde Iesus vnto hym: put by thy swerde into hys sheath. For all they that take the swerde: shall perishe with the swerde. Thyndest thou that I can not now praye to my father, & he shall geue me (euen now) more then twelue Legions of Angells? But how then shall the scriptures be fulfilled: for thus muste it be. In that same houre sayde Iesus to the myltyrude: Ye be come out as it were vnto a shepe, with swerdes and stanes, for to take me. I sacdapiye with you teaching in the temple, and ye toke me not. But all this is done, that the scriptures of prophetes myght be fulfilled. Then al the discyples forsoke hym, and fled. And they toke Iesus, & led him to Cayphas the hie prestes where the scribes and the elders wer assembled. But Peter folowed hym a farre of vnto the hie prestes palace, and went in, and late with the seruauntes, toke the ende.

\* The chiefe prestes and the elders, and all the counsell, sought false wytnes against Iesus: for to put hym to death: but found none: yee, when many false wytnesses came, yet found they none. At the last came two false wytnesses, and they sayde: This feloe sayde: I am able to destroye the temple of God, & to buylde it agayne in thre dayes. And the chiefe preste arose, and sayd vnto hym: Answerest thou nothyng? Why do these beare wytnes agaynst the? But Iesus helde his peace. And the chiefe preste answered and sayde vnto hym: I charge the by the luyng God, that thou tell vs, whether thou be Christe the sonne of God. Iesus sayeth vnto hym: thou hast sayd. Peruerthelesse, I saye vnto you: Here after shall ye se the sonne of man sittynge on the right hande of power, and commynge in the cloudes of the skye.

\* Then the hie preste rent his clothes, saying: he hath spoken blasphemy: what nede we of any mo wytnesses? Beholde, now ye haue herd his blasphemy, what thynke ye? They answered, & sayd: he is worthe to dye. Then dyd they sytt in hys face, and bukketed hym with fyfteen. And other smote hym on hys face, with the palme of theyr handes, saying: Tell vs thou Christ, who is he that smote the?

Peter sat without in the palace. And a damsel came to hym, saying: Thou also wast with Iesus of Galile: but he denyed before the al, saying I wote not what thou sayest. While he was gone out into the porche, another wenche sawe hym, and sayd vnto them that were there: This feloe was also with Iesus of Nazareth. And agayne he denied with an othe (saying: I do not knowe the man. And after a while, came vnto him they (that stood by) & sayd vnto Peter: surely thou art euen one of them, for thy speache bewayeth

Ed iii the.



# The Gospell

the. Then began he to curse and to sweare, that he knewe not the man. And immediately the cocke crewe. And Peter remembered the word of Iesu, whiche sayde vnto hym, before the cocke crowe, thou shalt deny me thrise: and he wente out, and wept bitterly.

## The xxvii Chapter.

¶ Christ is betrayed vnto pylate. Iudas hangeth hym self. Christ is crucified among theues. He dyeth and is buryed. Marye hath the graue.

**W**hen the morning was come, al the chiefe prestes and the elders of the people, helde a counsell agaynst Iesu, to put hym to death, & brought hym bounde, and deliuered hym vnto Pontius pylate the debyte.

Then Judas (whiche had betrayed hym) seing that he was condemned, repented hym self and brought agayne the thyrty plates of syluer to the chiefe prestes and elders, sayunge: I haue sinned, betraying the innocent blood. And they sayde: what is that to vs? he thou to that. And he cast doune the syluer plates in the temple, and departed, and went and hanged hym selfe.

And the chiefe prestes toke the syluer plates and sayd: it is not lawfull for to put them into a treasure, because it is the pyece of bloude. And they toke counsell: and bought with them a potters felde, to burye straungers in. Wherfore the felde is called in hebrewe, that is, the felde of blood vntill this daye. Then was fulfilled, & whiche was spoken by Ieremy the prophete, sayunge: and they toke thyrtye syluer plates, the pyece of hym that was valued, whome they bought of the chyldren of Israel, and gaue them for a potters felde, as the Lorde appoynted me.

¶ Iesus stode before the debyte, and the debyte asked hym, sayunge: arte thou the kynge of the Jewes? Iesus sayeth vnto hym: Thou sayeste. And when he was accused of the chiefe prestes & elders, he answered nothyng. Then sayeth pylate vnto hym: hearest thou not, how many witnesses they laye agaynst the? and he answered hym to neuer a word: in so much that the debyte marvelled greatly.

¶ At that feast, the debyte was wont to deliuer vnto the people a prisoner, who they would desyre. he had then a notable prisoner, called Barrabas. Therefore when they were gathered together, pylate sayd: whether wyl ye that I geue loose vnto you? Barrabas, or Iesus, whiche is called Christ? For he knewe that for enyred they had deliuered hym.

¶ When he was set doune to geue iudgemente hym wythe sent vnto hym sayunge: haue thou nothyng to do wyth that iust man. For I haue suffered many thynges this daye in my slepe because of hym. But the chiefe prestes & elders perswaded the people, that they shuld aske Barrabas, and destroye Iesus. The debyte answered, and sayde vnto them: whether of twayne wyl ye, that I let loose vnto you? They sayde:

¶ Barrabas. pylate sayd vnto the: what shal I do then wyth Iesus whiche is called Christ?

They all sayd vnto hym: Let hym be crucified. The debyte sayde: What euell hath he done? But they cryed the more, sayunge: Let hym be crucified. ¶ When pylate sawe that he could preuaile nothyng, but y more busynes was made he toke water and washed hymself before the people, sayunge: I am innocent of the bloude of this iust personne, ye shall se. Then answered all the people, and sayde: Hys bloude be on vs and on oure chyldren. ¶ Then let he Barrabas loose vnto them, and scourged Iesus, and deliuered hym to be crucified.

¶ Then the souldiers of the debyte toke Iesus in the common hall, and gathered vnto hym all the compaigne. And they strepyed hym, & put on hym a purple robe, & platted a crowne of thornes, and put vpon his head, & a reede in his ryght hand: & bowed the knee before hym, and mocked hym sayung: hallo kyng of the Jewes. And whē they had spyt vpon hym, they toke the reede, and smote hym on the head.

¶ And after that they had mocked hym, they tooke the robe of hym agayne, and put hym owne sayment on hym, and led hym away to crucifye hym. And as they came out, they found a man of Cyren (named Symon) hym they compelled to beare his crosse. ¶ And they came vnto a place which is called Golgotha (that is to say: a place of dead mens scoules) and gaue hym vynerger to drynke, myngled wyth gall. And whē he had tasted thereof, he would not drynke.

¶ When they had crucified hym, they parted hym garments, and caste lottes: that it myght be fulfilled which was spoken by the prophet: ¶ They departed my garments among them, and vpon my vesture byd they caste lottes. And they sat and watched hym there, & set vpon ouer hym head, the cause of hym death wyrtten: This is Iesus the kyng of the Jewes. ¶ Then were there thowthenes crucified wyth hym, one on the right hande and another on the lyfte.

¶ They passed by teupled hym, waggyng thei heades, and sayng: thou that destroyest the temple of God, and dydest buyde it in thre dayes, saue thy selfe. ¶ If thou be the sonne of God, come doune from the crosse. Lyphylle also the hye presters, mockyng hym wyth the scriybes and elders sayde: he saued other, hym selfe can he not saue. If he be the kyng of Israel let hym now come doune from the crosse, and we wyl beleue hym. ¶ He trusted in God, let him deliuer hym now, if he wyl haue hym, for he sayde: I am the sonne of God. The theues also whiche were crucified wyth hym, cast the same in hym teche. ¶ From the syxte houre was there darknesse ouer all the lande vnto the nyynth houre. And aboute the nyynth houre, Iesus cryed wyth a loude voyce, sayunge: Eli, Eli, lama sabachthani. That is to saye: ¶ My God, my God, why hast thou forsake me? Some of them that stode there, when they herde that, sayde: This man calleth for helias. And strepyde wape: one of them ranne, and toke a sponge, and when he had fylled it full of vynerger, he put it on a reede, and gaue hym to drynke. Other sayde: let be, let se whether

se whether helias will come and deliuer hym. Je-  
sus, when he had cried again with a loude voice  
yelded up the ghoſte. And beholde, the \* vail of  
the temple did rent into two partes, from y<sup>e</sup> top  
to the bottome, and the earth did quake, and the  
stones rent, and graues did open: and many bo-  
dies of ſainctes which ſlept, aroſe, and wente  
out of the graues, after his reſurreccion, & came  
into the holy cite, & appeared vnto many. **¶** At  
the Centurion and they that were with hym  
watchyng Jeſus, ſawe the earthquake, & thoſe  
thynges which happened, they feared greatly,  
ſaying: Truly, this was the ſonne of God.

\* And many women were there ( beholdyng  
hym afare of ) which folowd Jeſus fro Galile,  
miſteryng vnto hym. Among which was  
Mary Magdalene, and Mary the mother of Ja-  
ſmes and Joles, and the mother of zebedes chyl-  
dren. When the euen was come \* there came a  
riche manne of Trimaſchia named Joſeph, whi-  
che alſo was Jeſus diſciple. He wote vnto Pilate  
and begged the body of Jeſus: Then Pilate co-  
maunded the body to be deliuered. And when  
Joſeph had taken the body, he wrappd it in a  
cleane linnen cloth, and laied it in his new tombe  
which he had hewen out, euen in the roche, and  
rolled a grente ſtone to the doze of the ſepulchre  
& departed. And there was \* Mary Magdalen &  
the other Mary, ſittynge ouer againſt the ſepul-  
chre. The next daie that folowd the daie of prepa-  
ryng, the hie preeſtes and phariſes came together  
vnto Pilate, ſaying: Sir wee remembre that this  
deceituer ſaid while he was yet aliue. After thre  
dayes I will riſe again. Commaunde therefore  
that the ſepulchre be made ſure vntill the third  
daie, leſt his diſciples come, & ſteale hym awaie  
& ſaie vnto the people: he is riſen from the dedde  
and the laſt errour ſhal bee wourden the firſt.  
Pilate ſaid vnto them: Ye haue the watche, go  
your waie, make it as ſure as ye can. So they went  
and made the ſepulchre ſure with watchemen,  
and ſealed the ſtone. **¶**

### The xxviii. Chapter.

The reſurreccion of Chriſt. The hie preeſtes gave the  
ſouldiers money to ſaie that Chriſt was ſollen out  
of his grame. Chriſt appeared to his diſciples, and  
ſenteth them forth to preache and to baptiſe.

**¶** On an euenyng of the \* Sabothes  
which dawned the firſt daie of y<sup>e</sup> Ma-  
gothes, came Mary Magdalene and  
the other Mary to ſee the ſepulchre.  
And beholde, there was a grente earthquake  
for the angell of the Lorde deſcended from hea-  
uen, and came and roulled backe the ſtone from  
the dooze, and ſatte vpon it. His countenaunce  
was lyke lychtning, and his raimente white  
as ſnowe. And for feare of hym the keepers were  
aſtonnyed, and became as dedde menne.

\* The angell answered, and ſaid vnto the wo-  
men, feare ye not. For I knowe, that ye ſeke Je-  
ſus which was crucified: he is not here: he is ri-  
ſen as he ſaid. Come ſee y<sup>e</sup> place where that the  
Lorde was laied: and goo quickly, tell his diſci-  
ples, that he is ryſen again from the dedde. And  
beholde, he goeth before you into Galile, there  
ye ſhall ſee hym. Lo I haue tolde you. **¶**

\* And they departed quickly from the ſe-  
pulchre with feare and greate ioye, and did ſtine  
to byng his diſciples woode. And as they went  
to tell his diſciples: beholde, Jeſus mette them,  
ſaying: All hail. And they came and helde hym  
by the fete and worſhyppd hym. Then ſaid Je-  
ſus vnto them: be not aſtrayed. Goo tell my bre-  
thren that they goo into Galile, and there ſhall  
they ſee me. When they were gone, behold ſome  
of the keepers came into the cite, and ſhewed vn-  
to the hie preeſtes, all the thynges that had hap-  
pened. And they gathered them together woth  
the elders, and tooke counſayll, and gaue large  
money vnto the ſouldiours, ſaying: Saye ye, y<sup>e</sup>  
hys diſciples came by nyght and ſtole hym a-  
waie while ye ſlept. And yf thys come to the  
rulers eares, wee wyll perſwade hym, and ſaue  
you harmeles. So they toke the money, and did  
as they were taught. And thys ſaying is noyed  
among the Jewes vnto this daie. **¶**

\* Then the cleuen diſciples wente a waie in  
to Galile, into a mountaigne, where as Jeſus  
had appoynted them. And when they ſaw hym  
they worſhyppd hym. But ſome doubted. And  
Jeſus came, and ſpake vnto them, ſaying: \* All  
power is geuen vnto me in heauen, and in earth.  
\* Goo ye therefore, and teache all nations, bap-  
tiſyng them in the name of the father, and of the  
ſonne, and of the holy ghoſte: Teaching them  
to obſerue all thynges, whatſoeuer I haue com-  
maunded you. And lo, \* I am with you alwaie  
euen vntill the ende of the worlde. **¶**

There endeth the Goſpell of  
ſaincte Matthewe.

## The Goſpell of ſaincte Marke.

### The firſt Chapter.

The office of Iohn the Baptiſt. The baptiſme of  
Chriſt, his ſayng, his preachyng, and the calling  
of Peter, Andrew, James and Iohn. Chriſt beas-  
teth the maner with the vncleane ſpirit, deiſeth  
Peter's mother in law, and cleareth the leper.



**¶** The begynnynge of the Goſpell  
of Jeſu Chriſte the ſonne of  
G O D, as it is written in the  
Prophetes: \* Beholde I ſende  
my meſſenger before thy face,  
which ſhall prepare thy waie  
before thee. The voice of a crier  
in the wylderneſſe: \* Prepare the waie of the  
Lorde and make his pathes ſtraight. \* Iohn did  
baptiſe in the wylderneſſe, and preached the  
baptiſme of \* repentance, for the remiſſion of  
ſinnes. And all the lande of Iewry and they of  
Hieruſalem wente out vnto hym, and were bap-  
tiſed of hym in the ryuer of Iordan confeſſyng  
theyr ſinnes. \* Iohn was clothed with camels  
herte, and with agy: dell of a ſkynne aboute his  
loyns. And he byd eate locuſtes and wyde ho-  
ny, and preached, ſaying: \* He that is ſtronger  
than he. **¶**

Mat. xiii. 1

Mat. xiii. 2

Mat. xiii. 3

Mat. xiii. 4

Mat. xiii. 5

Mat. xiii. 6

Mat. xiii. 7

Mat. xiii. 8

Mat. xiii. 9

Mat. xiii. 10



# The Gospell

then I, cometh after me, whose shoe latcher I am not worthy to touch: but he shall baptise you with the holy ghoste.

And it came to passe in those daies, that Jesus came from Nazareth, of Galile, \* and was baptised of Iohn in Iordane. And as soon as he was come up out of the water: \* he saw heauen open, and the spirite descending vpon hym like a dove: And there came a voyce from heauen. \* Thou art my deare sonne in whom I delite. And immediately \* the spirite drewe hym into wyldernesse: and he was there in the wyldernes forty dayes, and was tempted of Satthan, and was with wilde bestes. \* And the angels ministered vnto hym. After that Iohn was taken \* Jesus came into Galile: \* preaching the Gospell, of the kyngdome of God, and saying: the tyme is come, and the kyngdome of God is at hande: repent and beleue the Gospell.

As he walked by the sea of Galile, he sawe Symon and Andrew his brother, casting nettes into the sea, for they were fishers. And Jesus said vnto them: folow me, and I will make you to become fishers of menne. And straight waye they forsooke their nettes and folowed hym. And when he had gone a litle further thence, he sawe James the sonne of zebede, and Iohn his brother, whiche also were in the shippe, mending their nettes. And anon he called them. And they lefte their father zebede in the shippe with the hired seruantes, and folowed hym.

And they came into capernaum: and straight waye on the Saboth dayes, he entered into the synagoge, and taught, and they were astonied at his learning. \* For he thought them as one that had auctorite, and not as the scribes. And there was in their synagoge a manne vexed with an vnclane spirite, and he cryed saying: Alas, what haue wee to dooe with thee thou Iesus of Nazareth? Art thou come to destroye vs? I knowe thee what thou art, euen that holy one of God. And Jesus rebuked hym, saying: holde thy peace, and come oute of the manne. And when the vnclane spirite had torne hym, and cryed with a loude voyce, he came out of hym. And they were all amazed, in so muche that they demanded one of another among them selues saying: What thyng is this? What newe doctryne is this? For with auctorite commaunded he the foule spirites, and they obeyed hym. And immediately his fame spred a brode througout all the region, bordering on Galile.

And forthwith when they were come oute of the synagoge, \* they entered into the house of Symon and Andrew, with James and Iohn. But Symons mother in law laye sicke of a feuer. And anon they tell hym of her. And he came, and toke her by the hande: and lift her vp and immediately the feuer forsooke her, and she ministered vnto them. And at euen when the sunne was downe, they brought vnto him all that were diseased, and them that were vexed with deuils. And all the citee was gathered together at the doore, and he healed many that were sicke

of diuerse diseases, and cast oute many deuils, and suffered not the deuils to speake, because they knewe hym. And in the morning verie early, Iesus (when he was risen up) departed, and wente out into a solitary place, and there prayed. And Symon and they that were with hym, folowed after hym. And when they had founde hym they said vnto hym: all menne seke for thee. And he said vnto them: lette vs goo into the next townes, that I maye preache there also: for therfore am I come. And he preached in their synagoges, in all Galile, and caste the deuils oute.

And there came a leper to hym, beseeching hym, and knelyng doune, and saying vnto hym if thou wylte, thou canst make me cleane. And Iesus had compassion on hym, & put forth his hande, touched hym, and saith vnto hym: I wil be thou cleane. And as soon as he had spoken, immediately the leprose departed from hym, and he sente hym awaye forthwith, and saith vnto hym: \* See thou saye nothing to any manne: but gette thee hence, shewe thy self to the prieste and offer for thy cleansing, those thynges whiche Moses commaunded, for a witnes vnto them. But as soon as he was departed, he began to tel many thynges, and to publishe the saying: in so muche that Iesus coulde nomore openly entre into the citee, but was without in deserte places. And they came to hym from euery quarter.

## The ii. Chapter.

The healeth the manne of the palsy, calleth Levi the customer, eateth with open synners, and excuseth his disciples.

After a fewe dayes also, he entered into Capernaum again, and it was noised that he was in the house. And anon many were gathered together, in so muche that now there was no roome to receiue them, no, nor so muche as about the doore, and he preached the word vnto them: \* And they came vnto hym, bringing one sicke of the palsy, whiche was borne of foure menne. And when they could not come in vnto hym, for prease, they vncouered the rooffe of the house that he was in. And when they had broken vp the roff, they did (with cordes) let downe the bed wherein the sicke of the palsy laye. When Iesus sawe their faith, he said vnto the sicke of the palsy: \* Soonne, thy synnes bee forgiven thee.

But there were certayne of the scribes spytyng there, and thynkyng in their heartes: why dooth he speake these blasphemies? Who can forgive synnes, but God onely? And immediately when Iesus perceived in his spirite that they so thought within them selues, he saith vnto them: why thynke ye such thynges in your heartes? Whether is it easier to saye to the sicke of the palsy, thy synnes bee forgiven thee, or to saye arise, take vp thy bed, and walke? But that ye maye knowe, that the sonne of manne hath power in earth to forgive synnes, he saith vnto the sicke of the palsy: I saie vnto thee: \* arise & take vp thy bed and gette thee hce vnto thine owne house. And immediately he arose, took vp the bed, and went forth before them all: in so muche that

that thei were all amazed, and glorified God, saying: we neuer sawe it on his fashion.

**C** And he went again vnto the sea, and all the people resorted vnto hym, and he taught theim. And as Iesus passed by, he sawe Leui & soonne of Alpha, sitting at the recite of custome, and said vnto hym: folow me. And he arose, and folowed hym. And it came to passe that when Iesus satte at meate in his house, many publicans and synners satte also together at meate with Iesus and his disciples. For there were many, that folowed hym. And when the scribes and pharises sawe hymeate with publicans and synners, thei said vnto his disciples: how happeneth it, that he eateth, and drynkerh with publicans and sinners? When Iesus hearde that, he said vnto theim: Thei that bee whole, have no neede of the physician, but thei that are sicke. I came not to call the righteous, but synners to repentance.

And the disciples of Ihon and the pharises did faste, and thei come and saie vnto hym: Why dooe the disciples of Ihon and the pharises faste but thy disciples fast not? And Iesus said vnto theim: can the child of the wedding fast while the bydegrome is with them? As long as they haue the bydegrome with them, they cannot faste. But the dayes will come, when the bydegrome shalbee taken awaye from them, and thei shall thei fast in those dayes.

**D** A manne also sowerh a pece of newe clothe vnto an olde garmente, els taketh he a waie the newe pece thereof from the olde, and so is the rente woulfe. And no manne powyeth newe wyne into olde bottels, els the new wyne dooth burst the bottels and the wine runneth out, and the bottels are marred. But newe wyne muste bee putte into newe bottels. And it chaunced on the Saboth dayes and his disciples began by the waie to pluche the eares of corne. And the pharises said vnto hym: behold, why dooe thei on the Saboth dayes, that whiche is not lawfull? And he said vnto them: have ye neuer read what David did, when he had neede, and was an hungred, bothe he and thei that were with hym? how he went into the house of God, in the dayes of Abiathar the hie priesste, and did eate the shewbride (whiche is not lawfull to eate, but for the priesstes onely) and gaue also to theim whiche wer with hym? And he said vnto them the Saboth was made for manne, and not man for the Saboth. Therfor is the soonne of man, Lord also of the Saboth.

**Chapter. iij.**

The helpeh the manne with the dyed bande, choiceth his spoules, & casteth out the vncleane spircs, which the pharises ascribe vnto the deuill. The brother, sister, and mother of Iesus.



And he entred again into the Synagoge, and ther was a manne there whiche had a wythered bande. And thei watched hym, whether he would heale hym on the Saboth daie, that thei might accuse hym. And he said vnto the manne wh-

che had the wythered bande: arise, and stante in the myddes. And he saith vnto theim: whether it is lawfull to dooe good on the Saboth dayes, or to dooe euill, to saue lyfe, or to kille? But thei heide their peace. And when he had looked round aboute on theim, with anger, mernyng on the blyndnes of their heartes, he saith to the manne: stretch forth thyne bande. And he stretched it out. And his bande was restored, euen as whole as the other. And the pharises departed, and straight waie gathered a counsaill, with theim that belanged to herode against hym, that thei mighte destroye hym. But Iesus auoyded with his disciples to the sea. And a greete multitude folowed hym from Galile: and from Ierowsy, and from hierusalem, and from Idumea, and from beyond Iordane. And thei that dwelled about Tyre and Sidon, a greete multitude of mynne: whiche when thei had herde what thynges he did, came vnto hym.

And Iesus commaunded his disciples, that a shippe should waite on hym, because of the people: lest thei should chynge hym. For he had healed many, in so muche that thei pressed vpon hym for to touche hym, as many as had plagues. And when the vncleane spircs sawe hym, thei fell downe before hym, and cried saying: thou art the soonne of God. And he straightly charged theim that thei should not make hym knownen. And he wente vp into a mountaigne, and called vnto hym whom he woulde, and thei came vnto hym. And he ordeined the twelue, that thei should bee with hym, and that he mighte sende them forth to preache: and that thei might haue power to heale likeneses, and to cast out deuils. And he gaue vnto Symon for name Peter. And he called James the soonne of zebede and Ihon James brother, and gaue them to names Synagres, whiche is to saie, the soannes of thunder. And Andrew, and Philippe, and Bartholomewe, and Matthewe, and Thomas, and James the soonne of Alpha, and Thaddeus, and Symeon of Canaan, and Judas Iscariot: whiche also betrayed hym.

And they came into the house, and the people assembled togerther agayne, so that thei had not leysure so muche as to eate byrde. And when they that belenged vnto hym, hearde of it, thei went out to laie handes vpon hym. For thei said, he is madde. And the scribes whiche came doune fro hierusalem, said: he hath Belzebub, and by the chief deuill, casteth he out deuils. And he answered them vnto hym, & said vnto thei in parables.

How can Sathan dryue out Sathan? And if a realme bee deuised against it self, & realme cannot endure: And if a house bee deuised against it self, that house cannot contynue. And if Sathan make insurrection against hym self, and bee deuised, he cannot continue, but hath an ende. A manne can entere into a strong mannes house, and take awaye his goodes, except he first binde the strong manne, and then spoyle his house. Merely I saie vnto you, all synnes shalbee forgiven vnto mennes children, and blasphemies where with soeuer they haue blasphemed. But he

that



# The Gospell

that speaketh blasphemy against the holy ghost: hath never forgiveness, but is in danger of eternal damnation. For they said he hath an uncleane spirit. There came also his mother and his brethren, & stood without, & sente vnto hym to call hym out. And the people satte about hym and said vnto hym: behold, thy mother and thy brethren seke for thee without. And he answered them, saying: Who is my mother and my brethren? And whoe he had looked round about on his disciples, whiche satte in compasse aboute hym, he sayed: Beholde, my mother and my brethren. For whosoever dooeth the will of God, the same is my brother and my sister and mother.

## The .iiii. Chapter.

The parable of the sower. Ch. the .iiii. the temple of the sea, whiche he opened hym.

**A**ND he began again to teache by the sea syde. And there gathered together vnto hym muche people, so greatly that he entered into a shippe, \* and satte in the sea, and all the people was by the sea syde on the shoore. And he taughte them many thynges by parables, & said vnto them in his doctrine: hearken to: beholde, there went out a sower to sow. And it fortuned as he sowed, that some fell by the waie syde, and the fowles of the ayre came, and deuoured it vp. Some fell on stony grounde, where it had not muche earthe, and immediately sprang vp, because it had not depth of earthe, but as soon as the sunne was vp, it caught heate: and because it had not rooting, it withered away. And some fell among thornes and the thornes grew vpon, and choked it, and it gaue no fruite. And some fell vpon good grounde and did yelde fruite that sprang vp, and grew and brought forth, some thirty fold, and some sixty fold, and some an hundred fold, and he said vnto them: he that hath eares to heare lette hym heare. I.

**A**ND when he was alone, they that were aboute hym with the twelve, asked hym of the parable. And he said vnto them: To you it is given to knowe the mysterye of the kyngdome of God. But vnto them that are without, all thynges happen by parables: that when they see they maye not see, and not deserne, and when they heare, they maye not vnderstand: least at any tyme they should tourne, and their synnes should be forgiven them: And he said vnto them: knowe ye not this parable? And how then will ye knowe all other parables.

\* The sower soweth the woorde. And they whereof some bee reherled to bee by the waie syde are those, where the woorde is sowne: And when they heare, Satan cometh immediately, and taketh awaye the woorde, that was sowne in their heartes. And yf the woode the other that receiveth seede into the stony ground, are they whiche when they heare the woorde, at once receiue it with gladnes, yet haue no rote in their selues, and so endure but a tyme: and anon when trouble and persecution ariseth for the woordes sake, they fall immediately. There bee other that

receiue seede into thornes, and those are suche as beare the woorde, and frayes of this woerde, and the deceitfulness of riches, and the lustes of other thynges, enter in and choke the woorde, and it is made vnfertill: and other these bee, that haue receiued seede into a good grounde: they are suche that beare the woerde and receiue it, so that one coine dooth bying forth threty, some fyfty, some an hundred.

And he said vnto them: is the candell lighted, to bee putte vnder a bushell, or vnder the table? Is it not lighted to bee putte on a candlestick? For there is nothinge so pryncypal, that shal not bee opened: neither hath it been so secrete, but that it shal come abroad. If any manne haue eares to heare, lette hym heare. And he sayed vnto them: take hede what ye heare: \* with what measure ye mete, with that shal I mete vnto you again. And vnto you that haue, shall more bee geuen. For vnto hym that hath, shall it bee geuen, and from hym that hath not, shall bee taken awaye, even that which he hath. And he said: so is the kyngdome of God, euen as if a manne should sowe seede in the ground, and should sleepe, and ryste vp night and daye: and the seede should spryng and growe vpon while he is not aware. For the earth bynggeth forth fruite of her self: firste the blade, then the eare after that the full coine in the eare. But when the fruite is brought forth, anon he thrusteth in the sphele because the harvest is come.

And he said: where vnto shall wee lyken the kyngdome of God? or with what comparyson shall wee compare it? It is lyke a grapue of mustarde seede: whiche when it is sowne in the earth is lesse then all seedes, that bee in the earth when it is sowne, it groweth vp, and is greater then all herbes: and beareth greete bryanches, so that the fowles of the ayre maye make their nestes vnder the shadowe of it.

\* And with many suche parables spake he the woerde vnto them, after as they might heare it. But without parable spake he nothing vnto them. But when they were alone, \* he expounded all thynges to his disciples. And the same daye when euen was come, he said vnto them: lette vs passe ouer vnto the other syde. And they lefte the people, and tooke hym, euen as he was in the shippe. And there were also with hym other shippes. \* And there arose a greete storme of wynde, and the waues dashed into the shippe, so that it was now full. And he was in sterne a slepe on a pelowe. And they awaked him and said vnto hym: Master careste thou not, we perishe? And he rose vp, and rebuked the wynde and said vnto the sea: peace, bee still. And the wynde ceased, and there folowed a greate calme. And he said vnto them: Why are ye so fearefull? how happeneth it that ye haue no fathes? And they feared exceedingly, and said one to another: Who is this? For bothe wynde and sea obeye hym.

## The .v. Chapter.

Christe healeth the possessed from the unclayne spirit: the woman from the bloody issue, and callith the captiues hangry.

And



And thei came ouer to the other syde of the sea, into the countree of the Gaderenites. And when he was come oute of the shippe ymmedyately there mette hym oute of the graues, a manne possessed of an vnclane spirite, whiche had his abydyng among the graues. And no manne coulde hynde hym no nor wiche cheynes, because that when he was often bounde with fetters and cheynes, he plucked the cheynes asunder, and brake the fetters in peces. Neither coulde any manne tame hym. And alwayes, nyghte and daye he was in the mountaignes and in the graues, criping and beating hymself with stones. But when he had spyed Iesus afarre of, he ranne and worshipped hym and cryed with a loude voyce, and sayed what haue I to dooe with thee? Iesus p̄ soonne of the moste highest God: I requyre thee in the name of God, that thou tourment me not. For he sayed vnto hym: come oute of the manne thou fowle spirite. And he asked hym, what is thyne name? And he answered and sayed vnto hym: my name is Legion, for wee are many. And he prayed hym instantly, that he would not sende them awaye oute of the countree.

But there was there nye vnto the mountaynes a greaete heerde of swyne fedying, and all the deuils besoughte hym sayng: sende vs into the heerde of swyne, that wee maye enter into theim. And anon Iesus gaue theim leaue. And the vnclane spirites went out and entered into the swyne. And the heerde was caryed bedying into the sea. Thei were almoste two thousande and were drowned in the sea. And the swyneher despyed, and tolde it in the cite, and in the feldest. And thei wente oute for to see what had happened: and came to Iesus, and sawe him that was vexed with the fende and had the legion, sit both clothed and in his righte mynde, and they were afrayed. And they that sawe it tolde theim, how it happened to hym that was possessed with the deuill: and also of the swyne. And thei bega to praye hym, that he would departe oute of their countree. For when he was come into the ship he that had the druel prayed hym, that he might see with hym. Howbeit, Iesus would not suffer hym, but sayed vnto hym: goo to thyne owne house and to thy frendes, and shewe them how greaete thynges the Lorde hath dooen for thee, and how he hath had compassion on thee. And he departed, and began to publishe in the tenne cities how greaete thynges Iesus had dooen for hym, and all menne did maruaill.

And when Iesus was come ouer agayne by shippe vnto the other syde, muche people gathered vnto hym, and he was nye vnto the sea. And behold, there came one of the rulers of the Synagoge, whose name was Jairus: and when he sawe him, he fell downe at his fete, and besoughte hym greatly, sayng: my daughter lyeth at poynte of deathe, I praye thee come and laye thy hande on her, that she maye bee safe and liue. And he wente with hym, and muche people followed hym, and thynged hym. And ther was

a certain woman, whiche had been diseased of an yssue of bloodde, the lxxij. yeres, and had suffered many thynges of many physicians, and had spent all that she had, and felt no admyndement at all, but rather was worse, and worse. When she had harde of Iesus she came in the p̄se alle behynde hym, and touched his garment. For she said: if I maie but touche his clothes, I shal bee whole. And straighte waye the fountayne of her bloodde was dryed vp, and she felte in her body, that she was healed of that plage. And Iesus immediately feeling in hymself that vertue proceeded from hym, turned him about in the p̄se, and said: who touched my clothes? And his disciples said vnto hym: thou seest the people thrust thee, and askest thou who did touche me? And he looked rounde aboute for to see her that had dooen this thyng: But a woman fearng and trembling (knowyng what was dooen within her) came, and fell downe before hym, and tolde hym all the tructh: And he said vnto her: Doughter, thy faith hath saved thee: goo in peace, and bee whole of thy plage.

Whyle he yet spake, there came from the ruler of the synagoges house, certain whiche said the doughter is dedde: why distest thou the matter any further? Allone as Iesus hearde the woorde that was spoken, he said vnto the ruler of the synagoge: bee not afrayed, onely beleue. And he suffered no manne to folow hym, save Peter, and James, and Iohn the brother of James. And he came vnto the house of the ruler of the synagoge, and sawe the wondering, and theim that wepte and wailed greatly, and wente in, and said vnto theim: why make ye this a dooe, and wepe? The damsell is not dedde, but slepeth. And they laughed hym to scorn. But he putte theim all oute, and taketh the father and the mother of the damsell, and theim that were with hym, and entered in where the damsell laye, and taketh the damsell by the hande, and saith vnto her: Tabita, cumy: whiche is (if one dooe interpret it) damsell, I saye vnto the arise. And straighte waye the damsell arose, and walked. For she was of y age of twelue yeres. And thei were astonied out of measure. And he charged them strygdely, that no manne should knowe of it, and commaunded, to geue her meate.

### The vi. Chapter.

Christe sendeth his Apostles to heale them that were diseased. Of Iohn and Berode. Of the tye lounes and cures of the. And of the walking on the sea.



And he departed thence, and came into his owne countree, and his disciples folowed hym. And when the Saboth daye was come, he began to teach in the synagoge. And many that hearde hym were astonied, and sayed: from whence hath he these thynges? And what wysedome is this that is geuen vnto hym: and suche vertues that are wrought by his handes? And not this the carpenter? Maries sonne, the brother of James and Ioses and of Iuda and Symon? and are not his sisters here with vs? And they were offended at hym. Iesus said vnto



# The Gospell

**Mat. xiii. 2**  
**Luke. xii. 2**  
**John. 1. 1**  
to them: \* I prophete is not despised, but in his owne countre, and among his owne kynne, and in his owne household. And he coude there shew no miracle, but laped his handes vpon a fewe sicke folke, and healed them, and marueled, because of their vnbeleue. ¶

**Mat. ix. 2**  
**Luke. ix. 2**  
**Mat. x. 2**  
**Luke. ix. 2**  
**Mat. x. 2**  
**Luke. ix. 2**  
¶ And he went aboote by the townes that lye on euery side, teaching. \* And he called Iewellue and began to sende them forth two and two, and gaue them power against vncleane spirites. And he commaunded them, that they should take nothing in their iorney save a rodde onely: no scripe, no hyde, no money in their purse, but should bee shodded with sandales. And that they should not put on t wo cootes. And he saied vnto them: whersoever ye entre into an house, there abide till ye departe thence. \* And whosoever shal not receiue you nor heare you, when ye departe thence, shake of the dust that is vnder your fete, for a witnesse vnto them. \* Clerely I saie vnto you: it shal bee easier for yobow and Gomoz in y bare of iudgement, then for that citee. \* And they went out and preached, y menne shoud repente and they cast out deuils: y anoynted many that were sicke, with oyle, and healed them.

**Mat. xiii. 2**  
**Luke. ix. 2**  
¶ And hyng herode heard of hym (for his name was spreade abroad) and he saied: Iohn baptist is risen again from the dedde, and therfore miracles are wrought by hym. Other saied: it is helias, some saied: it is a prophete, as one of y prophetes. But when herode hearde of hym he saied: It is Iohn whom I beheaded, he is risen from deathe again. ¶ For herode hymself had sent forth menne of worre, and laied handes vpon Iohn, y bounde hym, and cast hym into pylone, for herodias sake, his brother Philipps wife (because he had married her.) ¶ For Iohn saied vnto herode: It is not lawfull for thee to haue thy brothers wife. Herodias laied wayte for hym, y would haue kyled hym, but she coude not. For herode feared Ioh, knowing that he was a iust manne and an holy: and gaue hym reuerence: and when he hearde hym, he did many thynges, and hearde hym gladly.

**Gen. xl. 2**  
**Mat. xiii. 2**  
¶ And when a convenient dale was come, that herode on his birth dawe, made a supper to the Lordes, his capitaines, and chief estates of Galile: and whē the daughter of the same herodias came in, and daunced, and pleased herode y thei that sat at bouerde also: the kyng sayed vnto the damsell: aske of me what thou wilt, and I will geue it thee. \* And he shawed vnto her whatsoeuer thou shalt aske of me, I will geue it thee, enē vnto thet one halfe of my kyngdome. And she wēt forth, and saied vnto her mother: what shall I aske. She saied: Iohn Baptistes hedde. And she came in straight waye with that vnto the kyng and asked, sayng: I will, that thou geue me by and by in a charger, the hedde of Iohn Baptist. And y kyng was soye: howbeit for his othes sake, and for their sakes whiche satte at supper also, he would not cast her of. And immediately the kyng sente the hangman and commaunded him to bringe it in. And he wente and beheaded hym in the pylone, and broughte his

hedde in a charger, and gaue it to y damsell, and the damsell gaue it to her mother. And when his disciples hearde of it, they came, and toke vp his body, and laied it in a graue. ¶

¶ And the Apostles gathered them selues together vnto Iesus, y tolde hym all thynges, both what they had dooen, and what they had taught. And he saied vnto them: \* cower ye alone, out of the waye into the wyldernesse, and rest a whyle. For there were many commers and goers, and they had no leasure so muche as to eate. \* And he went by ship out of the waye into a deserte place. And the people spied them, when they departed: and many knewe hym, and rāne a foote thet her out of all citers, and came thither before them, and came to gether vnto hym. And Iesus went out and sawe muche people, y and had compassion on them, because they were lyke shepe, not hauing a shepheard. And he began to teache them many thynges.

¶ And when the dawe was now farre spent, y his disciples came vnto him, sayng: this is a deserte place, and now the tyme is farre passed let them departe, that they maie goo into the countre rounde about, and into the townes, and buye them bryde: for they haue nothing to eate. He answered and saied vnto them, geue ye thet to eate. ¶ And they saied vnto hym: Shall we goo and buye two hundred penyworth of bryde, y geue them to eate? he saied vnto them: \* how many loues haue ye? Goo and loke. And when they had searched, they saied: five and twoo fishes. And he commaunded them, to make them all litty downe by compaignes vpon the grene grasse. And they lay downe, here a rowe y ther a rowe, by hundreth and by fifties. And when he had taken the fyue loues and the twoo fishes, and looked vp to heauen, he blessed and brake the loues, y gaue them to his disciples, to set before them, and the twoo fishes deuided he among them all. And they all did eat, y wer satisfied. And they toke vp twelue baskettes full thereof, and of the fishes.

¶ And they that byd eate, were aboute fyue thousande menne. \* And streyght waye he caused his disciples to goo into the shyppe, and to goo ouer the sea before vnto Bethsaida, whyle he sente awaye the people. \* And allone as he had sente them awaye he departed into a mountaigne to praye.

¶ And whē euen was come, the shyppe was in the myddes of the sea, and he alone on y lande and he sawe them troubled in rowyng, for the wynde was contrary vnto them. And aboute the fourth watche of the night, he came vnto them walkyng vpon the sea, and would haue passed by them. But whē they sawe hym walkyng vpon the sea, they suposed it had been a spyrte and cryed out: for they all sawe hym, and were a fraied. And anon he talked with thet, and saied vnto them: bee of good cheare, it is I, bee not a fraied. \* And he wente vp vnto them into the shyppe, and the wynde ceased, and they were soze amazed in them selues beyonde measure, y marayled. For they remembered not of the loues, because their hearte was dymde.

And

And when thei wer ouer the water thei came into the lande of Genesareth and drewe vp into the haueu. And a fione as thei were come oute of the ship, straight waie they knewe hym, & ranne forth throughout all the region rounde aboute, and began to carpe aboute in beddes those that were sicke, when thei hearde that he was there. And whether soeuer he entered, into townes, ciities, or villages, thei laied the sicke folkes in the streetes, and prayed hym that thei mighte touch and be touched but the hemme of his vesture. And as many as touched hym, were safe. mat. 9. 34.

### ¶ The vii. Chapter.

*The disciples cate with vnwaschen handes. The commandmentes of God is transgressed by men and traditions. Of the woman Syropheneia. Of the febrile.*



And the pharisees came together vnto hym, and diuers of the sectes whiche came from Iherusalem. And when thei sawe certayne of his disciples cate breade, with vnwaschen handes, thei complayned. For the pharisees and all the Jewes, except thei washe their handes ofte, cate not, observinge the traditions of the elders. And when thei came from the market, excepte thei washe, thei cate not. And many other thynges there be, whiche thei haue taken vpon them to obserue, as the washyng of cuppes and cruces, and bzail vessels, and of tables. mat. 23. 2.

Then asked hym the pharisees and scribes why walke not thy disciples accordyng to the custome, ordeyned by the elders, but cate breade with vnwaschen handes? he answered and saied vnto them: Well propheticall saie of you, pphesies, as it is writen: This people honoureth me with their lippes, but their heart is farre from me: howebeit, in vayne doo thei serue me, teachinge the doctrynes and commandmentes of menne. For ye laye the commandment of God aparte, and obserue the constitucions of menne, as the washyng of cruces, and of cuppes & many other suche like thynges ye doo. And he saied vnto them: Well, ye caste asyde the commandmentes of God, to mayntain your owne constitucions. For Moses saied: honoure thy father & thy mother: and whoso curseth father or mother, let hym die the death. But ye saie: a manne shall saie to father or mother, Coz ba: whiche is, what gyfte soeuer cometh from me, that bee for thy profite. And so ye suffre hym nomore to doo on the for his father or his mother and make the woorde of God of none effecte, through your owne constitucions, whiche ye haue ordeined. And many suche thynges ye doo. mat. 23. 10.

And when he had called all the people vnto hym, he saied vnto them: herken vnto me, euery one of you, and vnderstande: There is not hye without a manne, that can defile hym, when it entereth into hym: but the thynges whiche proceede out of a manne, those are thei that defile a manne. If any manne haue eares to heare, lette hym heare. And when he came into the house, a waye from the people, his disciples asked hym of

similitude. And he saied vnto them: are ye also so greatly without vnderstandyng? Woode ye not yet perceiue, that whatsoeuer thyng from without, entereth into a manne, it cannot defile hym, because it entereth not into his hearte, but into the belly: and goeth out into the draughte, pouryng out all meates? And he saied: that whiche cometh out of manne, defileth a manne. For from within euery one of the hearte of manne procede equal thoughtes aduoutyng fornicacion, murder, theft, couetousnes, fraude, deceite, vnicenes, a wicked eye blasphemies, pryde, solistynes: all these shall thynges come from within, and defile a manne.

And from thence he arose, and went into the borders of Tice and Sidon, and entered into an house, & would that no manne should haue knowen. But he could not bee hid. For a certain woman (whose daughter had a foule spirite) as sone as she hearde of hym, came and fell at his fete. The woman was a Syche out of the nation of Syropheneia, & she besought hym, & he would caste out the deuill fro her daughter. But Iesus saied vnto her: let the chyldren first bee fed. For it is not mete, to take the chyldrens breade and to cast it vnto the whelpes. She answered and saied vnto hym: euen so Lord, neuertheles the whelpes also cate vnder the table of the chyldrens crommes. And he saied vnto her: for this sayng goo thy waye, & deuill is gone out of thy daughter. And when she was come home to her house, she found that the deuill was departed, and her daughter liyng on the bedde. mat. 23. 11.

And he departed again from the coastes of Tice and Sidon, and came vnto the sea of Galile through the middes of the coastes of the tenne cities. And thei brought vnto hym one & was deaffe and had an impediment in his speche and thei prayed hym, to put his hande vpon hym. And when he had taken hym asyde from the people, he putte his fyngers into his eares, and did spit, and touched his toungue, and looked vp to heauen and sighed, and saied vnto him: Ephra, that is to saie: bee opened. And straight waie his eares wer opened, and the streyng of his toungue was loused, and he spake plain. And he commaunded them, that thei should tell no manne. But y more he forbad them, so muche the more a great draile thei published, sayng: he hath dooen all thynges well, he hath made bothe the deaffe to heare, and the dumme to speake. mat. 23. 12.

### ¶ The viii. Chapter.

*The miracle of the figen lynes. The pharisees aske a signe. The leuen of the pharisees. The synners receiue his light.*



At those dayes & when there was a verie greate chpaignie, and had nothyng to cate. Iesus called bys disciples to hym, and saied vnto them: I haue compassion on the people, because they haue now been with me thre dayes and haue nothyng to cate: And if I sende them awaye fastyng to their owne houses, they shall faunte by the waye. For dewere of them came from farr. And bys disciples answered hym: where should a manne haue bzede here in y wilderness, to satisfie thes? And he asked them: how many



# The Gospell

many loaves haue ye? Thei saide: seuen. And he commaunded the people to sytte doune on the grounde. And he toke the seuen loaves, and whē he had geuen thanches, he brake, and gaue it to his disciples, to set before them. And thei did set them before y people. And thei had a fewel small fishes. And when he had blessed, he commaunded them also to bee sette before them. And they byde ate, and were sufficed. And they toke vp of the broken meate, that was left, seuen baskettes full. And they that did eate: were aboue foure thousande. And he sent them awaie.

**B** And anon he entred into a ship with his disciples, and came into the parties of Dalmanutha. And the pharises came forth, and began to dispute with hym, seking of hym a signe fro heauen temptyng hym. And when he had sighted in his spirit, he saith: why dooth this generation seke a signe? Cleerly I saie vnto you, there shall no signe bee geuen vnto this generaciō. And he left them, and went into the ship again, & departed over the water. And thei had forgotten to take brede with them neither had thei in the ship with them moze then one loofe. And he charged them, sayng: \* Take hede, be ware of the leuen of the pharises, and the leuen of herod. And thei reasoned among them selues, sayng: What haue we no brede? And Iesus knew it, and he saide vnto thei: why take ye thought because ye haue no brede? perceiue ye not, yet neither vnderstand haue ye your hearten yet blynded: haue ye eyes and see not? And haue ye eares, and heare not?

**D**oee ye not also remembze? \* When I brake fyue loaves among fyue thousande menur, how many baskettes ful of broken meate toke ye vp? Thei saide vnto hym: twelue. \* When I brake seuen among foure thousand, how many baskettes of leauynges of the broken meate toke ye vp? Thei saide, seuen. And he saide vnto them how happe nethie that ye dooe not vnderstande?

**C** And he came to Bethsaida, and thei brought a blynde manne vnto hym, and desired hym to touche hym. And he caughte the blynde by the hande, and led hym out of the towne: and when he had spytte in his eyes, he putte his handes vpon hym, he asked hym if he sawe ought. And he looked vp, and saide: I see the menne: for I perceiue them walke, as thei were trees. After that he putte his handes agayne vpon his eyes, and made hym see. And he was reioyced, and saue every manne clearly. And he sent hym home to his house sayng: nether god into the towne, nor tell it to any in the towne.

**A**nd Iesus went out, and his disciples into the townes that long to the citee called Cesarea Philippi. And by the waie he asked his disciples sayng vnto them: Whom dooe menne saie that I am? And thei answered: some y thou art Iohn baptist, & some saie, Helias. Again, some saie: y art one of y nbyze of y prophetes. And he saide vnto them: but whom saie ye that I am? Peter answered and saith vnto hym: thou art verie Christe. And he charged them, that thei should tell no manne of hym. And he began to teache them, \* how that the sonne of manne must suf-

fer many thynges, and bee repproued of y elders, and of the hye priestes, and scribes, and bee killed and after thre daies aryse again. And he saide that sayng openly. And Peter toke hym syde, and began to chide hym. But he turned aboute, and looked on his disciples, and rebuked Peter, sayng: Soo after me Mathan. For thou sauereste not the thynges that bee of God, but the thynges that bee of menne.

\* And when he had called y people vnto hym, and his disciples also, he saide vnto thei: Who soeuer will folow me, lette hym forsake hymself and take vp his crosse, and folow me. For whosoever will saue his life, shall lose it. But whosoever shall lose his life for my sake and the Gospels, the same shall saue it. For what shall it profite a manne, if he wyne all the worlde, and lose his owne soule? What shall a manne geue to redeme his soule with all again? \* Whosoever therefore shall bee ashamed of me and of my wordes, in this adnouterous and synfull generaciō of hym also shall the sonne of manne bee ashamed, when he cometh in the glozy of his father with the holy angels.

## The ix. Chapter.

The transfiguration. The lunatique is healed. The disposition wha should bee greater. Offences are forgiven.



And he saide vnto them: Cleerly, I saie vnto you: \* There be some among them that stande here, whiche shall not taste of death, til thei haue sene y hyng dom of God come with power.

\* And after sixe daies, Iesus taketh Peter and James and Ioh, and leadeth them vp into an hye mountaigne, out of the waye alone: and he was transfigured before them. And his raiment did shyne, and became verie white, even as snowe: so whette as no fuller can make vpon earthe. And there appeared vnto them Helias with Moses. And thei talked with Iesu. And Peter answered and saide to Iesu: Waister here is good beryng for vs: lette vs make also thre tabernacles, one for the, and one for Moses, and one for Helias. For he will not forsaie: for thei were afraied. And there was a cloude that shadowed them. And a voyce came out of the cloude, sayng: \* This is my beloued sonne: heare hym. And sodenly when they had looked rounde aboute, they sawe no manne moze then Iesus onely with them.

\* And when thei came doune from the hill, he charged them that thei should tell no man those thynges that thei had sene, till the sonne of man were rysen from death agayne. And they kepte that sayng with them, and demaunded one of another, what the rysyng from death agayne shoulde meane? And they asked hym, sayng: why then saie the serybes, that Helias muste fyrste come? he answered and saide vnto them: \* Helias verely when he cometh fyrste, resto- teth all thynges. And the sonne of mannes as it is written of hym) shall suffer many thynges & bee let of naughte. But I saie vnto you that he- lyas

that he come, and thei haue done vnto him what  
louer they woulde, as it was written of hym

And when he came to his disciples, he sawe  
much people about them, and the scribes hy-  
putting with them. And straggling waye al the  
people (when thei beheld him) were amazed, and  
ranne to hym, and saluted hym. And he asked  
scribes: what dispute ye among them? And  
one of the company answered, and sayed. Ma-  
ster, I haue brought vnto the my sonne, which  
hath a deafe speeche. And whensoever he toucheth  
hym, he heareth hym, and he someth, and gnash-  
eth wyth his teeth, and pyneth a waye. And  
I spake to thy disciples that they should caste  
hym oute, and they coulde not.

He answered hym, and sayth: O synners, howe  
longe shall I be wyth you? howe  
longe shall I suffer you? Bynge him vnto me.  
And they brought hym vnto him. And as sone  
as the spere sawe hym, he tare hym. And he fel  
downe on the grounde, walyng and fomyng.  
And he asked hym: howe longe it is agoo  
sens this happened hym? And he said of a childe  
and ofte tymes it hath cast hym in the fyre, and  
into the water to destroye hym. But yf thou  
canst do any thyng, haue mercy on vs, and help  
vs. Iesus sayed vnto hym: yf thou wilt be-  
leue. And streyght waye the father of the childe  
cried with teares, sayng: Lorde, I beleue, helpe  
thou myne vnbeliffe.

When Iesus sawe that the people come run-  
nyng together vnto hym, he rebuked the foule  
spere, sayng vnto hym. Thou dome and deaf  
spere, I charge the come oute of hym, and entre  
nomoze into hym. And the spere (when he had  
cried, and rent hym) came oute of hym, and  
he was as one that had bene deade, in so muche  
that one saied: he is deade. But Iesus caughte  
hys hande, and lyfte hym vp, and he rose. And  
whē he was come into the house, his disciples  
asked him secretly: why coulde not we cast hym  
out? And he saied them: this kind can come forth  
by nothyng, but by prayer and fasting.

And thei departed thence, and toke theyr  
iourney throughe Galilee, & he woulde not, that  
any man should knowe it. For he taughte his dis-  
ciples, and sayed vnto them: the sonne of man  
shal be deliuered into the handes of men, & they  
shal kyl hym: and after that he is kylled, he shal  
arise agayne the thridde daye. But they wyte  
not what he saied, and were afrayed to aske hym.  
And he came to Capernaum. And whē he was  
come into the house, he asked them: what was  
it that ye disputed amonge youre selues by the  
waye? And they held theyr peace: for by f waye  
they hadde reasoned amonge them selues, who  
should be the cheefe. And when he was set downe  
he called the xiiij. to hym and sayed vnto them:  
yf any man desire to be fyrst, the same shal be  
last of all, and seruaunte to all. And he tooke  
a childe, and set him in the myddes of them, and  
when he had taken hym in hys armes, he sayed  
vnto them: whosoever receiueth anye succe  
childe in my name, receyuethe me. And whoso-

uer receuethe me, receyuethe not me, but him that  
sent me.

Thon answered hym, sayng: After we  
saue one cast oute deuils in thy name, and he to-  
loeth vs not: and we forbad him, because he to-  
loeth vs not. But Iesus saied: for byd hym not.  
For there is no man whiche (yf he do a myra-  
cle in my name) can lyghtly speake euell of me.  
For he that is not agaynst vs, is on oure parte.  
Whosoever shall in my name geue you a cup  
of water to drinke, because ye belong to Christ  
verely, I saie vnto you: he shall not lose hys re-  
ward. And whosoever shall offend one of these  
lytle ones, that beleue in me, it were better for  
hym, yf a myllstone were handged aboute hys  
necke, and he wer cast into the sea. Wherfore  
yf thy hande hinder the, cut it of. It is better for  
the, to enter into lyfe maimed, then hauing two  
handes to go into hell, into fyre that neuer shal  
be quenched, wher they woyme dyeth not, and  
the fyre goeth not out. And yf thy foot be a hye  
derauice vnto the, cut it of. It is better for the  
to go halfe into lyfe, then (hauyng two feet) to  
becast into hel, into fyre that neuer shal be quen-  
ched: wher their woyme dyeth not, and the fyre  
goeth not out. And yf thyne eye hynder the  
pluche it out. It is better for the to go into the  
kingdome of God with one eye, then (hauyng  
two eyes) to be cast into hell fyre: wher they  
woyme dyeth not, and the fyre goeth not out.  
Euerie man shal be salted wyth fyre. And  
euerie sacrefyce shal be seasoned wyth salte.  
Salte is good. But yf the salte be vnseuerce,  
what shall ye season therewith? haue salte in  
poure selues: and haue peace amonge youre sel-  
ues: one wyth another.

The x. Chapter.

Of the man that was possessed with the  
foul spirit of the dyabell.



And when he rose from thence, he  
wente into the coastes of Jewry, tho-  
rowe the region that is beyonde Jor-  
dane: And the people resorted vnto  
hym a freche, and as he was woutre, he taughte  
them agayne. And the Pharisees came, and as-  
ked hym. Is it lawfull for a man to put awaye  
his wyfe, to proue hym? And he answered and  
saied vnto them: What byd Moses byd you  
do? and they sayd: Moses suffered to wyghte  
a testymonyall of deuocement, and to put her  
away. And Iesus answered and saied vnto the  
For the hardnes of your heart he wrote this pre-  
cept vnto you. But at the fyrst creation God  
made them, man and woman. Therfore shall  
a man leane hys father and mother, and byde  
by hys wyfe, and they twaine shal be one flesch.  
Therfore, what God hath coupled together  
let not man separate.

And in the house hys disciples asked hym a-  
gain of the same matter. And he saith vnto the  
Whosoener putteth awaye his wyfe, and ma-  
ryeth another, he breaketh wedlocke to her warde.  
And yf a woman forsake her husband, and bee

Et marit



# The Gospell

married to another. And they brought chyliden to him, that he should touche them. And his disciples rebuked those that brought them. But when Jesus saw it, he was displeased and said unto them: suffer the chyliden to come unto me, for by them not. For of such is the kyngdom of God. **C**lerly I saye unto you. whosoever dooth not receive the kyngdome of God, as a chylde, he shall not enter therein. And when he had taken them up in his armes, he put his handes upon them, and blessed them.

**M**ark. xii. 3. Luke. xxi. 4. And when he was gone forth into the way, there came one runnyng and kneeled to hym, and asked hym: good master what shal I do, that I may inheret eternall lyfe? Jesus sayed unto hym: why callest thou me good? Ther is none good but one, wherof is God. Thou knowest of commaundemrtes: breake not Matrymony: kill not: steale not: beare no false wytnesse: defraude no man: honour thy father and mother. he answered and sayed unto hym: Master, all these have I observed from my yowth. Jesus be helde hym, and favoured hym, and sayed unto hym: one thyng thou lackest. **S**o thy waye, sell that thou hast, and geue to the poore, and thou shalt haue treasure in heauen, and come, folow me. And take up my crosse vpon thy shouldeys. But he was dyscomforted because of that saynge, and went a waye mournynge, for he had greute possessions.

**M**ark. xii. 3. Luke. xxi. 4. And when Jesus had looked round aboute, he sayed unto his disciples, **H**owe vneasye shall they that haue mony, enter into the kyngdome of God. And the disciples were astonied at his wordes. But Jesus answered agayne, and sayth vnto them: chyliden, howe hard is it for them that truste in monye, to enter into the kyngdome of God. It is easier for a cammel to go through the eye of an needle, then for the rich to enter into the kyngdome of God. And they were astonied out of measure, sayng betwene them selues: who then can be saued? Jesus looked vpon them, and said: wyth men it is vnpossible, but not wyth God: for **w**yth God all thynges are possible.

**M**ark. xii. 3. Luke. xxi. 4. And Peter began to say vnto hym: Loo, we haue forsaken all, and haue folowed the. Jesus answered, & sayed: Clerly I say vnto you, ther is no man that hath forsaken house, or brethren, or sisters, or father, or mother, or wyfe, or chyliden, or landes, for my sake and the Gospelles, but he shall receaue an hundred folde more in this lyfe, houses and brethren, and sisters, and mothers, and chyliden, and landes wyth persecutions: and in the world to come, eternall lyfe. **B**ut many that are first, shall be last: and the last, first. And they were in the way going up to Ierusalem. And as Jesus went before the, and they were amazed, and folowed, and were afrayed.

**M**ark. xii. 3. Luke. xxi. 4. And Jesus tooke the twelue agayne, and began to tell them what thynges should happen vnto hym. Behold we go up to Ierusalem, and the sonne of man shall be deliuered vnto the hye priesstes and vnto the scribes: and they shall

condempne hym to death, and shal deliuer him to the Gentyles, and they shal moche hym, and scourge hym, spytte vpon hym and kill hym. And the thirde daye he shall rise agayne.

**M**ark. xii. 3. Luke. xxi. 4. And James and Iohn the sonnes of zebedee came vnto hym, sayng: Master, we wold that thou shouldest do for vs wharsoener we desyre. he sayed vnto them: what would ye? I would do for you. They said vnto hym: graunt vnto vs, that we maye sette one on the ryght hande and the other on the lyfte hande, in thy gloire. **B**ut Jesus sayed vnto them: Ye wot not what ye aske: Can ye drynke of the cup that I drynke of: and be baptizyd wyth the baptyme, that I am baptizyd wyth? and they sayed vnto hym: that we can. Jesus sayed vnto them, ye shal in dede drynke of the cup that I drynke of: & with the baptyme, that I am baptizyd wyth, shal ye be baptised in: but to sit on my ryght hande and on my lyfte hand is not myne to geue, but it shal happen vnto the, for whom it is prepared.

**M**ark. xii. 3. Luke. xxi. 4. And when they heard it, they beganne to disdaine at James and Iohn. But Jesus when he had called them to hym, sayed vnto them: ye knowe that they whiche are sene to beate rule among the people, reygne as Lordes over them. And yet they be great among them, & receyue authority vpon them. But he that will be first among you, must be last, and be seruaunt of all. For the sonne of man also came not to be ministered vnto: but to minister, and to geue his lyfe for the redempcion of many.

**M**ark. xii. 3. Luke. xxi. 4. And they came to hierico. And as he went out of the cite of hierico wyth his disciples and a greute number of people: blind Bartimeus the sonne of Tymeus, sat by the hie wayes syde beggynge. And when he heard that it was Jesus of Nazareth, he beganne to cry, and say: Jesus thou sonne of Dauid, haue mercy on me. And many rebuked hym, that he should holde his peace. But he cryed the more a great deale: thou sonne of Dauid haue mercy on me. And Jesus stode still, and commaunded hym to be called: And they called the blind, sayng vnto him: Be of good comfort: rise, he calleth the. And he threwe away his cloke, and rose, and came to Jesus. And Jesus answered, and sayed vnto hym: what wylt thou that I do vnto the? The blind sayed vnto hym: Master, that I myght se. Jesus sayed vnto hym go thy way, thy faith hath saued the. And immediatly he receiued his sight, and folowed Jesus in the waye.

## The xi. Chapter

Christ cometh to Ierusalem. The hye priesstes and the pharisees cast out of the temple. The pharisees question with Christ.



**A**s when they came nye to Ierusalem vnto Bethphage and Bethanien, besydes mount Olyuete, he sent two of his disciples, and sayeth vnto them: Go yowre waye into the tounne, that is ouer agaynste you

And

And as soon as ye be entred into it: ye shall fynd a coltre bounde, wheron neuer man sat: loke hym and bypunge hym therbet. And yf anye man saye vnto you why do ye so? Say ye, that the Lord hath made of hymys straight way: he will send hym byther. And they wente they waye, and founde the coltre tyed by the doze wythoute in a place where two wayes mette, and they loosed hym. And dyuers of them that stood ther, saied vnto them: What dooe ye loysunge the coltre? And they saied vnto them: euen as Iesus had commaunded. And they let hym go. And they broughte the coltre to Iesus and cast they garments on hym: and he sat upon hym. And many spide they garments in the waye. Other cut downe bryanches of the trees, and strawed them in the waye. And they that wente before and they that folowed cryed, saynge: Hosanna. Blessed is he that cometh in the name of the Lord. Blessed be the kyngdome, that cometh in the name of hym that is Lord of our father Dauid Hosanna in the hyest.

And the Lord entered into Jerusalem and in to the temple. And when he had looked round about vpon all thynges, and now the euentide was come, he wente oute vnto Bethany wyth the twelue. And on the morow when they were come out from Bethany, he hongred. And when he had spied a fygge tree afarre of, haupng leaues, he came to se yf he myghte fynd any thyng thereon. And when he came to it, he founde no thyng but leaues: for the tyme of fygges was not yet. And Iesus answered and saied vnto the fygge tree: neuer man eate frute of the here after while the woilde standeth. And his dysciples heard it.

And they came to Jerusalem. And Iesus went into the temple, and began to caste out them that soule and boughe in the temple, and ouer throwe the tables of the mony changers, and the stoles of them that solde dones: and would not suffer that any man shoulde carpe a vessel throughe the temple. And he taught sayng vnto them: is it not wyrtten: my house shalbe called the house of prayer vnto all nacions: But ye haue made it a denne of theues.

And the Scribes and the hye prestes herde it, and sought howe to destroye hym. For they feared hym, because all the people marueled at his doctryne. And when euen was come, Iesus went out of the cytee. And in the morning as they passed by, they sawe the figge tre dried vpon by the rotes. And Peter remembred, and saied vnto hym: Master, beholde the figge tre which thou cursedst, is withered awaye. And Iesus answered and saied vnto them: haue confidence in God. Merely I saie vnto you, that whoso euer shall saie vnto this mountayne: remoue, and cast thy self into the sea, and shal not doute in his heart, but shal beleue that those thynges whiche he sayth shal come to passe, whatsoeuer he sayeth shal haue. Therefore I saie vnto you: what thynges soeuer ye desyre, when ye praye, beleue that ye receiue them, and ye shall haue them. And when ye stande and praye: for

ye haue oughte agaynst any man, that ye put rather also which is in heauen, may forgiue you your trespasses.

And they came agayne to Jerusalem. And as he walked in the temple: there came to hym the hye prestes, and the scribes, and the elders and sayed vnto hym: by what auctorite doest thou these thynges: and who gaue the thes auctorite, to do these thynges? Iesus answered and saied vnto them: I wyl also aske of you a certayne thyng and answere ye me, and I wyl tell you by what auctorite I do these thynges. The baptisme of Iohn, whether was it frome heuen or of men? Answer me. And they thoughte in them selues, sayng: yf we saie from heauen he wyl saie: why then byd ye not beleue hym? but yf they had sayed: of men, they feared the people. For all men counted Iohn, that he was a very prophet. And they answered and sayed vnto Iesu: we cannot tell. And Iesus answered, and sayed vnto them: nether wyl I tell you by what auctorite I do these thynges.

The xii. Chapter.

The synagoge is let out. Genu to Iesu that belongeth to the synagoge, of the synagogs, of the doctes of Iesu, synagogs must be of the synagogs, the offering of the synagogs.



And he beganne to speake vnto the by parabes. I certayne man planterd a vyneyarde, and compassed it aboute with an hedge, and ordeyned a wynepresse, and built a towre and let it out to hye vnto husbandmen, and wente into a strange countree. And when the tyme was come, he sent to the husbandmen a seruaunte, that he myghte receiue of the husbandmen of frut of the vyneyard. And they caught hym and bet hym, and sent hym away agayne emptye. And mozeouer he sente vnto them another seruaunte, and at hym they cast stones, and brake his head, and sente hym away agayne to reupled. And agayne he sent another, and hym they kyllled: and manye other, beatynge some, and kylling some.

And so when he had but one beloued sonne he sente hym also at the last vnto them, sayng: they wyl feare my sonne. But the husbandmen said amongest the selues: this is the heyre: let vs kille hym, and the inheritaunce shal be oure. And they tooke hym and kyllled hym, and cast hym out of the vyneyarde. What shal therfore the Lord of the vyneyard do? he shal come and destroye the husbandmen, and let out the vyneyard vnto other. Haue ye not read this scripture? The stone whych the buylders byd refuse, is become the chiefe stone of the corner, this is the Lordes doinge, and it is meruelous in our eyes. They wente aboute to take hym, and feared the people. For they knewe, that he had spoken the parable agaynst them. And they leste hym and wente they waye.

And they sent vnto hym certain of the pharises and herodes seruantes, to take hym in his trappe. And as soon as they were come, they sayd vnto him: Master, we knowe that thou art true, and carest for no man: for thou confidest not

Ecclij the



# The Gospell

the outward appearance of men, but teacheth the shape of God himselfe: As it is written to pay tribute to Cesar, as not: Ought we to give, as ought we not to give? But he understood they? simulation, and said unto them: Whyp temple ye me? Spring me a penny, that I may see it. And they brought it. And he sayth unto the. Whose is this ymage, and superscription? And they sayd unto him: Cesar. And Jesus answered, and sayd unto them: A Gent to Cesar the thynges I belong to Cesar: as to God the thynges which pertaine to God. And they marvelled at hym.

Then came also unto him the saducys: which saye that there is no resurrection. And they asked hym saying: Master? Moses wrote unto vs, if any mans brother dye, and leue his wife behynde hym, and leue no chyldren: that his brother should take his wyfe, and raise vp lede unto his brother.

There wer seuen brethren, and the first toke a wife, and when he dyed, lefte no seche behynde hym. And the seconde toke her, and died, nethe left he anye seed. And the thyrde lykwysle. And seuf had her, and left no seche behynde them. Last of al the wyfe died also. In the resurrection ther

foze when they shall ryle agayne, whose wyfe shall she be of them? For seuen had her to wyfe. And Jesus answered and sayd unto them: Do ye not therfore erre because ye vnderstand not the scriptures, nethe the power of God? For when they shall ryle agayne frome death, they nethe mary, noz are maryed: but are as the angels, whych are in heauen. As touchyng I dead that they ryle agayne: haue ye not reade in the booke of Moses, howe in the bush, God spake unto hym, saying: I am the God of Abraham and the God of Isaac, and the God of Jacob: he is no God of dead, but the God of lyuynge. Ye are therfore greatly descreyued.

And when there came one of the scribes: and had hearde them disputyng together (and perceiued that he had answered them wel) he asked hym: whyche is the fyrst of all the commaundmentes? Jesus answered hym, the fyrst of all the commaundmentes is: Heare O Israel: The Loyde our God is Loyde only: And thou shalt loue the Loyde thy God with al thy heart, and with al thy soule, and with al thy mynde and with al thy strength. This is the fyrst commaundment. And the second is lyke vnto this: Thou shalt loue thy neyghboure as thy selfe. There is none other commaundment greater then these.

And the scribe sayd vnto hym: wel master thou hast sayd the truthe, for there is one God, and there is none but he. And to loue hym with al the heart, and with al the minde, and with al the soule, and with al the strength, and to loue a mans neyghboure as hym selfe, is a greater thyng then all burnt offerynges and sacrifices. And when Jesus sawe that he answered discretely, he sayd vnto hym. Thou arte not farre from the kyngdom of God. And no man after that, durst aske hym anye questyon.

And Jesus answered and sayd, teaching in

the temple: howe saye the scribes that Chrys is the sonne of Dauid. For Dauid hym selfe in the sayd with the holy ghoost sayd: The Loyde sayeth to my Loyde, sit on my ryght hande tyll I make thyne enemyes thy foote stole. Dauid hym selfe calleth hym Loyde: and how is he the sonne of Dauid? And much people heard hym gladly.

And he sayd vnto them in his doctryne: be ware of the scribes, whych & loue to go in long clothyng: and loue salutations in the market places, and the chiefe seates in the congregacyon, and the vpermost chymes at feastes, whych deuour widowes houses, and vnder a pretence make longe prayers. These shall receiue greater dampnacyon.

And when Jesus sat ouer against the treasury, he behelde, howe the people put mony in to the treasury. And many that were ryche, cast in much. And there came a certayne pooze widowe, & she thewe in two myces, whych make a farthyng. And he called vnto hym his disciples, and sayth vnto them. Verely I saye vnto you: that this pooze wyddowe hath cast moze in, then all they which haue cast into the treasury. For they all dyd cast in of theyr superfluyte: but she of her pouerte, dyd cast in all that she had, euen all her lyuynge.

## The xxi. Chapter

¶ The ende of the gospell. The daye and the houre is vnkynowen.



As he went oute of the temple, & one of his disciples sayd vnto hym: Master, se what stones, and what buyldynges are here. And Jesus answered and sayd vnto hym: Drest thou these great buyldynges? Ther shall not be lefte one stone vpon another, that shall not be thowdome downe. And as he latte on mounte Olyuete, ouer agaynst the temple, Peter and James, and Iohn, and Andrew, aske hym secretly: tell vs when shall these thynges be? And what is the sygne when all these thynges shall be fulfilled? And Jesus answered them and began so saye: Take heede, least anye man descreyue you. For many shall come in my name saying: I am Chrys, and shall descreyue many.

When ye shall heare of warres, and ryding of warres, be ye not troubled. For such thynges must nedes be. But the end is not yet. For they shall ryle nacyon agaynst nacyon, and kyngdome agaynst kyngdome. And there shall be earthquakes in all quarters, and famyngment shall rye be, and troubles. These are the begynnyng of sorowes. But take ye heede to pouer felous. For they shall buyng you vnto the colde seas, and into the shmagogen, and ye shall be ten, yee, and shall be brought before rulers and kinges for my sake, for a testimonial vnto the. And the Gospell must fyrst be publyshed amonge all nacions.

But when they leade you and present you take ye no thoughte, nethe ymage afozehande what ye shall say: but what soeuer is geuen you in the same houre, that speake. For it is not ye that

Roma. xxi. 1.  
Mact. xxi. 1.  
Luka. xxi. 1.

Mact. xxi. 2.  
Luka. xxi. 2.  
Roma. xxi. 2.

Roma. xxi. 3.  
Luka. xxi. 3.

Mact. xxi. 4.

Roma. xxi. 5.  
Luka. xxi. 5.

Luka. xxi. 6.  
Roma. xxi. 6.  
Mact. xxi. 6.  
Luka. xxi. 6.

## The Cliff Chapter

[illegible]

that speake but the holy ghoost. The brother  
shall deliuer vp the brother to death, and the fa-  
ther the sonne: and the chyliden shall rise aga-  
ynst theyr fathers and mothers, and shall put  
them to death. And ye shalbe hated of all men,  
for my names sake. But whoso endureth vnto  
the ende the same shalbe safr.

4. Moreover, when ye see the abhominacion of  
 desolacyon (whereof is spoken by Daniell the  
 prophet) stand wher it ought not: let hym that  
 readeth understande. Then let them that be in  
 Jewry, fly to the mountains. And let hym that  
 is on the house top, not go downe into the house  
 neither enter therein to fetch any thyng out of  
 hys house. And let hym that is in the feld, not  
 turne backe agayn vnto the thynges which be  
 left behynde hym, so; to take hys clothes with  
 hym. Who shal be then to them that are w<sup>ch</sup> child  
 and to them that geue suck in those dayes. But  
 praye ye that youre flight be not in the winter  
 For there shal be in those dayes such tribulacy  
 on as was not from the begynnyng of creatu  
 res, (whiche God created) vnto thys tyme, ne  
 ther shal be. And excepte that the Lorde should  
 shorten those dayes, no fleshe woulde be saued  
 But so; the electes sake, whom he hath chosen  
 he hath shortened those dayes.

\* And then, if any man saye to you: loe here is Christ: loe he is there, beleue not. For false Christs and false prophets shall rise, & shall shewe mynacles and wonders, to deceiue, if it were possible, euen the elect. But take ye heed: Beholde I haue shewed you all thyngs before.

\* Moreover, in those daies, after that tribulation, the sunne shall waxe darke, and the moone shall not geue her light, and the starres of heauen shall fall: and the powers which are in heauen shall moue: And then shall that be the sonne of man commynge in the cloudes, with greate power and glorie. And then shall he sende his angels, and they shall gather together his elect from the foure wyndes, from the ende of the earth, to the vttermoſt parte of heauen.

\* Learne a similitude of the figge tre. When  
hys branche is yet tender, and hath brought  
forth leaues, ye knowe that sommer is nere. So  
ye in like maner: when ye se these thinges come  
to passe: vnderstande, that he is nye euen at the  
doore. Clerely I say vnto you: that this genera  
cion shall not passe, till these thynges be doone.  
Heauen and earth shall passe, but my wordes  
shall not passe. But of þat day and tyme knoweth  
no man, no not the angels which are in heauen  
neither the sonne hym selfe, saue the father only

\* Take heede, watche and praye, for ye know not when the time is. As a man which is gone into a straunger countre, and hath left his house and geuen his substance to his seruantes, & to euery man his worke, and commaunded the porter to watche. Watche ye therefore, for ye knowe not when the master of the house will come, euen at mydnyght, whether at the cocke crowing, or in the dawning: leaue ye be come so denly he fynde you sleppng. And that I say vnto you, I saye vnto all, watche.

**A**fter two dayes was Easter, and  
the dayes of sweete bread. \* And the  
bye prestes and the scribes sought,  
how they might take hym by craft  
and put him to death. But thei say-  
ed not in the feast daye, least any busines arise  
amonge the people. \* And when he was at Be-  
thania, in the house of Simon the leper, euen as  
he sat at meat, there came a woman hauing an  
Alabastrer boxe, of oynment, called Nard, that  
was pure and costly. and she brake the boxe, and  
poured it on hys heade. And there were some, y  
were not contente wythin them selues, and say-  
ed: what neede thys wast of oynement? For it  
myght haue bene sold for more then thre hun-  
dred pennes, and haue bene geuen vnto the poore.  
And they grudged agaynst her.

And Iesus saied: let her alone, why trouble  
ye her: she hath doone a good worke on me. \* *Matth. 23. 6*  
For ye haue the pooze with you all wayes, and  
whensoever ye wyl, ye may do them good, but  
me haue ye not alwayes. She hath doone that  
she coulde: she came aforeshande, to anoynte my  
body to the buryng. Verely I saie vnto you:  
wherfore euer thys Gospell shalbe preached tho-  
ro we oute the whole worlde: thys also that she  
hath done shalbe remembered in remembraunce of her

\* And Iudas Iſcariot, one of the xii. went  
away vnto the hie prieftes, to betraye him vnto  
them. When they heard that, they were glad  
and promyſed that they would geue hym mo-  
ney. And he ſought, howe he myghte conueni-  
ently betraye hym.

\* And the first day of sweete bread: when they offered Pascheouer: his disciples said vnto hym  
where wilt thou that we go and prepare, that  
thou mayst eate the Pascheouer: And he sendeth  
forth two of his disciples, and saith vnto them  
Go ye into the cyter, and there shall mete you a  
man bearyng a picher of water, folowe hym.  
And wherher soeuer he gooeth in, saye ye to the  
good man of the house, the maister sayeth: where  
is thy guest chamber, where I shall eate Pasche-  
ouer wyth my dysciples: And he wil shew you  
a great parlour, paved & prepared: there make  
ready for vs. And his disciples went forth, and  
came into the cyter, and founde as he had sayed  
vnto them, and thei made ready the Pascheouer &

\* And when it was now euentide, he came  
with x. xii. And as thei sat at boord and did eate  
Iesus said: Verily I say vnto you<sup>e</sup> one of you  
(ye eateth w<sup>th</sup> me) shal betray me. And thei began  
to be sojy, and to say to him one by one: is it I?  
And another said: is it I? He answered & said  
vnto them: It is one of the xii. eue he y<sup>e</sup> dippeth  
w<sup>th</sup> me in the platter. The sonne of man truly go  
eth as it is writen of hym: but wo to y<sup>e</sup> man, by  
whome the sonne of manne is betrayed Good  
wer it for that man, yf he had neuer bene bozne

\* And as they did eat, Iesus toke breade: & when he had given thanks he brake it, & gaue to them and sayd: Take, eat, this is my bodye  
Ecce. And



# The Gospell

And he toke the cuppe, and when he had geuen thanks, he toke it and dranke of it, and he saide vnto them: This is my blode of the newe testamente, whiche is shed for many. Clerely I saie vnto you: I will drynke no more of the fruyte of the wyne: vntill that day that I drynke it newe in the kyngdome of God.

Math. 26.29

And when they hadde sayed grace: they went oute to mounte Olyuete. And Iesus sayeth vnto them: All ye shal be offended because of me this nyght. For it is wrytten: I will smyte the shepherde, and the shepe shal be scattered. But after þ I am risen agayn I will go into Galile before you. Peter sayed vnto hym: And though all men be offended, yet will not I. And Iesus sayth vnto hym: Clerely I saie vnto the, that this daye, euen in this nyght before the cocke crowe thre tymes, thou shalt denye me thre tymes. But he spake more vehemently no, for I should dye with the, I will not denye the. L. ph. wyse also sayed they all.

Math. 26.30  
L. ph. 26.30  
John 18.1

And they came into a place which was named Gethsemane. And he sayeth to his discyples. Sit ye here while I go a lyde, and praye. And he taketh with him Peter and James and Iohn, and began to waere abashed, and to be in an agony and sayeth vnto them: My soule is heuy, euen vnto the death, tary ye here & watch. And he went forth a litle, and fel downe flat on the ground and prayed: that if it were possible the houre myght passe from hym. And he sayd: Abba father, all thynges are possible vnto the, take away this cup from me. Neuertheles not that I will, but that thou wilt, be done.

Math. 26.31

Math. 26.32  
John 18.2

Math. 26.33  
L. ph. 26.33

Math. 26.34

Math. 26.35  
L. ph. 26.35

And he came and founde them slepyng, and sayth to Peter: Simon, sleepest thou? Couldst not thou watch one houre? Watch ye, and pray least ye enter into temptation: the spyte truly is ready, but the fleshe is weak. And agayne he wente asyde, and prayed, and spake the same wordes. And he returned: and founde them a slepe agayn. For they: eyes were heuy, neither wylt they, what to answer hym. And he came þ thre tyme and sayed vnto them: sleepe hence forth, & take your ease, it is ynough. The houre is come, beholde, the sonne of man is betrayed into the handes of synners. Ryse vp, let vs go. Lo, he that betrayeth me, is at hand. And immediately whyle he yet spake, commeth Iudas (which was one of the twelue) and with hym a greate number of people with swerdes and staves from the hye priestes and scribes and elders. And he that betrayed hym: had geuen the a generall token, sayng: To whosoever I do kyss that same is he: take hym and lede hym awaye secretly. And as sone as he was come, he goeth straggle way to him, and sayth vnto him: Greeting, Master, & kysed hym. And thei laid theyr handes on him, and toke hym. And one of them þ stode by, drew out a swerde, and smote a seruante of the hye priest, and cut of his eare.

Math. 26.36  
L. ph. 26.36

And Iesus answered and sayed vnto them: Ye be come out as vnto a thief with swerdes and with staves, for to take me. I was daylye with you in the temple, teachinge, and ye toke

me not: but these thynges come to passe, that scriptures shoulde be fulfilled. And they all forsoke hym, and ranne away. And ther folowed hym a certayn younge man, clothed in lynnen vpon the bare, and the young men caught hym and he lefte his lynnen garment, and fled from them naked. And they led Iesus away to the hyest priestes of all, and with hym came all the hye priestes, and the elders, and the scribes. And Peter folowed him a greate waye of (euen tyl he was come into the palace of the hye priest) and he sat with the seruantes, and warmed hym selfe at the fyre.

Math. 26.37  
L. ph. 26.37  
John 18.3

Math. 26.38  
L. ph. 26.38

Math. 26.39  
John 18.4

Math. 26.40

Math. 26.41  
L. ph. 26.41  
John 18.5

Math. 26.42  
L. ph. 26.42  
John 18.6

And the hye priestes and all the counsell soughte for wytnes agaynst Iesu, to put hym to death, and founde none: for many bare false wytnes agaynst hym, but their witnesse agreed not together. And ther arose certain, & brought false wytnes agaynst hym, sayng: We hearde hym saye: I will destroye this temple that is made with handes, and within thre dayes I will buylde another, made withoute handes. But yet they: wytnesses agreed not together.

And the hye priest stood vp amongest them & asked Iesus, sayng: answerest thou nothing howe is it that these beare wytnes agaynst the? But he helde his peace and answered nothinge. Agayne the hye priest asked hym, and sayed vnto hym: Iste thou Chylyste the sonne of the blessed? And Iesus sayed I am. And pe whal the sonne of man sittynge on the ryght hande of power, and commynge in the cloudes of heauen. Then the hye priest rente his clothes, and sayed what nede we any further witnesses? We haue hearde blasphemie, what thynke ye and thei al cōdemned hym to be worthy of death. And some began to spyt at him, and to couer his face and to beate hym with fyfles, and to say vnto hym: Areade. And the seruantes booted him on the face.

And as Peter was beneth in the palace there came one of the wenches of the hye priestes and when she sawe Peter warminge hym selfe, she loke th on him, & sayth: wast not thou also with Iesus of Nazareth? And he denyed sayng: I knowe him not, neither wot I what thou saiest. And he went out into the porche, and the cocke crew. And a damsel (when she sawe hym) begyn agayn to say to them that stode by, thys is one of them. And he denyed it agayn. And anone after, they that stode by, sayed agayne to Peter surely thou arte one of them, for thou art of Galile, and thy speech agreeth thereto. But he began to curse, and to sweare, sayng: I knowe not thys man of whom ye speake. And agayne the cocke crew, and Peter remembred the worde that Iesus saied vnto him, before þ cocke crowe thre tymes, thou shalt deny me thre tymes. And he beganne to wepe.

Math. 26.43  
L. ph. 26.43  
John 18.7

Math. 26.44  
L. ph. 26.44  
John 18.8

Math. 26.45  
L. ph. 26.45  
John 18.9

Math. 26.46  
L. ph. 26.46  
John 18.10

Math. 26.47  
L. ph. 26.47  
John 18.11

Math. 26.48  
L. ph. 26.48  
John 18.12

Math. 26.49  
L. ph. 26.49  
John 18.13

Math. 26.50  
L. ph. 26.50  
John 18.14

Math. 26.51  
L. ph. 26.51  
John 18.15

Math. 26.52  
L. ph. 26.52  
John 18.16

Math. 26.53  
L. ph. 26.53  
John 18.17

Math. 26.54  
L. ph. 26.54  
John 18.18

Math. 26.55  
L. ph. 26.55  
John 18.19

Math. 26.56  
L. ph. 26.56  
John 18.20

## The xv. Chapter.

Of the Passover, laste, and laste of Chyly

And as one in the dawning, the hye priestes helde a counsell with the elders and the scribes, and the whole congregacion

Math. 26.57  
L. ph. 26.57  
John 18.21

and bounde Iesus, and led hym away, and deli-  
uered hym to Pilate. And Pilate asked hym  
art thou the kyng of the Jewes? And he answered  
and said vnto him: thou sayest it. And the  
hye preestes accused hym of many thynges. So  
Pilate asked hym again sayng: \* Answerest  
thou nothyng? Beholde, howe many thynges  
they lay vnto thy charge. Iesus yet answered  
nothyng, so that Pilate maruelled.

At that feast Pilate dyd deliuer vnto them a  
prisoner: whomsoever they woulde desire. And  
ther was one þ was named Barrabas, which  
laye bounde wyth them that made insurrection  
he had committed in murder. And the people cal-  
led vnto hym: and began to desyre him, that he  
woulde be accorde as he had euer done vnto  
them. Pilate answered them sayng: Wyl ye  
that I let lose vnto you the kyng of the Jewes?  
For he knewe that the hye preestes had deliue-  
red hym of enuy. But the hye preestes moued þ  
people, that he shoulde rather deliuer Bar-  
abas vnto them.

Pilate answered agayn and said vnto the:  
What wyl then that I do vnto hym, whom  
ye call the kyng of the Jewes? And they cried  
againe: crucifye hym. Pilate sayed vnto them  
what euell hath he done? And they cried þ moze  
feruently: Crucifye hym. And so Pilate willing  
to contente the people, \* let lose Barrabas vn-  
to them, and deliuered vp Iesus (when he had  
scourged hym) for to be crucified.

And the souldiers led hym away into þ com-  
men hall, and called together the whole multi-  
tude, and they clothed hym wyth purple, & they  
platted a crowne of thornes, and crowned hym  
withall, & beganne to salute hym: Hail kyng  
of the Jewes. And they smote hym, on the head  
with a rebe and dyd spyt vpon hym and bowed  
their knees, and woꝝhypped hym.

And when they had mocked hym, they toke  
the purple of hym, and put his owne clothes on  
hym, and led hym out to crucifye hym. \* And  
they compelled one that passed by, called Sy-  
mon of Cyrene (the father of Alexander and Ru-  
tus) whyche came out of the felde, to beare his  
crosse. \* And they broughte þ to a place named  
Golgartha (whyche is of a man interprete it: the  
place of dead mens sculles) and they gaue hym  
to dryncke, wyne myngled wyth myzze, but he  
receiued it not.

And when they had crucified hym: they par-  
ted his garmentes, castyng lottes vpon them,  
what eueryma shoulde take. And it was about  
the thyrth houre, and they crucified hym. And the  
title of his cause was written: The kyng of the  
Jewes. \* And they crucified with hym two the-  
ues, the one on the ryght hand, and the other on  
hys left. And the scripture was fulfilled which  
sayth: \* he was counted among the wycked. \*  
And they that wente by, rayled on hym, wag-  
ging their heades, and sayng: A wretch, thou  
that destroyest the temple, and buyldest it in  
three dayes: save thy selfe, and come doune from  
the crosse. Lyke wyse also mocked hym the hye  
preestes amonge them selues wyth the scrip-  
tures

and sayed: he saved other men, hym selfe he can-  
not save. Let Chyfft the kyng of Israel descend  
nowe from the crosse, that we maye se, and be-  
lieue. And they that were crucified with hym,  
checked hym also.

\* And when the thyrth houre was come, darke-  
nesse arose ouer all the earth, vntill the. ix. houre  
And at þ. ix. houre Iesus cryed with a loud voyce  
sayng: Eloi, Eloi, lama sabathani: whyche is  
(of one interprete it) \* my God my God, why  
hast thou forsaken me? And some of the þ stode  
by, when they heard that sayed: beholde, he cal-  
leth for Elias. \* And one ranne, & filled a sponge  
ful of vineger, and put it on a rebe, & gaue hym  
to dryncke: sayng: let hym alone, let vs se wher  
ther helias will come and take hym doune.

But Iesus cryed with a louder voyce, & gaue  
vp the ghost. \* And the vayle of the temple dyd  
rent in two peces, from the toppe to the botome.  
\* And when the Centurion (which stode befoze  
hym) sawe that he so cryed, & gaue vp the ghost  
he said: Truly this ma was the sonne of God.  
\* There wer also women a good way of, behol-  
dyng hym: among whom was Mary Magda-  
lene, \* and Mary þ mother of James the lytle:  
and Ioses, and Mary Salome. \* (whyche also  
whyle he was in Galile had folowed hym and my-  
nistred vnto hym) & many other women, which  
came by wyth hym vnto Ierusalem.

And now when the euen was come (because  
it was the day of preparyng, that goeth befoze  
the sabboth) \* Ioseph of the cytre of Aramatia  
a noble counsellour, whyche also looked for the  
kyngdome of God, came, and wente in boldly  
vnto Pilate, and begged of hym the body of Je-  
su. And Pilate maruelled that he was alre dye  
dead, and called vnto hym the Centurion, and  
asked hym, whether he had bene any whyle de-  
ad. And when he knewe the truth of the Centu-  
rion, he gaue the body to Ioseph. And he bought  
a linnen clothe, and tooke hym doune, and wra-  
ped hym in the linnen clothe, and layed hym in  
a sepulchre that was hewen out of a rocke, and  
rouled a stone befoze the dooze of the sepulchre.  
And Marye Magdalene and Marye Ioses, be-  
helde wher he was layed. †

### The .xvi. Chapter. †

† Chyfft is cyth agayne, and apperth to the apostles to whom  
he committeth the preaching of the Gospel.



And when the sabboth was passe, I  
Mary Magdalene, and Mary Ja-  
cob, and Salome, boughte sweete o-  
bours, that they mighte come, and  
anoynt hym. \* And early in þ moꝝ-  
nyng the fyrste daye of the sabboth they came vn-  
to the sepulchre, when the sunne was risen. And  
they sayed amonge them selues: who shall rolle  
awaye the stone from the doze of the sepulchre?  
And when they looked, they sawe howe that  
the stone was rolled awaye, for it was a verye  
greate one. And they wente into the sepulchre,  
and sawe a younge man sittinge on the righte-  
syde, clothed in a long white garment, and they  
were affraid. \* And he sayeth vnto them, be not  
Ec.iii affraid



ascended, ye seeke Iesus of Nazareth, which was crucified. he is risen, he is not here. Behold, the place where they had put him. But go your way and tell his disciples, and Peter, that he goeth before you into Galilee, there shall ye see him as he said unto you. And they went out with fear and trembling, and were amazed. Neither said they any thing to any man, for they were afraid.

Mat. 28.10  
Luka. 24.9

¶ When Iesus was risen againe the first day after the sabbath, he appeared first to Mary Magdalene, out of whom he had cast seven devils. And he went, and tolde them that were with him, and they mourned and wept. And they would they hadde that he was a spirit, and had appeared unto her beleeved it not. After that appeared he unto two of them, in a strange figure, as they walked and wente into the countree. And they wente and tolde it to the remnant. And they beleeved not these also.

Luka. 24.11

¶ Afterwarde he appeared unto the eleven as they sat at meate: and caste in theyr teeth theyr unbelieve, and hardnesse of heart: because they beleeved not them whiche had sene that he was risen againe from the dead. And he sayed unto them: So ye into all the world & preach the Gospell to all creatures, he that beleeueth and is baptised, shall be saved. But he that beleeueth not, shall be damned. And these tokens shall folow them that beleeve. In my name they shall cast out devils, they shall speake with newe tongues, they shall bypne a waye serpentes. And yf they bypne any deadly thinge, it shall not hurt them. They shall lay theyr handes on the sycke and they shall recover.

Mat. 28.19

Mat. 28.19  
Luka. 24.48  
Mat. 28.19

So then, when the Lord had spoken unto them, he was receyved unto heauen, and is on the ryght hande of God. And they wente forth and preached euery where: the Lord working with them, and confortyng the word with mynacles & signes.

Luka. 24.49

Luka. 24.49

The ende of the Gospell of Saynte Marke.

## The Gospell of Saynte Luke.



As muche as many haue taken in hande to set forth the declaracions of those thinges which are most surely to be beleeued amonge vs, such as they deliuered the vnto vs, whiche from the begynnyng sawe the same selues with theyr eyes, and were mynisters of the thinges that they declared: I determined also, as lone as I had leached out diligently all thinges from the begynnyng, that then I woulde wyte vnto the good Theophilus: that thou mightest knowe the certente of those thinges, wherof thou hast bene informed.

The conceyting and birth of Iesus the Messias, the sonne of David, the sonne of Abraham.



There was in the dayes of Herode the kyng of Jewry, a certayne priest named zacharias, of the course of Abia. And his wyfe was of the daughters of Aaron: and her name was Elizabeth: they were both ryghteous before God, and walked in all the lawes and ordynances of the Lord that nomā coulde fynde faulte with them. And they had no chyld because that Elizabeth was barren, and they bothe were nowe well strychen in age.

And it came to passe, that when zachary executed the priestes offyce, before God, as his course cam (according to the custome of the priestes offyce) his lot fell to burne incense.

And he wente into the temple of the Lord, and the whole multitude of the people were out in prayer, whyle the incense was a burning. And there appeared vnto hym an Angel of the Lord, standyng on the ryghte syde of the altare of incense. And when zachary sawe him he was abashed and feare came on hym.

Mat. 21.1  
Luka. 1.10

But the Angel sayed vnto hym: feare not zachary, for thy prayer is heard. And thy wyfe Elizabeth shall bear the a sonne, and thou shalt call his name Ihon, and thou shalt haue ioye and gladnesse, and manye shall reioyse at his birth. For he shall be greute in the syghte of the Lord, and shall nether bypne nor stronge bypne, and he shall be fylled with the holy ghoist even frome his mothers wombe: and manye of the chyldren of Israel shall turne to their Lord God. And he shall go before him in the spirit & power of Elias, to turne the hartes of the fathers to the chyldren, and the unbelievers to the wysdome of the iust men, to make ready a perfect people for the Lord.

Mat. 21.1

And zachary sayd vnto the Angel: by what token shall I knowe this? For I am olde, and my wyfe well strychen in yeares. And the Angel answered and sayed vnto hym: I am Gabriel, that stande in the presence of God, and am sente to speake vnto the: and to the we the these glad thinges. And beholde it shall come to passe that thou shalt be domine, and not be able to speake, vntill the daye that these thinges be perfourmed, because I beleeue not thy wordes, which shall be fulfilled in theyr season.

Mat. 21.1  
Luka. 1.11

And the people waited for zachary, & marvelled that he stode in the temple. And when he came out, he coulde not speake vnto them. And they perceaued that he had sene a vision in the temple. And he beckoned vnto them and remained sychelesse.

¶ And it fortuned, that as lone as the dayes of his offyce were out, he departed into his owne house. And after those dayes, his wyfe Elizabeth conceined, and byd her selfe fyue monethes sayng: This wille hath God dealt with me, in the dayes wherein he hath looked on me, so that I shal be called frome

Mat. 21.1  
Luka. 1.10

Mat. 21.1  
Luka. 1.10

Mat. 21.1

Mat. 21.1  
Luka. 1.10

from me my rebuke amonge menne.

And in the syete moneth the angell Gabryell was sent from God vnto a cytie of Galile, named Nazareth, to a vyrgyne sponised to a man whose name was Ioseph, of the house of David and the vyrgins name was Mary. And the angell wente in vnto her, and sayde: Hail full of grace, the Lorde is with the: blessed arte thou among women. When she sawe hym, she was a-bashed at hys saynge: and cast in her mynde, what manner of salutation that shulde be. And the angell sayde vnto her, feare not Marye: for thou haste founde grace wth God. Beholde, \* thou shalt conceiue in thy wombe, and beare a sonne, and \* shalt call his name Iesus. He shal be greate, & shalbe called the sonne of the hyest. And the Lorde God shal geue vnto hym seat of his father David, and \* he shall raygne ouer the house of Jacob for euer, and of his kyngdome there shalbe none ende.

Then sayd Mary vnto the angel: how shal this be, seying I knowe not a man? And the angell answered & sayde vnto her. The holy gost shall come vpon the, and the power of the hyest shall ouerthadow the. Therefore also that holy thyng which shalbe bozne, shalbe called & sonne of God. And beholde, thy Cousyn Elizabeth, she hath also conceyued a sone in her age. And this is her septe moneth, which was called barre: for \* with God shall nothyng be vnpowrful. And Mary sayd: beholde the handmaiden of & Lorde be it vnto me accordyng to thy woide. ¶ And the angell departed from her.

¶ And Mary arose in those dayes, and went into the mountaynes with hast into the cytie of Jewye, and entred into the house of zachary, & saluted Elizabeth. And it fortuneth, that when Elizabeth herde & salutation of Mary, & shabe sprange in her wombe. And Elizabeth was fylled with the holy gost, and cryed with a loude voyce, and sayde: Blessed arte thou among women, and blessed is & frute of thy wombe. And whence happeneth this to me, that the mother of my Lorde shulde come to me? For lo, as sone as the voyce of thy salutation poundeth in mine eares, the babe sprange in my wombe for ioye. And blessed arte thou & haste beleued: for those thynges shalbe performed, which were tolde & from the Lorde. And Mary sayde:

\* My soule magnifyeth the Lorde. And my sperte hath reioysed in God my saviour. ¶ For he hath looked on & lowe degree of his handmaiden: for lo, now from hence forth shall all generacyons call me blessed. Because he that is myghty, hath done to me great thynges, and holy is his name. And his mercy is on them that feare him, from generacion to generaciō. He hath shewed strength with his arme, he hath scattered them & are proude in the ymaginacion of theyr herte. \* He hath put downe the myghty from theyr seates, & exalted them of lowe degree. He hath fylled the hungry with good thynges: and sent a waye the rich empty. He hath helped his seruante Israel, in remembraunce of his mercy.

\* Euen as he promysed to oure fathers, Aba-

ham, and to his sēbe for euer. And Mary abode with her about a thre monethes, and returned agayne to her owne house.

¶ Elizabeths tyme came that she shulde be deliuered, and she brought forth a sonne. And her neyghbours and her cosyns heard howe the Lorde had shewed greate mercye vpon her and they reioysed with her.

And it fortuneth that in the eyght dayes, they came \* to circumcise the chyld: and called hys name zacharias, after the name of his father. And his mother answered and sayd: not so, but he shalbe called Ihon. And they sayde vnto her: There is none in thy kynred, & is named wth this name. And they made sgyres to his father howe he wolde haue hym called: And he asked for wytyng tables, and wrote, saynge: hys name is Ihon. And they marvelled all. And his mouth was opened immediatly, and his tonge also, and he spake, and praysed God. And feare came on all them that dwelt nye vnto the. And all these saynges were noyed abroad throug out all the byll contree of Jewye: and all they & herd them, sayde the vp in theyr hertes, sayng: What manner of chyld shal this bee? And the hande of the Lorde was with hym.

And hys father zacharyas was fylled wth the holy gost, and prophced, sayng: Praise be the Lorde God of Israel, for he hath visyted and redeemed his people: ¶ And hath raised vp \* an hoine of salucion vnto vs in the house of his seruaunt David. Euen as he promysed by the mouth of his holy Prophetes, which were sent the woide beganne. That we shulde be saued from our enemies, and from the hande of al that hate vs. That he wolde deale mercifullye with oure fathers, and remembre his holy couenant: \* And that he wolde perfome the orde, which he swore to oure fathers Abrahā, for to geue vs. \* That we deliuered out of & handes of oure enemies, myght serue him wout feare all the dayes of our lyfe, in such holynes & ryghteousnes as are accept before hym. And thou chyld shalt be called the Prophete of the hyest for thou shalt go before the face of the Lorde, to prepare his wayes: to geue knowlage of salucion vnto his people for & remission of synnes. Throug the tender mercye of our God, whereby the day spring from an hye hath visyted vs.

\* To geue lyght to them that sat in darcknesse, and in the yadowe of death, to gyde our fete into the waye of peace. And the chyld grew and waxed strong in sperte, and was in wylder nesse tyll the daye came, when he shoulde thewe hym selfe vnto the Israelites.

¶ The .ii. Chapter.

¶ The byth and circumcison of Christ. When he was receyued into the temple, howe Symeon and Anna prophesye of hym, and howe he was founde in the temple among the doctours.



And it chaunced in those dayes that I then went out a commaundement fro Augustus the Emperour, that all the world shulde be taxed. And this taxyng was the fyrste, and executed whē Syrius was lictenante in Syria.

¶ And



# The Gospell

1. 2. 3. 4.

And every man went unto his owne tithie to be taxed. And Joseph also ascribed to Galile, out of a cytie called Nazareth, into Judee, unto the cytie of David, which is called Bethleem because he was of the house and lineage of David to be taxed with Mary his spoused wyfe, which was with chylde. And it fortuned that whyle they wer there, her tyme was come that she shulde be deliuered. And she brought forth the first begotten sonne, and wrapped hym in swadlyng clothes, and laide hym in a maunger because there was no roume for the in the ynn.

And there wer in that same region shepherdes watching and keeping theyr flocks by nyght. And lo, the Angell of the Lorde stode hard by them, & the byrgones of the Lorde shone rounde about them, and they were sore afrayed. And an angel sayd unto them. Be not afrayed. For behold, I bring you tidynge of great ioye, that shall come to all people: for unto you is borne this day in the cytie of David, a saviour, which is Christ the Lorde. And take theys for a sygne ye shall fynde the chylde wrapped in swadlyng clothes, and layed in a maunger. And straight waye there was with the angel a multitude of heauenly soulders praisynge God, and sayng. Glorify to God on hye, and prayse on the earth, & unto men a good wyll.

And it fortuned, as soone as the angels wer gone awaye from them into heauen. The shepherdes sayde one to another: let vs go now euen unto Bethleem, and see this thyng that we heare saye is happened, whiche the Lorde hath shewed unto vs. And they came with hast and founde Mary and Joseph and the babe layde in a maunger. And when they had seene it, they publyshed abroad the sayng: which was tolde them of that chylde. And all they that heard it, wondered at those thynges which were told the of the shepherdes. But Mary kept all those saynges, & pondered them in her heart. And the shepherdes returned, praisynge and laudynge God for all the thynges that they had heard & seene, euen as it was tolde unto them.

1. 2. 3. 4.

And when the eighth daye was come the chylde shulde be circumcysed, & his name was called Jesus which was named of the Angel, before he was conceived in the wombe.

1. 2. 3. 4.

And when the tyme of theyr purificacion (after the lawe of Moyses) was come, they brought hym to Jerusalem, to present hym to the Lorde (as it is wyrtten in the lawe of the Lorde: every man chylde that first openeth the matrix, shalbe called holpe to the Lorde) and to offer (as it is sayde in the lawe of the Lorde) a payre of turtle doves, or two yonge pygeons.

1. 2. 3. 4.

And beholde, there was a man in Jerusalem whose name was Symeon. And he same man was iuste and godly, and looked for the consolacyon of Israel, and the holy goste was in hym. And an aunswere had he receyved of the holy goste, that he shuld not se death, except he first sawe the Lorde Christ. And he came by inspiration in the temple.

And when the father and mother brought

in the chylde Jesus: to doo for hym after the custome of the lawe, then toke he hym up in his armes, and sayde: Lorde, now lettest thou thy seruante depart in peace, accordyng to thy promise. For myne eyes haue seene the saluacyon: which thou hast prepared before the face of all people. A lyght to lighten the gentyls, and the glory of thy people Israel.

And his father and mother marvelled at those thynges, which were spoken of hym. And Symeon blessed them, & sayde unto Mary his mother: behold, this chylde is set to be the fall & vppryng agayne of many in Israel, and for a sygne which is spoken agaynst. And more ouer the sword shall pearce thy soule, & the thoughtes of many hartes maye be opened.

And there was a prophete, one Anna, the daughter of Phanuel, of the tribe of Aser: which was of a great age, and had lyued with an husbande. vii. yeres from her vppryng. And she had bene a widowe about. iiii. score & iiii. yere, whiche departed not from the temple, but serued God with fastynge and prayere nyght & daye. And she came forth that same houre, and prayled the Lorde, and spake of hym, to all them that looked for redemption in Jerusalem.

And when they had performed all thynges accordyng to the lawe of the Lorde, they returned into Galile, to theyr owne cytie Nazareth. And the chylde grew, and waxed stronge in spiryte, and was fylled with wysdome and the grace of God was vpon hym.

And his father and mother went to Jerusalem every yere at the feaste of Easter. And when he was. xii. yere olde, they went vp to Jerusalem after the custome of the feaste daye. And when they had fulfilled the dayes, as they returned home, the chylde Jesus abode still in Jerusalem, and his father and mother knewe not of it: but they supposed hym to haue bene in the company, came a daye or tney and soughte hym among theyr kynnefolke & acquaintance. And whē they found hym not, they went backe agayne to Jerusalem, and soughte hym. And it fortuned that after thre dayes, they founde him in the temple, sittynge in the myddes of the doctours, hearing them, and posynge them. And all that heard hym, were astounded at his vnderstandynge and answeres.

And when they sawe hym, they marvelled. And his mother sayde vnto hym: Sonne, why hast thou thus dole to vs? Beholde, thy father and I haue soughte the sojowynge. And he sayde vnto them: howe is it that ye soughte me? Wist ye not that I must go about my fathers busynesse? And they vnderstode not the sayng whiche he spake vnto them. And he went downe to them and came to Nazareth, and was obedient vnto the. But his mother kept all these saynges together in her heart. And Jesus prospered in wysdom and age, & in fauour, with God & men.

## The Chapter.

Of the purificacion of Mary, and of Symeon the iuste, and of Anna the prophete, and of the gyfte of the wyse men.

**I**n the fyfteenth yere of the raygne of Cyberius the Emperoure, Pontius Pilate beyng Lefeternaunte of Ierusalem, and Herode beyng Tetrarch of Galyle, and his brother Phylippe Tetrarch of Iturea: and of the region of the Traconytes and Lysanarth the Tetrarch of Abilene (whiche Anna and Caphas were the hye priestes) the word of the Lorde came vnto John the sonne of zacharias in the wyldernesse. And he came into all the coastes aboute Iordane, preachinge the baptisme of repentance for the remission of synnes, as it is wyrtten in the booke of y<sup>e</sup> wordes of Esaye the prophete, sayng: \* The voice of a cryer in y<sup>e</sup> wyldernesse: prepare ye the waye of the Lorde, make his pathes straght. Every valley shalbe fylled, and every mountayne and hylle shalbe brought lowe. And hynges that be crooked shalbe made straght, and the rough wayes shalbe made plain: and all fleshe shall se the saluacyon of God. ¶

**T**hen saide he to the people, that were come forth to be baptysed of hym. \* O ye generacyon of vipers, who hath taught you to syle from y<sup>e</sup> wyath to come? Wyngye forth therfore due frutes of repentance, and begyn not to saye with in your selues: we haue Abraham to our father. For I say vnto you: God is able of these stonys to raptle vp chyldren vnto Abraham. Nowe also is the axe layde vnto the roote of the trees, & euery tre therfore which wyngyth not forth good frute is hewen downe, and cast into the fyre.

And the people asked hym, sayng: \* what shall we do then? he answered and sayeth vnto them: he that hath two coats, let hym part wryth hym that hath none, & he that hath meate let hym do lyke wyse.

**T**hen came y<sup>e</sup> publicans also to be baptysed and sayd vnto hym: Master, what shall we do? And he sayde vnto them: requyte no more, then that which is appoynted vnto you.

The souldyers lyke wyse demaunded of hym sayng: & what shall we do? And he sayde vnto them, hurte no man: neyther trouble any man wrongfully: and be content with your wages.

As the people were in a doubte, and all men mused in theyr hertes of John, whether he were very Christ: John answered and sayd vnto the all: \* I baptise you wryth water, but one stronger the I shal come after me, whose sho latched I am not worthy to vnlose, he shal baptise you with the holy gost, and with fyre: \* which hath his fanne in his hande, & wyll pouge his floore and gather the coine into his barn, but y<sup>e</sup> chaffe wil be burne wryth fyre & neuer shalbe quenched. And many other thynges in his exhortacyon preached he vnto the people.

\* Then Herode y<sup>e</sup> Tetrarch, when he was rebuked of hym, for Herodias his brother Phylippes wyfe, and for all the euilles whiche he rode dyd, added this a boue all, and layde John in pylone.

And it fortuned that when all the people receyued baptyme (and when Iesus was baptysed and dyd praye) the heuyn was opened, and

the holy goste came downe in a bodelye shape lyke a doue vpon hym, and a voyce came from heauen, whiche sayde: \* Thou arte my beloued sonne, in the doo I deelyte.

And Iesus hym selfe beganne to be aboute thirty yere of age, so that he was supposed to be the sonne of Ioseph: whiche was the sonne of Hely, whiche was the sonne of Matthat: whiche was the sonne of Leuy, whiche was the sonne of Melchyr: whiche was the sonne of Janna: whiche was the sonne of Ioseph, whiche was the sonne of Matthatias, whiche was the sonne of Amos: whiche was the sonne of Naum, whiche was the sonne of Hely: whiche was the sonne of Ragui, whiche was the sonne of Maath: whiche was y<sup>e</sup> sonne of Matthatias: whiche was the sonne of Semei, whiche was the sonne of Ioseph: whiche was the sonne of Iuda, whiche was the sonne of Ioanna: whiche was the sonne of Rhesa, whiche was the sonne of Zorobabell, whiche was the sonne of Salathiel: whiche was y<sup>e</sup> sonne of Aheri: whiche was the sonne of Melchyr, whiche was the sonne of Abdi, whiche was the sonne of Eosam: whiche was the sonne of Helmadan, whiche was the sonne of Her, whiche was the sonne of Ieso, whiche was the sonne of Heliizer, whiche was the sonne of Iozam: whiche was the sonne of Matthat, whiche was y<sup>e</sup> sonne of Leui: whiche was the sonne of Symeon: whiche was the sonne of Iuda, whiche was the sonne of Ioseph: whiche was the sonne of Ionam: whiche was y<sup>e</sup> sonne of Heliachim: whiche was the sonne of Melchyr: whiche was the sonne of Menan: whiche was the sonne of Matthat: whiche was the sonne of Dauid: whiche was the sonne of Jesse: whiche was the sonne of Obed: whiche was the sonne of Boos: whiche was the sonne of Salmon, whiche was the sonne of Raassan: whiche was y<sup>e</sup> sonne of Aminadab: whiche was the sonne of Iran, whiche was the sonne of Elsom: whiche was the sonne of Phares: whiche was the sonne of Iuda: whiche was the sonne of Jacob: whiche was the sonne of Isahar: whiche was the sonne of Abraham, whiche was the sonne of Tharra: whiche was the sonne of Nachor, whiche was the sonne of Saruch, whiche was the sonne of Ragau: whiche was the sonne of Phalec: whiche was the sonne of Heber, whiche was the sonne of Sala, whiche was the sonne of Canan: whiche was the sonne of Arpharat, whiche was the sonne of Sem: whiche was the sonne of Noe, whiche was the sonne of Lamech, whiche was the sonne of Matrusala: whiche was the sonne of Enoch, whiche was the sonne of Jared, whiche was the sonne of Malalech, whiche was the sonne of Enos, whiche was the sonne of Seth: whiche was the sonne of Adam: whiche was the sonne of God.

### The. iiii. Chapter.

Iesus to led into the wyldernesse, and fasteth all the tyme of his temptacyon, he was tempted of the deuyl, and was led into the desert of Ierusalem, and was led into the temple, and was led into the mount of Olives, and was led into the mount of Sion, and was led into the mount of Moriah, and was led into the mount of Calvary, and was led into the mount of Golgotha, and was led into the mount of Sion, and was led into the mount of Moriah, and was led into the mount of Calvary, and was led into the mount of Golgotha.

Iesus



# The Gospell

1. Ma. 3. 34.

And every man went unto his owne cite to be  
tared. And Joseph also after Galile, out  
of a ctyte called Nazareth, into Judee, unto  
the ctyte of David, which is called Bethlem  
because he was of the house and kynge of Da-  
uid to be tared with Mary his spoused wyfe,  
which was with chylde. And it fortuned that  
while they wer there, her tyme was come that  
she shulde be deliuered. And she brought forth  
her fyrste begotten sonne, and wrapped hym in  
swadylng clothes, and laide hym in a maunger  
because there was no roume for the in the ynn.

**B** And there wer in that same region, shepherdes  
watchyng and keepyng theyr flocks by nyght.  
And lo, the Angell of the Lorde stode hard by  
them, & the bygynnes of the Lorde shone rounde  
about them, and they were sore afrayed. And an  
angel sayd vnto them. Be not afrayed. For be-  
hold, I bring you tidynges of great ioye, that  
shall come to all people: for vnto you is borne  
this day in the ctyte of David, a sauour, which  
is Christ the Lorde. And take this for a sygne  
ye shall synde the chylde wrapped in swadylng  
clothes, and layed in a maunger. And straight-  
waye there was with the angel a multytud of  
heauenly sounders praisyng God, and sayyng,  
Glozy to God on hye, and peace on the earth, &  
vnto men a good will.

**C** And it fortuned, as soone as the angels wer  
gone awaye from thein into heauen. The  
shepherdes sayde one to another: let vs go now  
even vnto Bethlem, and see this thyng that  
we heare saye is happened, whyche the Lorde  
hath shewed vnto vs. And they came with hast  
and founde Mary and Joseph and the babe layde  
in a maunger. And when they had sene it, they  
publyshed abrode the sayyng: which was tolde  
them of that chylde. And all they that heard it,  
wondered at those thynges which were told the  
of the shepherdes. But Mary kept al those say-  
ynges, & pondered them in her heart. And the  
shepherdes returned, praisyng and laudyng God  
for all the thynges that they had heard & sene,  
euen as it was tolde vnto them.

1. Ma. 3. 34.  
1. Ma. 3. 34.  
1. Ma. 3. 34.

1. Ma. 3. 34.  
1. Ma. 3. 34.  
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1. Ma. 3. 34.  
1. Ma. 3. 34.  
1. Ma. 3. 34.

And when the eighth daye was come the  
chylde shulde be circumcysed, his name was  
called Jesus, which was named of the Angel,  
before he was conceived in the wombe.

**D** And when the tyme of theyr purificacion  
(after the lawe of Moyses) was come, they  
brought hym to Jerusalem, to present hym to  
the Lorde (as it is wyrtten in the lawe of the  
Lorde: every man chylde that fyft openeth the  
matrix, shalbe called holpe to the Lorde) and to  
offer (as it is sayde in the lawe of the Lorde) a  
payre of turtle doves, or two yonge pygeons.

And beholde, there was a man in Jerusalem  
whose name was Symeon. And the same man  
was iust and godly, and looked for the consol-  
acyon of Israel, and the holy goste was in hym.  
And an aunswere had he receyved of the holy  
goste, that he shuld not se death, except he first  
sawe the Lorde Christ. And he came by inspi-  
racyon in the temple.

**E** And when the father and mother brought

in the chylde Jesus to doo for hym after the cu-  
stome of the lawe, then toke he hym up in his  
armes, and sayde: Lorde, nowe lettest thou thy  
seruaunt depart in peace, accordyng to the wo-  
mple. For myne eyes haue sene the saluacyon:  
which thou hast prepared before the face of all  
people. A lyght to lyghten gentyls, and the  
glozy of the people Israel.

And his father and mother marvelled at  
those thynges, which were spoken of hym. And  
Symeon blessed them, & sayde vnto Mary his  
mother: behold, this chylde is set to be the sal-  
uacyon agayne of many in Israel, and for a  
sygne which is spoken agaynst. And more ouer  
the sword shall pearce thy soule, & the thoug-  
tes of many heartes maye be opened.

And there was a prophete, one Anna, the  
doughter of Phanuel, of the tribe of Aser: which  
was of a great age, and had lyued with an hus-  
bande. vii. yeres from her byrgnyte. And she  
had bene a widowe about. iiii. scoze &. iiii. yere,  
whiche departed not from the temple, but serued  
God with fastynges and prayere nyght & daye.  
And she came forth that same houre, and pray-  
sed the Lorde, and spake of hym, to al them that  
loked for redemption in Jerusalem.

And when they had perfourmed all thynges  
accordyng to the lawe of the Lorde, they retur-  
ned into Galile, to theyr owne ctyte Nazareth.  
And the chylde grew, and waxed stronge in  
spyrte, and was fylled with wysdome and the  
grace of God was vpon hym.

And his father and mother went to Jerusa-  
lem every yere at the feaste of Easter. And  
when he was. xii. yere olde, they went vp to Je-  
rusalem after the custome of the feaste daye. And  
when they had fulfilled the dayes, as they re-  
turned home, the chylde Jesus abode still in Je-  
rusalem, and his father and mother knewe not  
of it: but they supposyng hym to haue bene in  
the company, came a daye or twayne and sought  
hym among theyr kynsfolke & acquayntaunce.  
And whē they found him not, they went backe  
agayne to Jerusalem, and sought hym. And it  
fortuned that after thre dayes, they founde him  
in the temple, sytting in the myddes of the doc-  
tours, hearyng them, and polying them. And  
all that heard hym, were astonyed at his vnder-  
standyng and answers.

And when they sawe hym, they marvelled.  
And his mother sayde vnto hym: Sonne, why  
hast thou thus delerid vs? Beholde, thy father  
and I haue sought the sojowynge. And he sayde  
vnto them: howe is it ye sought me? My fe-  
ther was not that I must go about my fathers busynesse.  
And they vnderstode not his sayyng, whiche he  
spake vnto them. And he went downe to them  
and came to Nazareth, and was obedient vnto  
the. But his mother kept all these sayynges to-  
gether in her heart. And Jesus prospered in wys-  
dom and age, & in fauour, with God & men.

## The Chapter.

Of the prayyngs, sayyngs, and performances of John  
the baptyst, and a witness of the godes  
word of the fathers.

**I**n the fyfteenth yere of the raygne of Cyberius the Emperoure, Pontus Pilate beyng Lefetrante of Jewe, and Herode beyng Tetrarch of Galyle, and hys brother Phylippe Tetrarch of Iturea: and of the regyon of the Traconites and Lysanarh the Tetrarch of Abylene (wher Anna and Caphas were the hie prieftes) the word of the Lorde came vnto John the sonne of zacharias in the wyldernesse. And he came into all the coastes aboute Jordan, preachinge the baptisme of repentance for the remission of synnes, as it is wyrtten in the booke of ysaie of Elaye the prophete, sayng: \* The voice of a cryer in y wyldernesse: prepare ye the waye of the Lorde, make his pathes straght. Every valley shalbe fylled, and every mountayne and hyl shalbe brought lowe. And theynges that be crooked shalbe made straght, and the rough wayes shalbe made plain: and all fleshe shal se the saluacyon of God. I

**T**hen saide he to the people, that were come forth to be baptysed of hym. \* O ye generacyon of vipers, who hath taught you to fye from y wyrtth to come? Byngge forth therfore due frutes of repentance, and begon not to saye with in your selues: we haue Abraham to our father. For I say vnto you: God is able of these stonys to raipe vp chyldren vnto Abraham. Nowe also is the age layde vnto the rote of the trees, & euery tree therfore which bynggeth not forth good frute is hewen downe, and cast into the fyre.

And the people asked hym, sayng: \* what shall we do then? he answered and sayeth vnto them: he that hath two coats, let hym part wth hym that hath none, & he that hath meate let hym do lyke wyse.

**T**hen came y publicans also to be baptysed and sayd vnto hym: Master, what shall we do? And he sayde vnto them: requyte no more, then that which is appointed vnto you.

The souldiers lyke wyse demaunded of hym sayng: & what shall we do? And he sayde vnto theim, hurte no man: neyther trouble any man wrongfully: and be content with your wages.

As the people were in a doubte, and all men muled in theyr heres of John, whether he were very Christ: John answered and sayd vnto the all: \* I baptise you wth water, but one stronger the I shal come after me, whose sho lathet I am not worthy to vnloose, he shal baptise you with the holy gost, and with fyre: \* which hath his fanne in his hande, & wyl pouge his floore and gather the corne into his barn, but y chaffe wyl be burne with fyre & neuer shalbe quenched. And many other thynges in hys exhortacyon preached he vnto the people.

**T**hen Herode y Tetrarch, when he was rebuked of hym, for Herodias hys brother Phylippes wyfe, and for all the cruell whiche Herode dyd, added this aboue all, and layde John in pylone.

And it fortuneth that when all the people receyued baptisme: and when Iesus was baptysed and byd praye: the heauen was opened, and

the holy goste came downe in a bodelye thape lyke a doue vpon hym, and a voyce came from heauen, whiche sayde: \* Thou arte my beloued sonne, in the doo I delecte.

And Iesus hym selfe beganne to be aboute thirty yere of age, so that he was supposed to be the sonne of Ioseph: which was the sonne of hely, which was the sonne of Matthat: whiche was the sonne of Leuy, which was the sonne of Melch: which was the sonne of Janna: which was the sonne of Ioseph, which was the sonne of Matthatias, which was the sonne of Amos which was the sonne of Raum, which was the sonne of hely: which was the sonne of Ragge, which was the sonne of Maard: whiche was y sonne of Matthatias: whiche was the sonne of Semei, which was the sonne of Ioseph: which was the sonne of Juda, which was the sonne of Joanna: which was the sonne of Rhesa, which was the sonne of zozobabell, whiche was the sonne of Salathiel: which was y sonne of Aeri whiche was the sonne of Melch, whiche was the sonne of Abdi, which was the sonne of Eosam: which was the sonne of helmadan, which was the sonne of her, whiche was the sonne of Ieso, which was the sonne of helizer, whiche was the sonne of Iozam: which was the sonne of Mattha, which was y sonne of Leui: whiche was the sonne of Spimon: which was the sonne of Juda, which was the sonne of Ioseph: which was the sonne of Jonam: whiche was y sonne of heliachim: whiche was the sonne of Melcha whiche was the sonne of Menan: whiche was the sonne of Matthat: whiche was the sonne of Nathan, whiche was the sonne of Dauid: whiche was the sonne of Jesse: whiche was the sonne of Obed: whiche was the sonne of Boos: whiche was the sonne of Salmon, whiche was the sonne of Raassan: whiche was y sonne of Aminadab: whiche was the sonne of Iran, which was the sonne of Esrom: which was the sonne of Phares: which was the sonne of Juda which was the sonne of Jacob: whiche was the sonne of Israhel: which was the sonne of Abraham, whiche was the sonne of Tharra: whiche was the sonne of Nachoz, which was the sonne of Saruch, whiche was the sonne of Ragau: whiche was the sonne of Phalec: which was the sonne of Heber, which was the sonne of Sala, whiche was the sonne of Cainan: whiche was the sonne of Arpharat, which was the sonne of Sem: which was the sonne of Noe, which was the sonne of Lameth, whiche was the sonne of Matrusala: which was the sonne of Enoch, which was the sonne of Jared, which was the sonne of Malaleel, whiche was the sonne of Cainan, which was the sonne of Enos, which was sonne of Seth: whiche was the sonne of Adam: which was the sonne of God.

The. iiii. Chapter.

Iesus is led into the wyldernesse, and fasteth all the tyme of his temptacion, he overcometh the devyll, goeth into Galyle, preache at Capernaum and Capernaum, the Jewes despyse hym, the devyll knoweth hym, he cometh into Jherusa, he teacheth his disciples in lome, and doth great myracles.

Iesus



# The Gospell

**I**esus being full of the holy ghoſte, returned fro Iordane, and was led by ſpirit into ſ wildeſſe, and was .xl. dayes tempted of the deuell. And in thoſe dayes he eate no thyng. And when they were ended, he afterwarde hongred. And the deuell ſayde vnto hym: If thou beſt the ſonne of God, commaunde thys ſtone that it be breake. And Ieſus answered hym ſaying: It is wyrtten, \* man ſhall not lyue by bread only, but by eueri woide of God.

And the deuell toke hym into an hye mountayne, and ſhewed hym all the kyngdomes of ſ worlde, euen in the twinkling of an eye. And the deuell ſayde vnto hym: all this power wyll I geue the eueri wyſe, and the gloie of them: for they are deliuered vnto me, and to whom ſo euer I wyl, I geue it. If thou therfore wyll ſal downe befoze me and worſhypp me, they ſhal be all thyn. Ieſus answered and ſayde vnto him: hence frome me Satthan. For it is wyrtten: \* Thou ſhalt worſhypp the Lorde thy God, and hym onely ſhalt thou ſerne.

And he carped hym to Jeruſalem, and ſet hym on a pynacle of the temple, and ſayde vnto him: If thou beſt ſonne of God, caſt thy ſelfe downe from hence. For it is wyrtten: \* he ſhal geue his angels charge ouer the, to kepe the, and in their handes they ſhal beare the vp, that thou daſte not thy ſote agaynſt a ſtone. And Ieſus answered, and ſayde vnto hym, it is ſayd: \* thou ſhalt not tempte the Lorde thy God. And as ſone as all the teptacyon was ended, the deuell departed from hym, for a ſeaſon.

**C** And Ieſus returned by the power of the ſpirit, into Galile, & ther went a ſame of hym thowowoute all the regyon. And he taughte in they Synagoges, & was commended of al me.

And he came to Nazareth, where he was noursed and (as his cuſtome was) he went into the Synagoge on the Sabbath day, and ſtoode vp for to reade. And there was deliuered vnto hym the booke of the Prophete Eſaye. \* And when he had opened the booke, he found ſ place wherein it was wyrtten: \* The ſpirit of y Lord vnd me, becauſe he hath anoynted me: to preach the Goſpell to ſ poore, he hath ſent me: to heale the broken hearted, to preach helyerance to the captiue, and ſyghe to the bynde: to ſet at liberty them that are bynded, and to preach the acceptable yere of the Lord.

And he cloſed the booke, and gaue it agayne to the myniſter, and ſat downe. And the eyes of all them that were in the Synagoge wer taſtened on him. And he beganne to ſaye vnto them: This daye is thys ſcripture fulfilled in your eares. And all bare hym wyrtulle & wondred at the gracious woidez wyche proceded oute of his mouth. I And they ſayde: Is not thys Ieſus ſonne? And he ſayde vnto them: Ye wyll ſceme to ſaye thys prouerbe: Whyspeyon, heale thy ſelfe. \* What ſoeuer we haue hearde done in Capernaum, doe ſ ſame here likewyſe in thynne owne countree. And he ſayde: Verely I ſaye vnto you: \* No prophete is accepted in

hys owne countree.

But I tell you of a truth: \* many widowes were in Iſrael, in the tyme of Heſaias, when he ſayde: that they ſeek a ſyre moner, when greates ſampſonment was throughtoute all the lande, and vnto none of them was Heſaias ſente ſaue into Sarepta beſydes Sidon, vnto a woman that was a widow. \* And many lepers were in Iſrael in the tyme of Eliſeus the prophete: and none of them was cleuſed, ſaunge Raaman the Syrian.

And all they in the Synagoge (when they herde theſe thynges) were fylled with wrath, & roſe vp, and thruſt hym out of the cytie, and led hym euen vnto the edge of ſ hyll (wher on their cytie was buylt) & they myght caſt hym downe dedlyng. But he departed, and went his waye euen thowowe the myddes of them. **I** And came downe to Capernaum (a cytie of Galile) & there taughte them on ſ Sabbath dayes. \* And they were aſtonnyed at hys doctryne: for hys preaching was wyth power. And in the Synagoge ther was a man, whych had an vnclene ſpyete of a deuill, and cryed wyth a loude voice ſaying: let me alone, what haſt thou to do with vs, thou Ieſus of Nazareth? Arte thou come to deſtroye vs? I knowe the what thou arte, euen the holy of God. And Ieſus rebuked hym ſaying: holde thy peace, and come out of hym. And when the deuell had thowen hym in the myddes, he came oute of hym, and hurted hym not. And feare came on them all, and they ſpake amonge them ſelues, ſaying: what maner of thyng is thys? For wyth aucthoryte and power he commaundet the ſoule ſpyetes, and they come out. And the ſame of hym was ſpied abroade thowowoute euerie place of the countrey rounde aboute. **I**

**I** And when he was riſen vp and come out of the Synagoge he entred into Symons houſe. And Symons mother in lawe was taken with a great feuer, & they made interceſſyon to hym for her. And he ſtoode ouer her, and rebuked the feuer, and ſ feuer leſte her. And immediatly ſhe aroſe and myniſtered vnto them.

When the Sunne was downe, all they that had ben ſycke, taken w diuers diſeaſes, brought them vnto hym: and he layd his handes on eueri one of them, and healed them. \* And deuells alſo came out of many, crying and ſaying: thou art Chyſte the ſonne of God. And he rebuked them, and ſuffered them not to ſpeake: for they knewe that he was Chyſte.

As ſone as it was daye, he departed, & went into a deſerte place, and the people ſought hym and came to hym, and kepte hym that he ſhulde not departe from them. And he ſayde vnto the I muſt preache the kyngdome of God to other cyties alſo: I for therfore am I ſente. And he preached in the Synagoges of Galyle.

## The v Chapter.

**I** Chyſte preached in the Synagoge. The diſtyles ſay: take all, and followe hym. He cleareth the lawe, he ſheweth the maner of the lawe, he ſheweth the maner of the lawe, he ſheweth the maner of the lawe.

**I** came to passe that (when the people pleased vpon hym, to heare the word of God) he stode by the lake of Genezareth: & sawe two shyp- pes stande by the lake syde, but the fyshermen were gone out of them, and were was- shing theyr nettes. And he entred into one of the shyp- pes (which pertayned to Symon) & pray- ed hym that he wolde chynge oute a lytell from the lande. And he sat downe and taught the peo- ple oute of the shyppe. When he had leste spea- kyng, he sayd vnto Symon: Lanche out into the depe, and let thyppes pourte nettes to make a draught. And Symon answered and sayde vnto hym: Master, we have laboured all nyght, & haue taken nothing. Neuerthelesse, at thy com- mandemente, I will lase forth the nette. And when they had thus done, they inclosed a greate multitude of fyshes. But theyr nette brake, & they beckened to theyr felowes (whiche were in the other shyppe) that they shulde come, & helpe them. And they came, and fylled both the shyp- pes that they sonke againe.

When Symon Peter sawe this, he fell downe at Iesus knees, sayng: Lorde, go from me, for I am a synfull man. For he was a fonyed, and all that were with hym, at the draughte of fyshes, which they had take: & so was also James and John the sonnes of zebedee, which were par- teners with hym. And Iesus sayd vnto Symon: feare not, from henceforth thou shalt catch men. And they broughte the shyppes to lande, & forsooke all and folowed hym.

**C** And it so turned that when he was in a cer- tayne cytie: beholde, there was a man full of le- prosye, and when he had spyed Iesus, he fell flat on his face, and besoughte hym, sayng: Lorde if thou wilt, thou canst make me cleane. And he stretched forth his hand, and touched hym, say- yng: I will, be thou cleane. And immediatly he leprosy departed fro hym. And he charged hym that he shulde tell no man: but go, saye to thy- selfe, and offer thy cley- syng accordyng as Moyses commaunded, for a wytnesse vnto them.

But so muche the more went there a fame a- brode of hym, and muche people came together to heare, and to be heale of hym of theyr in- fyrmities. And he kept hym out of the way in the wyldernes, and gaue hym selfe to praye.

**A** And it happened on a certayne daye: that he taught, and there sat the Pharyses and doc- toures of the lawe, whiche were come out of all the towncs of Galyle and Ieruzye, and Jerusa- lem. And the power of the Lorde was presente, to heale them. And beholde, men brought in a bed, a man which was taken with a palsy, and they soughte meanes to bryng hym in, & to laye hym before him. And when they could not fynd on what syde they might bryng hym in (because of the people) they went vpon the toppe of the house and let hym downe thowte theyng bed and all, euen in the myddes before Iesus.

When he sawe theyr faith, he said vnto hym man thy synnes are forgyuen the. And the scribes

and the Pharyses began to thynke, sayng: What fellowe is this, which speaketh blasphemie? who can forgyue synnes but God only?

But when Iesus perceyued theyr thoughtes, he answered, and sayd vnto the: What thynke ye in your hertes? Whether is easier to saye: thy synnes be forgyuen the, or to saye: ryse vp, and walke? But that ye may knowe that the sonne of man hath power to forgyue synnes on earth, he sayde to the synke of the palsy: I saye vnto the: arise, take vp thy bedde, and go vnto thy house. And immediatly he rose vp before them, and toke vp his bedde (whereon he laye) and departed to his owne house, praising God. And they were all amazed, & they gaue the glory vnto God. And were fylled with feare, sayng: We haue seen strange thynges todaye.

And after this, he went forth, and sawe a Publycane named Leui, sittyng at the receite of custome, and he sayde vnto hym: fellowe me. And he leste all, and rose vp, and folowed hym: And Leui made hym a great feast in his owne house. And there was a great company of Pub- lycans and of other that late at meate with the- m. And the scribes and Pharyses murmured a- gainst hym dyscyples, sayng: Why do ye eate and drynke with Publicans and synners? And Iesus answered & sayde vnto them: They that are whole neede not the Physician: but they that are synke. I came not to call the ryghteous, but synners to repentance.

And they sayd vnto hym: Why do the dysci- ples of Ihon fast often, and praye, and the dysci- ples of the Pharyses also, but thynke eat & drynke? he sayde vnto them: Can ye make the childe of the wedding faste, while the bydegrome is with the? The daye wyl come, when the byde- grome also shalbe taken away from them: the- nall they fast in those dayes.

he spake also vnto the a synnyng multitude. No man putteth a peece of a newe garment, into an olde vesture, for yf he do, then breaketh he the newe and the peece that was taken oute of the newe, a greete not with the olde. And no man putteth newe wyne into olde bottels. For yf he do, the newe wyne wyl buyste the bottels, & runne out it selfe, and the bottels shal perishe. But new wyne must be put into newe bottels, and then are preserved. No man also that drynke the olde wyne straight wape can a way with newe: for he sayeth: the olde is better.

The vi. Chapter.

he senteth his dyscyples, that plaue the earre of corne, he had with hym the twelve apostles, choyng his twelve ap- ples, making a fower fower, and teachyng in how good his will.

**I**t happened on an after pryncypall Sabbath, that he went thowte the coigne felde, and his dyscyples pluck- ed the eares of corne, and did eate, and rubbed them in theyr handes. And certayne of the Pharyses sayde vnto the: Why do ye that whiche is not lawfull to do on the Sabbath dayes? And Iesus answered the, and sayde: Have ye not red what Dauid dyd, when he was an hungered, & they which were



# The Gospell

1. Reg. 17. 1. were with hym: home he went into the house of  
 2. Cor. 12. 1. Sed, and byd take and eate the brewe: & breade  
 3. Mar. 12. 1. and gaue also to them that were with hym: which  
 4. 1. And he sayde vnto them: The sonne of man  
 5. 1. is Lord also of the Sabbath daye.

1. And it fortuned in another Sabbath al  
 2. so, that he entred into the Synagoge, & caught  
 3. And there was a man, whose right hande was  
 4. daryd up. And the Scribes and Pharisees wat  
 5. ched hym, whether he woulde heale on the Sab-  
 6. both daye, that they myghte synde howe to ac-  
 7. cuse hym. But he knewe they thoughtes, and  
 8. sayde to the man which had the withered hande  
 9. Rise vp, and stande forth in the myddes. And he  
 10. arose and stode forth. Then sayde Iesus vnto  
 11. them: I wyl aske you a question: Whether is it  
 12. lawfull on the Sabbath dayes to do good, or to  
 13. dooe euell: to save ones lyfe, or to destroye it?  
 14. And he behelde them all in compasse, and sayde  
 15. vnto the man: Stretch forth thy hande. And he  
 16. byd so: \* and his hande was restored agayne as  
 17. whole as the other. And they were fylled with  
 18. madnesse, and communed together among them-  
 19. selues what they myghte do to Iesu. 1.

1. And it fortuned in those dayes: that he went  
 2. out into a mountayne for to pray, & continued  
 3. all nyghte in prayer to God. And as soon as it  
 4. was day, he called his dysciples, & and of them  
 5. he chose, xii. whom also he called Apostles: Sym-  
 6. mon whom he also named Peter, and Andrew  
 7. his brother, James and Iohn, Phylipp & Bar-  
 8. tholomewe, Mattheew & Thomas, James the  
 9. sonne of Alphaeus, and Symon which is called  
 10. zelotes, and Judas James sonne, & Judas Isca-  
 11. riot, the same that was the traitoure.

1. And he came downe with them, and stode  
 2. in the playne feilde: & the company of his dysc-  
 3. ples: and a great multitude of people (out of al  
 4. Jewy & Ierusalem, and from the see coaste of  
 5. Tyre and Sydon) which came to heare hym, &  
 6. to be healed of theyr dyscaises, & they that were  
 7. vexed with foule spites, and they were healed  
 8. And al the people preasled to touch hym, for the  
 9. went vertue out of hym, and healed them all.

1. And he lyft up his eyes vpon the dysciples &  
 2. sayde: \* Blessed bee ye poore, for yowes is the  
 3. kyngdome of God. Blessed are ye that hunger  
 4. now, for ye shalbe satisfied. Blessed are ye that  
 5. wepe now, for ye shal laugh. Blessed shal ye  
 6. be when men hate you, and spurne you oute of  
 7. theyr companye, and rayle on you, and abhorre  
 8. your names as an euell thyng, for the sonne of  
 9. man sake. Reioyce ye in that day, and be glad  
 10. for behold, your reward is great in heauen. 1.

1. For thus did theyr fathers vnto the prophetes  
 2. \* But wo vnto you that are ryche: for ye haue  
 3. your consolacion. Wo vnto you that are ful: for  
 4. ye shal hunger. Wo vnto you that now laugh  
 5. for ye shal wepe and wepe. Wo vnto you that  
 6. all men prayse you: for so dyd theyr fathers to  
 7. the false prophetes.

1. But I say vnto you which heare: Love your  
 2. enemyes. Doo good to them which hate you.  
 3. Bless them that curse you. And praye for the

1. which wrongfully trouble you. And vnto him  
 2. that smyteth thee on the one cheeke, offer also the  
 3. other. \* And him that taketh away thy gowne  
 4. forbyd not to take thy cote also. Beue to euery  
 5. man that asketh of thee. And of hym that taketh  
 6. away thy goodes, aske them not agayne. \* And  
 7. as ye woulde that men shoulde doo to you, do ye  
 8. also to them lyke wyse.

1. \* And if ye loue them which loue you, what  
 2. thanke haue ye? For synners also loue theyr lo-  
 3. uers. And if ye do good for them which do good  
 4. for you, what thanke haue ye? For synners also  
 5. do euery same. And if ye lende to them of who  
 6. ye hope to receiue: what thanke haue ye? For sin-  
 7. ners also lende to synners, to receiue such lyke  
 8. agayne. But loue ye your enemyes: and dooe  
 9. good, and lende, lokinge for nothing agayne:  
 10. and your reward shal be greate, and ye shal be  
 11. the chyldren of the heuyn: for he is hynde vnto  
 12. the unkynde and to the euell.

1. \* We ye therfore mercifull, as your father  
 2. also is mercifull. \* Judge not, and ye shal not be  
 3. iudged: Condemne not, and ye shal not be con-  
 4. demned: For geue, & ye shalbe forgiven. \* Geue  
 5. and it shalbe geuen vnto you: good measure &  
 6. pressed downe, and shaken together, & runnyng  
 7. ouer, shal men geue into your bosomes. \* For  
 8. with the same measure ye mete withall, shal  
 9. other men mete to you agayne.

1. And he put forth a sylmyltude vnto them:  
 2. \* Can the blynde leade the blynde? Do they not  
 3. both fall into the dytche? \* The dysciple is not  
 4. a bone hys master. Euery man shalbe perspyght  
 5. euen as his master is. \* Why seest thou a moat  
 6. in thy brothers eye, but considerest not thy beame  
 7. that is in thynne owne eye? Either howe canst  
 8. thou saye to thy brother: Brother, let me pull  
 9. oute the moate that is in thynne eye, when thou  
 10. seest not the beame that is in thynne owne eye.

1. Thou hypocrite, cast out the beame out of thine  
 2. owne eye first, & then shalst thou perspyghtly, to  
 3. pull out the mote that is in thy brothers eye. 1.

1. \* For it is not a good tree, that byngeth forth  
 2. euell frute: neither is that an euell tree that byn-  
 3. geth forth good frute. For euery tree is knowe  
 4. by his frute. For of thornes do not men gather  
 5. fygges, nor of bushes gather they grapes. A  
 6. good man out of the good treasure of hys herte  
 7. byngeth forth that which is good. And an euell  
 8. man, out of the euell treasure of his herte, byn-  
 9. geth forth that which is euell. \* For of the aboun-  
 10. dauce of the herte, his mouth speaketh.

1. Why call ye me? \* Lord Lord, and do not  
 2. as I bydde you: whosoener cometh to me and  
 3. heareth my saynges, and doth the same, I wyl  
 4. the w you to whom he is lyke. \* He is lyke a ma  
 5. which buylde an house, and dygged depe, and  
 6. layde the foundacyon on a roche. When the wa-  
 7. ters arose, the floude bet vpon that house and  
 8. coulde not moue it. For it was grounded vpon  
 9. a roche. But he that heareth and doeth not, is  
 10. lyke a man that without foundacyon buylde an  
 11. house vpon the earth, agaynst which the floude  
 12. dyd beate: and it fell immediatly. And the sal of  
 13. that house was greate.

The

**a The. vii. Chapter.**

He beat the captives down, struck the Indians (the captives) the belt, the Indian John M. says, and into the ground. Then, captured the Indians with the belt. He beat the Indian with the belt, and he beat the Indian with the belt.

**W**hen he had ended all his saynges  
in the audyence of the people, \* he  
entered into Capernaum. And a cer-  
tayne Centurions seruaunt which  
was dere vnto hym, lay sick, and  
was in perell of death. And when he herd of Je-  
su, he sent vnto hym the elders of the Jewes, he  
sechynge hym that he wolde come, and heale his  
seruaunt. And whē they came to Iesus, they be-  
soughte hym instantely, sayng: he is worthy  
that thou shouldest doo this for hym. For he lo-  
ueth our nacyon, and hath built vs a synagoge.  
And Iesus went with them.

And when he was nowe, not farre from the house, the Centurion sent frendes to hym, saying vnto hym: \* Lord, trouble not thy selfe: for I am not worthy that thou shouldest enter vnder my rooff. Wherefoze I thought not my selfe worthy to come vnto the: but saye thou þ word and my seruante shalbe whole. For I also am a man set vnder power, and haue vnder me souldiers, and I saye vnto one go, and he goeth, and to another, come and he cometh: and to my seruante, do this, and he doth it. Whise Iesus herde this, he maruailed at hym, and turned hym aboute and sayd to the people that folowed him I say vnto you, I haue not found so great faith no, not in Israel. And they þ were sente, turned backe home agayne, and founde the seruante whole that had bene sycke.

**C** And he fortuned after this, that he wente into a citie, which is called Naim, and many of his discyples went with hym, and much people. When he came nye to the gate of the cytpe: he holde, there was a dead man caried out, which was the only sonne of his mother, and she was a wydowe, and much people of the cytpe was with her. And when the Lozde sawe her, he had compassion on her, and said vnto her: Wepe not. And he came nye and touched the collyer: & they that bare hym stode still. And he sayde: Ponge man, I saye vnto the: aryse. And he that was dead, sat vp, and began to speake. \* And he deliuered hym to his mother. And ther came a fear on them all. And they gaue s<sup>g</sup> gloz<sup>y</sup> vnto God, sayng: \* A great Propete is risen vp amonge vs, & God hath vlytred vs people. **I** \* And this rumoze of hym went forth thozowout all Jewry, and thozowout all the regions whiche he re rounde aboute.

And the dyſciples of Iohn ſhewed hym of al  
theſe thinges. And Iohn called vnto hym two  
of his dyſciples, and ſent the to Ieſus, ſaying.  
Art thou he that ſhulde come: or ſhall we looke  
for another? When the me were come vnto him  
they ſayde: Iohn Baptiſt ſent vs vnto the, ſay  
ing: Art thou he that ſhulde come: or ſhall we  
waite for another? And in ſ ſame houre he re-  
uered many of theyr infirmities and plagues, and  
of euil ſpirytes, & vnto many that were blinde

be gone I sayd. And he answered, and sayde vnto them: go your waye and bryng wordes againe to Iohn what thynges ye haue seene and hearde, howe that the blynde is, the halt go, the lepers are clenched, & deafe heare, the dead ryls agayne, to the poore is the glad thynges preached, and happy is he that is not offendred at me.

\* And when the messengers of Ihon wer departed, he began to speake vnto the people concerning Ihon. What went you out into the wyldernesse for to se? A reede shaken with the wind? But what went ye out for to se? A man clothed in softe rayment? Behold, they which are gorgeously appareled, and lyue delycate lyfe, are in kynges courtes. But what went ye forth to se? A Prophete? Yee, I saye so you, and moze then a prophete. This is he of whom it is wytten \* Beholde, I sende myne angel before thy face, which shall prepare thy way before the. For I saye vnto you among womens chyldren, is ther not a greater prophete then Ihon Baptist. Veruly I saye vnto you, he that is lesse, in the kyngdome of God is greater then he. ¶

And all the people, and the Publicans that heard him, justified God, and were baptised in the baptisme of Ihon. But the Pharisees and lawiers despised the counsell of God agaynste themselves, and were not baptised of him.

And the Lo:de sayde: \* Wherunto wal I ly  
hen the men of thys generacyon: & what thyng  
are they lyke? They are lyke vnto chyldren syt-  
tyng in the market place, & cryng one to ano-  
ther, and sayng: We haue pypped vnto pon, and  
ye haue not daunted: we haue mourned to you, &  
ye haue not wepte. For Iohn Baptyst came, ne-  
ther \* ratynge breade nor drynkyng wyne, and  
ye saye he hath the deuell. The sonne of man is  
come, and eateth and drynkerth, and ye saye: be-  
holde a gloutinous man, and an vnumesurable  
drynker of wyne a frende of Publycans & syn-  
ners. And wyllo is iustified of al her chyldren

¶ And one of þe Pharises deyled hym that he wolde eate with hym. And he went into the Pharyses house, and sat downe at meat. \* And beholde a woman in þe ctyle (whiche was a synner) allone as she knewe that Iesus sat at meat in the Pharises house, she brought an alabaster boxe of oymment, and stode at his fete behynde hym wepyng, and beganne to walche his fete with teares, and byd wype theim wyth the heeles of her heade, and tyld his fete, and anoynted the with the oymment.

When (the Pharise which had bydde hym) sawe y<sup>e</sup>, he spake w<sup>th</sup> hym selfe, sayng: Yf this man were a Prophete, he wolde surelye knowe who, and what maner of woman this is that touched hym, for she is a synner. And Iesus answered, & sayde vnto hym: Symon I haue som what to saye vnto the. And he sayde: Master saye on. There was a certayne lender whyche had two debtors, the one oughte fyue hundred pence, and the other tyefty. When they had nothing to paye, he forgane them bothe. Tell me therfore, whyche of them wyl loue hym moste? Symon answered and sayde: I suppose that he

so whom



# The Gospel

to indomitable courage. And he says unto him: Thou shalt surely judge.

And he turned to the woman, and sayd vnto Symon: Hearest thou this woman? I entered into thyne house, thou gauest me no water for my feet, but she hath washed my feet with teares, and topped them with s<sup>c</sup> feathers of her head. Thou gauest me no kisse: but she, since the time I came in, hath not ceased to kisse my feet. Mine heades with oyle s<sup>c</sup> dydest not anoynte: but she hath anoynted my feet with oymment. All these I saye vnto the: many synnes are forgiven her, for she loued much. To whom lesse is forgiven, the same doeth lesse loue. And he sayde vnto her: thy synnes are forgiven thee. And they that sat at meat with hym, beganne to saye within them selues: Who is this which forgiveth synnes also? And he sayde to the woman: \* Thy sayth hath laued the. Go in peace. **I**

**The. viii. Chapter.**

**C**aryllis was his favorite girl from when he came and planted, through the paradise of the fable, telling who is his mother and his brother, (telling the carrying of the jar between the potter and his brother the decision into the hands of heaven, telling the fable himself, and Jesus daughter.

**A**d it fortun'd after ward that he him  
 selfe alio wente throughtout cyties &  
 townes preaching & shewing the king  
 dome of God, and the twelve with him  
 And alio certayne women, which were heales  
 of euell sprytes, and infirmities: Mary which  
 is called Magdalene (out of whome wente se-  
 uen deuilles,) and Iohnna the wyfe of Chusa  
 Herodes the warde and Susanne, and many o-  
 ther, which mynistr'd vnto hym of theyr sub-  
 stance. \* When muche people were gathered  
 together, and were come to hym oute of all cy-  
 ties, he spake by a synnitylde. \* The sowter  
 wente oute to some byrse: and as he solde,  
 some sell by the wape syde, and it was troden  
 hounne, and the soules of the wyte deuoured it vp  
 And some sel on a stone, and as soone as it was  
 spounge vp it wythered awaye because it lac-  
 ked moistenesse. And some sell among thornes  
 and the thornes spounge vp wyth it, and cho-  
 ked it. And some sell on good grounde, and  
 spounge vp, and bere fruyte, an hundred folde.  
 And as he sayd these thynges he cryed: He that  
 hathe eares to heare, let hym heare.

\* And his disciples asked hym, sayng: what manner of simplynde is this? And he sayd: un-  
to you is it given to knowe the secretes of the  
kingdome of God, but to other by parables: that  
when they se they should not se: \* and when they  
heare, they should not understande.

The parable is this. The sode is the woode  
of Gab. Those that are besyde the waye, are  
they that heare, then cometh the deuill, and  
taketh awaye the woode oute of theyr hertes,  
eithir they shoulde beleue and be saued. They on  
the stone, are they which when they heare re-  
ceyue the word with ioye, and thei haue no ro-  
tes: which is a foppie beleue, and in tyme of  
temptacion go a waye. And that which fall a-  
mong the thornes, are they which when they haue

berde, go forrb, and are choked wpth cares and  
ryches, and voluptuous lpyng, a bypnyg forthe  
nafrute. Ther topych sell in the good groundes,  
are they, which wpyth a pure e good berde heare  
the woide, and hepe it, and bypnyge forthe frute  
thozote pacence. **I.**

\* A man when he lygeth a candell, cou-  
reth it wth a vessel, or putteth it vnder a table  
or setteth it on a candlesticke, that they which  
entre in, maye see the lycht. \* Nothyng is in se-  
crete, that shall not come abrode. Neyther any  
thyng hyd, that shall not be knowen & come to  
lyght. Take hede therfore, howe ye heare. For  
whosoformer hath, to him shall be geue: \* And who  
so euer hath not, fro him shall be taken: eue that  
same which he suppoiseth that he hath.

\* Then came to hym his mother, and his  
 brethren, and could not come at hym for p̄seale  
 And it was tolde hym, and sayde: Thy mother  
 and thy brethren stande without, and wolde se  
 the. he answered and sayde vnto them: my mo-  
 ther and my brethren are these, which heare the  
 woide of God and do it.

✠ And it chaunced on a certaine daye, that he went into a shippe, and his disciples also, and he sayde vnto them: Let vs go ouer vnto the other syde of the lake. And they layned forth. But as they sayled he fell a slepe. ✠ And there arose a storme of wynde in the lake, and they were fylled wyth water, and were in perardie. And they came to hym, & awoke hym, sayng: Master, Master, we are lost. Then he arose and rebuked the wynde and the tempest of water, and they ceased, & it was calme. And he said vnto them: Where is your faith? They feared & wondered emon them selues, saynge: What thyng he is this: For he commaundeth the wynde and water, and they obey hym. ✠ ✠ And they sayled vnto the region of Gadarennes, whiche is ouer agaynst Galyle.

And when he went oute to lande, there met hym out of the cytise a certayne man, which had a deuel longe tyme, and ware no clothes nerher abode in any house: but in graues. Whē he sa w Iesus and had cred , he fell downe before hym, and wth a loudē voyce sayde: \* What haue I to dooe wth the Iesus, thou sonne of the God moste hyght: I desech the torment me not: for he commaunded the foule spyrte to come out of s man. For oftentymes he had caught hym, and he was bounde wth chaynes, and kept wth fetters: and he bzake s bandes, and was carped of the fende into wyldernesse.

And Iesus asked hym sayynge: What is thy name? And he sayde: Legion, because many deuils were entred into hym. And they besought hym that he wolde not commaunde them, to go out into the deye. And there was therr an herbe of many swyne, fedynge on an hyll: and they besought hym, that he wolde suffer them to entre into them. And he suffered the. Then wente the deuils out of the mā and entred into the swyne. And the herd cāne beblowyn with violence into the lake, and were chokyd. When the herdmye sawe what was chaunced, they fled, and told it in the

\* And it fortuned as he was alone praying, his disciples were with him, and he asked them saying: <sup>1</sup> What saie the people that I am? They answered and sayd: Iohn Baptist: Some saie: Helias, and some saie: that one of the olde Prophets is risen. He sayde vnto them: But who saye that I am? Symon Peter answered and sayd: \* I thou art the Christ of God. And he war ned and commaunded them that they should tel no man that thyng, saying: <sup>2</sup> the sonne of man must suffer many thynges, and be reioiced of

07-AT-001  
08-AT-002  
09-AT-003  
10-AT-004  
11-AT-005  
12-AT-006  
13-AT-007  
14-AT-008



# The Gospell

the elders, and of the hye pcedes & scribes, and  
be slayne and cyle agayn the thyrde daye.

And he sayd to them al, yf any man wyll come  
after me, let hym deny hym self, and take vpon hym  
the crosse dayly and folow me. \* For whosoever wyll  
saue hym selfe shall lose it. But whosoever wylth  
lose hym selfe for my sake, the same shall saue it.  
For what auaunt agt this a man yf he wyne  
the whole worlde, & lose hym selfe, or canne in dam-  
mage of hym selfe? For \* who so is ashamed of  
me, and of my wordes, of hym shall the sonne of  
man be ashamed, when he cometh in hym ma-  
iesty, and in the maiesty of hym father, and of  
the holy angels. I tell you of a truthe: \* there be  
some standyng here which shall not tast of death  
till they se the kyngdome of God.

\* And it fortuned that aboute an. viii. dayes  
after these saynges, he toke Peter and Jho and  
James, and went vpon into a mountayn to praye  
And as he prayed, the fashion of his countenance  
was chaunged, and hym garment was whyte, &  
shone. And beholde, there talked wyth hym two  
men, whych wer Moyses and helias, & appeared  
in the maiesty, and spake of hym departyng,  
whych he should ende at Jerusalem. But Peter  
and they that were wyth hym, were deuy wyth  
sleepe. And when they awoke they sawe his ma-  
iesty, and two men standyng wyth hym.

\* And it chaunced as they departed from hym,  
Peter sayde vnto Jesus: \* Waster, it is good be-  
yng here for vs. Let vs make also here taberna-  
cles, one for the, and one for Moyses, and one for  
helias (and wyll not what he sayd.) While he  
thus spake, ther came a cloude & overshadowed  
them, and they feared when they wer come into  
the cloude. And ther came a voyce out of a cloude  
sayng: \* This is my deare sonne, heare hym.

And as sone as the voyce was passe, Jesus was  
founde alone. And they kept it close, and told no  
man in those dayes, any of those thynges which

they had sene. \* And it chaunced that on the next  
daye (as they came doune from the hyll) muche  
people met hym. And beholde, a man of the com-  
pany cryed out, sayng: \* Waster, I beseech the, be-  
holde my sonne, for he is all that I haue, and se  
a spytter taketh hym, and sodenly he cryeth, and

fall. \* And he beseecheth me, that he someth a-  
gayn, and wyth much payne departeth fro hym  
when he hath rente hym, and \* I besought thy  
discypples to cast hym out, and they coude not.  
Jesus answered and sayd: \* O saye bleste and cro-  
ked nacion, howe longe shall I be wyth you, and  
suffer you? Whyng the sonne byther. As he was  
yet accompyng, the sende rente hym, and tare  
hym. And Jesus rebuked the vncleane spytter,  
and healed the chyld, and deliuered hym to hym  
father. \* And they were al amazed at the myg-  
ty power of God.

\* But while they monyred euerye one at all  
thynges whiche he dyd, he sayd vnto hym discy-  
ples: Let these saynges synche doune into your  
eares. For it wyll come to passe: that the sonne  
of man shall be deliuered into the handes of men.  
\* But they wyll not what that word ment, and  
it was hyd from them, that they vnderstode it

not. And they feared to aske hym of that sayng.  
And there entred a thought among them which  
of them should be the greatest. When Jesus per-  
ceaued the thought of theyr heartes, & he toke a  
chylde and set hym harde by hym, and sayde vn-  
to them: \* Whosoever receaueth this chylde in my  
name, receaueth me. \* And whosoever receaueth  
me, receaueth hym that sente me. For he that is  
least among you all, the same shall be great.

And Jhon answered, and sayde: \* Waster, we  
saue one casting out deuils in thy name, and we  
forbad hym, because he foloweth not wyth vs. And  
Jesus sayd vnto hym: \* Forbyd ye hym not. For  
he that is not agaynst vs, is wyth vs.

And it fortuned when the tyme was come, &  
he should be receaued vpon, he set hym face to go to  
Jerusalem, and sente messengers before hym.  
And they went and entred into a cytie of the Sa-  
maritanes, to make ready for hym. And they  
would not receaue hym, because his face was as  
though he would go to Jerusalem. When hym  
discypples, James and Jhon sawe this, they said:  
Lorde, wyle thou that we commaunde tye to  
come doune from heauen and consume them, euil  
as \* helias dyd? Jesus turned about, and rebu-  
ked them, sayng: \* Ye wote not what maner  
spyte ye are of. For the sonne of man is not come  
to destrope mens lyues, but to saue them. And  
they went to another toun. \* And it chaunced  
that as they were walkyng in the waye, a cer-  
tayne man sayde vnto hym: \* I wyll folow the  
wherther soeuer thou wyle go. Jesus sayd vnto  
hym: foxen haue holes, and byrdes of the ayre  
haue nestes: but the sonne of man hath not wher  
to laye hym head.

And he sayd vnto another: folow me. And the  
same sayd: Lorde, suffer me firste to go and burye  
my father. Jesus said vnto hym: \* Let the dead  
burye the dead: but go thou and preache the kyng-  
dome of God. And another sayd: Lorde \* I wyll  
folow the: but let me first go by my father. Jesus  
sayd vnto hym: A man that putteth hym handes to the  
plowe, and loketh backe, is apte to the kyng-  
dome of God.

## The .i. Chapter. ✠

¶ The firste of the .xx. before hym to preache, goweth them a  
charge to be ready to beane them selues, prayng his heauenly fa-  
ther, and wotech the scrype & tempteth hym, & (by the example  
of the Samaritanes) sheweth who is a mans neyghbour.  
¶ Waster receaueth the Lorde into his house, Mary Magda-  
lene is byrgent in bearyng his wounde.



After these thynges, the Lorde ap-  
pointed other. .xx. (and two) also  
and set the two & two before hym  
into euery cytie & place, whether  
he him self would come. Therfore  
sayd he vnto the: \* The harvest is  
great, but the labourers are fewe. Praye ye ther-  
fore the Lord of the harvest, to send forth labou-  
rers into his harvest, go youe wayes. \* Behold,  
I send you forth as labours amyg wolues. Beare  
no halter, neither scrype, nor shoes, & \* Salute no  
man by the way. \* Into wharsoeuer house ye enter  
firste saye: Peace be to thy house. And yf the  
sonne

sonne of peace be there, your peace shall rest vpon hym: yf not, it shall turne to you agayn. And in the same house earie still, eating and drynkinge such as they geue. For the labourer is worthy of his reward. ¶

**B** Go not from house to house, and into whatsoeuer cytie ye enter, & they receiue you, cateche the things as are set before you, & heale the synche that are therein, and say vnto them: the kyngdome of God is come npe vpon you. ¶ But into whatsoeuer cytie ye enter, and they receiue you not, go your wayes out into the stretes of the same, and saye: euen the verye duste of your cytie, whiche cleaueth on vs, do we wypp of against you. Not withstanding, be yefure of this, that the kyngdome of God was come npe vpon you. I saye vnto you: that it shalbe easer in that daye for yodome, then for that cytie. ¶

**C** Also vnto the Chorazin: two vnto the Bethsaida. For yf the myracles had bene done in Tyre and Sidon, which haue ben done in you, they had (a great whyle ago) repented of theyr synnes, sytting in heer cloth and ashen. Neuertheles it shalbe easer for Tyre and Sidon, at the iudgement, then for you. And thou Capernaum (whiche arte exalted to heauen) shalt be thruste doune to hell. ¶ He that heareth you, heareth me, and he that despyseth you, despyseth me: and he that despyseth me, despyseth hym that sente me. ¶

And the lxx. turned agayn with ioye, sayng: Lozde, euen the verye deuils are subdued to vs thow thy name. And he said vnto the: ¶ I saw Satayn (as it had bene lyghtenynge) fallynge doune from heauen: Behold, I geue vnto you power to tread on serpentes and scorpions, and ouer al maner power of the enemy, and nothyng shal hurte you. Neuerthelesse in this reioyce not that yf synners are subdued vnto you: but reioyce, that yf your names are wyrtten in heauen. ¶

That same houre reioysed Iesus in a (the doyr) goost, and sayd: I thanke the O father, & Lozde, of heauen and earth, yf thou hast hyd these thynges from the wyse and prudent, and hast opened them vnto babes. Euen so father, for so pleased it the. ¶ All thynges are geuen me of my father. No man knoweth who the sonne is, but the father: and who the father is, but the sonne, and he to whom the sonne will shewe hym. ¶

And he turned to his disciples, & said secretly: ¶ Happy are the eyes, whiche se the thynges that yse. For I tell you, that many Propheetes and kynge haue desyred to se those thynges, whiche ye se, and haue not sene them, & to heare those thynges whiche ye heare, & haue not heard them. And beholde, a certayne lawyer stode vp and tempted hym, sayng: ¶ Master, what shall I do, to inheret eternall lyfe? he sayd vnto hym: What is wyrtten in the lawe? howe readest thou? And he answered and sayde: ¶ Loue the Lozde thy God, with all thy herte, and with all thy soule, and with all thy strength, and with all thy mynde: and thy neyghboure as thy selfe. And he sayde vnto hym: Thou hast answered ryght. Thys do & thou shalt lyue. But he wyllynge to iustifye hym self, sayd vnto Iesus: And

who is my neyghboure?

Iesus answered, and sayde: A certayne man descended from Ierusalem to Ierico, and fell amonge thieues whiche robbed hym of his rayment, and wounded hym, and departed, leuyng hym halfe deade. And it chaunced, that there came doune a certayne preastre that same waye, and when he sawe hym, he passed by. And lyke wyse a Leuyte, when he wente npe to the place, came, and looked on hym, and passed by. But a certayne Samaritane, as he tourneyed, came vnto hym: and when he sawe hym, he had compassion on hym, and went to, and bounde vp his woundes, and posed in oyle and wyne, and set hym on his owne beaste, and brought hym to a comen ynne, and made prouysion for hym. And on the morowe, when he departed, he toke oute two pence, and gaue them to the host, and sayd vnto hym: Take cure of hym: & whatsoeuer thou spendest more, when I come agayn, I wyl recompense the. Whiche nowe of these thre, thynerdest thou, was neyghboure vnto hym that fell amonge the thieues? And he sayde: he that shewed mercy on hym. Then sayd Iesus vnto hym: Go, and do thou lyke wyse. ¶

¶ It fortuned that as they wente, he entred into a certayne toun. And a certayne woman named Martha, receaued hym into her house. And this woman had a syster, called Marpe, whiche also sat at Iesus fete, and hearde his word. But Martha was combyed about much seruyng, and stode and sayde: Lozde doest thou not care, that me syster hath the leste me to serue alone? Byd her therfore, that she helpe me. And Iesus answered, and sayde vnto her: Martha, Martha, thou art carefull, and troubled aboute many thynges, verely one is nedefull. Marpe hath chosyn the good parte, whiche shall not be taken awaye from her. ¶

The xi. Chapter.

The teacher of the lawe sheweth howe to praye, by prayng oute a heuill, and rebuketh the blasphemous pharisees. They requyre synners and cohenes, he teacheth with the wharfe, and rebuketh the pharisees of the pharisees, pharisees, and pharisees.



As it fortuned as he was prayng in a certayn place: when he ceased, one of his disciples sayd vnto hym: Lozde, teache vs to praye, as thou also taughtest thy disciples. And he said vnto the: When ye praye, saye: ¶ O our father whiche art in heauē, halowed be thy name. Thy kyngdome come. Thy wyll be fulfilled, euen in earth also as it is in heauen. Our daylye bread geue vs thys daye. And forgive vs oure synnes. For euen we forgive euery man that trespasseth vs. And leade vs not into temptation. But deliuer vs from euill.

And he sayd vnto them: ¶ Yf any of you shal haue a frende, and shal go to hym at mynnyght and saye vnto hym: frende, lend me the loanes, for a frende of myne is come out of the waye to me, and I haue nothyng to set before hym, and



he wythin and there, and sape: trouble me not, the day is nowe here, and my chylde is with me in the chambze, I can not ryse and geue the. I sape vnto you though he wyll not aryse, and geue hym: yet because of his impossuntye he wyll ryse, and geue hym as many as he nedeth.

**Mat. xii. 40** And I say vnto you: \* aske, and it shal be geuen you. Seke, and ye shall fynde. Knoch, and it shal be opened vnto you. For euery one that askech, receaueth: and he that sekech, fyndeth: and vnto hym that knocketh, shall it be opened. If the sonne shal aske breade of any of you that is a father, wyll he geue hym a stone? Or if he aske fyre, wyll he geue hym a serpent? Or if he aske an egge, wyll he offer hym a scorpion? If ye then beyng euell, can geue good gyftes vnto your chylde, howe muche moze shall youre father of heauen geue the holy spytte to the that desyre it of hym. **¶**

**¶** And he was castyng oute a deuell, and the same was domine. And whyle he had cast oute the deuell, the domine spake, and the people wondred. But some of them sayde: \* he casteth oute deuells thozowe Belzebub the chefe of the deuells. And other tempted hym and requyred of hym a sygne from heauen. But he knowynge they thought, sayde vnto them: \* Euery hyngdome deuyded agaynst it selfe, is desolate: and one house doth fall vpon another. If Satan also be deuyded agaynst hym selfe, howe shall his hyngdome endure? Because ye sape, that I caste out deuells thozowe Belzebub. If I by the helpe of Belzebub cast out deuells, by whose helpe do your chylde cast them out? Therefore shal they be youre iudges. But if I wyth the spyrte of God cast out deuells, no doubt the hyngdome of God is come vpon you.

**¶** When a stronge man armed, watcheth his house, the thynges that he possideth are in peace. But when a stronger then he cometh vpon hym and ouercommeth hym, he taketh from hym all his barnes (wherein he trusted) and deuyrth his goodes. He that is not wyth me, is agaynst me. And he that gathereth not wyth me, scattereth abzoade.

**¶** When the vnclene spytte is gone oute of a man, he walketh through drye places, sekynge rest. And whyle he fyndeth none, he sayeth: I wyll retorne agayne vnto my house, whence I came out. And when he cometh, he fyndeth it swept and garnished. Then goeth he, & taketh to hym ten or other spyttes worse then hym selfe, & they enter in and dwel there. And the ende of that is worse then the begynnyng.

And it fortuned, that as he spake these thynges, a certayne woman of the compaigne lyft up her voyce, & said vnto hym: Happy is f wombe that bare the, and the pappes whiche gaue the sucke. But he said: yee, happy are they that heare the woide of God, and kepe it. **¶**

When the people were gathered thycher together, he beganne to sape: \* This is an euell nation, & they seke a sygne, and there shall no sygne be geuen them, but the sygne of Jonas the prophete. For as Jonas was a sygne to the Assyrians,

so shall also the sonne of man be to this nation. \* The queene of the South shall ryse at the iudgement, wyth the me of this nation, and condemne them: for she came from the vtmost partes of the earth, to heare the wysedome of Salomon. And behold, a greater then Salomon is here. The men of Nine shall ryse at the iudgement wyth this nation, and shall condemne them: for they were brought to repentaunce, by the preaching of Jonas. And beholde a greater then Jonas is here.

**¶** No man lygeth a candel, and putteth it in a pzeupe place, neyther vnder a bushell, but on a candellstycke, that they whiche come in may see the lyght. \* The lyght of the bodye, is the eye. Therefore when thyne eye is synge, all thy body shal be full of lyght. But if thyne eye be euell, thy body also shal be full of darknes. Take heed therefore, that the lyght whiche is in the, be not darkened. If all thy bodye therfore be cleare haupng no parte darke, then shall it all be ful of lyght, euen as when a candel doth light the with his lightnes. **¶**

And as he spake, a certayn pharyse besought hym to dyne with hym, and Iesus wente in and late doune to meate. When the pharyse sawe it, he maruayled, & he had not firste washed before dyner. And the Lawe said vnto hym: \* How do ye pharyses, make cleane the outsyde of the cup and the platter, but your inward parte is ful of rauenynge and wychednes. Pe fooles, byd not he (that made that whiche is wythout) make that whiche is within also? Fener the selfe, \* geue almoose of that ye haue, and beholde all thynges are cleane vnto you. \* But wo vnto you pharyses, for ye tyth mynte and rewe, and all maner herbes, and passe ouer iudgement and the loue of God. These ought ye to haue done, and yet not to leaue the other vndone.

**¶** Wo vnto you pharyses: for ye loue the vpermost seates in the synagoges, and greatynge in the market. Wo vnto you scribys and pharyses: ye pprocytes, for ye are as graues whiche appere not, and the men that walke ouer them, are not ware of them. Then answered one of the lawyers, and sayd vnto hym: \* After thus sayng, thou puttest vnto rebuke also. And he sayde: \* Wo vnto you also ye lawyers: for ye lade men with burthens, which they be not able to beare, and ye your selues touche not f packes wyth one of youre fyngers. Wo vnto you, \* ye buyde the sepulchres of the prophetes, and your fathers hyled the, trulye ye beare wytnes, that ye allowe the dedes of your fathers, for they hyled them, and ye buyde they sepulchres. Therefore sayde the wysedome of God: \* I wyll sende them prophetes and Apostles, and some of the they shall slaye and persecute: that the bloude of all prophetes (which is shedd fro the begynnyng of the world) may be requyred of this generation, from the bloude of \* Abell, vnto the bloude of zachary, whiche perished betwene the altar and the temple. Verely I sape vnto you: it shal be requyred of this nation.

Wo vnto you lawyers: for ye haue taken a Daye

waite for hope of knowledge, ye entered not in your  
selues, and them that came in, ye forbad. When  
he thus spake vnto them, the lawyers and the  
pharisees beganne to make busse aboute hym,  
and cappe on hym to aske hym many thynges, lay-  
eng waite for hym, and sekyng to catche some  
thyng oute of hym mouth, wherby they myght  
accuse hym.

The xii Chapter.

The lesson of the pharisees, which continually  
disciples against perfection, warning them to be  
more of conuersion, by the similitude of a cecropus  
cyclops man, he will not have the to hang upon each  
ly thynges, but to marche, and to be ready agaynst  
the coming.



And there gathered together an innumerable  
multitude of people (in so much that they trode one another)  
began vnto saie vnto hym disciples: **A**ffyre of all be ware of the le-  
uises of the pharisees, whiche is ypocrysy. For  
there is nothing couered, that shall not bee vn-  
couered: neyther hyd that shall not bee knowen.  
For what thynges ye haue spoken in darknes  
shal be heard in the lychte. And what whiche ye  
haue spoken into the eare, euen in secreete places  
shal be preached on the toppes of the houses. **I**  
saie vnto you my frendes, be not afrayed of the  
that kyll the bodye, and after that haue nomore  
that they can do. But **I** will wite you, whom  
ye shall feare: feare hym whiche after he hath  
kylled, hath power to caste into hell. Yee, **I** saie  
vnto you: feare hym. Are not fyue sparowes  
bought for two farthynges? And not one of the  
is forgotten of God. Also eue the very beeres of  
poure head are all nombred. Feare not therfore  
ye are more of value then many sparowes.

**I** saie vnto you: euery one: whatsoeuer con-  
fesseth me before men, hym shall the sonne of ma  
knowe also before the angels of God. And  
he that denyeth me before men, shal be denyed be-  
fore the angels of God. **A**nd who soeuer spea-  
keth a worde agaynst the sonne of man it shal be  
forgiuen hym. **B**ut vnto hym that blasphemeth  
the holie gooste, it shall not bee forgiuen.  
When they bying you vnto the synagoges, &  
vnto rulers, and officers, take ye no thoughte  
howe, or what thyng ye shall answere, or what  
ye shall speake. For the holie goost shall teache  
you in the same houre, what ye ought to saie.

**O**ne of the company sayd vnto hym: **W**a-  
ster, speake to my brother, that he denide the en-  
derthyng with me. And he sayd vnto hym: **W**h  
who made me a iudge, or a denyder ouer your  
And he sayd vnto them take hede and beware of  
coueteousnes. For no man lyfe standeth in the  
aboundaunce of thynges whiche he possedeth.  
And he put forth a similitude vnto the, sayng:  
The grounde of a certayne cyclops man broughte  
forth plentiful frutes, & he thoughte within hym  
selfe, sayng: what shal **I** doe because **I** haue no  
roune where to bestowe my frutes? And he said  
Thus will **I** do. **I** will bestowe my barnes,  
and buyde greater, and therein will **I** gather al  
my goodes that are growen vnto me, and **I** wil  
saie to my soule: **D**oul! thou hast much goodes

laid vp in store for many peeres, take thyne  
ease, eat, drinke and be merry. But God sayd vn-  
to him: **T**hou fool, this night wyl they fetche  
away the soule agayne from the. **E**then whose  
shall these thynges be, whiche thou hast prou-  
ided. So is it with hym that gathereth riches to  
hym selfe, and is not ready towarde God.

And he spake vnto hym disciples: **T**herfore  
**I** saie vnto you: **T**ake no thoughte for your  
lyfe, what ye shall eat: neyther for the bodye  
what ye shall put on. The lyfe is more then meat  
and the bodye is more then rayment. Consider  
the rauens, for they neither sowe nor reape, which  
neyther haue house nor barn, and God feedeth  
them. **I** howe muche are ye better then se-  
dered fowles?

**W**hiche of you (with his taking thought) can  
adde to his stature one cubyte? **Y**e then be  
not able to do that thyng whiche is least: why  
take ye thought for the remnant? Consider the  
lylles how they growe. They labour not, they  
spynne not: and yet **I** say vnto you, that **S**alo-  
mon in all hym royaltie, was not clothed lyke  
one of these. **Y**e God so cloth the grasse (whiche  
is to daye in the felde, and to morowe is cast in-  
to the fornaie) howe muche more wyl he clothe  
you, O ye of lytle fapth. And as he not ye what  
ye shall eat, or what ye shall drinke, neyther  
clymme ye vp an hye: for all such thynges dooe  
the heathen people of the worlde seke for. Your  
father knoweth, that ye haue neede of such thyng-  
es. **W**herfore **I** seke ye after the kyngdome of  
God, and al these thynges shal be ministered vnto  
to you. **F**ear not lytell focke, for it is your  
fathers pleasure to geue you the kyngdome.

**W**ell that ye haue, and geue almes. And pre-  
pare you bagges, whiche were not olde, euen a  
treasure, that faileth not in heauen, where no  
these cometh, neyther moth nor corrupteth. For  
where your treasure is, there wyl your hearte  
be also. **L**et you loynes be girded aboute, and  
your lychtes brennyng on (in your handes,) and  
ye pour leues lyke vnto men, that waite for  
the Lord, when he wyl retorne from the wed-  
dyng: that when he cometh and knocketh  
they maye open vnto hym immediatly. **H**appye  
are those seruantes, whome the Lord (when  
he cometh) shall fynde wakynge. **C**erelye **I**  
saie vnto you, that he shal gyde hym selfe, and  
make them to lytte doune to meate, and walke  
by, and mynster vnto them. And yf he come in  
the seconde watche, yet yf he come in the thyrde  
watche, and fynde them so, happye are those ser-  
uantes. **T**his vnderstande, that yf the good ma  
of the house knewe what houre the thefe would  
come, he would surely watche, and not suffer hym  
house to be broken vp. **B**e ye therfore ready al-  
so, for the sonne of man wyl come at an houre  
when ye thynke not. **F**

**P**eter sayd vnto hym: **W**aster, tellest thou  
of thy similitude vnto vs, or to all men? And  
the Lord said: who is a fapthfull and wise steward  
whome his lord shal make ruler ouer his hous-  
holde, to geue them theys due of meate in due  
season? **H**appye is that seruante, whome his  
lord



# The Gospell

lozde when he cometh, shall synde so voynge. Of a truthe I saye vnto you that he wyl make hym ruler ouer all that be hath. But and yf the seruante saye in his herte: \* My lozde wyl de-  
mat. xxiii. 35 ferre hys comyng, and shall begyn to synpte the seruantes and maydens, and to eat and drynke and to bee dionken, the lozde of that seruante wyl come in a daye when he thynketh not, and at an houre, when he is not ware, and wyl betwe hym in peces, and geue hym hys rewarde wyth the vnbeleuers.

Luc. xii. 47 \* The seruant that knewe his masters wyl and prepared not hym selfe, neyther dyd accor- dyng to hys wyl, shall be beat with many stry- pes. But he that knewe not and dyd committe synnes worthy of stryppes, shall be beaten wyth fewe stryppes. It is vnto whomsoeuer much is ge- uen, of hym shall be much requyred, and to whom men haue committed much, of hym wyl they aske the more. I am come to sende fyre on the earth, and what is my desyre, but that it wer al- ready kindled. Not wythstandyng I muste bee  
mat. xxiii. 35 baptysed wyth a baptyme: & howe am I pay- ned, tyll it be ended? Suppose ye & I am come

to sende peace on the earth? I tell you naye, but rather dryuon. It is from hère forth there shall be fyre in one house dryuved, thre agaynst two and two agaynst thre. The father shall be dryu- ved agaynst the sonne, and the sonne agaynst the father. The mother agaynst the dongher, and the dongher agaynst the mother. The mother in lawe agaynst her dongher in lawe, and the dongher in lawe agaynst her mother in lawe.

mat. xxi. 43 he said also to the people: \* when ye se a cloud ryse out of the west, straight way ye saye: there cometh a shower, and so it is. And when ye se the south wynde blowe, ye say: it wyl be hote, & it cometh so passe. Ye hypocrytes, ye ca discerne the outward apperaunce of the shepe and of the carth: but howe happeneth it, that ye can not sayll of this tyme? Yer, and whp iudge ye not of your selues what is ryght?

mat. xxiii. 35 \* When thou goest with thyne aduersary to the ruler, as thou art in the waye, geue diligence that thou mayeste be deliuered from hym, leaste he byrnyng the to the iudge, and the iudge deliuer the to the taylor, and the taylor cast the into pry- son. I tell the, thou shalt not departe thence, tyll thou hast made good the vermolte myte.

## The xiii. Chapter.

of the Galileans whom pylate slew, and of that that was in pylate. The similitude of the figge tree. Childe beareth the syche woman. The parable of the mustarde seede and leuen. Howe came into the kyngdom Christ openly to herode and iherusalem.

**I** Here were present at the same season certayne menne that shewed hym of the Galyleans, whose bloude pylate had mygled with theyr owne lacry-  
mat. xxi. 43 fyre. And Iesus answered, and sayde vnto the: Suppose ye that these Galileans wer greater synners then al the other Galileans, be- cause they suffered suche punishment? I tell you naye: but except ye repent: ye shall all lyke wyse

peryshe. Of those xviii. vpon whych the touer in siloe fel, and slewe them, thynke ye that they wer synners aboue all men that dwelt in Jeru-  
mat. xxiii. 35 salem? I tell you naye: But except ye repent ye shall all lyke wyse peryshe.

\* He tolde also this symplytude: a certayne man had a figge tree planted in his vyneyard, and he came and sought frute thereon, and found none. The sayde he to the dyeller of hys vyne-  
mat. xxi. 43 yard: beholde, this thre yere haue I come, and sought frute on this figge tree, and fynde none: cutte it doune, why cometh it the ground, and he answered and sayde vnto hym: Lozde, let it alone this yere also, tyll I drygge rounde aboute it, and donge it, to se whether it wyl beare frute and yf it beare not then, after that shall thou cut it doune. And he taught in one of theyr synagoges on the Sabboth dayes. And beholde, there was a woman which had a spyte of infy-  
mat. xxi. 43 mytpe. xviij. yeres, and was bowed together and coulde in no wyse lyfte vp her heade. When Iesus sawe her, he called her to hym, and sayde vnto her: woman, thou art deliuered from thy dyscase. And he layd his handes on her, and im- mediately she was made straight and glorified God. And the ruler of the synagoge answered wyth indignacion (because that Iesus had hea-  
mat. xxi. 43 led on the Sabboth daye) & sayde vnto the pro- ple: There are syxe dayes, in whiche men ought to worke, in them come that ye maye be healed, and not on the Sabboth daye.

But the Lozde answered hym and said: Thou hypocryte, doest not reche one of you on the Sab-  
mat. xxi. 43 both daye, & loose his oxe or hys asse fro the stall and leade hym to fwater? And ought not this dongher of abraham, whome iacob had bounde (so. xviij. yeres) he loosed fro this bonde on the Sabboth daye? And when he thus sayde, all hys aduersaries were ashamed, and all the people reioysed on all the excellent dedes that wer done by hym. &

Then sayd he: what is the kyngdome of God lyke? or whereto shall I compare it? It is lyke a grainne of mustarde seede whiche a man toke, & sowd in his garden: and it grew and waxed a great tre, and the foules of the ayre made nestes in the braynches of it.

And agayne he sayde, whereunto shall I ly-  
mat. xxi. 43 ken the kyngdome of God? It is lyke leuen, whych a woman toke, and hyd in thre peckes of meele, tyll all was leuened. And he went thro-  
mat. xxi. 43 rowe all ctyes and townes, teachyng and ioy- ntyng towARDS iherusalem. Then sayde one vnto hym: Lozde, are there fewe that bee saued? And he sayde vnto hym: I saye to thee, enter in at the straght gate, for many (I saye vnto you) wyl seke to entre in, and shall not be able. When the good man of the house is rylen vp, and hath shut to the doore, and ye begynne to stande with-  
mat. xxi. 43 oute, and to knocke at the doore, sayyng: Lozde, Lozde, open vnto vs, and he shall answer, and saye vnto you: (I knowe you not whence ye are) The shall ye begyn to say, we haue eaten & dion-  
mat. xxi. 43 ken in thy presence, and thou hast taught in our strytes. And he shall saye: I tell you, I knowe you

you not whence ye are: depart fro me all ye that  
woke iniquite. There shal be weeping & gna-  
shing of teth, when ye shall see Abraham & Isa-  
aac, and Jacob, & all the prophetes in the kyng-  
dom of God, & ye your selues thrust out. \* And  
they shall come from the east and from the west,  
and from the north and from the south and shal  
syt doune in the kyngdom of God. And beholde,  
these are last, whiche shal be first. And they are  
first, whiche shal be last.

**E** The same day came there certayn of the phari-  
ses, & sayd vnto hym: get the out of the way and  
depart henc: for herode wyl kyl the. And he sayd  
vnto the: So ye and tel that fore, beholde, I cast  
out deuils, & heale the people, to day & to morrow  
and the thrid day I make an ende. Neuertheles  
I must walke to dape & to morowe, and the day  
folowynge: for it can not be that a prophet perishe  
any other where, save at Jerusalem.

**O** Jerusalem, Jerusalem, whiche killest the  
prophetes, and stonest them that are sente vnto  
the: how oft would I haue gathered thy chyldre  
together, as a byrde doeth gather her yonge vnder  
her wynges, and ye woulde not. Beholde,  
your habytacion is lefte vnto you desolate. I  
tell you, ye shall not se me vntyll the tyme come  
that ye shal saye: \* blessed is he that commeth in  
the name of the Lorde.

**The. xliii. Chapter. ✠**

*Christus ceteris ueris phariseis, doctores the sapientie  
super the Sabbath, reuerentem se habuit, relictis of the  
great supper, and transiit them that wyl folow hym to  
laye their accomptes before, what is wyl and them, the  
fair of the earth.*

**A**nd it chaunced, that he went into  
the house of one of the chiefe phary-  
ses to eate bread on the Sabbath  
daye, and they watched him. And  
behold, there was a certayn man  
before hym, whiche had a dympse.

And Iesus answered, and spake vnto the law-  
yers and pharises, sayynge: \* Is it lawfull to  
heale on the Sabbath day? And they held theyr  
peace. And he toke hym, and healed hym, and let  
hym go, and answered them, sayynge: Whiche of  
you shall haue \* an asse or an oxe falle into a pyt  
and wyl not straghte wape pull him out on the  
Sabbath daye? And they could not answer him  
agayn to these thynges.

**H**e put forth also a symple tude to the gesses,  
when he marked how they pressed to the hyeste  
roumes, and sayde vnto them: When thou arte  
bydden of any man to a wedding, syt not doune  
in the hyest roume, leaste a moze honozable man  
then thou be bydde of hym, and he (that had hym  
and the) come, and saye to the: geue this manne  
roume, and thou then begyn with shame to take  
the loweste roume. But rather when thou arte  
bydden, go & syt in the lowest roume: that when  
he that had the, commeth, he maye say vnto the:  
\* frende syt vppyer. Then shalt thou haue wo-  
nyng in the presence of them: that syt at meate  
with the. \* For whosoever exaltech hym selfe,  
shal be brought low. And he that humbleth hym  
selfe, shal be exalted.

Then sayde he also to hym, that had despyed  
hym to dyner: \* When thou makest a dyner or  
a supper, call not thy frendes, nor thy byrthen,  
neither thy kynsmen, nor thy ryche neyghbours  
leaste they also byd the agayn, and a recompense  
be made the. But when thou makest a feast, call  
the poore, the feble, the lame, and the bynd, and  
thou shalt be happy, for they can not recompense  
the. But thou shalt be recompensed at the resur-  
rection of the luste men.

When one of them (that sate at meate also)  
hearde these thynges, he sayd vnto hym: happye  
is he that eateth bread in the kyngdom of God.

Then sayd he vnto hym: \* A certayn ma-  
ordeyned a great supper, and bad many, & sente  
his seruauit at supper tyme, to say to them that  
were bydden, come: for all thynges are now rea-  
dy. And they all at once began to make excuse.  
The first said vnto him: I haue bought a farme  
and I must nedes go and se it, I praye the haue  
me excused. And another sayde: I haue bought  
fyue yokes of oxen, and I go to plowe the, I praye  
the, haue me excused. And another sayde: I haue  
maried a wyfe, & therefore I can not come. And  
the seruauit returned and brought hys mayster  
worde agayn therof.

Then was the good man of the house dys-  
pleased, and sayd to his seruauit: Go out quych-  
ly into the stretes and quarters of the cite, and  
brynge in hyther the poore, and the feble, and the  
bake, and the bynde. And the seruauit sayde:  
Lorde, it is done, as thou hast commaunded, and  
yet there is roume. And the Lorde sayde to the  
seruauit: Go out vnto the hys wapes & hedges  
and \* compel the to come in, that my house may  
be fylled. For I saye vnto you, none of those  
men which wer bydde, shal tast of my supper.

Then went a great company with hym, and  
he returned, and sayd vnto them: \* If a man  
come to me, and hate not his father and mother  
and wyfe, & chyldren, and byrthen, and synners,  
ye, and his owne lyfe also, he can not be my dis-  
ciple. And whosoever dothe not beare his crosse  
and come after me, can not be my discipyle.

Whiche of you disposed to buyde a toure, syt-  
teth not doune before, & counteth the cosse, whe-  
ther he haue sufficient to perfourme it: lest after  
he hath layde the foundation, and is not able to  
perfourme it, al that beholde it, begyn to moche  
hym, sayynge: this man began to buyde, and was  
not able to make an ende. \* What king goynge  
to make battaile agaynst another kyng, syttech  
not doune first, and casteth in his mynde, whe-  
ther he be able wyth ten thousande to mete hym  
that cometh agaynst hym wyth. xx. thousande?  
\* Or els wyle the other is yet a great way of, he  
sendeth ambassadours & despyerth peate. So like  
wise, whosoever he be of you, & forsaiketh not al  
that he hath, he can not be my discipyle.

\* Salt is good, but yf salt haue loste the salt-  
nes, what shal be seasoned therewith? It is nys-  
ther good for the land, nor yet for the dong hyll  
but men caste it oute at the doores. He that hath  
eares to heare, let hym heare.

**The. xlv. Chapter. ✠**

DD III

Th



The loutyng synner at God is as a synner for he is the people of the Synner, and of the Synner that has lost.

Mat. 18. 12  
Luce. 15. 1



He refooted vnto hym \* all the publicans and synners, for to hear him. And the Pharisees and scribes murmured, saying: He receaueth synners and eateth with them. But he putte

forth this parable vnto them, saying: \* What man of you hauing an hundred shepe (yf he lose one of them) doth not leaue nyntie and nyne in the wyldernes, and goeth after that whyche is lost vntyll he fynde it: And when he hath founde it, he layeth it on his shuldres wryth ioye. And as sone as he cometh home, he calleth together his louers and neighbours, saying vnto them: Reioyce wryth me, for I haue found my shepe, which was loste.

I saye vnto you, that lyke wyse ioye shalbe in heauen, ouer one synner that repenteth more then ouer nyntie and nyne iuste persons, which neede no repentance. \* Ther what woman hauing ten groates, yf she lose one doth not lyght a candle, and swepe the house and seke diligently tyll she fynde it: And when she hath found it, she calleth her louers & her neighbours together, saying: Reioyce wryth me, for I haue founde the groate which I had lost. Like wyse I saye vnto you, shall there be ioye in the presence of the aungels of God ouer one synner that repenteth.

Luce. 15. 1

\* And he sayd: A certayn man had two sonnes, and the yonger of them said vnto the father: Father, geue me the porcion of the goodes that to me belongeth. And he deuyned vnto them his substance. And not longe after, when the yonger sonne had gathered al that he had together, he toke hys iorney into a farr countre, & there he wasted hys goodes wryth ryotous lyuynge. And when he had spente all, there arose a greente dearth in all that lande, and he beganne to lacke and went, and came to a cysterne of the same countrey, and he sent him to his swyne, to kepe swyne. And he would sayne haue fylled hys belly wryth the coddies that the swyne dyd eate: and no man gaue it vnto hym.

Mat. 23. 12

Then he came to hym selfe, and sayde: howe many hyrd seruantes, as my fathers haue had ynough, and I perishe with hunger. I wyl arysse and go to my father, and wyl saye vnto hym: father, I haue synned agaynst heauen and before the, & am no more worthy to be called thy sonne make me as one of thy hyrd seruantes. And he arose, and cam to hys father. \* But whil he was yet a grente waye of, hys father sawe hym, and had compassion and ranne, and fel on hys necke and kyssed hym. And the sonne sayd vnto hym: father, I haue synned agaynst heauē, and in thy syght, and am no more worthy to be called thy sonne. But the father sayde to hys seruantes: bring forth the best garment, and put it on hym and put a ryng on hys hande, and shoes on hys feet. And bring hys ther that sat cauler, and kyll it, and let vs eat and be mery: for this my sonne was dead, and is alivē agayne, he was lost and is found. And they began to be mery. The elder brother was in the feilde: and when he came and

John. 8. 12  
Mat. 23. 12

drewe nye to the house, he heard mynstrelsy and dauncyng, and called one of his seruantes, and asked, what those thynges mente. And he sayde vnto him: thy brother is come, & thy father hath kylled the fat calfe, because he hath receaued him safe and sounde. And he was angry and would not go in. Then cam his father out, and entreated hym. He answered and sayd to his father: Lo these many yeaeres haue I done the seruyce, neyther brake at any tyme thy commaundement, and yett gauest thou me neuer a hyd to make merye wryth my frendes: but as sone as this thy sonne was come (whiche hath deuoured thy goodes & haclottes) thou haste for his pleasure kyllid the fat calfe. And he said vnto hym: Sone, thou art euer wryth me, and al that I haue is thine: it was mete that we should make mery and be glad, for this thy brother was dead, and is alivē agayne: and was loste, and is founde.

The xvi. Chapter.

The parable of the tynched marmen. And one tynche of Gods wynde shall perishe. Of the tynche man, and of the poore Lazarus.



And he sayd also vnto his disciples: I

\* There was also a certayn tynche mā, which had a steward, and the same was accused vnto hym for he had wasted his goodes. And he called hym, and sayde vnto hym: howe is it, that I heare this of thee? Geue accomptes of thy stewardshippe. For thou mayest be no longer steward. The steward said wrythin hym selfe: what shall I do, for my master taketh a waye from me the stewardshippe. I cannot bygge, & to begge I am ashamed. I wote what to do, for when I am put out of my stewardshippe, they may receaue me in to theyr houses.

So when he had called all hys masters betters together he sayd vnto the first: howe muche owest thou vnto my master? And he sayde: an hundred tonnes of oyle. And he sayd vnto hym: take thy byll, and syt downe quychly, and wryte fyfte. Then sayde he to another: howe muche owest thou? And he sayde: an hundred quarters of wheate. He sayde vnto hym: Take thy byll, & wryte foure scoore. And the Lord commended the vniuersal steward, because he had done wysely. For the chyldren of this world are in the synnyn, wyser then the chyldren of lyght. And I say vnto you: make you frendes of the vnyghteous Mammon, that when ye shall haue neede, they may receaue you into euerylastyng habitacions. \* He that is saythfull in that tynche is least, is saythfull also in much. And he that is vnyghteous in the least: is vnyghteous also in much. So then yf ye haue not bene saythfull in the vnyghteous Mammon, who wyl beleue you in that whyche is truer? And yf ye haue not bene saythfull in another mannes busynesse, who shall geue you that whych is your owne? So seruants can serue two masters: for ether he shall hate the one, and loue the other, or elles he shall leane to the one, and despise the other. Ye can not serue God and Mammon.

W. All these thynges hearde the pharyses also, whiche were couetous, and thei mocked hym. And he saide vnto thei: Ye are thei whiche iustifie your selues before menne: but God knoweth your heartes. For that whiche is highly esteemed among menne, is abhominable in the sight of God. **R.** \* The lawe and the prophetes ragened vntill Ihon, and sence that tyme, the kyngdome of God is preached, and euery manne stryuethe to go in. \* Easier it is for heauen and earth to perishe then one tittle of lawe to faile. \* Who soeuer forsaketh his wife, and marieth another, committeth adoultre. And he whiche marieth her that is deuorced from her husbande, committeth adoultre also.

**E.** \* There was a certain riche manne, whiche was clothed in purple and syne whyte, and laded deliciously euery daye. And there was a certain begger, named Lazarus, whiche laye at his gate full of sores, desiring to be refreshed with the cromes, whiche fell from the riche mannes doore. **R.** (and no manne gaue vnto hym.) The dogges came also, and licked his sores. And it fortuned, that the begger dyed, and was caried by the angels into Abrahams bosome. The riche manne also dyed, and was buried.

**R.** And beeyng in hell tormentes, he lifte vp his eyes, and sawe Abraham afarre of, and Lazarus in his bosome, and he cryed and saide: father Abraham, haue mercy on me, and sende Lazarus, that he maye dippe the tippe of his fynger in water, and coule my toungue: for I am tormented in this flame. But Abraham saide, soonne remember that thou in thy lyfe tyme receiuest thy pleasure, and contrarywise, Lazarus receiued payne. But now is he comforted, and thou art punished. Beyonde all this, betwene vs and you there is a great space set, so that thei whiche woulde goo from hence to you, cannot: neither maye come from thence to vs.

**E.** Then he saide: I praye thee therefore father, sende hym to my fathers house. (For I haue five brethren) for to warne thei, lest thei also come into this place of torment. Abraham saide vnto hym: they haue Moses and the prophetes, lette thei heare thei. And he saide: naie father Abraham, but if one come vnto thei from the dedde thei will repete. He saide vnto hym: If thei heare not Moses and the prophetes, neither will they beleue though on rose from death again. **R.**

**The. xlii. Chapter.**

**R.** Christe teacheth his disciples to auoyde occasions of ciuill, one to forgiue another, and lastly to reuenge in God, and no manne to perforce in his owne wylles. He healeth the tenne lepers, speakech of the latter dayes and of the ende of the worlde.

**E.** He saide vnto the disciples: it can not bee, but offences will come. Auert thei, \* woe vnto hym through whome thei come. It were better for hym, that a millstone were hanged aboute his necke, & he cast into sea, then that he should offende one of these litle ones. Take heede to your selues. \* If thy brother trespasse against thee, rebuke hym: and if he repente, forgiue hym. And though he

synne agaynst thee seuen tymes in a daye, and seuen tymes in a daye turne again to thee, sayng: it repenteth me, thou shalt forgiue hym.

And the Apostles saide vnto the Lorde: **R.** increase oure faith. And the Lorde saide: \* If ye had faith like a grayne of mustarde seede, and shoulde saye vnto this hyrcampne tree: pluche thy self vp by the rootes: and plante thy self in the sea, it shoulde obeye you. Who is it of you, if he had a seruaunte plowynge or sedynge catell, that will saie vnto hym when he cometh from the filde: Goo quickly, and sitte doune at meate and saiethe not rather vnto hym: Dresse, where-with I maye suppe, and gride vp thy selfe: and serue me, till I haue eaten and dronken: and afterwarde eate thou, and drynke thou? Woorth he thanke that seruaunt, because he did the thynges that were commaunded hym? I trowe not. So lyke wyse ye, when ye haue doorn all those thynges whiche are commaunded you saie: we are vnprouisable seruauntes. Woe haue doorn that whiche was our duty to dooe.

**R.** And it chanced as he wente to Hierusalem, that he passed through Samaria and Galile. And as he entred into a certain tounne, there mette hym tenne menne that were lepers. Whiche stode a farr off, and putte forth their voices, and saide: Jesu master, haue mercy on vs. Whe he sawe thei, he saide vnto thei: \* Goo we your selues vnto the priestes. And it came to pass as thei went, thei were censed. And one of thei, when he sawe that he was censed, turned backe again, and with a loude voyce praised God and fell doune on his face at his fete, and gaue hym thakkes. And the same was a Samaritan. And Jesus answered, and saide, are there not tenne censed? But where are those nyne? There are not founde that returned agayne, to geue God prayse, save onely this straunger. And he sayed vnto hym: aryse, goo thy waye, thy faith hath made thee whole. **R.**

**R.** When he was demaunded of the pharyses, when the kyngdome of God should come, he answered thei, and sayed: The kyngdome of God shall not come with waytyng for, neither shall thei saie: Lo here, or lo there. For beholde, the kyngdome of God is within you. And he saide vnto the disciples: the daies will come, when ye shall desire to see one daye of the soonne of mane and ye shall not see it. \* And thei shall saie to you: See here, see there. Goo not after thei, nor folow thei: for as the lightenyng that appeareth oute of the one parte that is vnder heauen, and shyneth vnto the other parte whiche is vnder heauen, so shall the soonne of mane bee in his dayes. \* But first must he suffer many thynges and bee refused of this nation.

And as it happened in the dayes of Noe: so shall it bee also in the dayes of the soonne of mane. Thei did eate and drynke, they married wyues and were married, euen vnto that same daie that Noe wente into the Arche: and the floude came, and destroyed thei all. Likewise also as it chaunced in the dayes of Lot. They dyd eate, they drynke, they bought, they solde, they planted,

Do they



thei buylders. But even the same daye that Lot wente oute of iordane, it rained with fire and brimstone from heauen. \* And he straped theim all. Euen thus shall it be in the daye, when the sonne of manne shall appeare.

**G** \* At that tyme he that is on the house top, and his stuffe in the house: lette hym not come downe to take it out. And lette not hym that is in the feld turne backe againe to the thynges that he left behynde. \* Remember Lottes wife. \* Whosoever will goo aboute to save his life, shall lose it: and whosoever shall lose his life, shall save it. I tell you: in that nighte, there shall bee two in one bed, the one shall bee receiued, the other shall bee forsaken. \* Twoo shall be agredynge together, the one shall bee receiued, and the other forsaken. \* (Thus in the feld, the one shall be receiued, and the other forsaken.) And thei answered, and said to him where Lord: he said vnto theim: wher soeuer the bodye shall be, thether will also the Egles be gathered together.

The xlviii. Chapter.

The teachers in lawe were in prayer continually. Of the pharise and the publicane. The kyngdome of God belongeth vnto chyldren. Chyldre answere the ruler, and promysed toward vnto all suche as wylle be for his sake, and folowe hym. The bynde manne is rebuked to his sighte.

**A**nd he putte forth a parable vnto theim signifyingng that menne ought \* alwaies to praye, and not bee weyre, sayng: There was in a certain citee a iudge, whiche feared not God neither regarded manne. And there was a certain widowe in the same citee, and she came vnto hym sayng: avenge me of myne aduersary. And he would not for a while. But afterwarde he said withyn hym self: though I feare not God, nor care for manne, yet because this widow is importune vpon me I will avenge her, lest she come at the laste and rayle on me. And the Lord said: heare what the vnrightheous iudge saith. And shall not God avenge his electe, whiche crye daye and night vnto hym? yea, though he be slowe theim I tell you, that he will avenge them and quickly. \* I shewethiselle, when the sonne of manne cometh, shall he fynd faith on earth?

**A**nd he told this parable vnto certain whiche trusted in theim selues, that thei were perfect and despised other. Twoo menne wente vnto the temple to praye, the one a pharise, and the other a publicane. The pharise stode and prayed thus withyn hymself: God, I thanke thee, that I am not as other menne are, receiueyners, vnjuste aduocaters, or as this publicane. I faste twyse in the weke, \* I geue tithes of all that I possesse. And the publicane standyng asafarre of, would not lifte vp his eyes to heauen, but smote vpon his brest, sayng: God be mercifull to me a synner. I tell you, this manne departed home to his house iustified, more the other. \* For euery one that exalteth hymself, shall be brought lowe.

**A**nd he that humbled hymself, shall be exalted. \* Thei broughte vnto hym also young chyldren, that he should touche them. When his disciples sawe it thei rebuked them. But Jesus (when he had called them vnto hym) said: Suffer

the chyldren to come vnto me, and forbyd theim not. For of such is the kyngdome of God. Cleerly I saie vnto you: whosoever receiveth not the kyngdome of God: as a chyldre, shall not entre therein. \* And a certain ruler asked him, sayng: Good master: what oughte I to dooe, to obtaine eternal life? Jesus saith vnto hym: Why callest thou me good? None is good, save God onely.

**T**hou knowest the commaundementes: \* Thou shalt not committe adoutrye, thou shalt not kill, thou shalt not steale, thou shalt not beare false witness, honoure thy father and thy mother. And he said: all these haue I kepte from my youth up. When Jesus heard that, he said vnto hym: Yet thou lackest one thyng. \* Well at that thou hast and distribute vnto the poore, and thou shalt haue treasure in heauen and come folowe me. When he heard this, he was soory for he was very riche.

**W**hen Jesus sawe that he was soory, he said: \* with what difficultie shall thei that haue money, entre into the kyngdome of God? it is easier for a camell to goo through a nedle eye, then for a riche manne to entre into the kyngdome of God. And thei that heard it, said: And who can thei be saved? And he said: \* The thynges whiche are impossible with menne, are possible with God. Then Peter said: \* Lo, wee haue forsake all and folowed thee. He said vnto theim: Cleerly I saie vnto you: there is no manne that hath forsaken house, ether father or mother, ether brethren, or wyfe or chyldren (for the kyngdome of Goddes sake) whiche shall not receiue muche moze in this world, and in the world to come, life euer lastyng.

**J**esus toke vnto him the twelue, and said vnto theim: Beholde wee goo by to Hierusalem and all shall be fulfilled, that are written by the prophetes of the sonne of manne. For he shall be deliuered vnto the Gentiles, and shall be mocked and spitefully entreated, and spitted on: and when thei shall haue scourged hym, thei will put hym to death. \* And after three daye he shall arise again. \* And thei vnderstode none of these thynges. And this sayng was hid fro theim, so that they perceiued not the thynges whiche were spoken.

**A**nd it came to passe, that as he was comyng vnto Hierico, a certain bynde manne satte by the waye syde beggyng. And when he heard the people passe by, he asked what it meante. And thei said vnto hym: that Jesus of Nazareth passed by. And he cryed, sayng: Iesu thou sonne of Dauid, haue mercy on me. And thei whiche wente before, rebuked hym, that he should holde his peace. But he cried so muche the moze: thou sonne of Dauid haue mercy on me. And Jesus stode still, and commaunded hym to be brought vnto hym. And wher he was come nere, he asked hym sayng: what wilt thou that I dooe vnto thee? And he said: Lord, that I maye receiue my sighte. And Jesus saied vnto hym receiue thy sighte: thei said that he had said the. And ymmediatly he receiued his sighte, and folowed hym prayyng God. And all the people, when they sawe it, gaue prayse vnto God. \* **The**

The xix. Chapter.

Cost Zacharias, and the tenn seruantes, in whom the talents were deliuered. Christ cometh to Iherusalem, and weepeth ouer it.

**I**N he entered in, & went through Iherico. And beholde there was a man named zacharias, whiche was a ruler among the Publicans, and was sicke also. And he sought meanes to see Iesus what he shoulde bee: and coulde not for the piasse because he was litle of stature. And he came before, and climed vp into a wyld figge tree, to see hym for he was to come that waye. And when Iesus was come to the place, he looked vp and sawe hym, and saide vnto hym zacharie, come doune atonce for to daye I must abyde at thy house. And he came doune hastely: and receiued hym ioyfully. And when they saw it, they all grudged, sayng: he is gone in, to fauour with a manne that is a synner. And zacharie stode forthe, and saide vnto the Lorde: beholde Lorde, the halfe of my goodes I geue to synners and if I haue dooen any mane wrong, I restoze hym foure folde. Iesus saide vnto hym: this day is healthe happened vnto this house, because that he also is become the chyld of Abraham.

\* For the sonne of manne is come to seke, and to saue that whiche was losse. And as they heard these thynges he added thereto a parable, because he was nie to Iherusalem, and because they thought, that the kyngdome of God shoulde shortly appeare. He saide therfore: \* a certain noble manne wente into a farre countree, to receiue hym a kyngdome, and to come again. And he called his tenn seruantes and deliuered them tenn pounde, sayng vnto them: Occupie till I come. But his ciuitiens hated hym and sente a message after hym, sayng: we will not haue this manne to raighe ouer vs.

**E** And it came to passe, that when he had receiued his kyngdome, he returned and commaunded these seruantes to bee called vnto hym (to whom he had geuen syn money) to wit how muche euery manne had dooen. Then came the first, sayng Lorde, thy pounde hath gayned tenn pounde. And he saide vnto hym: \* well thou good seruante: because thou hast bene faithfull in a verpe litle thyng, haue thou auctoritee ouer ten ciities. And another came sayng: Lorde, thy pounde hath made fye pounde. And to the same he saide bee thou also ruler ouer fye ciities.

**A** And another came sayng: Lorde, beholde here is thy pounde, whiche I haue kepte in a naphyn for I feared thee, because thou arte a straighe manne: thou takeste vp that thou laydest not doune, and reapest that thou diddest not sowe. He saide vnto hym: \* Of thyne owne mouthe, wilt I iudge thee, thou euill seruant. knewest thou that I am a straighe manne, takyng vp synne I laid not doune and repyng that I did not sowe. And wherfore gauest not thou my money into the bancke, and at my commaung I might haue required myne owne with dauntage?

And he saide vnto them that stode by: take frs hym that pounde, and geue it hym that hath tenn pounde. And they saide vnto hym: Lorde,

he hath tenn pounde. For I saie vnto you, that vnto euery one whiche hath shalbee geuen as he shall haue accompted: and from hym that hath not shalbe taken a waye, euen that whiche he hath. Woe ouer those myne enemies, (whiche would not that I should raighe ouer them) byyng better, and see them before me. \* And when he had thus spoken, he proceeded forth, takyng his iourney, to goo vnto Iherusalem.

\* And it fortuned when he was come nye to Bethphage and Bethany, besides the mount whiche is called Oliuet, he sente two of his disciples, sayng: goo ye into the towne, whiche is ouer agaynst you into the whiche, a lone as ye are come, ye shall fynde an asses colte tied, wher on yet neuer manne satte. Looke him, and byyng hym better. And if any manne aske you, why booe ye loose hym: thus shall ye saie vnto hym The Lorde hath neded thereof.

They that were sente, wente theire wate and founde euen as he had saide vnto them. And as they were a losyng the colte the owners thereof saide vnto them: why loose ye the colte? And they saide for the Lorde hath neded of hym. And they brought hym to Iesus, and caste their raimente on the colte, and set Iesus thereon. And as he wente, they spredde their clothes in the waye.

And when he was now come nye to the gooyng doune of the mount Oliuet, y whole multitude of the disciples beganne to reioyse, and to prayse God with a loude voyce for all the miraacles that they had sene, sayng: \* blessed bee the kyng that cometh in the name of the Lorde: peate in heauen, and glozy in the prest. And some of the pharises of the compaignie saide vnto him: Waster rebuke thy disciples. He saide vnto they: I tell you, that if these holde their peace, \* they shall breke stones erpe.

\* And when he was come nere, he beheld the citee, and wepte on it sayng: If thou haddest knowne those thynges whiche belong vnto the peate, euen in this thy date, thou wouldest take heed. But now are they hid from thine eyes. For y daies shall come vnto thee, \* that thy enemies also shall cast a banke aboute thee, and compass thee rounde, and kepte thee on euery side: & make thee euen with the grounde: & thy chyldren whiche are in thee. And \* they shall not leaue in thee one stone vpon another because thou knowdest not the tyme of thy visitacion. \* And he wente into the temple, and beganne to caste out them that solde therein, and them that bought, sayng vnto them: It is writte \* my house is the house of prayer: but ye haue made it a denne of thieues. And he taughte daily in the temple. \* But the hye priestes and the scribes and the chief of the people wente aboute to destroye hym: and coulde not fynd what to dooe. For all the people stakke by hym when they heard him.

The xx. Chapter.

Christe the Christ on question, and he aske the other the parable of synners. Of reburre to synners vnto Iherusalem how Christ taught the synners of synners

**I**T fortuned in one of those dayes, as he taughte the people in the temple and preached the Gospel, the hye priestes and the



the scribes came together with the elders, and  
saide vnto hym sayng: Tell vs by what au-  
thorite doest thou these thynges? Whether who  
is he that geue thet this au thorite? Iesus an-  
swered and sayed vnto them, I also will aske  
you one thyng, and answer me. The baptysme  
of Iohn: was it from heauen, or of menne. And  
they thought within them selues, sayng: If we  
saie from heauen, he will saie: why then beleue  
ye hym not? But and if we saie of menne, all  
the people will stone vs. For they bee perswa-  
ded, that Iohn is a prophete. And they answered  
that they could not tell whence it was. And Je-  
sus saied vnto them: neither tell I you by what  
authoritee I dooe these thynges. **R**

**T**hen beganne he to putte forth to the people  
this parable. A certain manne planted a vyne-  
yarde, and lettest forth to housband menne, and  
wente hym selfe into a straunge countree for a  
greate season. And when the tyme was come he  
sent a seruaunte to the housbandemen, that they  
shoulde geue hym of the frute of the vyneyarde.  
And they bette hym, and sente hym awaye em-  
ptye. And agayne he sente yet another seruaunte.  
And hym they did beate, and entreated hym sha-  
mefully, and sent hym awaye emptye. And againe  
he sente the thirde also, and hym they wounded,  
and caste hym out. Then saied the Lorde of the  
vineyarde: what shall I dooe? I will sende my  
deare sonne peradventure they will stande in  
awe of hym: when they see hym.

**B**ut when the husbandemen sawe hym, they  
thought within them selues, sayng: this is the  
deyrt, come lette vs kylle hym, that the inheri-  
taunce maye bee oures. And they caste hym oute  
of the vyneyarde, and kylled hym. What shall  
the Lorde of the vyneyarde therefore dooe vnto  
them? he shall come and destroye these house-  
bandemen, and shall lette out his vyneyarde to  
other. When they hearde this, they saied: God  
forbid. And he behelde them, and saied: what is  
this then that is written: the stone that the buyl-  
ders refused, the same is become the hedde of the  
cornre. Whosoever dooeth stonble vpon that  
stone, shalbe broken: but on whom soner it fal-  
leth, it will grynde hym to powder. And the hye  
prieestes and the scribes the same houre wente a-  
boute to laye handes on hym. And they feared  
the people. For they perceiued that he had spokē  
this similitude against them.

**A**nd they watched hym, and sente forth spies  
whiche shoulde saye theim selues righteous  
menne, to take hym in his wordes, and to de-  
liver hym vnto the power and authoritee of the  
deputie. And they asked hym, sayng. Master, we  
knowe that thou saiest and teachest righte, ne-  
ther considerest thou the outward appearance  
of any manne, but teachest the waie of God tru-  
ly. Is it lawfull for vs to geue tribute vnto Ce-  
sar, or no? he perceiued their craftines, and saied  
vnto them: Why tempte ye me? shewe me a  
peny, whose ymage and superscription hath it?  
They answered and saied: Cesar. And he saied  
vnto them: geue then vnto Cesar, the thynges  
whiche bee long vnto Cesar, and to God þe thynges

that pertain vnto God. And they could not  
repyone his sayng before þe people: and they mar-  
uailed at his answers, and helde their peace.

**T**hen came to hym certain of the Saducees,  
\* whiche denie that there is any resurrection.  
And they asked hym sayng: Master Moses  
wrote vnto vs, if any mannes brother dye ha-  
uyng a wife, and he dye without children, that  
then his brother shoulde take his wife, and raple  
vnto him his brother. There were therefore  
seuen brethren, and the firste tooke a wife, and  
died without children. And the seconde toke her  
and in like wyse the residue of the seuen, and leste  
no chyldren behynde them, and died. Last of all  
the woman died also. Now in the resurrection,  
whose wife of them shall she bee? For seuen had  
her to wife. Iesus answered and saied vnto thei  
The children of this worlde make wyues, and  
are marryed: but they whiche shal bee counted  
worthy of that worlde and the resurrection from  
the dedde, dooe not make wyues, neither are ma-  
ried, nor yet can die any moze, for they are equall  
vnto the angels, and are the sonnes of God, in  
as muche as they are children of the resurrection.  
And that the dedde shall rise again: Moses also  
heweth besides the bush: when he calleth, the  
Lorde, the God of Abraham, the God of Isaac  
and the God of Jacob. For he is not a God of  
dedde, but liuyng. For all liue vnto hym. Then  
certain of the pharises answered, and saied: Ma-  
ster, thou haste well saied. And after that durste  
they not aske hym any question at all.

**A**nd he saied vnto them: how saie they that  
Christ is Dauides sonne? And Dauid hymself  
saied in the booke of the Psalmes. The Lorde  
saied vnto my Lorde: sette thou on my ryghte  
hande till I make thyn enemies thy foote stole.  
Dauid therefore calleth hym Lorde: and howe  
is he then his sonne? Then in the audience of all  
the people, he saied vnto his disciples: beware  
of the scribes, whiche will goo in long cloythyng:  
and loue greetynge in the markettes, & the best  
seates in the synagoges, and the chief roumes at  
feastes, whiche deuoure widowes houses say-  
nyng long prayes: the same shall receiue grea-  
ter dampnation.

### The xxi. Chapter.

This chapter containeth the poore widowes: relief of  
the destruction of Hierusalem, of false teachers, of  
the reborn and reborn: for to come, of the ende of  
the world, and of his come comyng.



**A**nd he behelde, þe sawe the ryche  
menne, whiche caste in their offe-  
rynges into the treasury. he saw  
also a certain poore widow whi-  
che caste in therder twoo mites.  
And he saied, of a trouth I saie vnto  
you, that this poore widowe hath putte in  
moze thei all. For they all haue of their super-  
fluite added vnto the offerynges of God: but she  
of her penury hath cast in all the substance that  
she had.

**A**nd vnto some that spake of the temple how  
it was garnished with goodly stones and Je-  
wels, he saied: The daies will come in þe which

(of these thynges whiche yee see) there shall not be leste one stone upon another, that shall not be throwen doune. And thei asked hym sayng master, when shall these thynges be, and what sygne shall there be when such thynges shall come to passe? And he saide: take hede, that ye be not deceiued. For manye shall come in my name, and saye that I am Christ: and that time draweth nigh. So loe ye not theim therefore. But when ye here of warres and seditions be not affraied. For these thynges muste firste come to passe, but the ende soloweth not by and by. Then saide he vnto theim: Nacion shall rise against nacion and kingdom against kingdom, & great earthquakes shall be in all places, and hunger, and pestilence and fearful chinges. And greatesyngnes shall there be from heauen.

But before all these, thei shall late handes on you, and persecute you, deliuering you vp to the synagoges & into prison, and shall byng you vnto hynges & rulers for my names sake: And this shall chaunce you for a testimoniall. But at a sure poynte therefore in your heartes, not to abyde before, what ye shall answer: for I will geue you a mouth and wisdom, wher against, all your aduersaries shall not be able to speake nor resist. Mozeouer ye shall be betrayed of your fathers and mothers and brethren, and kynskolke and frendes, and some of you shall thei putte to death. And hated shall ye be of all men for my names sake and there shall not one beare of your heades perishe, possesse your soule by patience.

And when ye see Hierusalem besieged with an hoste, then be sure that the desolacion of the same is nigh. Then lette them whiche are in Jewrye, fle to the mountaignes. And lette them whiche are in the myddest of it, departe out. And lette not theim that are in other countres, entre therein. For these be the dayes of vengeance, that all thynges whiche are written maye be fulfilled. But wo vnto thei that be with child and to theim that geue sucke in those dayes: for there shall be greates trouble in the lande, & warthe ouer all this people. And thei shall fall throughthe edge of the swerde, and shall be led awaye captiue into all nacions. And Hierusalem shall be troden doune for the Gentiles, vntill the tyme of the Gentiles be fulfilled.

And there shall be synnes in the sunne, and in the moone, and in the starres: and in the earth the people shall be at their wittes ende, through dyspayre. The sea and the water shall roare, and mennes heartes shall saye theim for feare, and for lokyng after those thynges which shall come on earth. For the powers of heauen shall moue. And then shall thei see the sonne of manne come in a cloude with power and greates gloze. When these thynges begynne to come to passe: then loke vp, and liue vp your beddes for your redemption draweth nigh.

And he shewed theim a similitude: beholde the figge tree, and all the trees when thei shoute forth their budges ye see and knowe of youre owne selues that sommer is then nye at hande. So likewyse also, when ye see these chinges come

to passe, knowe that the kyngdome of God is nigh. Verily I saye vnto you: this generacion shall not passe, till all be fulfilled. Heauen and earth shall passe but my wordes shall not passe.

Take hede to your selues lest at any tyme your heartes be overcome with surfeityng and drunkennes and cares of this life, and so the daye come vpon you vnwares. For as a thare shall it come on all theim that dwell on the face of the whole earth: watche ye therefore continually, and praye, that ye maye escape all these thynges that shall come, and that ye maye stande before the sonne of manne. In the same tyme, he taught in the temple: and at night, he wente out, and abode in the mounte that is called Olivet. And all the people came in the moynyng to hym into the temple, for to heare hym.

### The xliiij. Chapter.

Christe is betrayed. Thei cate the Easter lambe. The institution of the Sacramente. Thei shew thei wold be greued, he reproueth theim. He prayeth thei shoulde come vpon the mounte. Thei cate hym and byng hym to the hie pester house. Wher heureth hym thre, and thei byng hym before the countail.

There was a feast of swete breade dyne nye whiche is called Easter, and the hie prestes & scribes sought howe they mighte kyl hym, for thei feared the people. Then entered Sathan into Judas, whose sir name was Iscariot, whiche was of the nombze of the twelue, and he wote his waye, and communed with the hie prestes and officers, how he mighte betraye hym vnto them. And thei were glad, and promysed to geue hym money. And he consented, and sought oportunitie to betraye hym vnto theim: when the people were a waye.

Then came the daye of swete breade, when of necessitee Pascheouer muste be offered. And he sent Peter and Iohn, sayng: go & prepare vs the Pascheouer, that we maye eate. They sayde vnto hym: Wher wylt thou, & we prepare? And he sayde vnto them: Beholde, when ye enter into the cytye, ther shall a man mete you, bearyng a pytcher of water, hym folow into the same house that he entred in, and ye shall saye vnto the good man of the house: The master sayeth vnto the: where is the gresse chamber, wher I shall eate Pascheouer with my disciples? And he shall shewe you a greates parloure paved. There make readye. And they wente and founde as he had sayde vnto them, and they made readye the Pascheouer.

And when the houre was come, he sate doune and the twelue Apostles wyth hym. And he sayde vnto theim: I haue inwardlye desired to eate this Pascheouer wyth you, before that I suffre. For I saye vnto you: henceforth I wyl not eate of it any moze, vntill it be fulfilled in the kyngdome of God. And he toke the cup, and gaue thankes and sayd: Take this, and drayde it amonge you. For I saye vnto you: I wyl not drynke of the frute of the vyne, vntill the kyngdome of God come.

And he toke breade, and when he had gentylenlye thankes, he brake it, and gaue vnto theim, sayng



sayng. This is my body, whiche is given for you. And he took the chalice and said. This is the chalice of my blood, whiche is shed for you. And he gave it to them. And they began to sing. And he said. This chalice is the new testament in my blood, whiche is shed for you. And he said. This chalice is the new testament in my blood, whiche is shed for you. And he said. This chalice is the new testament in my blood, whiche is shed for you.

And there was a strife among them, which of them should be the greatest. And he said unto them. The kynges of nations raigne over them: and they that have authoritee upon them are called gracious Lordes. But ye shall not be so. \* But he that is greatest among you, shall be as the younger: and he that is chief, shall be as he that dooth minister. For whether is greater, he that sitteth at meate? Or he that serueth? Is not he that sitteth at meate? But I am among you, as he that ministereth. Ye are they whiche have bydden with me in my temptacions. And I appoynt unto you a kyngdome, as my father hath appointed to me: that ye may eate and drynke at my table in my kyngdome, and sitte on seates, iudgyng the twelve trybes of Israel. \* And the Lord said. Simon, Simon, beholde: Satan hath desired to lifte you, as it were wheate: but I have prayed for thee that thy faile faile not. And when thou art converted, strengthe thy brethren. And he said unto hym. \* Lord, I am ready to goe with thee into prison, and to deathe. And he said. I tell thee Peter, thy cooke shall not croake this daie, till thou hast thrise denyed that thou knowest me.

And he said unto them. \* When I sente you without wallet and scrippe and shoes laced ye any thyng? And they said, no. Then he said unto them. But now he that hath a wallet, lette hym take it up, and lyke wyse his scrippe. And he that hath no swerde, lette hym sell his coote, and buye one. For I saie unto you, that yet the same whiche is written, muste bee perfourmed in me: \* even among the wicked was he reputed. For those thynges whiche are written of me haue an ende. And they said. Lord, beholde, here are two swerdes. And he said unto thei it is enough. \* And he came oute, and wente (as he had wont) to mounte Olivet. And the disciples followed hym. And when he came to the place he said unto them: \* praye, leasse ye fall into temptacion. And he gatte hym self from them, about a stones castle, and knelled downe, and prayed sayng. Father, if thou wilt, remove this cuppe from me. Nevertheless, \* not my will, but thine bee fulfilled. And there appeared an angel unto hym from heauen, confortyng hym. And he was in agonie, and prayed the longer. And his sweate was like droppe of blood, tricklyng downe to the ground. And when he rose vp from praye and went came to his disciples, he found them sleeping for heuenlye. He said unto them why slepe ye? Behold, and praye, lest ye fall into temptacion.

\* While he yet spake: beholde, there came a compaignie, and he that was called Judas one of the twelve, wente before them, and pressed me unto Iesus, to kisse hym. But Iesus saied unto hym: Judas, betrayest thou the sonne of manne with a kisse? When thei whiche were aboute hym sawe what he would do, thei saied unto hym: Lord, shall we smite with swerde? \* And one of thei smote a seruante of the hie preeste, and stroke of his righte eare. Iesus answered and saied: suffer ye thus farre to go. And when he touched his eare, he healed hym.

Then Iesus saied unto the hie preestes and rulers of the temple and the elders whiche were come to hym. Ye bee come oute, as unto a theefe to swarthes and stours. When I was daily with you in the temple, ye stretched forth no handes against me. But this is euen your verie houre, and the power of darknesse. Then toke thei hym and led hym, and broughte hym to the hie preestes house. But Peter folowed a farte of. And when thei had kyndled a fyre in the middes of the palace, and were sette downe to gether, \* Peter also sat doune among thei. But when one of thei behelde hym, as he satte by the fyre (and looked upon hym) he saied: this same felow was also with hym. \* And he denied hym sayng: woman I knowe hym not. And after a litle whyle another sawe hym, and saied: thou art also of them. And Peter saied: manne, I am not.

And aboute the space of an houre after, another affirmed, sayng: verely this felow was with hym also, for he is of Galile. And Peter sayed manne I wote not what thou saiest. And immediately whyle he yet spake, the cocke crewe. And the Lord turned backe, and looked upon Peter. \* And Peter remembered the woordes of the Lord how he saied unto hym: before the cocke crewe, thou shalt denie me thrise. And Peter wente oute and wept bitterly.

And the mornynge that toke Iesus mocked hym and smote hym: and when thei had blyndfolded hym, thei stroke hym on the face, and asked hym, sayng: arede, who is it that smote thee. And many other thynges dyspityfully saied thei against hym. And as soon as it was daye, the elders of the people and the hie preestes and the scribes came together, and led hym into their counsaill, sayng: art thou verie Christus tell vs. And he saied unto thei: if I tell you, ye will not beleue. And if I aske you, ye will not answer me, nor lette me goe. \* Hereafter shall the sonne of manne sitte on the righte hande of the power of God. Then saied they all: arte thou then the sonne of God? he saied, ye saie that I am. And they sayed: what neede were any further witness? For we our selves haue heard of his owne mouth.

The xxiii. Chapter.

Jesus is brought before pilate and herode. The women make lamentacion for hym. He prayeth for his enemies, forgiveth thei that wronged him, and breatheth on thei, and is buryed.

And the whole multitude of thei arose and led hym unto pylate. And thei beganne to accust hym, sayng: wes founde

this feloe peruerting þe people, and forbydding to paye tribute to Cesar: saying that heis Christ a kynge. And Pilate appoyled hym, saying. Hete thou the kynge of the Jewes? he answered hym and said: thou saiest it. Then sayed Pilate to þe chief priests, and to the people: I finde no fault in this manne. And thei were the more scarce saying he moueth the people, teaching througout all Iewry, and began at Galile, euen to this place. When Pilate hadde mencion of Galile he asked whether the manne were of Galile. And asone as he knewe that he belonged vnto \* Herodes iurisdiction, he sente hym to herode whiche was also at Iherusalem at that tyme.

And when Herode sawe Iesus, he was excedyng glad. For he was desirous to see hym of a long season, because he had hearde many thynges of hym, and he trusted to haue sene some miracle dooen by hym. Then he questioned woth hym many wordes. But he answered hym nothyng. The chief priests and scribes, stode forth and accused hym straightely. And Herode with his menne of warre, despised him: & when he had mocked hym, he araped hym in white clothynge, and sente hym again to Pilate. \* And the same daye Pilate and Herode were made frondes together: For befoze they were at varpaunce.

And Pilate called together þe chief priests and þe people, and said vnto them: ye haue broughte this manne vnto me as one that peruerteth the people. And beholde, I examyn hym befoze you & finde no fault in this manne, of those thynges wherof ye accuse hym: No, nor yet Herode. For I sente you to hym, and lo, nothyng worthy of death is dooen to hym. I will therefore chasene hym, and lette hym loose. \* For of necessitie, he must haue lette one loose vnto them at the feast.

And all the people cryed at once saying a waile with him, and deliuer to vs Barabaz: (whiche for a certain insurreccion made in the cite and for murder was caste in prison) Pilate spake again to them willing to lette Iesus loose. But they cryed, saying: Crucifie hym. Crucifie hym. He said vnto them the thirde tyme: what euill hath he dooen? I fynde no cause of death in hym. I will therefore chasene hym, and lette hym goo. And they cryed with loude voyces, requyring that he myghte bee crucified. And the voyces of them and of the chief priests preuailed.

And Pilate gaue sentence, that it should bee as they requyred: and he lette loose vnto them hym that (for insurreccion and murder) was caste into prison, whom thei had desyred and he deliuered vnto them Iesus, to doe with hym what they would. \* And as they led hym a waile, they caughte one Symon of Cyren, comyng out of the felde: and on hym layed they the crosse that he myghte beare it after Iesus.

And there folowed hym a greate compaignie of people, and women \* whiche were wailed and lamented hym: But Iesus turned backe vnto them, and sayed: Ye daughters of Iherusalem, wepe not for me: but wepe for youre selues, and for your chyldre: For behold, the daies will come in the whiche thei shall say: Happy are the ba-

ren and the wombes that neuer bare, and þe paypes whiche neuer gaue sucke: Then shall they begyn to saue to the moste aignes, fall on vs: and to the hylles, couer vs. For if they dooe this in a grene tree, what shall ber doorn in the dyer? And there were two euill dooers led with hym to bee slain. \* And after that they were come to the place (whiche is called Caluary) there they crucified hym, and the euill dooers, one on þe righte hande, and the other on the lister. Then said Iesus, father forgeue them for thei wote not what thei dooe. \* And they parted his raymente and caste lottes. And the people stode, and behelde.

And the rulers mocked hym with chaum, saying: he saueth other menne lette hym saue hym self, if he be very Christ, the chosen of God. The souldyours also mocked hym, and came and offered hym vineger, and said, if thou bee þe kynge of the Jewes, saue thy self. \* And a superscripcion was writen ouer hym, with letters of Greke, & Latin and Hebreu: This is the kynge of the Jewes. And one of þe euill dooers whiche were hanged rayled on hym saying: If thou bee Christe, saue thy self and vs. But the other answered, & rebuked hym saying: Fearest thou not God saying thou art in the same dampnation? wee are righteously punished, for wee receiue accordyng to our dedes. But this manne hath dooen nothyng amysse. And he said vnto Iesus: Lorde remembre me, when thou comest into thy kyngdome. And Iesus said vnto hym: Verely I saie vnto thee to date shalt thou bee with me in paradys. \* And it was aboute the first houre. And ther was darkened ouer all the earth, vntill the hynth houre, and the sunne was darkened. And the vaple of the temple did rente, euen throughe the middes. And when Iesus had cryed with a loude voyce, he said. Father into thy handes I commende my spirite. And when he thus had said he gaue vp the ghoste. \* When the Centurion sawe what had happened, he glorified God saying: Verely this was a righteous manne. And all the people that came together to that spgge and sawe the thynges which had happened, smote they: brestes and returned. And all hym acquainted: and the women that folowed hym from Galyle, stode asarte of, beholdynge these thynges.

And beholde \* there was a manne named Joseph a counsailler, and he was a good manne and a iuste, the same had not consented to the counsaill and dede of theim, whiche was of Arama thia a citee of the Jewes, whiche same also waited for the kyngdome of God: he went vnto Pilate and begged the body of Iesus and tooke it doune and wrapped it in a lincloth, and laied it in a sepulchre that was hewen in stone, where in neuer manne befoze was layed. \* And that daye was preparyng of þe Saboth, and the Saboth daye on: The women that folowed after, whiche had come with hym from Galile, beheld the sepulchre, and how his body was laied. And thei returned and prepared swete oboures and omentens: but rested the Saboth daye, accordyng to the commandemente.



# The Gospell

## The first Chapter.

*The women came to the sepulchre early in the morning, and found the stone rolled away, and the body of the Lord Jesus. And it happened as they were amazed there at, behold two men stood by them in shining garments. And as they were afraid, and bowed down their faces to the earth, they said unto them: Why see ye the living among the dead? He is not here, but he is risen. Remember how he spake unto you, when he was yet in Galilee, saying: that the Son of man must be delivered into the hands of synners, and be crucified, and the third day rise again. And they remembered his words, and returned from the sepulchre, and told all these things unto those eleven, and to all the remnant.*

**B**ut upon the first day of the Mornynge, they came unto the sepulchre, & brought the sweete odoures whiche they haue prepared, & other women with them. And they founde the stone rolled away from the sepulchre, and they wente in, but founde not the body of the Lorde Jesu. And it happened as they were amazed there at, Behold two menne stode by them in shynynge garments. And as they were affraid, and bowed downe their faces to the earth, they said vnto them: Why see ye the living among the dedde? he is not here: but he is risen. Remembere how he spake vnto you, when he was yet in Galilee, sayng: that the sonne of manne must bee deliuered into the handes of synners, and be crucified, and the thirde daye rise again. And they remembred his wordes, and returned from the sepulchre, and tolde all these thynges vnto those eleven, and to all the remnant. \* It was Mary Magdalene, and Joanna, and Mary Jacoby, and other that were with them, whiche tolde these thynges vnto the Apostles. And their wordes seemed vnto them sayned thynges, nether beleued they them. The arose Peter and ranne vnto the sepulchre, and looked in and sawe the linen clothes laide by them selues, and departed, wonderynge in hym self as that whiche had happened.

**¶** And beholde two of them wente that same daye to a toun (called Emams) whiche was from Hierusalem aboute a sixty foxlonges, and they talked together of all these thynges that had happened. And it chaunced that while they communed together and reasoned, Jesus hymselfe drew neare, and went with them. But their eyes wer holden, that they should not knowe hym: And he said vnto them: what maner of communications are these that ye haue one to another, as ye walke and are sad? And the one of them (whose name was Cleophas) answered, and said vnto hym: Art thou onely a stranger in Hierusalem and hast not knowen the thynges whiche haue chaunced there, in these dayes? he said vnto them: what thynges? And they said vnto hym: of Jesus of Nazareth, whiche was a prophete might in dedde, & woode, before God and all the people: and how the hie priestes, and our rulers deliuered hym to bee condemned to death, and haue crucified hym. But we trusted that it had been he that should haue redeemed Israel. And as touchynge all these thynges, to day is euen the thirde daye, that they were dooen.

**¶** Pea, and certain women also of our companye made vs accomnyed, whiche came early vnto the sepulchre, and founde not his body, & came sayng that they had sene a vision of angels, whiche said that he was a liue. And certain of they whiche wer with vs, went to the sepulchre, and founde it euen so as the women had said, but hym

they saw not. And he said vnto them: O fooles & slow of heart, to beleue all that the prophetes haue spoken. Dughe not Christ to haue suffered these thynges, and to entre into his glory? And he began at Moses, and all the prophetes, and interpreted vnto them in all scriptures whiche wer written of hym. And they drew neare vnto the toun, whiche they wente vnto. And he made as though he would haue gone further. And they constrained hym, sayng: abyde with vs, for it draweth towarde night, and the daye is farre passed. And he went in, to tary with them. And it came to passe, as he sat at meate with them, he toke byde, and blessed it, and brake, and gaue to them. And their eyes wer opened, and they knew him: and he vanished out of their sight. And they said betwene them selues: did not our heartes burne within vs, while he talked with vs by the waye, and opened vnto vs the scriptures? And they arose by the same houre, and turned againe to Hierusalem and founde the eleven gathered together, and them that with them, sayng: the Lorde is risen in dedde, and hath appeared to Simon. And they tolde what thynges were dooen in the waye, and how they knewe hym in breaking of byrde.

**¶** As they thus spake, Jesus hymselfe stode in the myddel of them, & saith vnto the: peace be vnto you. (It is I, feare not). But they were abashed and affraid, and supposed that they had sene a spirete. And he said vnto them: Why are ye troubled, and why dooe thoughtes arise in your heartes? Behold my handes and my fete, that it is euen I my self. Handle me and see: for a spirete hath not flethe and bones as ye see me haue. And whil he thus spake, he shewed them his handes and his fete. And while they yet beleued not for ioye, and wondered, he said vnto them: haue ye here any meate? And they offered hym a pece of a broyled fische and of an hony combe. And he toke it, and did eat before them. And he said vnto them: These are the wordes whiche I spake vnto you, while I was yet with you: that all myddes bee fulfilled whiche were written of me in the lawe of Moses and in the prophetes, & in the Psalmes. The opened he their wittes, that they might vnderstande the scriptures, and said vnto them: Thus is it writen: and thus it behoued Christ to suffer, and to rise againe from death the thirde daye, and that repentance and remission of synnes should bee preached in his name among all nations: And must begyn at Hierusalem. And ye are witnesses of these thynges. ¶ And beholde, I will sende the promise of my father vpon you. But tary ye in the cite of Hierusalem, vntill ye bee endued with power from on hie. And he led them out into Bethany, and lyfted vp his handes, and blessed them. And it came to passe, as he blessed them he departed from them, and was carryed vp into heauen. And they worshipped hym, and returned to Hierusalem with greate ioye, and were continually in the temple praysynge and laudyng God. Amen.

There endeth the Gospell of sainte Luke.

of S. Iohn.  
The Gospell of  
Sapient Iohn.

The fyrste Chapter

The marvellous birth of Christ, and how he became man.  
The testimony of Iohn, the collyer of Salomon, &c.



In the begynnyng was the  
word, & the word was with  
God: and God was the word.  
The same was in the begyn-  
nyng with God. \* All thynges  
wer made by it: and without  
it was nothyng, & was  
made. \* In it was lyfe, and

lyfe was the lyght of men, and the lyghte shyneth in darkenes: and the darkenes comprehended it not. Ther was sent a man to see God whose name was Iohn. The same came as a witness of the lyghte, that all men through him myghte believe. \* He was not that lyghte: but was sente to beare witness of the lyghte. That lyghte was the true lyghte, which lyghteth every man that cometh into the world. He was in the world and the world was made by hym, and & world knewe hym not.

He came among hymys owne, and hymys owne receaued hym not. But as many as receiued him, to the gaue he power to be the sonnes of God, euen them that believed on his name which was bozne, not of bloude, nor of the wyll of the flesch, nor yet of the wyll of man: but of God.

\* And the same word became fleshe, and dwelt among vs: and we sawe the gloze of it, as the gloze of the only begotten sonne of the father full of grace and trewe. \*

\* Iohn beareth wytnesse of hym, and cryeth, sayng: This was he of whome I speake, whiche though he came after me, went before me: for he was before me. \* And of hym fulnesse haue all we receiued: euen grace for grace. For the lawe was geuen by Moyses, but grace and trewe came by Iesus Christ: \* No man hath seene God at any tyme.

The onely begotten sonne which is in the bosome of the father, he hath declared hym. \*

\* And this is the recorde of Iohn: when the Jewes sente priests and Leuites from Ierusalem, to aske hym what art thou? And he confessed and denyed not, and sayed playnly: I am not Christ. And they asked hym: what then? art thou helias? And he sayeth I am not. Art thou that prophet? And he answered no. Then sayed they vnto him: What arte thou, that we maye geue an answer vnto them that sent vs? What saiest thou of thy selfe? he sayed: \* I am a voyce of a cryer in the wilderness, make straight the way of the Lord, \* as sayed the prophet Esayas. And they whiche were sente were of the pharises. And they asked hym, and sayd vnto hym: Why baptisest thou then, if thou bee not Christ, nor helias, neither that prophet? Iohn answered them sayng: \* I baptise with

water, but there standeth one among you, whiche knowe not, he cometh though he came after me, was before me, whose sho lachet, I am not worthy to vnloose. These thynges wer done in Bethabara beyond Iordane: wher Iohn baptyzeth. \*

\* The nexte daye, Iohn seeth the Iesus comyng vnto him, and sayeth: \* behold the lambe of God, whiche taketh awaye the synne of the world. This is he of whom I sayed: After me cometh a man whiche went before me, for he was before me, and I knewe hym not: but that he shoulde be declared to Israel, therfore am I come baptysing with water.

\* And Iohn bare recorde sayng: I sawe the sperte descend from heauen, lyke vnto a doue, & abode vpon hym, and I knewe him not. But he that sent me to baptise in water, the same said vnto me: vpon whom thou shalt se the sperte descende, and tarrye vpon hym, the same is he which baptiseth with the holy ghoist. And I sawe and bare recorde that this is the sonne of God. \*

The nexte day after, Iohn stood agayne, and two of hymys disciples, and he behelde Iesus as he walked by, and saith: behold the lambe of God. And the two disciples hearde hym speake and they folowed Iesus. And Iesus turned about and sawe them folow him: & sayth vnto them: What seek ye? They sayed vnto hym: Rabbi (whiche is to saye of one interpreteth it, Master) where dwellest thou? he saith vnto them: come and se. They came and sawe where he dwelt: & abode with hym that day. For it was about the tenth houre.

One of the two which heard Iohn speake, and folowed hym, was Andrew symon Peters brother. The same folowed hym brother Simon frist, and sayth vnto hym: we haue founde Mesias (which is by interpretation, anointed) and brought hym to Iesus. And Iesus beheld hym and sayed: thou arte \* Symon the sonne of Ionas, thou shalt be called Cephas: whiche is by interpretation on a stone. The daye folowing, Iesus wolde go into Galile, and founde Philip, and sayth vnto hym: folow me. \* Philip was of Bethsaida the cite of Andrew and Peter. Philip founde Nathaniel and sayeth vnto him: we haue founde him, of whom \* Moyses in the lawe and the prophetes did writ, Iesus the sonne of Joseph of Nazareth. And Nathaniel said vnto hym: can there any good thyng come out of Nazareth? Philip sayth vnto him come and se.

Iesus sawe Nathanael comyng to him, and sayth of him. Behold a right Israelite, in who is no gyle. Nathaniel sayth vnto hym: whence knowest thou me? Iesus answered and said vnto hym: Before that philippe called the, when thou wast vnder the figge tree, I sawe the. Nathanael answered and sayed vnto him: Rabbi thou arte euen the very sonne of God, thou arte the kynge of Israel. Iesus answered, and sayed vnto hym: Because I sayed vnto the, I sawe the vnder the figge tree, thou belieuest. Thou shalt se greater thynges then these. And he sayeth vnto hym: Clerke, verely, I saye vnto

Et per



# The Gospell

you hereafter shall see how open and the an-  
gels of God attendinge and obeying our  
loue of man.

## The II. Chapter.

Christe turneth the water into wyne, and healeth the boyes and  
blind out of the temple.

**I**n the thirde daye was there a ma-  
ryage in Cana a citee in Galilee, and  
the mother of Iesus was there. And  
Iesus was called (and his disciples)  
vnto the maryage. And when the wyne lacked  
the mother of Iesus sayth vnto hym: they haue  
no wyne. Iesus sayth vnto her: woman: what  
haue I to doo wth thee, myne houre is not yet  
come. His mother sayeth vnto the mynstres:  
whatsoeuer he sayth vnto you do ye. And there  
were standyng there, in waterpottes of stone  
after the maner of the purifyinge of the Jewes,  
contaynyng two or thre fyngers a pece. Iesus  
sayth vnto them: fyl the waterpottes with wa-  
ter. And they fylled them vnto the brim. And  
he sayth vnto them: drawe out nowe, and bere  
vnto the gouernour of the feast. And they bare  
it. When the ruler of the feast hadde tasted the  
water that was turned into wyne, and knewe  
not whence it was (but the mynstres which  
drew the water knewe,) he calleth the byd-  
grome, and sayth vnto hym. Every man at the  
begynning doth set forth good wyne, and when  
men be dronke, then that which is worse. But  
thou hast kept the good wyne vntil now. This  
begynnyng of myracles dyd Iesus in Cana  
of Galilee, and shewd his glorie, and his dis-  
ciples beleued on hym.

Math. 4. 46.  
Iohn. 4. 46.

Math. 4. 46.  
Iohn. 4. 46.

**I**\* After this he went  
doune to Capernaum, he and his mother and  
his brethren, and his disciples, and there con-  
tinued manye dayes.  
**I**\* And the Jewes Easter was euen at hand  
And Iesus wente vnto Ierusalem, and founde  
sittinge in the temple, those that sold oxen, and  
shepe, and doves, and chaungers of mony. And  
when he had made (as it were) a scourge of smal  
cordes, he drowne them al out of the temple, with  
the tresphe and oxen, and powred oute the chaun-  
gers mony, and ouerthrewe the tables, and say-  
ed vnto them that sold doves: haue these thynges  
hence, and make not my fathers house, an  
house of marchaundise. And his disciples re-  
membred it, that is written: the ye of thyne  
house hath euen eaten me.

Math. 21. 12.

Then answered the Jewes, and sayed vnto  
hym: what token shewest thou vnto vs, sayng  
that thou doest these thynges? Iesus answered  
and sayd vnto them: Destroy this temple, and  
in thre dayes I will reare it vp. Then sayed the  
Jewes. It is thre yeares was this temple abuy-  
lde, and wilt thou reare it vp in thre dayes?  
But he spake of the temple of his body. A longe  
therefore as he was rylen frome deathe agayne  
his disciples remembred that he thus had say-  
ed: And they beleued the scripture, and the wo-  
des which Iesus had sayed.

Math. 21. 22.  
Iohn. 2. 19.

When he was in Ierusalem at Easter in the  
faste daye: many beleued on his name, when  
they saw his myracles which he did. But Iesus

dyd not committe hym selfe vnto them, because  
he knewe a lile men, and needed not, that any man  
should testifye of hym. \* For he knewe what  
was in man.

## The III. Chapter

The commendation of Christe by Nicodemus. The history  
of his baptism of Iesus, and what signen he beareth of Christe.

**T**her was a man of the pharysees na-  
med Nicodemus, a ruler of the Je-  
wes. The same came to Iesus by  
nyghte, and sayed vnto hym: Rabbi,  
we knowe that thou art a teacher  
come frome God: for no man could do such my-  
racles as thou doest, excepte God were wth  
hym. Iesus answered and sayed vnto hym:

Verely, verely, I saye vnto the, excepte a  
man be borne from above, he can not se the kyng-  
dome of God. Nicodemus saith vnto him: how  
can a man be borne when he is olde, can he enter  
into his mothers wombe and be borne agayne  
Iesus answered: \* Verely, verely, I saye vnto  
the, excepte a man be borne of water and of the  
spyete, he cannot enter into the kyngdome of  
God. \* That which is borne of the fleshe, is  
fleshe, and that which is borne of the spyete, is  
spyete. Marthayle no tithon that I saye to the  
ye must be borne from above. The winde blow-  
eth where it lysteth, and thou herest the sounde  
thereof: but canst not tell whence it cometh  
and whether it goeth. So is euerye one that is  
borne of the spyete.

Nicodemus answered and sayed vnto him  
how can these thynges be? Iesus answered and  
sayed vnto him: arte thou a master in Isræll,  
and knowest not these thynges? Verely, verely  
I saye vnto the, we speake that we do knowe,  
and testyfy that we haue seene: and ye receyue  
not oure wytnes. If I haue tolde you earthlye  
thynges, and ye beleue not: howe shall ye beleue  
if I tell you of heauenlye thynges?

\* And no man ascenderth vnto heauen, but he  
that came doune from heauen, euen the sonne of  
man which is in heauen.

\* And as Moyses lyfte vp the serpente in the  
wyldernesse, euen so muste the sonne of man be  
lyfte vp, that whosoever beleueth in hym: per-  
pethen not, but haue eternall lyfe.

\* For God so loued the worlde, that he  
gaue his only begotten sonne, that whosoever  
beleueth in hym, shoulde not perpethen, but haue  
euertlastyng lyfe. \* For God sent not his sonne  
into the worlde, to condemne the worlde: but  
that the worlde through hym myght be saued.  
He that beleueth on hym is not condemned.  
But he that beleueth not is condemned alrea-  
dy, because he hath not beleued in the name of  
the onely begotten sonne of God.

And this is the condemnation: \* that  
lyght is come into the worlde, and men loued  
darkenesse more then lyght, because they  
deceyued were euill. For euery one that euill dothe  
hateth the lyght: neyther cometh to the  
lyght leaue his dedes should be repproued. But  
he that doeth truthe, cometh to the lyght,  
that his dedes maye be knowne, howe that they  
are

John. 3. 19.

John. 3. 19.

John. 3. 19.

John. 3. 19.

John. 3. 19.

John. 3. 19.

John. 3. 19.

John. 3. 19.

John. 3. 19.

John. 3. 19.

John. 3. 19.

John. 3. 19.

John. 3. 19.

are wrought in God. **F**

**D** After these things cam Jesus & his disciples into the land of Jeruſalem & there he taried with them. \* & baptised, and John also baptised in Enon beyſides Salim, becauſe there was much water there, and they came and were baptised.

\* For John was not yet caſte into priſon.

**A**nd there aroſe a queſtion betwene Johns diſciples and the Jewes, aboute purifying. And they came vnto John, and ſaide vnto him: Rabbi, he that was with the brydd Jordan (to whome thou bareſt witneſſe) be holde theſame baptiſme: and all men come to him, John answered, and ſayde: a man can receaue nothing except it be geuen him from heauen. Ye your ſelues are witneſſes: & ſo we that I ſayd: I am not Chriſt, but am ſent befoze him: he that hath the bryde is the brydegrome. But the frende of the brydegrome, which ſtandeth and heareth hym, reioiceth greatly becauſe of the brydegromes voyce. \* Thus my ioye therfoze is fulfilled. He muſt encreaſe, but I muſt decreaſe.

**H**e that cometh from heauen, is aboue al: he that is of the earth, is earthly, & ſpeaketh of the earth. He that cometh from heauen, is aboue al and what he hath ſene and heard, that he teſtifieth: & no man receaueh his teſtimonie. He that hath receaued his teſtimonie, \* hath ſet to his ſcale, & God is true. For he who God hath ſent ſpeaketh the wordes of God. \* For God geueth not the ſpyte by meaſure vnto him. The father loueth the ſonne, \* and hath geuen all thynges into his hande. \* He that beleueth on the ſonne, hath euerlaſting lyfe: he that beleueth not the ſonne, ſhall not ſe lyfe, but the wrath of God abydeth on hym. **F**

**The. iiii. Chapter.**

**The loueſt communication of Chyſte with the woman of Samaria by the well ſayde. Some ſay he ſaith the rulers ſhould**



**A**ſone as the Lord knew, how the Pharisees had herd & Jesus made & baptised mo diſciples the John (though & Jesus him ſelfe baptised not, but his diſciples) \* he left Jewry, and departed againe into Galile. For it was ſo the muſt nedes go thowto Samaria. \* Then came he to the cite of Samaria (whiche is called Sychar.) Beyſdes the poſſellus \* that Jacob gaue to his ſonne Joſeph. And ther was Jacobs wel Jesus then beyng wepe of his ionenepe, ſate thus on the wel. And it was about & ſyxt houre and there came a woman of Samaria to dya water. Jesus ſayeth vnto her: geue me dypnhe. For his diſciples were gooone a waie vnto the towne to bye meate. Then ſaith the woma of Samaria vnto him: how is it, & thou beyng a Jewe, aſkeſt dypnche of me, which am a Samaritane. \* For the Jewes medle not with the Samaritanes. Jesus answered and ſayd vnto her: Pſe thou kno weſt the geſt of God, and who it is that ſaith to the, geue me dypnche, & thou wouldeſt haue aſked of him, and he woulde haue geuen \* the water of life. The woman ſaith vnto

him: Why ſaiſt thou theſe thynges to me, ſee we both and the well is depe: from wher then haſt thou that water of lyfe? Jesus then grenter ſd. n oure father Jacob whiche gaue vs the well, and he hym ſelfe dranketh therof and his chylidren, and his cattelle.

Jesus answered and ſayd vnto her: whoſoeuer dypneth of this water ſhall thyrſte agayne. But whoſoeuer dypneth of the water that I ſhall geue hym, ſhall neuer be moze a thyrſt: but the water that I ſhall geue hym, ſhalbe in hym a wel of water ſpyngyng vp into euerlaſting lyfe. The woman ſaith vnto hym: Syr, geue me of that water, that I thyrſt not, nether come hyder to dya we. Jesus ſaith vnto her. So, cal thy huſband, & come hyder. The woma answered and ſayd vnto hym: I haue no huſband. Jesus ſaid vnto her: thou haſt well ſayd, I haue no huſband. For thou haſt had fyue huſbandes and he whom thou now haſt is not thy huſbande. In that ſaideſt thou truly. The woman ſayeth vnto hym: \* Syr, I perceaue & thou art a prophete. Our fathers worſhipped in thys mountayne, \* and ye ſay that in Jeruſale is the place where men oughe to worſhypp. Jesus ſayth vnto her: woman beleue me, the houre cometh, when ye ſhall nether in thys mountayn, nor yet at Jeruſalem worſhypp the father. Ye worſhypp ye wote not what: we knowe what we worſhypp.

\* For ſaluacion cometh of the Jewes: But the houre cometh and now is, when the true worſhyppers ſhall worſhypp the father: in ſpyte, and in the truth. For ſuch the father alſo requyrett to worſhypp hym. \* God is a ſpyte: and they that worſhypp hym, muſt worſhypp him in ſpyte and in the truth.

The woma ſaith vnto him. I wote that Chyſt ſhall come, whiche is called Chyſte. When he is come, he wil tel vs all thynges. Jesus ſaith vnto her: \* I that ſpeach vnto ſ am he. And immediately came his diſciples and maruailed that he talked with ſ woman. Yet no man ſayde what meaſt thou, or why talkeſt thou with her? The woman then left her waterpoſ, and wente her waie into the ctyte, and ſaith to the men: Come, ſe a man which told me all thynges that euer I doyd. Is not he Chyſt? Then they went out of the ctyte and came vnto hym.

In the meane whyle his diſciples prayed him ſaynge: Maſter, eate. He ſayd vnto them I haue meate to eate, that ye know not of. Therfoze ſayd the diſciples among theſelues: hath any man brought him ought to eate? Jesus ſaith vnto them, my meate is, to do the wyl of him that ſent me, & to ſyn. he hys worke. Say not ye, there are yet foure monethes, and then cometh harueſt? Beholde, I ſape vnto you: lyfte vp your eyes, and loke on the regions: for they are whiter alreedy vnto harueſt. \* And he ſeeth & perceyeth, receaueh reward, and gathereth frute: vnto lyfe eternal: that both he & the ſower, and he that reapeth, myght reioyce to gether. And herin is the ſaying true, that one ſoweth, and another reapeth. I ſent you to reap that wher on ye beſtowed no labour. Other men labour.



# The Gospel.

red, and ye are entered into of his labour.

Many of the Samaritans of that cite be-  
lieved on him, for the saying of the woman which  
testified that he told all that ever she dyd.  
So when the Samaritans were come unto him  
they besought hym, that he woulde tarye with  
them. And he abode there two dayes. And ma-  
ny more believed because of his own wordes, and  
sayd unto the woman, Now we beleue, not be-  
cause of thy sayng, for we haue heard him our  
selues, and knowe that this is euen Chryst, the  
Sauour of the worlde. **I**

After two dayes he departed thence, & went  
away into Galile. **\* For** Jesus him selfe testi-  
fied by a prophet hath none honour in his owne  
counter. Then, as soon as he was come into Ga-  
lile, the Galileans receiued him: when they had  
sene all the thinges that he did at Jerusalem at  
the day of the feast. **For** they went also unto the  
feast day. So Jesus came agayn into Cana of  
Galile, where he turned the water into wyne.  
**And** ther was a certain ruler, whose sonne  
was sicke at Capernaum. As soon as the same  
heard that Jesus was come out of Jewry into  
Galile, he wente unto him, and besought hym  
that he wold come downe, and heale his sonne. **For**  
he was euen at the poynte of death. Then sayd  
Jesus unto him: excepte ye se signes and won-  
ders, ye will not beleue. The ruler sayth vnto  
him. **Sy,** come downe or euer that my sonne  
dye. Jesus sayth vnto him: So thy wyfe, thy  
sonne liueth. The man beleued the wyrd that  
Jesus had spoken vnto him. And he wente his  
wyfe. And as he was goinge downe, the ser-  
uautes met hym, and tolde him, sayng. Thy  
sonne liueth. Then enquired he of the the houre  
when he began to amende. And they sayd vnto  
him: Yesterday, at the seventh houre, the ser-  
uer left him. So the father knewe, that it was the  
same houre, in the which Jesus sayd vnto him:  
Thy sonne liueth. **\* And** he beleued and al his  
householde. **I** This is agayn the second mira-  
cle, that Jesus dyd, when he was come oute of  
Jewry into Galile.

## The v. Chapter.

The healeth the man that was sicke eight and thirtie  
yere. The Jewes accuse him, he answereth for himselfe  
and reproveth them.

After this was there a feast daye of  
the Jewes, and Jesus went vp to Je-  
rusalem. And there is at Jerusalem  
by slaughter house, a pole (which  
is called in the hebrew toge, Bet-  
sedai) hauing fyue porches, in the which laye a  
great multitude of sicke folke, of olpnde, halts  
and withered wayting for the mouing of the  
water. **For** an angel went downe at a certain  
season into the pole, and stered the water. Who-  
soever then passed (after the steringe of the wa-  
ter) stepped in was made whole of whatsoeuer  
disease he had. And a certain man was there,  
which had ben diseased xxviii. yeres. When  
Jesus sawe him lye, & knewe that he had long  
time had ben diseased, he sayeth vnto hym:  
Wilt thou be made whole? The sicke man an-

swered him: **Sy,** I haue no man when the wa-  
ter is troubled, to put me into the poole: But  
in the meane tyme, whyle I am aboute to come:  
another steppeth downe before me.

Jesus sayth vnto hym: **\* rise,** take vp thy bed  
and walke. And immediately the man was made  
whole, and toke vp his bed, and walked. And the  
same day was the Sabbath. The Jewes ther-  
fore sayd vnto him that was made whole: It  
is the Sabbath day, it is not lawfull for the to  
cary thy bed. He answered them: he that made  
me whole, sayd vnto me: Take vp thy bed, and  
walke. Then asked they him: What man is  
that, which sayde vnto the: take vp thy bedde  
and walke. And he that was healed, wylde not  
who it was. **For** Jesus had gotten himselfe a  
wyfe, because that there was preale of people  
in that place.

**\* Afterwarde,** Jesus founde him in the temple  
and said vnto hi, behold thou art made whole  
syne no more, lest a worse thyng happen vnto  
the. The man departed and tolde the Jewes that  
it was Jesus which had made hym whole. **I**  
And therefore the Jewes dyd persecute Jesus,  
and soughte the meanes to slea hym, because he  
had donethese thinges on the Sabbath dayes.  
And Jesus answered them: **\* My** father  
worketh hitherto, and I worke. Therefore the  
Jewes soughte the more to kyll hym, not onely  
because he had broken the Sabbath: but sayde  
also that **\* God** was his father, and made him  
selfe equall with God.

Then answered Jesus and sayd vnto them:  
Verily verily, I saye vnto you: the sonne can  
do nothing of him selfe, but that he seeth the fa-  
ther do. **For** whatsoeuer he doth, that doth the  
sonne also. **For** the father loueth the sonne, and  
bereweth him al thynges that he him selfe dorhe  
And he wyl shewe hym greater woorkes then  
these, because ye shulde maruaile. **For** lyke wise  
as the father raiseth vp the dead, & quickeneth  
them, euen so the sonne quickeneth whome he  
wyl. **\* Neither** iudgeth the father any man: but  
hath committed all iudgement vnto the sonne,  
because that al men shoulde honoure the sonne,  
euen as they honour the father. He that hono-  
reth not the sonne, the same honoureth not the  
father, which hath sent hym. Verily, verily, I  
say vnto you: he that heareth my word, and  
beleueth on him that sent me, hath euerlastyng  
lyfe, and shall not come into damnacion but  
is escaped from death vnto lyfe.

Verily, verily, I say vnto you: the houre  
shall come, and nowe is it, when the dead shall  
heare the voice of the sonne of God. And they  
shall liue. **\* For** as the father hath lyfe in  
himselfe, so lyke wise hath he geuen to the sonne  
to haue lyfe in hym selfe: and hath geuen hym  
power also to iudge, because he is the sonne of  
man. Maruaile not at this: for the houre shall  
come, in the which al that are in the graues shall  
heare his voyce, and shall come forth: they that  
haue doone good, vnto the resurrection of lyfe:  
and they that haue doone euill, vnto the resurrec-  
tion of damnacion. **I**

I can of my owne selfe do nothing. As I  
heare, I iudge, and my iudgement is iust, be-  
cause I see not myne owne wyll, but the wyll  
of the father whiche hath sent me. \* If I should  
beare wytnes of my selfe, my wytnes were not  
true. There is another that beareth wytnes of  
me: and I am sure, that he is wytnes whiche he  
beareth of me is true.

\* He sent vnto Iohn, and he bare wytnes vnto  
the truth. But I receiue not the recozd of man.  
Nevertheless, these thinges I say that ye might  
be safe. He was a burning and shynynge light  
and ye would for a season haue reioysed in his  
lyght. \* But I haue greater wytnes, then the  
wytnes of Iohn. \* For the workes whiche the  
father hath geuen me to finyssh, the same wor-  
kes that I do, beare wytnes of me, that the fa-  
ther hath sent me. And yf father him selfe whiche  
hath sent me hath borne wytnes of me. Ye haue  
not hearde his voyce at any tyme, nor sene his  
shape, his worde haue ye not aduocating in you.  
For whom he hath sent him ye beleue not.

Search the scriptures, for in them ye shal  
ye haue eternall lyfe: and they are they whiche  
testifye of me. And yet ye wyl not come to me y  
ye might haue lyfe. I receiue not praise of men.  
But I knowe you, that ye haue not the loue of  
God in you. I am come in my fathers name &  
ye receiue me not. If another come in his owne  
name, him wyl ye receiue: how can ye beleue  
whiche receiue honoure one of another, & seke  
not the honoure that cometh of God onely? Do  
not thynke that I wyl accuse you to my father.  
There is one that accuseth you: euen Moses in  
whom ye trust. For had ye beleued Moses, ye  
would haue beleued me: for he is not of me. But  
ye be beleue not his wytynges: howe shal ye be-  
leue my wordes. ¶

The vi. Chapter.

¶ Jesus seeth, v. thousand men, departed thence & they  
should not make him a kynge, and reproued the sicilly beares  
of his wordes. The carnal are offended at him.

¶ After these thynges \* Jesus wote his  
way ouer the sea of Galyle, whiche  
is the sea of Tyberias: and a great  
multitude folowed hym, because  
they sawe his myracles whiche he  
dyd on the that were diseased. And Jesus went  
vnto a mountayn & ther he sat w his disciples.  
And Easter, a feast of the Jewes was nye. ¶

\* ¶ When Jesus then lyfte vp his eyes, and  
sawe a great company comyn vnto him, he sayth  
vnto Phylipp: whence shal we bye bread, that  
these may eate? Thys he sayd to proue him for  
he him selfe knewe, what he would do. Phylipp  
answered him: two hundred penyworth of  
bread are not sufficient for them: that euery man  
may take a lytle. One of his disciples: Andrew  
Symon Peters brother saith vnto him. There  
is a ladde here, whiche hath v. barley loaves &  
two fishes: but what are they among so many.  
And Jesus sayd: Make the people to lyt downe.  
There was muche grasse in that place. So the  
men sat downe in nombze, about fyue thousand.  
And Jesus toke the breade. And when he had

geat thanked, he gaue to his disciples, and the  
disciples to them that were set doune. And the  
wyll of the fishes as muche as they would.

¶ When they had eaten ynto the full, he sayeth vnto  
his disciples: gather vp the broken meate  
whiche remaineth, that nothing be lost. And  
they gathered it together, and fylled twelue  
bassinettes wyth the broken meate of the fyue  
barly loaves, whiche broken meate remained  
vnto them that had eaten. Then those menne  
(when they had sene the myracle that Jesus did  
sayd this is of a truth: the same prophete, that  
should come into the world. ¶

¶ When Je-  
sus therfore perceyued that they would come  
and take him vp to make him a kynge, \* he de-  
parted agayne into a mountayn hym selfe a-  
lone. \* And when euen was nowe come, his  
disciples wente doune vnto the sea, and gat  
vp into a shyppe: and came ouer the sea vnto  
Capernaum. And it was nowe darke and  
Jesus was not come to them. And the sea a-  
roose with a great wynd that blew. So when  
they had rowen about a. xiiij. or. xxiij. forlonges  
they sawe Jesus walkynge on the sea and dra-  
wynge vnto the shyppe, & they were afrayde.  
But he sayeth vnto the: It is I, be not afrayd.  
Then would they haue receyued hym into the  
shyppe, and immediatly the shyppe was at the  
land, whether they went.

¶ The day folowynge, when the people whiche  
stode on the other side of the sea sawe that there  
was none other shyppe there, save y one where  
into his disciples were entred, and that Jesus  
went not wyth his disciples into the shyppe  
but that his disciples were gone awaye alone  
(howbeit, ther came other shippes from Ty-  
berias, nye vnto the place where they dyd cate  
breade, after that the Lord had geuen shales)  
when the people therfore sawe that Jesus was  
not there neither dys disciples, they also toke  
shippynge, & came to Capernaum, sekyng for  
Jesus. And when they had founde hym on the  
other syde of the sea, they sayd vnto him: Rab-  
by, when comest thou hether? Jesus answered  
them, and sayd: Verely, verely, I say vnto you  
ye seke me, not because ye sawe the myracles,  
but because ye dyd eat of the loaves & were fyl-  
led. ¶ Labour not for y meate whiche perissheth  
but for that whiche endureth vnto euertlastynge  
lyfe, whiche meate the sonne of man shal geue vn-  
to you. For hym hath God the father sealed.  
Then sayd they vnto him: what shall we do y

¶ we myght worke the workes of God? Jesus  
answered and sayd vnto them: this is y worke  
of God that ye beleue on him, whom he hath  
sent. They sayd therfore vnto him: \* what  
shal we do then, that we may se, and  
beleue the? What doest thou worke? Dure sa-  
thers dyd cate Hanna in the deserte, as it is  
wyrtten. He gaue them y breade from heauen  
to eat. Then Jesus sayd vnto the: verely, verely,  
I say vnto you: Moses gaue you not that  
breade from heauen: but my father geneth you  
the true breade from heauen. For the breade of  
God is he which cometh downe fro heauen, &  
gracy



and geneth lyfe vnto the world.

Then sayd they vnto hym: Howe canst thou saye this? For thou sayest vnto them: I am the bread of lyfe. Whiche commeth to me shal not hunger: & he that belongeth to me shal neuer thurst. But I say vnto you: that ye al so haue sent me, and yet ye beleue not. All that the father geneth me shal come to me: and him that commeth to me, I cast not away. For I am come downe from heauen: & not to do that I wyl but that he wyl, whiche hath sent me. And this is the fathers wyl whiche hath sent me, that of all whiche he hath geuen me, I shal lose nothing: but rayse them vp agayne, at the last daye. And this is the wyl of him that sent me that every one whiche seeth the sonne & beleueth on him haue euerylastyng life. And I wil rayse him vp at the last daye. The Jewes then murmured at him, because he sayd I am the breade (sayde) whiche came downe from heauen. And they sayd: Is not this Iesus the sonne of Ioseph, whose father and mother we knowe? Howe is it then that he sayeth, I came downe from heauen? Iesus answered and sayd vnto them: murmure not among your selues.

\* No man can come to me, excepte the father whiche hath sent me draw him: And I wil rayse him vp at the last daye. It is written in the Prophetes: \* and they shal be al taught of God. Every man therfore that hath heard, and hath learned of the father, commeth vnto me.

\* Not that any man hath sene the father save he whiche is of God, the same hath sene the father. Verely, verely I say vnto you: he that putteth his trust in me, hath euerylastyng life. I am that bread of lyfe. Your fathers dyd eat Manna in the wyldernes, and are dead. This is that breade, whiche commeth downe from heauen, that a man may eat thereof, and not dye. I am that living breade, which came downe from heauen. If any man eat of this breade: he shal lyue forever.

\* And I breade that I wyl geue is my fleshe whiche I wyl geue for the lyfe of the world.

The Jewes therfore strone among them selues, sayng: Howe can this fellowe geue vs that fleshe of his to eat, Then Iesus sayed vnto them: Verely, verely, I say vnto you: excepte ye eate the fleshe of the sonne of man and drinke his blood: ye haue no life in you. Who so eateth my fleshe and drynketh my bloode, hath eternall life, & I wil raise him vp at the last daye. For my fleshe is meat in dede: & my blood is drynke in dede. He that eateth my fleshe and drynketh my blode dwelleth in me, and I in hym. As the living father hath sent me, and I lyue for the father: Even so he that eateth me shal lyue by the meanes of me. This is the breade whiche came downe from heauen: not as your fathers dyd eate Manna, and are dead. He that eateth of this breade, shal lyue euer.

These thynges sayd he in the Synagoge, as he taught in Capernaum. Many therfore of his disciples when they had heard this, sayed: this is an harde saying: who can abide the hearing of it? Iesus knewe in him selfe, that his disci-

ples murmured at it: and he sayde vnto them: Doth this offende you? What and if ye shall see that sonne of man ascende vp whether whither he was before? It is the spiryte that quickeneth the fleshe profiteth nothing. The wordes the I speke vnto you are spiryte and lyfe. But there are some of you that beleue not. For Iesus knewe from the beginning, whyche they were, that beleued not and who should betray him. And he said, therfore sayd I vnto you that \* no man can come vnto me, excepte it were geuen vnto hym of my father. From that tyme many of his disciples went backe, and folowe hym, and walked nomore with him. Then sayed Iesus to the xii. wyl ye also go a way, Then Symon Peter answered hym: Lord to whom shal we goe? Thou hast the wordes of eternall lyfe, & we beleue and are sure that thou arte Christ the sonne of the living God. Iesus answered them: Have not I chosen you twelve, & one of you is a deuyll, he spake of Judas Iscariot the sonne of Simo. For he it was that should betray hym, being one of the twelve.

The vii. Chapter.

Christ cometh to Ierusalem at the feast, teacheth & Iheros reprocheth them. There are dyuers opinions of hym among the people. The Pharisees rebuke & offende, because they haue not brought him, and they with Nicodemus for taking his passe



After these thynges, Iesus went a bout in Galile: for he would not go aboute in Ieruzalem because that the Jewes sought to kyl hym. The Jewes feast of tabernacles was at hande. Hys bretheren therfore sayed vnto hym get the hence, and go into Ieruzalem. that thy disciples also may see thy workes that thou doest. For there is no man that doth any thyng in secret, and he him selfe seeketh to be knowne openly. If thou do suche thynges, shewe thy selfe to the world. For his bretheren beleued not in him.

Then Iesus sayd vnto them: My tyme is not yet come: but your tyme is alwaye readye. The world can not hate you: But me it hateth because I testyfy of it, that the workes there of are euyl: go ye vp vnto this feast, I wyl not goo vp yet vnto this feast, for my tyme is not yet full come. When he had sayde these wordes vnto them, he abode styll in Galile. But as soon as his bretheren were come, then wente he vp al so vnto the feast, not openly, but as it were secretly. Then sought the Jewes hym at the feast and sayed, \* where is he? And muche murmuring was there of hym among the people. For some sayed: he is good, other sayde naye, but he deceiveth the people. How be it? no man spake openly of hym, for feare of the Jewes.

Now when halfe of the feast was done Iesus went vp into the temple, and taughte. And the Jewes merueilled sayng: how knoweth he the scriptures, sayng that he neuer learned? Iesus answered them & sayd: My doctrine is not mine: but his father sent me. If any man wil be obedient vnto his wil, he shal knowe of the doctrine whether it be of God, or whether I speke of my

my life. he that speaketh of hym selfe, secketh  
his owne praple. But he that secketh his praple  
that sent hym, the same is true, and no unright-  
tousnes is in hym.

\* Wdy not Moses geue you a law, and yet  
none of you heareth the law? Why go ye about  
to kyl me? The people answered & said: Thou  
hast the deuyl: who goeth aboute to kyl the  
Iesus answered, and sayd vnto them: I haue  
done one worke and ye al maruell. Moses ther-  
fore gaue vnto you circumcision not because  
it is of Moses: but of fathers. And yet ye on  
sabboth day, circumsise a man. If a man on  
the sabboth day receyue circumcision, wpythout  
breaking of the lawe of Moses, why despayn  
ye at me because I haue made a manne euerpe  
whyt hole, on the sabboth day? Judge not af-  
ter the vtyer apereance, but iudge with a right-  
eous iudgement.

Then sayd some of them of Ierusalem: is not  
this he, whom they go aboute to kyl? But loo,  
he speaketh boldly, and they sape nothyng to  
hym. Do the rulers knowe in dede, that this is  
very Christ? Howbeit we knowe this manne  
whence he is: but when Christ cometh, no man  
knoweth whence he is. Then cried Iesus in the  
temple (as he taught) sayeng ye doth knowe me  
and whence I am, ye know. I am not come  
of my self but he that sent me is true, whom ye  
know not. But I knowe him. (And if I say that I  
knowe him not, I shal be a lyar vnto you, but I knowe hym.)

for I am of hi, and he hath set me. \* Then they  
sought to take hym, but no man layed handes  
on hym, because his houre was not yet come.  
Many of the people beleued on hym, I sayd  
when Christ cometh, wyl he dooe any mo  
myracles then these that this man hath done?

The pharyses heard that the people murmur-  
ed such thynges concernyng hym. \* And the  
pharyses and hyr pyestes sente mynsters to  
take him. Then sayd Iesus vnto them: Yet am  
I a lytle whyle with you: and then go I vnto  
hym that sent me. Ye shall seke me and shal not  
fynd me: and where I am, thyeher can ye not  
come. The sayd the Jewes among them selues  
Whether wyl he goo, that we shall not fynde  
hym? Wyl he go among the Gentyles (which  
are scattered abrode) and teache the Gentiles?  
What a manner of sayng is this that he said, ye  
shall seke me, and shall not fynde me: and wher  
I am thyeher can ye not come.

In the last daye, that great daye of the feast  
Iesus stode & cryed sayng: if any man thyrst  
let hym come vnto me, and drynke. He that be-  
leueth on me (as sayth the scripture) out of his  
bellye shall flowe ryuers of water of life. But  
this spake he of the spyrte, whiche they that be-  
leue on hym, shoulde receyue. For the holpe  
ghoste was not yet there, because Iesus was  
not yet glorified.

\* Wanye of the people therfore (when they  
hearde thys sayng) sayd: of a trauthe this is a  
prophete: but other sayd: thys is Christ: But  
some sayd: shall Christ come out of Galyle?  
Wdy not the scripture that Christ shal come

of the seede of Dauid: and out of the tounne of  
Bethlerem, wher Dauid was? So was there  
discrecion amonge the people because of hym.  
And some of them would haue taken hym, but  
no man layed handes on hym. Then came the  
mynistres to the hygh priestes and Pharises:  
And they sayd vnto theym: Why haue ye not  
brought hym? The mynistres answered: neuer  
man spake as thys man doth. Then answered  
them the Pharises: are ye also discryued? Doth  
any of the rulers or of the Pharises beleue on  
hym? But this common people whiche knowe  
not the lawe, are a cursed. Nichodemus saythe  
vnto them: (he that came to Iesus by nyghte,  
and was one of them) Doth our lawe indige-  
ny man, befoze it heare hym, and knowe what  
he hath done? They answered and sayd vnto  
him: act thou also of Galile: Search and loke.  
For out of Galile ariseth no prophet. And eue-  
ry man wente vnto his owne house.

¶ The vii. Chapter.

A woman is taken in aduouty. Christ belongeth her. The  
freedom of such as followe Christ, whom they accuse to haue  
the deuyll within hym, and go about to dooe hym.

**I**esus wente vnto mounte Oluet  
and earlye in the moynyng he came  
agayne into the Temple, and al the  
people came vnto hym, and he sape  
doune and taught them. And the Scribes and  
Pharises broughte vnto him a woman taken  
in aduouty, and when they had set her in the  
myddest, they said vnto him: Master this wo-  
man was taken in aduouty, euen as the dede  
was a doynge. \* Moses in the lawe commaun-  
ded vs, that such should be stoned. But what  
sayest thou? This they said to tempt him that  
they might accuse him. But Iesus stooped downe  
and with his finger wrote on the grounde. So  
when they continued askyng him, he lyft hym  
selfe vp and sayd vnto them: let him that is a-  
monge you withoute synne cast the fyrst stone  
at her. And againe he stouped doune, and wrote  
on the grounde. And as sone as they herde thys  
they went out one by one, beginnyng at the el-  
dest. And Iesus was left alone, and the womā  
standing in the myddes. When Iesus had lyft  
vp hym selfe, and saue no man, but the woman  
he sayde to her: woman where are those thyne  
accusers? hath no man condemned the? She  
saide no man, Lorde. And Iesus sayd. Neether  
do I condemne the, Go and syn no more.

\* Then spake Iesus again vnto theym say-  
eng: I am the lyght of the world. He that fol-  
loeth me, doth not walke in darkenes, but shal  
haue the lyght of lyfe. The pharises therfore  
said vnto hi: thou bearest record of thy selfe, thy  
record is not true. Iesus answered & sayd vn-  
to them: though I beare recorde of my selfe, yet  
my record is true: for I knowe whence I came  
and whither I go. But ye cannot tel whence I  
came, and whither I go, ye iudge after the flesh  
I iudge nomā. And if I iudge, my iudgement  
is true. For I am not alone: but I and the fa-  
ther that sent me. It is also wrytten in poure  
lawe, that the testimony of two men is true.

¶ The viii. Chapter.



I am one that beareth witness of my selfe, and the father that sent me, beareth witness of me. Then sayd they vnto him: where is thy father? Jesus answered: ye neither knowe me, nor yet my father. If ye had knowen me, ye should haue knowen my father also. These wordes spake Jesus in the temple, as he taught in the temple, and no man layde handes on him: for his hour was not yet come.

Mat. 12. 6.

John. 8. 12. and 13. 1.

Mat. 23. 13. John. 8. 12.

John. 8. 12.

John. 8. 12. and 13. 1.

John. 8. 12.

John. 8. 12. and 13. 1.

John. 8. 12. and 13. 1.

John. 8. 12. and 13. 1.

John. 8. 12. and 13. 1.

John. 8. 12. and 13. 1.

John. 8. 12. and 13. 1.

John. 8. 12. and 13. 1.

Then sayd Jesus agayne vnto them, I go my way, and ye shall see me, and shall dye in your synnes. Whether I go, thither can ye not come. Then sayd the Jewes: wylle he kill him selfe, because he sayeth: whether I go, thither can ye not come? And he sayd vnto them: ye are from beneath, I am from above. Ye are of this worlde, I am not of this worlde. I sayd therefore vnto you, that ye shall dye in your synnes. For if ye beleue not that I am he, ye shall dye in your synnes.

Then sayd they vnto him: Who art thou? And Jesus sayd vnto the: euen the very same thyng that I spake vnto you, I haue many thynges to say, & to iudge of you. Yea, & he that sent me is true. And I spake in this worlde those thynges whiche I haue heard of him. Howbeit they vnderstode not that he spake of his father. Then sayd Jesus vnto the, when ye haue lyfte vp an hylde the sonne of man, then shall ye know that I am he, and that I do nothing of my selfe but as my father hath taught me, euen so I spake these thynges, & he that sent me, is with me. The father hath not left me alone, for I do alwayes those thynges that please him. As he spake these wordes, many beleued on him.

Then sayd Jesus to those Jewes, whiche beleued on him. If ye continue in my word, the are ye my very disciples, and ye shall knowe the truth, and the truth shall make you free. They answered him: We be Abrahams seede, & were neuer bond to any man, howe canest thou then say that we shall be made free?

Jesus answered them: Verely verely, I say vnto you, that whosoever commytteth synne is the seruauant of synne. And the seruauant abydeth not in the house for euer. But the sonne abydeth euer. If the sonne therefore shall make you free, then are ye free in deede. I knowe that ye are Abrahams seede, but ye seke meanes to kill me, because my worde hath no place in you. I spake & whiche I haue sene with my father, and ye do that whiche ye haue sene with your father. They answered & sayd vnto him: Abraham is our father. Jesus sayd vnto them: If ye were Abrahams chylde, ye wold do the dedes of Abraham. But now ye go about to kill me a man that hath told you the truth, whiche I haue heard of God: this do ye not Abraham. Ye do the dedes of your father. Then sayd they to him: he were not borne of fornicacyon. We haue one father euen God. Jesus sayd vnto the: If God were your father, truly ye wold loue me. For I proceeded forth, and came from God: neither came I of my selfe, but he sent me. Why do ye not know my speche? Euen because ye can

not abyde the hearing of my worde.

Ye are of your father the deuil, and the lustes of your fathers wylle ye serue. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lyke, he speaketh of his owne: for he is a lyer, & the father of the same thyng. And because I tell you the trouth, therefore ye beleue me not. Whiche of you rebuleth me of synne. If I do say the trouth, why do ye not beleue me? He that is of God, heareth Goddes wordes. Ye therefore heare the not, because ye are not of God. Then answered the Jewes, and sayd vnto him: Say we not wel: that thou art a Samaritan, and hast the deuil? Jesus answered: I haue not the deuil, but I honour my father, and ye haue dishonoured me. I seke not myne owne praple, there is one that sekerh & iudgeth verely verely, I say vnto you, if a man kepe my sayng: he shall neuer see death. Then sayd the Jewes vnto him: How knowe we that thou hast the deuil? Abraham is dead, and the Prophetes, and thou sayest: if a man kepe my sayng, he shall neuer taste of death. Art thou greater then our father Abraham, whiche is dead, and the Prophetes are dead? I do make thee thy selfe: Jesus answered: If I honour my selfe, my honour is nothing. It is my father that honoureth me, whiche ye say, is your God, and yet ye haue not knowen him: but I knowe him. And if I say: I knowe him not, I shall be a lyar lyke vnto you. But I knowe him and kepe his sayng.

Your father Abraham was glad to se my daye: and he sawe it, and reioyced. Then sayd the Jewes vnto him: thou art not yett ystie yeare olde, and hast thou sene Abraham? Jesus sayd vnto them: Verely, verely I say vnto you, your father was borne, & I am. Then toke they vp stones to cast at him: But Jesus byd him selfe, and went out of the temple.

### THE II. CHAPTER.

Christ maketh the blind to see that was borne blynde.

AS Jesus passed by, he sawe a man whiche was blynde from his birth. And his disciples asked him sayng: Master who dyd synne, this manne, or his father and mother, that he was borne blynde? Jesus answered: neither hath this manne synned nor yet his father and mother: but that the workes of God should be shewed in him. I must worke the workes of him that sent me, while it is daye. The nyght cometh, when no man can worke. As long as I am in the worlde, I am the lyght of the worlde.

As he thus spoken, he spat on the grounde, and made claye of the spittle, & rubbed the clay on the eyes of the blynde, and sayd vnto him: Go, washe thein the pole of Siloe whiche (by interpretation) is as muche to say, as sent. He went his way therefore, and washed and came againe sayng: Nowe the neighbours & they that had sene him before (how that he was a begger

a beggar) sayde: Is not this he that sat a beg-  
ged? Some sayde: this is he. Agayne, other  
sayde: no, for he is lyke hym.

¶ He hym selfe sayde: I am euen he. Therfore  
sayde they vnto hym: Howe are thine eyes o-  
pened? he answered and sayde: The man that  
is called Iesus, made claye, and anointed mine  
eyes, and sayd vnto me: Go to the poole Siloe  
and wash. And when I went and washed, I re-  
ceyued my syghte. Then sayde they vnto him  
where is he? he sayde I cannot tell.

¶ They brought to pharises, hym that a lyt-  
tell before was blynde: and it was the \* Sab-  
both daye, when Iesus made claye, and opened  
his eyes. Then agayne the pharises also asked  
hym, howe he had receiued his syghte. he sayde  
vnto them, he put clay vpon myne eyes, and I  
washed and doo see. Therfore sayde some of the  
pharises: this man is not of God, because he  
keepeth not the Sabbath daye. Other sayde,  
\* howe can a man that is a sinner do suche im-  
pious? And there was a strife among the. Thei  
spake vnto the blynde man agayne. What faileth  
thou of hym, whiche hath opened thine eyes?  
he sayde: \* he is a prophete.

¶ But the Jewes did not beleue of the mā (how  
that he had ben blynde, and receiued his syghte)  
vntill they called the father and mother of him  
that had receyued his syghte. And they asked  
them sayng: Ps thys youre sonne whom you  
saye was borne blynde? howe both he nowe se  
then? his father and mother answered them,  
and sayde: we knowe that this is our sonne, &  
that he was borne blynde, but by what meanes  
he nowe seeth we cannot tell: Of who hath o-  
pened his eyes, ca not we tel. he is olde ynough  
aske hym, let hym answer for him selfe. Suche  
wordes spake his father & mother, because they  
feared the Jewes. For the Jewes had conspy-  
red already that if any man dyd confesse that he  
was Christ, \* he shuld bee communicate out of  
the Synagoge. Therfore sayde his father and  
mother he is olde ynough, aske hym.

¶ Then agayne called they the man that was  
blind, and sayd vnto him: Seue God the praise  
we knowe that this mā is a synner. he answer-  
ed therfore, and sayde: Whether he be a synner  
or no, I can not tell. One thyng I am sure of  
that where as I was blynde nowe I see. Then  
sayde they to hym agayne. What dyd he do to the?  
howe opened he thine eyes? he answered them  
I tolde you per whyle, ye dyd not heare, where-  
fore wolde ye heare it agayne? will ye also bee  
his dysciples? Then rated they him, and sayd,  
We thou his disciple. We are Moses disciples.  
We are sure that God spake vnto Moses. As  
for this felowe, we knowe not fro whence he is.

¶ The man answered, and sayde vnto them  
I thys is a maruelous thyng, that ye wot not fro  
whence he is, and yet he hath opened myne eyes  
For we be sure, that God heareth not synners.  
But if any man be a worshipper of God, and  
obedient vnto his will, hym heareth he. Hence  
the worlde began, was it not hearde, that any  
man opened y eyes of one that was borne blynde

¶ These manne were not of God, he could haue  
done nothing. They answered, and sayde vnto  
hym: thou arte all together borne in synne, and  
dost thou teach vs? And they cast hym out.

¶ Iesus heard that they had excommunicate  
hym, and when he had found hym, he sayd vnto  
hym, dost thou beleue on the sone of God? he  
answered & sayde: who is it Lord that I might  
beleue on him. And Iesus said vnto him. Thou  
hast sent hym, \* and he it is that talketh wyth  
the. And he sayde: Lord I beleue, and he wor-  
shipped hym. ¶ And Iesus sayde vnto hym: I  
am come vnto iudgement into this worlde, that  
they whiche se not, myghte se: and they whiche  
se, might be made blind. And some of the pha-  
rises whiche were with hym, heard these wor-  
des and sayd vnto him: are we blynde also? Je-  
sus sayd vnto the. \* If ye were blynde, ye shuld  
haue no synne. But nowe ye say, we se: therfore  
your synne remaineth.

¶ The .x. Chapter. ¶

¶ Christe the true shepheard, & the doer of the shepe, he telleth  
the truth, and therefore the Jewes take up stones to cast at hym,  
and call his preaching blasphemy and go aboute to take hym.

¶ Truly verely, I say vnto you he that  
entreteth not in by the doore into the  
shepfold, but climeth vp some other  
way, the same is a thefe and a mur-  
derer. But he that entreteth in by the  
doore, is the shepheard of the shepe, to him the por-  
ter openeth, and the shepe here his voice, and he  
callith his own shepe by name, and ledeth them  
out: And whē he hath sent forth his own shepe,  
he goth before them and the shepe folow him,  
for they knowe his voice. A straunger wyl they  
not folow, but wil fle from him: for they knowe  
not the voice of strangers. This prouerbe spake  
Iesus vnto the. But they vnderstode not what  
thynges they were, whiche he spake vnto them.  
¶ Then sayde Iesus vnto them agayne, Truly  
verely, I say vnto you, \* I am the doore of the  
shepe. ¶ I, euen as many as come before me, are  
theues and murderers: but the shepe dyd not  
heare them. I am the doore, by me if any manne  
enter in, he shal be safe, and shall go in and oute  
and fynd pasture. ¶ I these cometh not but for  
to steale, kylle, and to destroye. ¶ I am come that  
they myght haue lyfe, & that they mighte haue  
it more abundantly. ¶

¶ I am \* the good shepheard. ¶ A good shep-  
heard graunteth his life for the shepe. ¶ In hyzed ser-  
uaunte and he whych is not the shepheard (ney-  
ther the shepe are his owne) seeth the wolfe com-  
yng, and leueth the shepe, and flyeth, and the  
wolfe catcheth and scattereth the shepe. The bi-  
red seruaunte flyeth, because he is an hired ser-  
uaunte, and careth not for the shepe. I am the  
good shepheard, and \* knowe my shepe, and am  
known of myne. \* As my father knoweth me,  
euen so knowe I also my father. And \* I geue  
my lyfe for the shepe: and other shepe I haue  
whiche are not of this folde. ¶ Them also muste  
I sayng, and they shall here my voyce, & there  
shal be one folde and one shepheard. ¶

¶ Therfore doth my father loue me, because  
¶ I put



# The Gospel.

I put my life from me, that I might take it againe. No man taketh it from me, but I put it away of my selfe. I have power to put it from me, and I have power to take it againe. This commandement haue I receiued of my father. There was a discorde therefore agayne among the Jewes for these saynges, and many of the sayde: \* He hath the deuill, & is mad, why heare ye hym? Other sayd, these are not the wordes of hym that hath the deuill. Can the deuill open the eyes of the blynde?

**E** And it was at Ierusalem the feaste of the dedication, and it was winter, and Iesus walke in the temple, euen in Salomons porch. Then came the Jewes round aboute him, and sayde vnto hym, howe longe dost thou make vs doute? If thou be Christus, tell vs plainly. Iesus answered them, I saide you and you beleue not. The workes that I do in my fathers name, they beare witness of me. But ye beleue not, because ye are not of my shepe. As I sayde vnto you, my shepe heare my voyce. And I know them, and they folow me. I geue vnto them eternal life, and they shal neuer perishe, neither shal any man plucke the out of my hand. My father which geue the me, is greater then all, and no man is able to take them out of my fathers hande. I and my father are one.

\* Then the Jewes agayne toke vp stones, to stone hym withal. Iesus answered them, many good workes haue I shewed you from my father, for which of them do you stone me? The Jewes answered hym sayng. For thy good workes sake we stone the not: but for thy blasphemie, and because that thou being a manne, makest thy selfe God. Iesus answered them, Is it not written in your lawe? I sayde, ye are goddes. If he called the goddes, vnto whom the worde of God was spoken (and the scripture can not be broken concernyng him, whome the father hath sanctified, and sente into the worlde) Do ye say that I blaspheme? because I sayde I am the sonne of God? If I doo not the workes of my father, beleue me not. But if I do, and if ye beleue not me, beleue the workes that ye may knowe, and beleue that the father is in me, and I in hym. **I**

\* Agayne they went aboute to take him, & he escaped out of their hande, and went away agayne beyonde Iordane into the place where Iohn before had baptised, and there he abode. And many resorted vnto him, and sayd, Thou byd no miracle, but all thynges which Iohn spake of this man were true. And many beleued on him there.

## The xi. Chapter.

¶ Child reserued Lazarus from death. The disciples who were gathered about him, he getteth him out of the ma.

**C**ertaine man was syche, named Lazarus of Bethania the town of mari, & her sister Martha. It was that Mary which anointed Iesus with oymment, and wiped his feete with her heare, whose brother Lazarus was syche. Therefore, his sisters sent vnto hym, say-

ing: Lorde, beholde he whome thou louest is syche. When Iesus heard that, he sayd this in symple is not vnto death: but for the ppyse of God, that the son of God might be ppyssed by the reasyn of it. Iesus loued Martha and her sister and Lazarus. When he had heard therefore that he was syche, he abode two dayes still in the same place where he was.

¶ Then after that, said he to his disciples: let vs go into Ieremy agayne. His disciples sayde vnto hym: Master, the Jewes lately sought to stone the, and wilt thou go thither agayne? Iesus answered: are there not xii. houres of the daye? If a man walke in the day he shal not beleeue, because he seeth the lycht of this world. But if a man walke in the night he shal beleeue, because there is no lycht in hym. This sayde he, and after that he sayd vnto them, our frend Lazarus slepeth, but I go to wake him out of slepe. Then sayde his disciples: Lorde, if he slepe, he shall doo well ynough. Howbeit Iesus spake of his death, but they thought he had spoken of the naturall slepe. Then said Iesus vnto them plainly: Lazarus is dead, and I am glad for your sakes, that I was not there, because ye may beleue. Neuerthelesse, let vs go vnto hym. Then sayde Thomas (whiche is called Didimus) vnto the disciples: let vs also go, that we may dye with hym. Then wente Iesus, and found that he had lye in his graue foure dayes already. Bethany was nigh to Ierusalem, about. x. furlonges of, and many of the Jewes came to Martha and mary to comforte them ouer their brother. Martha asone as she harde that Iesus was comyng, wente and met hym, but mary sat styl in the house.

\* Then sayde Martha vnto Iesus: Lorde, if thou haddest bene here, my brother had not dyed: neuerthelesse, nowe I knowe that what soeuer thou shalst of God, God wil geue it the. Iesus sayeth vnto her: Thy brother shal rylse agayne. Martha sayeth vnto hym, I knowe that he shal rylse agayne in the resurrection at the last day: Iesus saith vnto her: I am the resurrection and the life: he that beleueth on me, yet though he were dead, yet shal he lyue. And whosoever lyueth and beleueth on me shal neuer dye: beleuest thou this? She sayde vnto hym: yea Lorde, I beleue that thou arte Christus the sonne of God, whiche shouldest come into the worlde. ¶ And asone as she had so sayde, she went her way, & called Mary her sister secretly, sayng: The Master is come, and calleth for the. Asone as she heard that, she arose quickly & came vnto hym. Iesus was not yet come in to the towne, but was in the place where Martha mette hym. The Jewes then whiche were with her in the house and comforted her, (when they sawe Mary that she rose vp hastily, and went out) folowed her sayng, She goeth vnto the graue to wepe ther.

¶ Then when Mary was come where Iesus was, and sawe hym, she commaundeth vnto his feete, and sayeth vnto hym: Lorde, if thou haddest bene here, my brother had not bene dead.

When

When Iesus therfoze sawe her wepe ( and the  
Iewes also weeping whiche came with her ) he  
groined in the spirit, and was troubled within  
hym selfe, and sayde where haue ye layed hym?  
Thei sayd vnto him, lord come and se. And Je-  
sus wept. Then said the Iewes: beholde how  
he loued him. And some of them sayd: could not  
he whiche opened the eyes of the blynde, haue  
made also, that this man should not haue dyed?  
Iesus therfoze agayne groined in hym selfe, and  
came to the graue. It was a caue, and a stone  
layed on it. Iesus saied take ye away the stone.  
Martha the sister of hym that was dead, sayd  
vnto hym, Lord by this time he stinketh. For  
he hath bene dead. iiii. dayes. Iesus sayd vnto  
her, sayd I not vnto the, that if thou dydest  
belene, thou shouldst se the glozy of God? The  
they toke away the stone from the place where  
he that had ben dead, was layd. And Iesus lifte  
vp his eyes, and sayde. Father, I thanke the,  
that thou hast hearde me. howebeit, I knowe,  
that thou hearest me alwayes, but because of  
the people whiche stande by: I said it that they  
maye belene, that thou hast sent me.

And when he had thus spoken, he cried with  
a loud voyce: Lazarus come forth. And he that  
was dead came forth, bounde hande and foote  
w<sup>th</sup> graue clothes, and his face was bounde  
with a naphyn. Iesus said vnto them, loe him  
and let him go. Then many of the Jewes which  
came to Mary and had sene the thinges which  
Iesus dyd, beleued on hym. ¶ But some of  
the Jewes went their wayes to the wharflies, and  
tolde them what Iesus had done.

† Then gathered the high priestes and the  
Pharisees a councell, and sayde: \* What do we  
for this man dothe many myracles. If we let  
him scape thus, al men wyl beleue on hym, and  
the Romaynes shal come, and take away both  
our rourne and the people. And one of them na-  
med Caiphas (beinge the hygh priest the same  
yere) layed vnto them: ye perceyue nothinge at  
all, nor consyder, that \* it is expedient for vs,  
that one ma dye for the people, and not that all  
the people perishe. This spake he not of himselfe  
but beinge hye priest that same yere, he prophesie-  
ed that Iesus should dye for the people and not  
for the people only, but that he shuld gather to-  
gether in one the Chyldren of God, that were  
scattered abroade. \* Then from that daye furth  
they toke coucel together for to put him to death.

Jesus therefore walked nomoze openlye among the Jewes, but went his way thence vnto a countrey nyghe to a wildernes, into a citie whiche is called Ephraim, and there continued with his disciples: And the Jewes Easter was nyghe at hand and many went out of the countrey vnto Ierusalem before the Easter to purtype them selues. Then sought they for Iesus and spake among them selues as they stood in the temple: What \* thynke ye, sayng he cometh not to the fest day: The high prestes and pharises \* had geuen a commaundement, that if any man knew where he were, he shuld shew it, that they myght take him. ¶

[illegible]

**T**hen Iesus the daies before Easter) came to Bethany, where Lazarus had ben dead, whom he raised from death. There they made hym a supper, and Martha serued, but Lazarus was one of them that sat at the table wth hym. \* Then toke Mary a pound of oynment (called Nardus, perfect and precious) and anointed Iesus feete, and wiped hys feete with her heare, and the house was filled wth the odour of the oynment. \* Then sayde one of hys disciples (euen Iudas Iscarioth Symons sonne, whiche afterwarde betrayed hym) why was not this oynment solde for thre hundred pence and geuen to the pooze? This he sayd, not that he cared for the pooze, but because he was a theefe and had the bagge, and bare that which was geuen. Then sayd Iesus, let her a lone, a gainst the daie of my burying hath she kepte this. For the pooze alwayes shall ye haue with you, but me haue ye not alwaye.

Each people of the Jewes therefore had know-  
ledg that he was there. And they came not for  
Jesus sake only, but that they myght se Laza-  
rus also \* whome he rayled from deathe. But  
the hye prestes helde a counsell, that they might  
put Lazarus to death also, because that for his  
sake many of the Jewes went away and bele-  
ued on Jesus. ¶

\* On the next daye muche people that were  
came to the feaste, when they herde that Iesus  
should come to Ierusalem, toke bzaunches of  
palmes trees, and went forth to meet hym, and  
cryed. Hosanna, & blessed is he that in the name  
of the Lorde, cometh kyng of Israell. And Je-  
sus got a yong asse, and sat thereon, as it is writ-  
ten, & feare not daughter of Sion, beholde, thy  
kyng cometh sytting on an asses colt. These  
thynges vnderstode not hys disciples at the  
first, but when Iesus was glorified, then remem-  
bered they that suche thynges were wyrtten of  
hym, and that suche thynges they had done vi-  
to hym. The people that was with him, when  
he called Lazarus out of his graue, and rased  
hym fro death, bare recorde. Therefore met him  
the people also, because they heard that he had  
done such a miracle. The pharisees therefore said  
among them selues: perceiue ye not, how we pre-  
uaile nothing? beholde (all the while) would go-  
eth after hym.

\* There were certayne Seekers among them  
that came to worshyppe at the feaste: the same  
came therefore to Philip (whiche was of Beth-  
saida a cite of Galyle) and despyed hym sayng  
Dyz, we wolde sayne thee Iesus. Philip came  
and tolde Andrew. And agayne Andrew and  
Philip tolde Iesus. And Iesus answered the  
sayng \* the hour is come, that the sonne of man  
muste be glorified.

✠ Merely verely, I saye vnto you: excepte  
the wheat corne fall into the ground and dye, it  
byrdeth alone. If it dye, it bringeth forth manie  
fruite



# The Gospel.

frayte. \* he that loueth his lyfe, shall destroye  
ye: and he that hateth his lyfe, in this worlde,  
shal kepe it vnto lyfe eternall. If any man myn-  
yster vnto me, let hym folowe me, and \* wher  
I am, there shall also my mynyster bee. If any  
man mynyster vnto me, hym wyll my father ho-  
noure. I.

Howe is my folle troubled, and what shall  
I saye: rather, deliuer me from this howre:  
but therfore came I into this howre. Rather  
glozifye thy name. Then came there a voyce  
from heauen, sayng: I haue both glozified it  
and wyll glozifye it agayne. The people ther-  
fore that stode by and heard it said that it thun-  
dered. Ouder sayed, an Angell spake to hym:  
Jesus answered and sayd, this voyce came not  
because of me, \* but for your sakes.

Howe is the iudgement of this worlde:  
\* nowe shall the prynce of this worlde be caste  
oute. And I (yf I were lyft vp from the earth)  
wyll drawe al manne vnto me. Thys he sayed  
signifyingng what death he shuld dye. The peo-  
ple answered hym: We haue hearde oute of the  
lawe: that Christ bideth for ever: and how say-  
est thou the sonne of manne muste be lyfte vp?  
who is that sonne of man? Then Jesus sayed  
vnto them: yet a lytle while is the lyght wyl  
be with you. \* Walke while you haue lyght: lest the  
darknes come on you. he that walketh also in  
the darke, woteth not whither he goeth. Whil-  
ye haue lyght, beleue on the lyght that ye maye  
be the children of the lyght. I.

These thynges spake Jesus and departed,  
and byd hym selfe from them. But though he  
had done so many myracles before them, yet be-  
leued not they on hym, that the sayng of Esai-  
as the prophete myght be fulfilled; whiche he  
spake: \* Lorde, who shall beleue oure sayng?  
And to whom is the arme of the lorde declared  
therfore coude they not beleue, because that  
Esaias sayeth: agayne he hath blinded theyr  
eyes, & hardened theyr hert: that they shuld not  
see with theyr eyes, and least they shoulde vnder-  
stande with theyr herte, and shoulde be conuer-  
ted, and I shuld heale the. Suche thynges said  
Esaias, when he sawe his glozy, and spake of  
him neuerthelesse, among the chyefe rulers al-  
so, many beleued on hym. But (because of the  
pharisees) they woulde not be knowen of it  
\* least they shoulde be excommunicat. \* For they  
loued the prayse of menne more then the prayse  
of god. Jesus cryed, and sayde: he that beleueth  
on me, beleueth not on me, but on him that sent  
me. And he that seeth me, seeth him that sent me.  
\* I am come a light into the worlde that who  
soeuer beleueth on me, shuld not hyde in darke-  
nes. And yf any man heare my wordes, and be-  
leue not, I iudge hym not. For I came not to  
iudge the worlde but to save the worlde. wher-  
refuseth he, and receaueth not my wordes, hath  
one that iudgeth hym. The worde that I haue  
spoken, the same shal iudge him in the last day.  
For I haue not spoken of my selfe: but the father  
which sent me: he gaue me a commaundement  
what I shoulde saye and what I shoulde speake.

And I knowe that his commaundement is lyfe  
euerlastyng. Whatsoeuer I speake therfore, e-  
uen as the father had me, so I speake. I.

## The xiii. Chapter.

Howe washeth the disciples fete: telleth theym of Judas the  
traitour and commaundeth them earnestly to loue one another.

**B**Efore the feaste of Easter, when Je-  
sus knewe that his howre was come  
that he shoulde depart out of this worlde  
vnto the father. When he loued hym  
whiche were in the worlde, vnto the ende he lou-  
ed them. And when supper was ended, after  
that the dyuell had put in the herte of Judas Ica-  
rioth Simons sonne, to betray him Jesus know-  
ing that \* the father had geuen al thynges  
into his handes, and that he was come from  
God, and wente to God: he rose from supper, &  
laid aside his vpper garmentes: and when he  
had taken a towell, he girded him selfe. After  
that he poured water into a bason, and began  
to washe the disciples fete, & to wyppen theym  
with the towell, wherwith he was girded.

Then came he to Simon Peter. And Peter  
sayed vnto hym: Lorde, dost thou washe my  
fete? Jesus answered & sayed vnto him. What  
I do, thou wotest not nowe, but thou shalt knowe  
hereafter. Peter sayeth vnto him: thou shalt  
neuer washe my fete, Jesus answered hym. If  
I washe the not, thou shalt haue no parte with me.  
Simon Peter sayeth vnto hym. Lorde, not my  
fete only but also the handes and the heades. Je-  
sus sayeth to him: he that is washed, needeth  
not, save to washe his fete but is cleane euery  
whyle. And ye are cleane, \* but not all. For he  
knewe who it was that shoulde betraye hym.  
Therfore sayd he: ye are not al cleane. So after  
he had washed their fete, and receyued his clo-  
thes & was set down he said vnto them agayne:  
wote ye what I haue doone to you? Ye call me  
Mastyer and Lorde and ye saye well, for so am  
I. If then your Lord and Master haue washed  
your fete, ye also ought to wahe one anothers  
fete. For I haue geuen you an ensample that  
ye shoulde do, as I haue done to you. Verely  
verely, I saye vnto you, the seruante is not  
greater then his master, neither the messenger  
greater then he that sent hym.

If ye vnderstande these thynges \* happy are  
ye, yf ye do the. I speake not of you all. I know  
whom I haue chosen. But that the scripture  
maye be fulfilled, \* he that eateth breade with  
me hath lyfte vp his hele agaynst me. Nowe  
tell I you before it come, that when it is come  
to passe, ye myght beleue that I am he. Verely  
verely, I saye vnto you, \* he that receaueth  
whom soeuer I sende, receaueth me. And he that  
receaueth me, receaueth hym that sent me.

When Jesus had thus sayd, he was troubled  
in spirite, and testified and sayd. Verely ver-  
ely, I saye vnto you, that \* one of you shall be-  
traye me. Then the disciples looked one on ano-  
ther, doubtyng of whom he spake. There was  
one of Jesus disciples, (whiche leane on him)  
\* euen he whom Jesus loued. To him beckened  
Simon Peter therfore that he shoulde aske, who it  
was

was of whd he spake. He then whd he leaned on  
 Iesus brest sayd vnto him. Lord who is he? Je-  
 sus answered. He is in to whd I geue a sop. And  
 he wet the bread, and gaue it to Judas Iscari-  
 oth Spynous sonne. And after the sop, Satran  
 entered into hym. Then sayd Iesus vnto hym,  
 that thou doest do quychly. That wylt no man  
 at the table, for what intent he spake vnto him  
 Some of them thought because \* Judas had  
 bagged that Iesus had said vnto him: bye those  
 thynges that we haue made of agaynst the feast  
 of that he should geue some thyng to the poore  
 A lione then as he hadde receyued the soppe he  
 went immediately out and it was nyght. The  
 fore when he was gone out, Iesus sayd. \* Now  
 is the sonne of man glorified. And God is glo-  
 rified by hym. \* If God be glorified by hym  
 God shall also glorifye him by hym selfe: and  
 shall straighthe waye glorifye hym.

**E** \* Lytle chyldren, per a lytle while am I  
 wyth you. \* Ye shall see me, and as I sayd vnto  
 the Jewes, whither I go, thither can ye not  
 come. Also to you saye I now. \* A newe com-  
 mandement geue I vnto you, that ye loue to-  
 gerther, as I haue loued you, that eno so ye loue  
 one another. \* By this shall al men know that  
 ye are my disciples, if ye haue loue one to ano-  
 ther. \* John on Peter sayd vnto him. Lord, why-  
 ther goest thou? Iesus answered hym: whither  
 I go thou canst not folowe me now, but thou  
 shalt folowe me after wardes. \* Peter sayde  
 vnto him. Lord, why cannot I folowe the now?  
 \* I wyl leoparde my lyfe for thy sake. Iesus an-  
 swered hym: wilt thou leoparde thy lyfe for my  
 sake? Cleerly verely I say vnto the: \* the rocke  
 shall not croun, tpi thou haue denied me thyspe.

### ¶ The. xlii. Chapter

The armeth his disciples with consolation agaynst  
 trouble, and promyseth them the holy ghost.



**A**d he sayde vnto his disciples, let  
 not your hertes be troubled. Ye be  
 leue in god, beleue also in me. In my  
 fathers house are many mansions.  
 If it wer not so I wolde haue told  
 you. I goe to prepare a place for you. And if I  
 goe to prepare a place for you, I wyl come a-  
 gayne, and receyue you, euen vnto my self that  
 wher I am, ther may ye be also. And whither  
 I go, ye knowe and the way ye knowe.

Thomas sayeth vnto hym. Lord, we know  
 not whither thou goest. And how is it possible  
 for vs to knowe the waye? Iesus sayeth vnto  
 hym. I am the way and the truth, and the \* lyfe.  
 \* A man cometh vnto the father but by me.  
 If ye had knowen me, ye had knowe my father  
 also. And now ye knowe him & haue sene him  
 Philip sayth vnto him: Lord, shewe vs the fa-  
 ther, and it sufficeth vs. Iesus sayth vnto hym.  
 haue I bene so longe tyme wyth you, and yet  
 hast thou not knowen me. Philip, he that hath  
 sene me, hath sene my father. And howe sayst  
 thou, shewe vs the father, Weneest thou not that  
 I am in the father, and the father in me? The  
 wordes that I speake vnto you, I speake not  
 of my selfe, but the father that dwelleth in me.

to be that doth the workes. Shewe me that I  
 am in the father, and the father in me. Of this I am  
 beleue me for the workes sake.

Cleerly verely, I saye vnto you, he that be-  
 leueth on me, the workes & I do, the same shall  
 he do also, and greater workes then these shall  
 he do because I go vnto my father. \* And what  
 soeuer ye aske in my name, that wyl I do, that  
 the father may be glorified by the sonne. If ye  
 shall aske any thyng in my name, I wyl do it. \*  
 \* If ye loue me, kepe my commandementes,  
 and I wyl praye the father and he shall geue you  
 another comforter, that he may hyde wyth you  
 for euer, euen the sprypte of truth, whiche the  
 world can not receaue, because the world seeth  
 hym not, neither knoweth him. But ye knowe  
 him. For he dwelleth wyth you, and shall be in  
 you. \* I wyl not leaue you comfortles, but  
 wyl come to you.

Per a lytle while and the world seeth me  
 no more, but ye se me. For I live and ye shall  
 lyue. That daye hal ye knowe that I am in my  
 father, and you in me, and I in you.

\* He that hath my commandementes, & ke-  
 peth the, the same is he that loueth me. And he  
 that loueth me, shall be loued of my father. \* I  
 wyl loue him, and wyl shewe mine owne selfe  
 to hym. \* Judas sayeth vnto hym, (not Judas  
 Iscariot) Loide, what is done that thou wylt  
 shewe thy self vnto vs, and not vnto the world  
 Iesus answered and sayd vnto them, if a man  
 loue me he wyl kepe my saynges, and my fa-  
 ther wyl loue him, and he wyl come vnto him  
 and dwell wyth hym. He that loueth me not, he-  
 peth not my saynges. And the word which ye  
 here, is not myne but the fathers whiche sent me.

These thynges haue I spoken vnto you, be-  
 yng ye present wyth you. But the comforter  
 whiche is the holy ghost, \* whom my father wyl  
 send in my name, he shall teache you al thynges  
 and byngre al thynges to your remembraunce  
 whatsoeuer I haue sayd vnto you.

Peace I leaue wyth you, my peace I geue  
 vnto you. Not as the world geueth, geue I vnto  
 you. Let not your hertes be greued, neither  
 feare. Ye haue herd howe I sayde vnto you: I  
 go, and come agayne vnto you. If ye loued me  
 ye wold verely reioyce, because I said I go vnto  
 the father, for the father is greater then I.  
 \* And now haue I shewed you before it com: \*  
 when it is come to passe, ye myght beleue.  
 Hereafter wyl I not talke many wordes vnto  
 you. For the paynce of this world cometh  
 and hath now be in me. But that the world  
 maye know that I loue the father. And as the  
 father gaue me commandement, eue so do I. \*  
 \* Kysse let vs go hence.

### ¶ The. xli. Chapter

The true vine, the husband man and the branches. A  
 d. c. me of lone and a direct comfort agaynst persecution.



**I** am \* the true vyne, and my father is  
 the husbandman. Every branche that  
 beareth the no fruite in me, he wyl take  
 awaye. And every bzaunche that be-  
 rety frute, wyl be pruned, that it may byngre  
 fruite.



# The Gospel:

John. xii. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

for it more fruite. \* Now are ye cleane that have  
the word which I have spoken unto you.  
Abide in me, and I in you, and the branch can  
not beare fruite of it selfe, excepte it abide in the  
vigne, no more can ye, excepte ye abide in me. I  
am the vigne, ye are the branches. He that abideth  
in me, and I in him, the same shall bring forth  
much fruite. For without me ye can do nothing.  
If a man abide not in me he is cast forth  
as a branch and is withered: and men gather  
them, and cast them into the fyre, and they burne.  
If ye abide in me, and my wordes shall abide in you,  
what ye will, it shall be done for you. Herein  
is my father glorified, that ye beare much fruite  
and become my disciples.

As the father hath loved me, even so have  
I also loved you. Continue ye in my love. If ye  
keepe my commandmentes, ye shall abide in  
my love, even as I have kepte my fathers com-  
mandmentes, and abide in his love. These  
thinges have I spoken unto you, that my love  
might remaine in you, and that your love  
might be full.

My love is my commandment, that ye  
love together, as I have loved you. Greater  
love hath no man, then this: that a man bestow  
his life for his frendes. Ye are my frendes, if ye  
do whatsoever I commaunde you. Henceforth  
call I you not servants, for the servant knoweth  
not what his Lord doth. But you have  
called frendes: for all thinges that I have heard  
of my father have I opened to you.

Ye have not chosen me, but I have chosen  
you, and ordeyned you, to go, and bring forth  
fruite, and that your fruite should remaine, that  
whatsoever ye aske of the father in my name, he  
may give it you.

My commandment I give you, that ye love  
together. If the world hate you, ye know that  
it hated me before it hated you. If ye were of the  
world, the world would love you, as it loved me.  
But because ye are not of the world, but I have  
chosen you out of the world, therefore the world  
hateth you. Remember the word that I sayde  
unto you: My servant is not greater than the Lord.  
If they have persecuted me, they will also per-  
secute you. If they have kepte my saying: they  
will keepe your saying also.

But all these thinges will they do unto  
you for my names sake, because they have not  
knowne hym that sente me. If I had not come  
and spoken unto them, they should have had no  
synne: but now they have synne to clothe  
themselves withall. He that hateth me, hateth  
my father also. If I had not done among them  
such workes, which none other man doth, they  
should have had no synne. But now have they  
beene seene, and hated: not only me but also my  
father. But these happeneth that the saying might  
be fulfilled that is written in the law: that they  
hated me without a cause.

But when the comforter is come, whom  
I will send unto you from the father (even the  
spirit of truth, which proceedeth of the father)  
he shall testify of me. And ye shall hear witness

also, because ye have been with me from the be-  
gynnyng.

## The xvi. Chapter

Consolation against trouble. Whomsoever he hath chosen to Christ.

These thinges have I sayde unto  
you, because ye should not be offended.  
They shall excommunicate you: yea  
the tyme shall come that whosoever  
killeth you, will thinke that he do-  
eth God service. And such thinges will they  
do unto you, because they have not knowne the  
father neither yet me. But these thinges have  
I told you, when the tyme is come, ye may remem-  
ber that I told you. These thinges said  
I not unto you at the begynnyng, because I  
was present with you.

But now I go my way to hym that sente  
me, and none of you asketh me whither I go.  
But because I have sayde such thinges unto  
you, your hartes are full of sorrow. Nevertheless  
I tell you the truth, it is expedient for you that  
I go away. For if I go not away that comfort-  
er will not come unto you. But if I departe,  
I will sende hym unto you. And when he is  
come, he will rebuke the world of synne, and of  
righteousnes, and of Judgement. Of synne, be-  
cause they beleue not on me. Of righteousnes,  
because I go to my father, and ye shall see me no  
more. Of judgement because the prince of  
this world is judged already.

I have yet many thinges to saye unto you,  
but ye cannot beare them a way now. Howbeit  
it when he is come (which is the spirit of truth)  
he will leade you into all truth. He shall not  
speake of him self: but whatsoever he shall heare  
that shall he speake, and he will shewe you thinges  
to come. He shall glorify me, for he shall re-  
ceave of myne, and shall shewe it unto you. All  
thinges that the father hath are myne. There-  
fore sayd I unto you, that he shall take of mine  
and shewe unto you.

After a while ye shall not see me, and a-  
gain after a while ye shall see me: for I go to the  
father. Then said some of his disciples between  
themselves: what is this that he saith unto us  
after a while ye shall not see me, and againe, af-  
ter a while ye shall see me: and that I go to the  
father? They saide therefore, what is this that  
he saith: after a while we can not tell what he  
saith. Jesus perceived that they would aske  
hym, and sayde unto them. Ye enquire of these  
betwene you and me, because I sayde after a  
while ye shall not see me, and againe after a while  
ye shall see me. Truly verily, I say unto you: ye  
shall wepe and lament, but contrarywise, the  
world shall reioyce. Ye shall sorrow, but your  
sorrow shall be turned to ioye.

A woman when she travaileth, hath sor-  
row, because her houre is come: but as soon as  
she is delivered of the childe, she remembereth  
no more the anguish for ioye that a man is borne  
into the world. And ye now therefore have sorrow  
but I will see you againe and your hartes shall  
reioyce, and your ioye shall no man take from  
you.

¶ you. ¶ And in that day shal ye aske me no question. ¶ Clearly verely, I say vnto you: what soeuer ye shal aske the father in my name, he wyl geue it you. ¶ For he that haue ye asked not bynge in my name. Aske ye shall receyue: that poure lope maye be full.

¶ These thynges haue I spoken vnto you by p[ro]uerbes. The tyme wyl come, when I shall no more speake vnto you by p[ro]uerbes: but I shall therewe you playnly from my father. At y daye shall ye aske in my name. And I saye not vnto you that I wyl speake vnto my father for you. For y father hym selfe loueth you, because ye haue loued me, and haue beleued that I came out from God. I went out from the father, and came into the world. Again, I leaue the world and go to the father.

¶ Hys dyssyples sayde vnto hym: Lo, nowe talkest thou playnly, and speakest no p[ro]uerbe. Nowe are we sure, that thou knowest all thynges, and needest not that any man shoulde aske y any question. Therfore beleue we, that thou canest t[el]l God. ¶ Jesus answered them: Howe ye do beleue. Beholde the houre d[ra]weth nye and is alre dy come, that ye shal be scattered euery man to hys owne, and shall leaue me alone. And yet am I not alone. For the father is w[ith] me.

¶ These wordes haue I spoken vnto you, that in me ye myght haue peace. For in y world shal ye haue tribulacion: but be of good chere, I haue ouercome the world.

The. xviij. Chapter.

¶ The moste harty and longynge prayer of Christ vnto his father, for all such as receyue the crosse.

¶ These wordes spake Jesus and lyft vp his eyes to heauen, and sayde: father the houre is come: glorifye thy sone that thy sonne also may glorifye the, as thou hast geuen hym power ouer all flethe, y he shoulde geue eternal lyfe to as many as thou hast geuen hym. This is lyfe eternal y they myght knowe the, the only true God and Jesus Christ whom thou hast sent.

I haue glorified the on the earth. ¶ I haue synnyshed the worlde, whych thou gauest me to do. And nowe glorifye thou me (o father) w[ith] thyne otone selfe, w[ith] the glorie, whiche I had w[ith] the, per y world was. I haue declared thy name vnto the men, whiche thou gauest me out of the world. Thyne they wer and thou gauest them me, and they haue kepte thy worde. Nowe they haue knowen that all thynges whatsoeuer y hast geuen me, are of the. For I haue geuen vnto them the wordes whiche thou gauest me, and they haue receyued them, and haue knowen surely, that I came out from the: and they haue beleued, that thou dydest sende me.

I pray for them, I pray not for the world but for them y whiche y hast geuen me, for they are thyne. And all myne are thyne, y thyne, are myne, and I am glorified in them. And nowe am I not in the world, and they are in y world and I come to the.

¶ Holy father, kepe thozoe thyne owne

name, the whiche thou hast geuen me, that they also may be one, as we are. Whiche I was w[ith] them in the world. I kepte them in thy name. ¶ Those that thou gauest me, haue I kept, and none of them is lost, but that losse chylde, that the scripture myght be fulfilled.

¶ Nowe come I to y, and these wordes spake I in the world, that they myght haue me lope full in them. I haue geuen them thy worde, and the world hath hated them, because they are not of the world. euen as I also am not of the world. I desyre not that thou shouldest take the out of the world: but that thou kepe them fro euill. They are not of the world: as I also am not of the world. Sanctifye them thozowe thy truth. Thy wordes is y truth. As thou dydest sende me into the world, euen so haue I also sente them into the world, and for thy sake sanctifye I my selfe that they also myght be sanctified thozowe the truth.

¶ Neuertheles, I pray not for them alone but for them also whiche shall beleue on me thozow they: preachyng: that they all may be one, as thou father arte in me, and I in y, and that they also may be one in vs: that the world may beleue that y hast sent me. And the glorie whych thou gauest me, I haue geuen them, that they may be one, as we also are one. In them, and thou in me, y they may be made perfecte in one and that the world may know that thou hast sent me y hast loued the as thou hast loued me.

Father, I wyl that they whiche thou hast geuen me be w[ith] me where I am, that they may se my glorie, whiche thou hast giue me. For thou loudest me before the makinge of y world. ¶ O greuous father, the world also hath not knowen the: but I haue knowen the: and these haue knowen: y thou hast sent me. And I haue declared vnto them thy name, and wyl declare it, that the loue wherw[ith] thou hast loued me, may be in them, and I in them.

The. xviij. Chapter.

¶ Christ is betrayed. The wordes of his mouth, fr[om] the of- fy. ces to the groundes. Peter synneth of which was sent. Jesus is brought before Annas, Capphas and Pilate.

¶ When Jesus had spok[e] these wordes I he went forth w[ith] his dyssyples ouer y broke of Ced[ar], wher was a garden, into the whiche he entred y his dyssyples. Judas also whiche betrayed hym, knewe the place: for Jesus ofte tymes resorted thither w[ith] his dyssyples. Judas then after he had receyued a bonde of men: (and mynisters of the hye priestes y pharises) came thither w[ith] lanternes, y fyrerchandys y weapons. And Jesus knowyng all thynges y shoulde come on hym, went forth, and saide vnto them: whom seke ye? They answered hym: Jesus of Nazareth. Jesus sayth vnto them: I am he. Judas also whiche betrayed hym, stode w[ith] them. A sone then as he had sayde vnto them I am he, they went backward y fell to y grounde. Then asked he them agayne: Whome seke ye? They sayde: Jesus of Nazareth. Jesus answered: I haue tolde you, that I am he. ¶ If ye seke me



# The Gospell

me therefore let these go they say. That I say-  
ing myght be fulfilled whiche he spake: \* of  
the which thou garest me. I have not lost one.

Then Symon Peter hauing a sword, drew  
it, and smote the hye priestes seruaunt, and cut  
of hye ryght eare. The seruaunt's name was  
Malchus. Therefore sayeth Iesus vnto Peter,  
\* But vnto the sword into the sheath, that I not  
drynke of the cuppe, whiche my father hath ge-  
uen me. Then the companye and the captayne,  
and ministers of the Jewes toke Iesus, & bound  
hym, and led hym awaie to Anna wyfe for he  
was father in lawe vnto Capphas, which was  
the hye priest that same yere. Capphas was he  
which gaue counsell to the Jewes: that it was  
expedient, that one man shoulde dye for a people.

And Symon Peter folowed Iesus, & he  
another disciple that was with Iesus, went vnto  
the hye priest, and went in with Iesus into the  
palace of the hye priest. But Peter stode at the  
doore withoute. Then went oute that other dis-  
ciple (which was knowne vnto the hye priest)  
and spake to the damsel that kept the doore, and  
brought in Peter. The sayde the damsell that  
kept the doore, vnto Peter. Arte not thou also  
one of this mans disciples? he sayde. I am not.  
The seruaunt & ministers stode there, which  
had made a fyre of cooles: for it was cold & they  
warmed them selues. Peter also stode among  
them, and warmed hym.

\* The hye priest then asked Iesus of his dis-  
ciples & of his doctryne. Iesus answered hym,  
I spake openly in the synagoge, & I neuer taught in  
the synagoge, and in the temple whither all  
the Jewes resorte, and in secrete haue I sayde no-  
thyng. Why askest thou me? Alke them which  
herd me, what I haue sayde vnto the. Beholde  
they can tel what I sayd. Whē he had thus spo-  
ken, one of the ministers which stode by, smote  
Iesus on y face, sayng: \* and werest thou the hye  
priest? Iesus answered hym: Yf I haue euil  
spoken, beare witness of the euil. But yf I haue  
wel spoken, why smitest thou me? And Annas  
sent hym bounde vnto Capphas the hye priest.

¶ Symon Peter stode, and warmed him selfe.  
Then sayde they vnto hym: arte not thou also one  
of hye disciples? he denyed it, and sayd: I am  
not. One of the seruautes of the hye priestes (his  
cousyn whose care Peter toke of) sayd vnto him  
byd not I se the in the garden with hym: \* Pe-  
ter therefore denyed agayne: and immediatly  
he rooke currewe. \* Then led they Iesus from Cap-  
phas into the hall of Iudgement. It was in the  
mornyng, and they theim selues went not into  
the iudgement hall, lest they shoulde be defiled, but  
that they myghte eate Pasche. Pylate then  
went oute vnto them & sayde: what accusacy-  
on bring ye agaynst this man? They answer-  
ed and sayde vnto hym: Yf he were not an euill  
doer we wold not haue deliuered hym vnto the.

¶ Then saide Pylate vnto the: take ye hym, &  
Iudge hym after your owne lawe. The Jewes  
therefore sayde vnto hym. It is not lawfull for  
vs to put any man to death. That I wordes of  
Iesus myght be fulfilled: which he spake, say-

ing, what denste he shoulde dye.

\* Then Pylate entred into the iudgement hall  
agayn, & called Iesus, & sayde vnto him: art thou  
the kyng of the Jewes? Iesus answered sayst thou  
that of thyselfe, or byd of other? I sayd of me. Pyl-  
late answered: Am I a Jewe? Thyne owne na-  
cyon and hye priestes haue deliuered the vnto me.  
What hast thou done? Iesus answered my kyng-  
dome is not of this world. My kyngdome were  
of this world: then wold my ministers surely  
fyghe, that I shoulde not be deliuered to the Je-  
wes, but I shoulde be deliuered to the Jewes, but  
my kyngdome is not from here. Pylate therefore  
sayde vnto hym: Arte thou a kynge? Iesus  
answered: thou sayest that I am a kynge: for  
this cause was I doone, and for this cause came  
I into the world, & I shoulde beare witness vnto  
the truth. And all that are of the truth heare my  
voce. Pylate sayde vnto hym: What thyng is  
truth? And when he had sayde this, he went out  
agayne vnto the Jewes, and sayde vnto them:  
\* I fynde in hym no cause at all. Ye haue a cus-  
tome, that I shoulde deliuer you one loofe at  
Ester, wyl ye that I loofe vnto you the kyng of  
the Jewes? Then cryed they all agayne, sayng:  
\* Not hym but Barrabas: the same Barrabas was  
a murderer.

## The xix. Chapter.

¶ I Chryst is crucified. He committed his mother vnto John, dy-  
ing and is buryed.

**T**hen Pylate toke Iesus therefore, & I  
scourged hym. \* And the souldyers  
wounde a crowne of thornes, and  
putte it on his heade. And they byd  
on hym a purple garmente, & they smote  
hym on the face. Pylate went forth  
agayn: and sayde vnto them, beholde, I  
bring hym forth to you, that ye maye knowe, that  
I fynde no faulte in hym. Then came Iesus  
forth wearing a crowne of thorne, and a robe of  
purple. And he sayeth vnto them: beholde the man.  
¶ When the hye priestes therefore and minis-  
ters saw hym, they cried sayng crucify hym, crucify  
hym. Pylate saith vnto the. Take ye hym, & cru-  
cifye hym, for I fynde no cause in him. The Je-  
wes answered hym: We haue a lawe & by our  
lawe he ought to dye, because he made himselfe  
the sonne of God. When Pylate heard that say-  
ng, he was the more aspayde, and went againe  
into the iudgement hall, and sayeth vnto Iesus  
whence arte thou? But Iesus gaue hym none  
answer. Then sayde Pylate vnto hym: Spea-  
kest thou not vnto me? knowest thou not, that  
I haue power to crucifye the, and haue power to  
loofe the? Iesus answered: Thou couldest haue  
no power at all agaynst me, except it wer ge-  
uen the fro aboue. Therefore, he that deliuered  
me vnto the, hath more synne. \* And fro thence  
forth saide Pylate meanes to loofe hym, but  
the Jewes cryed sayng: Yf thou let hym go, thou  
art not Cæsars frend. For whosoener maketh  
hym selfe a kyng, is agaynst Cæsar.

¶ When Pylate heard that sayng, he broughte  
Iesus forth, and sat downe to geue sentence in  
the place that is called the pavement, but in  
the hebreu

byne tounge, Sabbath. It was the preparyng day of the Easter, about the sye honer. And he saith vnto the Jewes: behold your king. They cryed, away with hym, away with hym, crucifie hym. Pilate saith vnto them: Shall I crucifye your kyng? The hye priestes answered: we haue no kyng, but Cesar. \* Then deliuered he him vnto them, to be crucified. And they toke Iesus, and led hym away. And he bare his crosse, and went forth into a place, whiche is called the place of deadmens sculles. But in hebreue, Golgatha, where they crucified hym, and two other with hym, on eyther syde one, and Iesus in the myddes. And \* Pilate wrot a tytle, and put it on the crosse. The wyrtynge was: Iesus of Nazareth kyng of the Jewes. This tytle redde many of the Jewes. For the place where Iesus was crucified, was nye to the cytie. And it was wyrtten in hebreue, and Greke, and Laten. Then sayde the hye Priestes of the Jewes to Pilate: wyte not kyng of the Jewes, but that he sayde: I am kyng of the Jewes. Pilate answered: what I haue wyrtten, that haue I wyrtten.

Then the souldyers, \* when they hadde crucified Iesus, toke his garmentes, and made foure partes, to euery souldyer a part, and also his cote. The cote was without seame, wrought vpon thoro we out. They sayd therfore among them selues: Let vs not deuyde it, but cast lottes for it, who shall haue it. That the scripture might be fulfilled, sayng: \* They haue departed my rayment amonge them, and for my cote did they cast lottes. And the souldiers dyd suche thynges in dede.

There stode by the crosse of Iesus his mother and his mothers suster, Mary the wife of Cleophas & Mary Magdalene. When Iesus therfore sawe his mother and the dysciple stadyng \* whome he loued he, sayeth vnto his mother: woman beholde thy sonne. Then sayd he to the dysciple: behold thy mother. And fro that houre the dysciple toke her for his owne.

After these thynges, Iesus knowyng that all thynges were now performed, that \* the scripture myght be fulfilled, he saith: I thyrste. So there stode a vessel by, full of vynerge. \* therfore they fylled a sponge with vynerge & woude it about wyth ylope, and put it to his mouthe. A sone as Iesus then receaued of the vynerge, he sayd: \* It is fynished, and bowed his heade, and gaue vp the goost. The Jewes therfore because it was the preparyng of the Sabbath, & the bodyes shulde not remayne vpon the crosse, on the Sabbath daye (for that Sabbath daye was an hye daye) be soughte Pilate, that they legges myght be broken, and that they myght be taken downe. Then came the souldiers, and brake the legges of the fyrst, & of the other which was crucified with him. But when they came to Iesus, and sawe that he was deade already, they brake not his legges: but one of the souldiers with a speare thrust hym into the syde, and forthwith came there out bloude and water.

And he that sawe it bare recorde, and byste-

cords it true. And he had with that he sayd truth that it might be beleue also. For these saynges were done, that the scripture shuld be fulfilled.

\* Pe shall not breake a bone of him. And again another scripture sayth: they shall loke on him whiche they pearled. \* After this, Ioseph of Arimathea (which was a discipule of Iesus: but secretly for feare of the Jewes) be soughte Pilate that he might take downe the body of Iesus. And Pilate gaue hym licence, \* (he came thither, & toke the body of Iesus) And there came also Nicodemus (which at the begynning came to Iesus by night) and brought of myrrer and aloes myngled together, about an hundred pounce wayght. Then toke they the body of Iesus, and wounde it in linnen clothes with the odoures, as the maner of the Jewes is to burye. And in the place where he was crucified, there was a garden, and in the garden a new sepulchre, wherein was neuer layed. There laied they Iesus therfore, because of the preparyng of the Sabbath of the Jewes for the sepulchre was nye at hande. ¶

¶ The xx. Chapter.

¶ The resurrection of Christ, whiche appereth to Mary Magdalene and to all his disciples, to their great comforte.



he \* fyrste daye of the Sabbathes came Mary Magdalene early (whiche it was yet darke) vnto the sepulchre and sawe the stone taken away fro the graue. The she ranne, and came to Symon Peter, & to the other dysciple \* whiche Iesus loued, and sayeth vnto them: They haue taken away the Lord out of the graue, and we can not tell where they haue layed hym. Peter therfore wet forth, and that other dysciple, and came vnto the sepulchre. They ran both together, and the other dysciple did outrunne Peter, and came fyrst to the sepulchre. And whiche he had stouped downe, he sawe the linnen clothes lying yet went he not in. \* Then came Symon Peter folowing him, & went into the sepulchre, & sawe the linnen clothes lyng, & the naphyn that was about his head, not lying with the linnen clothes, but wrapped together in a place by it self. The wente in also that other dysciple, whiche came first to the sepulchre, & he sawe, & beleued. For as yet they knew not the \* scripture, that he shuld rylse agayne from death. ¶ Then the disciples went away agayne vnto theyr owne home.

\* Mary stode without at the sepulchre wepyng. So as she wepte, she bowed her selfe into the sepulchre, & seeth two angels clothed in whyte, syttinge the one at the head, & the other at the fete, where they hadde layde the bodye of Iesus. They sayd vnto her: Woman, why wepest thou? She saith vnto them: for they haue taken away my Lorde, and I wote not where they haue layed hym. When she had thus sayd, she turned her selfe backe, and sawe Iesus standing, and knewe not that it was Iesus. Iesus sayeth vnto her: Woman, why wepest thou? Whiche sheest thou? She supposyng that he had bene a gardener, sayeth vnto him: Sir, if thou haue boyne hym hence, tel me where he hath laied

¶

¶



him: and I will see him. Jesus saith vnto her: Mary. She turned her selfe, & sayde vnto hym: Rabbi. which is to say: my master. Jesus sayde vnto her: Touch me not, for I am not yet ascended vnto my father. But go to my brethren, & say vnto them: I ascende vnto my father & your father: & to my God, & your God. ¶ When Magdalen came & tolde the disciples, & she had sent the Lorde, and that he had spoken such thinges vnto her. ¶ The same day at night which was the first day of Sabbathes, when the doores were shut, where the disciples were assembled together for feare of the Jewes, came Jesus, & stode in the middes, and saith vnto them: peace be vnto you. And whē he had so said, he shewed vnto them his handes, & his syde. ¶ Then were the disciples glad when they sawe the Lorde.

¶ Then sayde Jesus to them again: peace be vnto you. As my father & sent me, even so send I you also. And whē he had sayd those wordes, he breethed on them, and sayth vnto them: Receyue ye the holie good. Whosoever synnes ye remit, they are remitted vnto them. And whosoever synnes ye retayne, they are retained. ¶

¶ But Thomas one of the twelue (which is called Didimus) was not with the whē Jesus came. The other disciples therfore sayde vnto him: We haue sene the Lorde. But he said vnto them: Except I see in his handes the print of the nyles, & put my fnger into the print of the nyles, & thrust my hand into his side, I wil not beleue. And after viii. dayes again his disciples were within & Thomas with the. ¶ Then came Jesus whē the doores were shut, & stode in the myddes, & sayde: Peace be vnto you. And after he said he to Thomas: byng thy fnger by ther, & se my handes, and reach hither thy hande, & thrust it into my syde: & be not faithlesse, but beleuing. Thomas answered & said vnto him: my Lord, & my God. Jesus sayth vnto hym: Thomas, because thou hast sene me, & hast beleued, blessed art thou that haue not sene, & yet haue beleued. ¶ And many other signes truly dyd Jesus in the presenc of his disciples, which are not written in this booke. ¶ These are wyrtten that ye myght beleue, & Jesus is Chylyste the son of God, and that (in beleuyng) ye myght haue lyfe thowowe his name.

¶ The xxi Chapter.

¶ The appereth in his disciples againe by the sic of Eubodas, and commaunded Peter earnestly to love his shepe.

**A**fterward he dyd Jesus the we him selfe a gayne, at the see of Tyberias. And on this wise shewed he him selfe, ¶ Ther were together Symon Peter & Thomas (whiche is called Didimus) and Nathanael of Cana in Galyle, and the sonnes of Zebedee, & two other of his disciples. Symon Peter sayth vnto the: I wyl go a fyngge: They say vnto him: we also wyl go with the. They went they; & entered into a shyp immediately, & that nyght caught they nothing. But when the morning was nowe come, Jesus stode on the shore: nevertheless the disciples knew not that it was Jesus. Jesus sayth vnto the: chylde, haue ye any meate? They answered hym, no. And he

sayeth vnto the: Cast the net on the right syde of the shyp, and thou shalt fynd. They cast the net, and anon they were not able to drawe it, for the multitude of fshes.

¶ Then sayde the disciple whiche Jesus loved, vnto Peter: It is the Lorde. Whē Symon Peter herd that it was the Lorde, he gird his cote vnto him (for he was naked), & sprang into the se. The other disciples came by shyp, for they were not far fro land, but as it were two hundred cubites, & they dyd we fnet to fshes. ¶ Allone then as they were come to land, they sawe hote coles, & fshes laied thereon, & bread. Jesus saith vnto them: byng of the fshes which ye haue nowe caught. Symon Peter went vp & byewe fnet to the lande full of great fshes, an hundred & liii. And for al there were so many, yet was not the net broken. Jesus sayth vnto the: come, & dine. And none of the disciples durst aske him: what art thou? for they knewe that it was the Lorde. Jesus then came, & toke bread, & gaue them, and fsh as he wyl. ¶ This is nowe the third tyme that Jesus appereth to his disciples, after that he was ryfen agayn from death. ¶ So whā they had dined Jesus saith to Symon Peter. Symon Joanna, louest thou me more then these? he said vnto him: yee Lorde, & I loue the. He sayth vnto him: fede my labes. He sayth to him againe the seconde tyme: Symon Joanna, louest thou me? he sayth vnto hym: Yee Lorde, thou knowest that I loue the. He said vnto hym: fede my shepe. He said vnto him the third tyme: Symon Joanna louest thou me? Peter was sorowful, because he sayd vnto him the thyrde tyme: louest thou me, & he sayd vnto hym: Lorde, thou knowest al thinges, thou knowest that I loue the. Jesus sayth vnto hym: fede my shepe.

¶ Therfore, verely, I saie vnto the: when thou wast yonge, thou gyddest thy selfe, & walkedst whither thou woldest, but when thou art old, & thou shalt stretch forth thy handes, & another shall gyde the, and lead the whither thou woldest not. ¶ That spake he, signifying by what death he should glorify God.

¶ And when he had spoken this, he sayth vnto him: folowe me. Peter turned about, & saw the disciple, whome Jesus loved, folowyng (whiche also leane on his brest at supper, and sayde: Lorde, which is he that betrayeth the?) ¶ When Peter therfore sawe hym, he saith to Jesus: Lorde, what shall he here do? Jesus saith vnto hym: If I wyl haue hym to tarye tyll I come, what is that to the, folowe thou me. ¶ The went this sayng abrode amonge the brethren that that disciple should not die. ¶ Yet Jesus said not to hym, he shall not dye, but if I wyl that he tarye tyll I come, what is that to the? ¶ The same disciple is he, whiche testifyeth of these thinges, & wrote these thinges. And we know that his testimony is true. ¶ There are also many other thinges, which Jesus dyd, & which if they should be wyrtten euery one, I suppose, & woyle he could not contayne the booke, & should be wyrtten.

¶ There endeth the Gospel of Sancte Iohn.

¶ ETK

# The Actes of the Apostles.

## The first Chapter.

The ascension of Christ. Matthias is chosen in  
steade of Judas.

**I**n the former treatise (beare  
Theophilus) we haue spokē  
of al that Iesus began to do  
and teache, vntill the day in  
which he was taken vp, after  
that he shewēd holy goost  
had geuen commaundemen-  
tes vnto the apostles, whom  
he had chosen, to whome also he  
shewēd hym selfe alwaye after his passion (and that by many  
tokens) appearing vnto them fourty dayes,  
and speakinge of the kyngdome of God, and  
gathered them together, \* and commaunded  
them, that they shuld not departe from Ierusa-  
lem: but to waite for the promys of the father,  
\* whereof (sayth he) ye haue hearde of me. For  
\* Iohn truly baptysed wth water, but ye shal  
be baptysed wth the holye gooste after these  
few dayes. When they therfore were come to-  
gether, they asked of hym, sayng: Lorde wylt  
thou at this tyme, restore againe the kyngdome  
to Israel? And he sayed vnto theym: \* it is not  
for you to knowe tyme, or seasons, whiche  
the father hath put in his owne power: but \* ye  
shal receaue power, after that the holy goost is  
come vpon you. And \* ye shal be witnesses vnto  
me, not onely in Ierusalem, but also in all Jewry  
and in Samary, & euen vnto the worldes ende.

And when he had spoken these thynges,  
whyle they behelde, \* he was taken vp and  
a cloud receyued hym vp out of theyr sight.  
And whyle they looked stedfastly vp towarde  
heauen, as he wente, behold, two men stode by  
them in white apparel, which also sayd: ye me-  
n of Galyle, why stande ye gazing vp into hea-  
uen? This same Iesus, whiche is taken vp fro  
you into heauen, \* shal so come, euen as ye haue  
seene hym go into heauen. ¶ Then returned  
they vnto Ierusalem, from the mounte (that is  
called Olyuete) whiche is from Ierusalem a  
Sabboth dayes iourney. And when they were  
come in, they wente vp into a parlor, where abode  
both \* Peter and James, and Iohn & Andrew,  
Phylipp and Thomas, Bartholmeue & Ma-  
thewe, James the sonne of Alpheus, and Sym-  
on zelotes, and Judas the brother of James.  
These all continued with one accord in prayer  
and supplication wth the women, and Mary  
the mother of Iesu, and with his brethren.

¶ And in those dayes Peter stode vp in the  
myddes of the dysciples, and sayde (the nomb-  
re of names that were together, were aboute an  
hūdyed and twenty.) Ye men and brethren, this  
scripture must nedes haue bene fulfilled, which  
the holye gooste shewēd the mouth of Dauid  
spake befoze of Judas, \* whiche was guyde to  
them that toke Iesus. \* For he was nombred

wth vs, and had obtayned felowshipp in thys  
mystryacion. And the same hath nowe posses-  
sed a plat of ground wth the rewarde of in-  
iquyte: and when he \* was hanged, he burst a  
sunder in the myddes, and al his bowels gush-  
ed out. And it is knowen vnto all the inhabyters  
of Ierusalem, in so muche that the same felde is  
called in theyr mother tonge, Acheldama, that  
is to saye the bloody felde. For it is wrytten in  
the booke of Psalmes: \* hys habytacion be-  
comyd desolate, and no man dwellynge therein, \* and  
his dyscyples let another take: Wherfore of  
these men whiche haue companied wth vs (al  
the tyme that the Lorde Iesus had all his con-  
uersacion among vs, beginning at the bapty-  
me of Iohn, vnto that same day that he was taken  
vp from vs) must one be ordeyned, to be a wit-  
ness wth vs of his resurrection.

And they appointed two, Joseph which is cal-  
led Barlabas (whose surnyame was Justus) &  
Matthias. And when they prayed they said  
thou Lorde whiche \* knowest the hartes of al me-  
ne we whether of these two thou hast chosen: &  
he maye take the rowme of this mystryacion  
and Apostleshippe, from which Judas by tras-  
gressyon fell, that he myghte go to his owne  
place. And they gaue forth theyr lottes, and the  
lot fell on Matthias, and he was counted wth  
the eleuen Apostles. ¶

## The ii. Chapter.

The coming of the holy goost. The sermon of Peter  
before the congregation at Ierusalem, and the iurys-  
diction of the church.

**W**hen \* the fyfty dayes were come to  
an ende, they were all with one ac-  
cord together in one place. And so-  
denly there came a sounde fro hea-  
uen, as it had bene the cominge  
of a myghty wynde, and it fylled all the house  
where they sate, and there appeared vnto them  
cloūt tonges, lyke as they had bene of fyre, and  
it sate vpon eche one of them, \* and they wer al  
fylled wth the holy goost, and began to speake  
with other tonges, eue as the same spere gaue  
them vnterstandinge.

There were dwelling at Ierusalem, Jewes  
deuoute men, out of euery nacyon of them that  
are vnder heauen. And this was noised about  
the multitude came together, & were astonnyed  
because that euery man herd them speake wth  
his owne language. They wondred al, & mar-  
uayled, sayng amonge theym selues: beholde,  
are not all these whiche speake, of Galyle? And  
howe here we euery man bys owne tonge wher-  
in we were borne: Parthians, and Medes, and  
Elamites, and the inhabyters of Mesopotamia  
and of Iewrie, and of Capadocia, of Pontus,  
and Asia, Phrygia, and Pamphylia, of Egypte  
and of the parties of Lybia, whiche is besyde  
Syren, and Strangers of Rome, Jewes and  
\* Proselytes, Greeks and Arabians: we haue  
heard them speake in our owne tonges the great  
wonder of God. ¶ They were all amazed, and  
wondred, sayng one to another: what men-  
neth this? Other mocked, sayng: these men  
are full of newe wyne.



# The Actes

**C** But Peter stepped forth with the eleven, and spake with his voice, and layd vnto them: Ye men of Iewry, & dwelers that dwel at Ierusalem, be this knowe vnto you, and with your eares heare my wordes. For these are not dromes, as ye suppose, seing it is but the thirde houre of the daye. But this is that whiche was spoken by the Prophet Ieri: and it shall be in the last daies, saith God, of my spirite I wil powre oute vpon al fleshe. And your sonnes and your daughters shall prophesie, & your younge men shall se visions, & your old men shall dreame. And on my seruantes, and on my hande maidens I wil powre out of my spirite in those daies, and they shall prophesie. And I wil shewe wonders in heauen above, and tokens in the earth beneath, blood and fire, and the vapour of smoke. The sonne shall be turned into darke-nes, and the moone into bloude before that great and notable daye of the Lord come. And it shall come to passe, that whosoever shall call on the name of the Lord, shall be saved.

**D** Ye men of Israel, heare these wordes: Iesus of Nazareth a man appoynted of God among you with miracles, wonders and signes, which God did by him in y<sup>e</sup> middes of you (as ye your selues knowe) him haue ye taken by the hands of vnrighteous persons, after he was deliuered by the deternynate counsell and for knowledge of God, and haue crucified & slayne hym: whome God hath rayled vp, and loosed the sorowes of death, because it was vnpossible that he should be holden of it. For dauid speaketh of hym. Afore hand I sawe God alwayes before me, for he is on my ryghte hande, that I should not be moued. Therefore dyd my herte reioyse, & my tonge was glad. Whosoever also my fleshe shall rest in hope, because thou wilt not leue my soule in hel, neyther wilt thou suffer thine holy to se corruption. Thou hast shewed me the wayes of lyfe, thou shalt make me full of ioye with thy countenance.

**E** Ye men and brethren, let me frely speake vnto you of the patriarche Dauid: For he is both dead and buried, and his sepulchre remaineth vnto this day. Therefore seing he was a prophete, and knewe that God had swoyne with an oth to him, that Christ (as concerninge the fleshe) shoulde come of the fruites of his loynes, and shoulde sytte on his seate, he knowinge this before, spake of the resurrection of Christ: that his soule should not be lefte in hell: neither his fleshe should se corrupted. This Iesus hath God rayled vp, & whereof we all are wytnesses.

**S**ence nowe that he by the ryghte hande of God is exalted, and hath receaued of the father the promise of the holy goost, he hath shewed forth to you, & to all, whiche ye now see, and heare. For Dauid is not ascended into heauē, but he saith. The Lord sayd to my Lord, syt thou on my ryghte hande, vntyll I make thy foes thy foote stooles. Wherefore, let all the house of Israel knowe for a suretyr, that God hath made that same Iesus (whome ye haue crucified) Lord and Christ.

When they heard these things, they were pricked in their hartes, and sayd vnto Peter, and vnto the other Apostles: Pemen and brethren, what shall we do? Peter sayde vnto them: Repente of your synnes, and be baptized every one of you in the name of Iesus Christ, for the remission of synnes, and ye shall receiue the gyfte of the holy gooste. For the promise was made vnto you and to your children, & to all that are afarre off, euen as many as the Lord our God shall call. And with many other wordes bare he wytnes, and exhorted them, sayng: Save your selues from this vntoward generation. Then they that gladly receaued his preachyng were baptised: and the same day there were added vnto them about thre thousand soules.

And they continued in the Apostles doctrine & fellowship, & in breaking of bread, and in prayers. And feare came ouer every soule. And many wonders and signes were shewed by the Apostles in Ierusalem. And greete leave came vpon al men. And al that beleued, kept them selues together, and hadde all thynges commen, and solded their possessiones and goodes, and parted them to al men, as every man had nede. And they continued daily with one accord in the temple, & brake breade from house to house, and dyd eate theymeate together with gladnes and synglenes of heart, prayng God, & had laude vnto all the people. And the Lord added to the congregation, daily suche as wylde be saved.

## The iii. Chappter.

The daye is restored to his fete, Peter preacheth Christ vnto the people.

**P**eter and Ihon went vntogether into the temple at the nyghte houre of prayer. And a certain man that was halt from his mothers wombe, was broughte, whome they layd daylye at the gate of the temple (whiche is called be-typpull) to aske almes of them that entered into the temple. When he sawe Peter and Ihon that they wolde go into the temple, he desired to receaue an almes. And Peter fastened his eyes on him with Ihon, and sayd: Loke on vs. And he gaue hede vnto them, trustyng to receaue some thyng of them. Then sayd Peter: Sylluer and golde haue I none, suche as I haue, geue I the. In the name of Iesus Christ of Nazareth arise vp, and walke. And he toke hym by the ryghte hande, and lyfte hym vp. And immediately his fete and ancle bones receaued strengthe. And he sprange, stode, and walked, and entred with them into the temple, walkyng, and leappng, and prayng God.

And all the people sawe hym walke, & prayse God. And they knew him, that it was he which sat and begged at the bewtiful gate of the temple. And they wondered, and were sore astonied, at that which had happened vnto him. And as the halt which was healed, helde Peter & Ihon all the people came amased vnto them in the porch that is called Salomons.

When Peter sawe that, he answered vnto the people: Ye men of Israel, why maruaile ye at

pe at this, as whp lab... as though be  
by oure olone power of strengthe we had made  
thys man go. The God of Abraham, and of I-  
saac, and of Jacob, the God of our fathers hath  
glorified his sonne Iesus, whom ye deliuered  
\* and denied in the presence of Plate, when he  
had iudged hym to be losed. But ye denyed the  
holpe and iuste, \* and despyed a murderer to be  
geuen you, and kyllid \* the Lorde of lyfe whom  
God hath raysted from death: of the whiche we  
are wytnesses. And his name thozow the sayth  
of his name, hath made this man sound, whom  
ye se, and know. And the faith which is by him  
hath geuen to hym this health in the presence of  
you al. And nowe brethren, I wote that thozow  
ignorauce ye did it, as did also pour rulers.

But God (which befoze had shewed by y mou-  
the of al his Prophetes, how y Christ shuld suf-  
fer hath thus wile fulfilled: Let it \* repent you  
therfoze, & conuert, that your synes maye be done  
away. \* When the tyme of refreshyng cometh  
which we shal haue of the presence of the Lorde  
and when God shal sed him, which befoze was  
preached vnto you, that is to wpt Iesus Christ  
which must receaue heauen, vntil the tyme that  
all thynges, whiche God hath spoken by the  
month of al his holy Prophetes, sice the wo: d  
began, be restored agayne.

Moses truely sayde vnto the fathers: \* a  
Prophete shall the Lorde poure God rayse vp  
vnto you, euen of your brethren, lyk vnto me:  
hym shall ye heare, in all thynges whatsoever  
he shall saye vnto you. For the tyme wyl come  
that euery soule which wyl not here that same  
Prophete, shall be destroyed frome amonge the  
people. All the Prophetes also from Samuel  
and thence forth (as many as haue spoken) haue  
in lyke wyse tolde of these dayes.

Ye are the chyldzen of the prophetes, and of  
the councill, whiche God made vnto our fa-  
thers, sayng to Abraham: \* Eu in thy seide shal  
all the kynredes of y earth be blessed. First whā  
God had rayfed up hys sonne Iesus vnto you,  
he sent hym to blesse you, that euery one of you  
shoulde turne from his wickednesse. ¶

### ¶ The. iiii. Chapter.

¶ The Apostles are taken and brought before the  
councell. They are forbydden to preache, but they  
turne them vnto prayer, and are more obedient vnto  
God then vnto men.

**A**nd they spake vnto the people,  
the prestes and the rulers of the  
teple, and the Saduces came  
vnto them taking it greuously  
that they taught y people, and  
preached in Iesus the resurrec-  
tion from death. And they layd handes on them,  
and put them in holde, vntyll the nexte day, for  
it was nowe euentide. Howbeit many of them  
which heard the wordes, beleued, and the nom-  
bre of men was about fise thousande.

And it chaunced on the morowe, that they  
rulers and elders, and Scribes, (and Annas  
the chiefe Priest and Cayphas, and Ihon, and  
Alexander, and as many as were of the kynred

of the hye Priestes) gathered together at Jeru-  
salem. And when they had set them before them  
they asked \* by what power, or in what name  
haue ye done this.

\* Then Peter full of the holpe ghost, sayd  
vnto them ye rulers of the people and elders of  
Israel, yf we this day be examyned of the good  
dede that we haue done to the sick mā by what  
meanes he is made whole: be it knowne vnto  
you al, & to all the people of Israel, that by the  
name of \* Iesus Christ of Nazareth, whom ye  
crucified, whom God raysted agayn from dea-  
the, euen by him doth this man stande here pre-  
sent befoze you whole. \* This is the stone whp-  
che was caste asyde of you buylders, whpche is  
become the cheefe of the corner. Acyther is there  
saluacion in any oether. \* For amonge men vn-  
der heauen ther is geuen none oether name, wher  
in we must be saued. ¶

When they sawe the boldnesse of Peter and  
Ihon, and understode that they were vnlearned  
and laye men, they marueled, and they knewe  
them, that they had bene with Iesu, and behol-  
dyng also the man (whiche was healed) stan-  
dyng with them, they coulde not saye against  
it, but commanded them to go asyde out of the  
councell, and counceled amonge them selues, say-  
ng: \* What shall we do to these men? For a  
manifeste sygne is done by them, and is openly  
knowne to all them that dwell in Jerusalem, &  
we can not denye it. But that it be nosed no  
farther amonge the people, let vs threaten and  
charge them, that they speake hence forth to no  
man in thys name.

And they called them, \* and commaunded the  
that in no wyse they shulde speake nor teach in  
the name of Iesu. But Peter and Ihon answe-  
red, and sayd vnto them: whether it be righte  
in the syght of God, to berken vnto you moze the  
to God, iudge ye. For we ca not but speke, that  
whpche we haue seene and hearde. So they threatned  
they them, and let them go, and found nothing  
how to punysh them, because of the people. For  
al me prayed God because of \* that which was  
done for the man was aboue fourtye yere old  
on who this miracle of healyng was shewed.

Asone as they were let go, they came to theyr  
fellowes, and shewed all that the hye Priestes  
and elders had said. And when they herd y, they  
lyft vp theyr voyces to God with one accord, &  
sayd: Lorde, thou art God, which hast made hea-  
uen and earth, the see, & al that in them is, which  
(in the holy good) by the mouth of thy seruauit  
Dauid: \* (our father) haste sayde: \* Why dyd the  
heathen rage, & the people ymagyn vaine thin-  
ges: The kynnges of the earth stode vp, and the  
rulers came together, agaynst the Lorde and a-  
gaynst his anoynted.

For of a truthe, agaynst thy holy chylde Je-  
sus (who thou hast anoynted) both Herode and  
Poncius Pylate, with the Gentiles and y pe-  
ple of Israel, gathered them selues together, &  
(in this tyme) for to do whatsoever thy hande, &  
thy counsell determynd befoze to be done.  
And nowe Lorde beholde theyr threateninges

¶ And



and graunt vnto the seruantes, that with al confidence they maye speake thy worde. And shall thou stretch forth thyne hande, that ben- lyng and signes and wonders be done by the name of the holpe chyldre Iesus. And as soon as they had prayed, the place moued, where they were assembled together, and they were all filled with the holpe gooste, and they spake the worde of God boldly.

Act. 4. 4  
and 13. 2

Act. 4. 5  
and 13. 2

Act. 4. 13

And the multitude of them that beleued, were of one hearte, and of one soule: Neither sayde any of them, that ought of the thinges whiche he possessed was his owne: but they had all thynges common. And with greace power gaue the Apostles wytnesse of the resurrection of the Lorde Iesu. And great grace was with them all. Neither was there any among them, that lacked. For as many as were possessers of landes or houses, solde them, and brought the pryce of the thynges that were solde, and laied it downe at the Apostles fete. And distribucyō was made vnto euery man accordyng as he had neede. And Ioseph, whiche was also called of the Apostles, Barnabas (that is to say: the sonne of consolacion) beyng a Leuite, and of the country of Cypris, whan he hadde land solde it, and laied the pryce downe at the Apostles fete.

## Chapter.

The dissimulation of Ananias, and Sapphira punished. Miracles are done by the Apostles which are taken, but the Angell of God byngeth the out of parson. They are brought before the counsell. The sentence of Gamaliel. The Apostles are deare they receiue in trouble.

**A** Certaine man named Ananias, with Sapphira his wyfe, solde a possession, and kepte awaye parte of the pryce (his wyfe also beyng of counsel) and brought a certayne parte, and laied it at the Apostles fete. But Peter said, Ananias, how is it, that Sathan hath fylled thine heart, that thou shouldest lye vnto the holpe goost, and kepe awaye parte of the pryce of the lande? Perdayned it not vnto the onely, and after it was solde, was it not in thynne owne power? Why hast thou conceaued thys thyng in thynne herte? Thou hast not lied vnto men, but vnto God. When Ananias herde these wordes he fell downe, and gaue vp the goost. And grete feare came on al them that herde these thynges. And the yonge men rose vp, and put him apart, and caried hym out and buried hym.

And it fortuned, that as it was about the space of thre houres after his wife came in, ygnorant of that whiche was done. And Peter sayde vnto her: Tell me, solde ye not the lande for so much? And she sayde: ye, for so much. The Peter sayd vnto her: why haue ye agreed together, to tempte the spyte of the Lorde? Behold the fete of them which haue buried thy husband are at the doze, and shall carie the out. Then fell she downe straighthe waye at hys fete, and yel- ded vp the gooste. And the yonge men came in and founde her dead, and caried her out, and buried her by her husband. And greate feare

came on all the congregacion, and on as many as heard it.

By the handes of the Apostles were many signes and wonders shewed amonge the people. And they were all together with one accord in Salomons porche. And of other durste no man tope hymselfe to them, neuer thelesse the people magnified them. The number of them that beleued in the Lorde bothe of men and women, grewe more and more: in so muche that they brought the sick into the stretes, and layde them on beddes and couches, that at the least waye the shadowe of Peter, whan he came by, myght haue some of them. And ther came also a multitude out of the cypres round about vnto Ierusalem, bringyng sycke folkes, and the whiche were vexed with vncleane spytes. And they were healed euery one.

Then the cheefe priests rose vp, and all they that were with him (which is the sect of Sadducees) and were full of indignacion, and layed handes on the Apostles, and put them in the comune pylson. But the Angell of the Lorde by nyght opened the pylson dozes, and brought the forth, and saide: go, and stand and speake in the temple to the people, al the wordes of this lyfe. When they herd that, they entred into the temple early in the morning, and taught. But the cheefe priests came and they that were with him, and called a counsell together, and al the elders of the chyldren of Israel, and set men to the pylson, to fet them. When the mynysters came, and founde them not in the pylson, they returned and tolde, sayng: the pylson truly founde we shute wyth all dyligence: and the keepers standyng wythout before the dozes. But when we had opened, we founde no man within. When the cheefe priests and the ruler of the temple, and the hye prestes heard these thynges they doubted of the wher vnto this wolde growe.

Then came one and he wed them: behold, the men that ye put in pylson, stande in the temple, and teache the people. The wente the ruler of the temple, with mynysters and brought the wythout violence. For they feared the people, lest they shoulde haue bene stoned. And when they hadde brought them, they set them before the counsell. And the cheefe priest asked them, sayng: whyd not we straitely commaund you, that ye shuld not teache in thys name? And beholde, ye haue fylled Ierusalem with your doctryne, and intende to bypnyng this mans blood vpon vs.

Peter and the other Apostles answered, and sayd: We ought more to obeye God then men. The God of our fathers rasyed vp Iesus, whome ye slew, and hanged on tre. hym hathe God lyft vp with hys ryghte hande, to bee a ruler and a saupour, for to geue repentance to Israel, and for geuenesse of synns. And we are recorde of these thynges, whiche we saye, and so is also the holpe goost, whome God hath geuen to the that obeye him. When they herde that, they claued a- lunder, and sought meanes to slea them. Then stood there vp one in the counsell, a Pharise, na- med

med \* Gamalell, a doctor of the lawe (had in reputation among al the people) & commaunded the Apostles to go ashye in the space, and sayd vnto them: Ye men of Iherusalem, take hede to your selues, what ye intend to do, touching these men. For before these dayes toke vp one Eubodas, boasting hym selfe, to whom resorted a nombre of men, aboute a fouer hundred, which was slayne: and they all whiche beleued hym, were scattered abrode, and brought to nought. After this man, was there one Judas of \* Galile in the dayes of the tribute, and drew away much people after hym. He also perseyued and al coven (as many as harkened to hym) were scattered abrode. And nowe I saie vnto you: refrain your selues from these men, and let them alone. For if this counsell, or this worke be of men, it wyl come to nought. But and if it be of God, ye can not destroie it, lest happely ye be founde to strepne agaynst God. And so hym agreed the other: and whē they had called the Apostles, they beate them, \* and commaunded that they should not speake in the name of Iesu and let them go.

And they departed from the counsell, \* repossyng, that they were counted worthy, to suffer rebuke for his name. And daye in the temple & in every house they ceased not, to teach and ppeache Iesus Christ.

#### ¶ The vi. Chapter.

*Cornelius (an hebrean) was ordered in the congre-  
gation, to be loosed in necessitye of the body, that  
the Apostles made waite ouer the word of God, & then  
to be accused.*

**I**n those daies, when the nombre of the disciples grew, ther arose a grudge amonge the Seekes agaynst the hebreues, because they: widowers wer despised in the da-ly ministraciō. Then the xii. called the multitude of the disciples together, and sayd: It is not mete, that we shuld leue y word of god & serue tables. Wherfore brethren loke ye out among you, frut men of honest report, and full of the holy ghoſt and wysedome, to whom we maye commytte this busynes. But we wyl geue oure selues continuallye to prayer, and to the mynistracion of the worde. And the sayng pleased the whole multitude. And they chole Steuen a man full of fapth and full of the holy ghoſt, and Philip, and Procorus and Nicanor, and Tymon, and Permenas, and \* Nicolas a conuerter of Antioche. These they set before the Apostles: and when they had prayed, they laid theyr handes on them.

And the worde of God encreased, and the nombre of the disciples multiplied in Ierusalem greatly, and a great company of the prestes were obedyent to the saythe.

\* And Steuen, full of fapth and power, dyd greaue wonders and myracles among the people. Then there arose certen of the Synagoge, whiche is called the Synagoge of the Libertines, and Syrenites, and of Alexandria, & of Celicia, and of Asia, dysputyng with Steuen, \* And they coulde not resist the wysedome

and the fozet, \* which spake. ¶

Then lent they in men, whiche said: we haue heard hym speake blasphemous wordes agaynst Moyses, & agaynst God. And they moued the people and the elders and the doctores, and came vpon hym and caught him, and brought him to the counsell, and brought forth false witness, whiche sayde: This man ceaseth not to speake blasphemous wordes agaynst this holy place and the lawe: for he herde hym saye: Iesus of Nazareth shal destroye this place, and shall chaunge the ordynances, whiche Moyses gaue vs. And all that sate in the counsell, looked stedfastlye on hym, and sawe hym face as it had ben the face of an Angell.

#### ¶ The vii. Chapter.

*Stephen maketh answer to his accusation, rebuketh  
the hardnedd Jewes, and is shewed to death.*

**T**hen sayd the chiefe prest: is it e-  
uen so? And he sayd: ye men, brethren, and fathers, hearken. The God of glory appeared vnto our father Abraham whē he was in Mesopotamia, before he dwelte in charrā, & said vnto him: \* Set the out of thy countrey, and from thy kindred, and come into the land which I shal shewe the. Then came he out of the land of Chalder, & dwelt in Charrā. And fro thence, whē his father was dead, he brought hym into his land in which ye now dwell, and he gaue hym none inheritaunce in it, no not the bredth of a fote: \* and promysed that he would geue it to hym to possesse, and to hym sēde after hym, when as yet he had no chylde.

God verely spake on this wyse: \* that his sēde shoulde sojourne in a straunge lande, and that they shuld kepe them in bondage, and entreated them euell. iii. C. yeres. And the nayon to whom they shalbe in bondage, wyl I iudge, sayd God. And after that shall they come forth, and serue me in this place. \* And he gaue him y couenaunt of circumcision. \* And he begat Isaac, and circumcised hym the eyght day, and \* Isaac begat Jacob, & Jacob begat y twelue patryarches. \* And the patryarches hauyng indignacion, sold Ioseph into Egypte. And God was with hym, and deliuered hym oute of all his aduersities, and gaue him fauour and wysdome in the syght of Pharaoh kyng of Egypte, And he made hym gouernoure ouer Egypte, and ouer al his household.

\* But there came a deth ouer al the land of Egypte and Canaan, and great affliction that oure fathers founde no sustenance. But whē Jacob herde that there was corne in Egypt, he sent oure fathers syt. \* And at the second tyme Ioseph was knowen of his brethren, & Iosephs kynred was made knowe vnto Pharaoh. Then sent Ioseph a messager, and called his father to be brought, & all hym kinne: lxxv. soules. \* And Jacob descended into Egypte, \* and died both he and oure fathers, and were carryed ouer into Sichem and layd in the sepulchre, \* that Abraham bought for money of the sonnes of Emor, the sonne of Sichem.

¶ Illi. But



# The Actes

**E** But when the tyme of the promise was nyr  
(which God had sworne to Abraham) the pe-  
ple grete and multiplied in Egypt till another  
kinge arose which knewe not of Joseph. The  
same deit subreily with one hintred, and cruel  
treated our fathers, and made the cast out of  
young children that they shuld not remaine a-  
lyue. The same tyme was Moses bozne, and  
was acceptable vnto God, and nourished vp  
in his fathers house thre monethes. When he  
was cast out, Pharaos daughter toke him vp  
nourished hym vp for her owne sonne. And Mo-  
ses was learned in all maner wisdom of E-  
gyptians, & was myghtie in dedes & in wordes.

And when he was full fourtye yere olde, it  
came in his heart, to visite his brethren & chyl-  
dren of Israel. And when he sawe one of them  
suffre wrong, he defended him, and auenged his  
quarrel that had the batme done to hym, & smote  
the Egyptia. For he supposed his brethren wold  
haue vnderstande howe that God by his hand  
shuld deliuer them. But they vnderstode not.

**D** And the nexte daye he shewed hym selfe vnto  
them as they stroue, and wold haue set them at  
one agayne, sayng: Sirs, ye are brethren, why  
hurt ye one another? But he that dyd his neigh-  
boure wronge, thrust him away, sayng: Who  
made the a ruler and a iudge ouer vs? wilt thou  
kill me, as thou dydest the Egyptian yester-  
daye? Then fled Moses at that sayng, & was  
a stranger in the land of Madian, where he be-  
gat two sonnes.

**E** And when fortye yeres were crypted, they  
appeared to hym in the wyldernes of mounte  
Sinai an angell of the Lord in a flambe of fyre  
in a bush. When Moses sawe it, he wondred at  
the sight. And as he drew neare to behold, the  
voyce of the Lord came vnto hym. I am the  
God of thy fathers, The God of Abraham, the  
God of Isaac, and the God of Jacob. Moses tre-  
bled, & durst not behold. Then sayde the Lord  
to hym. Put of thy shoes from thy fete, for the  
place where thou standest, is holpe ground. I  
haue perfectly sene the asslycyon of my people  
which is in Egypt, and I haue heard their gro-  
nyng, and am come downe to deliuer the. And  
nowe come, and I will sende the into Egypte.

**E** This Moses whome they forsooke (sayng  
who made the a ruler and a iudge?) the same  
dyd God sende to be a ruler and a deliuerer by  
the handes of the angel which appeared to hym  
in the bush. And the same brought them oute,  
drewng wonders and signes in Egypt, & in  
the red see, and in the wyldernes fortye yeres.  
This is that Moses, whych sayd vnto chyl-  
dren of Israel: A prophete shall the Lord  
poure God raple vp vnto you of poure brethren,  
lyke vnto me, hym shall ye heare.

Thys is he that was in the chregaryd in the  
wyldernes w the angel, whych spake to hym in  
the mount Sinai, and wth our fathers. Thys  
man receyued the word of life to gene vnto vs,  
to whom our fathers wolde not obey, but cast  
it from them, and in theyr hartes turned backe  
agayne into Egypte, sayng vnto Aaron

\*make vs goddes. For as for  
thys Moses that was he be out of the land of  
Egypte, we wote not what is become of hym.  
And they made a calse in those dayes and offered  
sacrifice vnto the ymage, and reioysed ouer the  
workes of their owne handes.

Then god turned hym selfe, and \* gaue them  
vp, that they shoulde worshippe the holte of the  
lape, as it is writen in the booke of the prophe-  
tes. \* Oye of the house of Israel, gaue ye to me  
sacrifices and meate offerings, by the space of  
fourty yeres in the wyldernes. And ye toke vn-  
to you the tabernacle of Moloch, and the starre  
of poure God Remphan, figures whych ye  
made to worshippe them. And I wil translate  
you beyond Babylon.

Our fathers had the tabernacle of wytnesse  
in the wyldernes, as he had appoynted them,  
speaking vnto Moses: that he shuld make it  
accorpyng to the fashion & he had sene. Whiche  
tabernacle also oure fathers that came after,  
\* brought in wth Josue into the posselsion of  
Gentyle, whom God dreue out befoze the face  
of our fathers, vnto the tyme of Dauid: whych  
founded fauoure befoze God, & wolde sayn haue  
found a tabernacle for the God of Jacob. But  
Salomon built hym an house.

\* howbeit he that is best of all, dwelleth not  
in temples made with handes, as sayth the pro-  
phet: Heauen is my seate, and earth is my foote-  
stole. What house wyll ye buylde for me saith  
the Lord? or which is the place of my rest: ha-  
ue not my hande made al these thynges?

Ye styffnecked and of vncircumcised hertes  
and eares, ye haue alwayes resistid the holpe  
ghost: as your fathers dyd, so do ye. Whiche of  
the prophetes haue not your fathers persecuted  
And they haue slaine them which shewd befoze  
of the comynge of that iust, whom ye haue now  
betrayed, & murthred. And ye also haue recea-  
ued the lawe \* by the mynistacyon of Angels,  
and haue not kept it.

¶ When they herde these thynges, their ber-  
tes claued a shinder, & they gnashed on hym wth  
theyr tethe. But he beyng full of the holy ghost  
loked vp steadfastly wth his eyes into heauen,  
and sawe the glozy of God, and Jesus standing  
on the ryght hande of God, and sayde: Behold:  
He the heuens open, and the sonne of man stan-  
dyng on the ryght hande of God. Then they  
gaue a shout with a loude voyce, and \* stopped  
their eares, and ranne vpon him al at once, and  
cast hym out of the cite, and \* stoned hym. And  
the witnes laich downe theyr clothes at a yong  
mans fete, whose name was Scaule. And they  
stoned Scaulen, calling on, and sayng: Lord  
Jesus, receaue my sperte. And he knelled down  
and cryed with a loude voyce: Lord, \* laue not  
thys synne to theyr charge. And when he had de-  
clared spoken he fell a slepe. ¶

## The viii. Chapter. ✠

¶ Saul persecuteth the children. The Apostles are sta-  
blished at Antioch. Priscilla cometh from Rome, & man-  
nagius is baptised, he dwelleth with the church at Antioch.

Saul

And at that tyme there was a great per-  
secution against the congregacyon  
which was at Jer: salem and they  
were all scattered abroad into  
all parts of Jewry and Samaria &c.  
But denout we dyed yet  
be greafe lamentacyon ouer hym.

Thus Saul he \* made haue of the congre-  
gacion, and entred into every house, and drave  
oute both men and women and thrust them in-  
to prisoe. Therfore they were scattered abrode  
went euery where preaching the word of God.

**B** Then came Phylipp into a cyte of Samaria, and preached Christ vnto them. And the people gaue hede vnto those thynges which Phylipp spake wpych one accord, hearyng and seying the myracles whpych he dyd. For vnclean spyttes cryng wyth loud voyces, came out of many that were possesed of them. And many taken wyth palsyes, and many that halted, were healed. And there was great ioye in y cyte. I

But there was a certayne man, called Symon, whych before tyme in the same cytie vled doctchaſte, and bewtyched the people of Samaria, ſayinge that he was a man that coulde do greate thynges. Whom they regarded, from the leaſt to the greateſt, ſaying: this man is the power of god, whych is called great. And him they ſet much by, becauſe that of longe tyme, he had bewtyched them with ſoceries.

**C** But as soon as they gave credence to Philip-  
pes preaching of the Kingdome of God, and  
of the name of Iesus Christe they were bap-  
tised both men and women. Then Symon hym-  
selfe beleeued also. And when he was baptised,  
he continued with Philip, wondering, beholding  
the myracles and signes, whiche were shewed

¶ When the Apostles whiche were at Ierusalem heard say, that Samaria had receaved the worde of God they sente vnto theym Peter and Iohn. Which when they were come home prayed for them, that they myghte receaue the holy ghost: For as yet he was come on none of them but they were baptised onely in the name of Christ Iesu. Then layd they theyr handes on them, & they receaued the holy ghost. ¶

When Symon sawe that thowowe laing  
on of the Apostles bandes, the holy ghost was  
geuen, he offered them money, sayng: geue me  
also this power, that on whomsoer I put the  
bandes, he may receaue the holy ghoste. But  
Peter sayde vnto him: thy money perishe with  
the, because thou hast thoughte \* that the gyfte  
of God maye be obtained wth money. Thou  
hast neyther parte nor felowshipp in this busi-  
nes. For thy berthe is not ryght in the syght of  
God. Repent therefore of this thy wychednes  
and praye God, that the thought of thine hert  
may be forgeuen the. For I perceyue that thou  
art full of better gal. and wrapped in iniquite.

Then answered Simon and sayde: \* praye  
ye to the lord for me that none of these thinges  
which ye haue spoken, fall on me. And they when  
they had testified and preached the word of god

retained toward Jerusalem, and preached the  
gospel in many cities of the Samaritans.

¶ The angel of the Lord spake vnto Haggai, saying: Arise and go towards the south vnto the way that goeth downe from Ierusalem vnto the citty of Saza, whych is in the desert. And he arose, and went on. And behold, a man of Ethiopia (a chamberlayne, and of great authority: With Cadace quene of the Ethiopians, and had the rule of al her treasure) came to Ierusalem for to worshyp. And as he returned home agayne sytting in hys charet he ced to saye the Prophete.

Then the spere layde vnto Philip: go nra  
and toyne thy selfe to ponder charret. And Phi  
lyp ran to hym, and herd hym rede the prophete  
Esay, and sayd: Under standest thou what thou  
readest? And he sayd: how can I, except I had  
a guyde? And he despyed Philip, that he wolde  
come vp, and spt with hym. The tenoure of the  
scripture whiche he red, was this: \* He was led  
as a shepe to be slayn: and like a lambe domme  
before his shearer, so opened he not hys mouth.  
Because of hys humblenes he was not esteemed.  
But who shall declare his generacon: for hys  
lyfe is taken from the earth? The chamberlain  
answered Philip, and sayd: I praye the of whiche  
spakest the prophete thys: of hym selfe, or of  
some other man?

Philip opened hys mouth, and began at the same scripture, and preached vnto him Iesus. And as they went on their way, they came vnto a certen water, & the chamberlaine sayd: See, here is water: what doth let me to be baptised? Philip sayde vnto hym: If thou belieue w<sup>th</sup> all thine heart thou mayest. And he answered & sayde: I beleue that Iesus Christ is the sonne of God. And he commaunded the charret to stand still. And they went downe both into the water, both Philip and also the chamberlayne, and he baptised him. And asone as they wer come out of the water the spete of the Lorde caught a waue Philip and the chamberlayne sawe hym nomore. And he went on his waue reioysynge, but Philip was founde at Azotus. And he walked thowoe out the coūtre, preachinge in all the cities, tyll he came to Cesarea. H

**¶ The. ix. Chapter.**

Devil is converted, and confoundeth the Jews & Peter sayeth Babeltha.

**A**nd Saul yet belyng out thre  
ynages and slaughter agaynst the  
disciples of the Lorde, wente vnto  
the hye preste, and desired of hym  
letters, to cary to Damasco, to the  
synagoges: that yf he founde any of thys way  
(whether they were men or women) he myght  
bring them bound vnto Ierusalem. And when  
he journeyed, it fortuned that as he was com-  
yng to Damasco, sodenly there shyned round a-  
boute hym a lyghter from heauen, and he fell to  
the earthe and hearde a voyce, sayng to hym  
\* Saul Saul, why persecutest thou me? And  
he sayde: what art thou Lorde? And the Lord  
sayde: I am Iesus whome thou persecutest.

33 8



is harte for the to hyche agaynst the pyches. And he haue trembleng. and after that sayde. Lozbe. & what wylt thou haue me to do. & the Lozbe sayd vnto hym. arylse and opene the eyes: and it shal be euen as thou sayest. And the men whiche were with him, stode amazed, hearyng a voyce, but seing no man. And Saul arose from the earth, and when he opened hym eyes, he sawe no man. But they led hym by the hande, and broughte hym into Damasco. And he was thre dayes without syght, and neyther dyd eate nor drynke. And there was a certayne discypyle at Damasco, named Ananias, and to hym sayde the Lozbe in a visio: Ananias. And he sayde: Beholde, I am here Lozbe: and the Lozbe sayde vnto hym: Arylse, & go into the street which is called streight, and seke in the house of Iudas after one called Saul of Tharsus. For beholde he prayeth, & hath sene a visyon a man named Ananias comming into hym, and puttynge his handes on him, that he myght receaue his syght.

Then Ananias answered: Lozbe, I haue herde by many, of this man howe muche euell he hath done to thy sayntes at Jerusalem. And here he hath the auctorite of the hys preastes, to bynde all that call on thy name. The Lozbe said vnto hym: go thy waye, for he is a chosen vessel vnto me, to beare my name before the Gentyls, and kynge, and the chylidren of Israel. For I wyl shewe hym howe greate thynges he must suffer for my names sake.

And Ananias went his waye, and entered into the house, and put his handes on hym, and sayde: Brother Saul, the Lozbe that appered vnto the in the waye as thou comest, hath sene me, that thou myghtest receaue thy syght, and be fylled with the holy goost. And immediatly there fel from his eyes as it had ben scales, and he receaued syght: and arose, and was baptised, and receaued meate, and was comforted.

Then was Saul certayn dayes with the discyples whiche were at Damasco. And straghte waye he preached Chryste in the synagoges, how that he was the sonne of God, but all that heard hym, were amazed, & sayed: Is not this he, that spoyled the which called on this name in Jerusalem, and came hyther for that entent, that he myght byng them bound vnto the preistes? But Saul encreased the more in strenght, & confounded the Jewes which dwelt at Damasco, affirmynge that this was very Chryst.

And after a good whyle, the Jewes toke counsell together, to kyl hym. But they lastynge a waye was knowen of Saul. And they watched the gates day and nyght to kyl hym. The discyples toke hym by night & put him thowow a wall, and let hym downe in a basket.

And whil Saul was come to Jerusalem, he assayed to couple hymself to the discyples. but they were all afrayed of him, and beleued not that he was a discypyle. But Barnabas toke him, and broughte him to the apostles, & declared to them, how he had sene the Lozbe in the waye and that he had spoken to him, and howe he had dooen boldely

as Damasus in the waye. And he hadde synned against the Lord Iesu. And he stood against the Grekes, but they would not to see hym. Which when the brethren heard, they broughte him to Cesarea, and sent hym forth to Tharsus. Then had the congregacions rest thowow all Jewrye, and Galilee and Samaria, and were edified and walked in the feare of the Lozbe, and multiplied by the comfort of the holy gooste.

And it chaunced as Peter walked thowow foute all quarters: he came also to the sayntes, whiche dwelt at Lydda. And there he founde a certen man named Eneas, whiche had kepte hymselfe eynge yeres, and was sicke of the palsy. And Peter sayde vnto hym: Eneas, the Lozbe Iesu Chryste make the whole, arylse, and make thy bed. And he arose immediatly. And all that dwelt at Lydda and Saron saw him and touned to the Lozbe.

There was at Joppa a certayne woman a discypile named Tabitha (whiche by interpreta- tion is called Dorecas) she was full of good workes and almes dedes, whiche she dyd. And it chaunced in those dayes that she was sycke, & dyed. Whom when they had washed, they layed her in a chamber. But for as muche as Lydda was nye to Joppa, and the discyples had heard that Peter was there, they sent vnto him, desyring him, that he wolde not be greded to come vnto them.

Peter arose, and came with them. And when he was come, they broughte hym into the chamber. And all the wydowes stode rounde aboute hym wepyng, and shewynge the coates and garments whiche Dorecas made, whyle she was wyth them. And Peter put them all forth, and knied downe, and prayed: and turned hym to the bodye, and sayde Tabitha, arylse, and he opened her eyes, & when she sawe Peter, she sat vp. And he gaue her the hande, and lft her vp.

And when he had called the sayntes and wydowes he shewed her alme. And it was knowen thowowout all Joppa, and many beleued in the Lozbe. And it fortuned, that he taried many dayes in Joppa with one Simon a tanner.

The .i. Chapter. The vision that Peter sene. How he was sent to Cornelius. The heathen also receueth the sperte and are baptised.

There was a certayne man in Cesarea called Cornelius, a capytayn of soldiers of Italy, a deuout man & one that feared god wai his houtholde whiche gaue muche almes to the people, & prayed god alway. The same saw by a vision evidently about the .ix. hour of the day an angel of god comynge into him, & sayng vnto him Cornelius, what he loked on, he was afraid & said: what is it lozbe? he said vnto hi: Thy pray- ers & thy almes are come vp into remembraunce before god. And now send me to Joppa, & call for one Simon whose surname is Peter. He lodgeth with one Simon a tanner, whose house is by the seeyde. he shal tel the, what thou oughtest to do.

And

Act. 9. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Act. 9. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Act. 9. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Act. 9. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Act. 9. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

And when the angel was departed, he called unto his household servants, and a denoute follower of them that waited on him, and tolde them all the matter, and sent them to Joppa.

**B** On the morrow as they went on their journey, and drew nye unto the cypre, Peter went up upon the toppe of the house to pray, about the syxe houre. And when he was an hongred he wolde haue eaten. But while they made readye he fell into a trance, and sawe heauen opened, and a certayn vessel come down vnto him as it had bene a great sheet layd at the four corners, and was let downe to the earthe, wherein were all manner of fouresoted beastes of the earth and vermes and wormes and foules of the ayre. And ther came a voice to him, sayng rise Peter kill & eate. But Peter sayde: nor so Lord, for I haue neuer eaten any thyng that is common or vncleane. And the voyce spake vnto hym a gayne the seconde tyme: what God hath cleynted that call thou not common. This was done thysle, and the vessel was receyued up agayne into heauen. While Peter also mused in hymselfe what this vision (which he had sene) meane beholde, the men whiche were sent from Cornelius had made inquraunce for Symons house and stood before the doore: and called oute one, and asked whether Simon whiche was surnamed Peter were lodged there. While Peter thought on the vision, the syet sayd vnto him beholde, men seke the: arple therefore, and get the doun, & go with them, and doubt not, for I haue sent them. Peter wente doun to the men whiche were sente vnto him from Cornelius: sayde: Beholde, I am he whome ye seke, what is the cause wherfore ye are come? They sayde Cornelius the capytayne a iust man, and one y feareth God, and of good report among all the people of the Jewes was warned by an holpe angel to send for the into his house, and to here wordes of the. Then called he them in, and lodged them. And on the morrowe, Peter went awaye with them, and certayne brethren from Joppa accompanied hym. And the thyrde day entred they into Cesarea. And Cornelius waited for them, and had called together hys kynsmen and special frendes. And as it chaunced Peter to come in: Cornelius met hym, & fel doune at hys fyete, and worshipped hym. But Peter toke hym vp, sayng: stande vp, I my selfe also am a man. And as he talked with hym, he came in, and founde many that were come together. And he sayde vnto them: Ye knowe howe that it is an unlawfull thyng for a man that is a Jewe, to company or come vnto an alienre. But God hath thewed me, that I shuld not call any man common or vncleane: therfore came I vnto you withoute delaye, assone as I was let for. I aske therefore, for what intent haue ye let for me? And Cornelius sayde: Thys daye nowe

**C** four dayes aboute thys houre, I satte fastyng and at the nygthe houre I prayed in my house, and beholde, a man stood before me in bryghte clothynge, and sayde: Cornelius, thy prayer is

heard, & thyne almes dedes are had in remembrance in the syghte of God. Send men therefore to go to Joppa, and call for Simon whose surname is Peter. He is lodged in the house of one Symon a tanner by the see syde whiche as sone as he is come, shall speake vnto the. Then sent I for the immediatly, and thou haste well done, that thou arte come. Nowe therefore are we all here present before God, to heare al thynges that are commaunded vnto the of God.

Then Peter opened his mouth, and sayde Of a truth I perceyue that there is no respect of persones with God: but in all people, he that feareth him, and worke the righte wysenesse, is accepted with hym.

Ye knowe the preachynge that God sente vnto the chyldren of Israel: preachynge peace by Iesu Christ, whiche is Lord ouer al thynges. Whiche preachynge was published thorow all Jewrye (and began in Galile, after the baptyse which Iohn preached) howe God anointed Iesus of Nazareth with the holy goost and with power. Whych Iesus went about doynge good, and healing al that were oppressed of the deuill, for God was with him. And we are witneses of al thynges which he dyd in the land of the Jewes and at Jerusalem: whom they slew and hanged on tree. Him God rayled vp the thyrde daye, and thewed hym openly not to al the people, but vnto vs wytnesses (chose before of God for that same intent) whych dyd eate & drynke with hym, after he arose from deathe. And he commaunded vs to preach vnto y people & to testifye y it is he, whych was ordeyned of God to be y iudge of quyetie and dead & to hym geue all the prophetes wytnes, that thorow his name whosoever beleueth in hym shall receiue remission of synnes.

While Peter yet spake the wordes, the holy goost fel on al them whych heard the preachynge. And they of the circumcysion which beleued, were astonnyed, as many as came with Peter, because that on the Gentyles also was shed out the gyfte of the holpe ghost. For they heard them speake wyth tonges, and magnify God. Then answered Peter: & any man for whiche water that these shoulde not be baptyzed, whiche haue receyued the holy goost as wel as we? And he commaunded them to be baptyzed in the name of the Lord. Then praised they him to tary a fewe dayes.

The xi Chapter.

Peter sheweth the cause wherfore he wrote to the heathen Barnabas & pauls preachers vnto the heathen. A gadus propheseth deeth to come.



As the Apostles & brethren that were in Jewrye, herd that the heathen had also receyued the worde of God. And while Peter was come vp to Jerusalem they that were of the circumcysion contended against hym sayng: Thou wentest into men vncircumcised, and dyddest eate with them.

But Peter rebered the matter from the beginning, & expounded it by ordre vnto the sayng: I was in the cypre of Joppa, prayng and in a trance, I sawe a vylpon a certayne vessel descende

all p. 112  
roma. 1. 14  
ephe. 2. 11  
collo. 3. 11  
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mat. 11. 1  
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# The Actes

descende as it had bene a greete spete, let bovyne from heauen by the four corners and yet came to me. Into y<sup>e</sup> which when I had fastened mine eyes, I consyded and sawe fourefoote beastes of the earth and vermen of wormes, and foules of the ayer. And I herd a voyce sayng vnto me arylse Peter, slape, and eate. But I sayd, not so Lord, for nothyng comen of vnciene hathe at any time entred into my mouth. But y<sup>e</sup> voyce answered me againe from heauē: coast not thou those thynges comen whyche God hath cleyf. And this was done thre tymes. And al were taken vp agayne into heauen.

And beholde, immediatlye there were three men already come vnto the hous where I was, sent fro Celarea vnto me. And the spiete sayde vnto me, that I shoulde go with them without doubtyng. Moreover, these spye brethren accompanied me, and we entred into the mans house. And he shewed vs, howe he had sene an angell in his house, which stode and sayde to him: send men to Joppa and call for Symon, whose surname is Peter: he shall tell the wordes, whereby both thou and all thyne house shalbe saued.

And as I began to preache, the holy gooste fell on them, as he dyd on vs at the begynnyng. Then came it to my remembrance, howe that the Lord sayde: Iohn baptised w<sup>th</sup> water, but ye shalbe baptised w<sup>th</sup> holy goost. Forasmuch then as God gaue them lyke gyftes as he dyd vnto vs, when we belueued on the Lord Iesus Christ: what was I that I should haue with stande God? When they hearde this, they held thep<sup>r</sup> peace, and glorified God sayng: then had God also to the Gentyls graunted repentance vnto lyfe.

They also whyche were scattered abroad thorow the assyrtion that arose aboute Stryuen, walked thorow vnto Phenices, Cyprus, and Antioche, preachyng the word to no man but vnto the Jewes only. Some of them were men of Cyprus and Syrien, whiche when they were come to Antioche, spake vnto y<sup>e</sup> Grekes, and preached y<sup>e</sup> Lord Iesus. And the bande of the Lord was with them, and a great nombre belueued and turned vnto the Lord.

Epbynges of these thynges came vnto the eares of y<sup>e</sup> congregaciō, which was in Jerusalem. And they sent forth Barnabas, that he shuld go vnto Antioche. Whyche when he came, and had sene the grace of God, was glad, and exhorted them all, that with purpose of hert they hold continually cleaue vnto the Lord. For he was a good man, and ful of the holy goost and of faith: & much peple was added vnto y<sup>e</sup> Lord. Then departed Barnabas to Tarsus, for to seke Saul. And when he hadde founde hym he brought hym vnto Antioche.

And it chaunced that a whole yere they had thep<sup>r</sup> conuersacion w<sup>th</sup> the congregacion there, and taughte muche peple, in so muche, that the disciples of Antioche were the fyrste that were called Chyssen.

In those dayes came prophetes from the ctyte of Jerusalem vnto Antioche: And there

stode vp one of them named Iagab, and synsped by the spye. And there shoulde be great death thorow out all the world which came to passe in the Emperours Claudius dayes. Then the disciples euen with accordyng to hym abyllie, purposed to sende socoure vnto the chyrche whiche dwelt in Ierusalem. Whiche thyng they also did, and set it to the elders by the handes of Barnabas and Saul.

## The .xii. Chapter.

Herode persecuteth the Chyssen. Syllich James, and purteth Peter in prison, whome the Lord deliuereth by an Angell. The same tyme Herode the



the same tyme Herode the kynge stretched forth his handes to vete ceeten of the congregacion. And he kylled James the brother of Iohn w<sup>th</sup> the swerde. And because he sawe that it pleased the Jewes he proceeded further, and toke Peter also. Then were the dayes of swete bryade. And when he had caught hym, he put him in prison also, & deliuered hym to four quaternions of souldiers to be kept, entendyng after Easter to bryng him forth to the people. And Peter was kepte in prison: but prayer was made without ceasing of the congregaciō vnto God for hym. And when Herode would haue brought hym out vnto the people, y<sup>e</sup> same nyght slept Peter betwene two souldiers, bound w<sup>th</sup> two chaynes, & the keepers before the doore kepte the prison. And beholde, the Angell of the Lord was there present, & a lyght shyned in the habitacion. And he smote Peter on the syde, & stirred hym vp, sayng: arylse vp quickly. And his chaynes fell of from hym handes. And y<sup>e</sup> angell said vnto hym: gedy thy selfe, and bynde on thy sandales. And so he dyd. And he sayeth vnto hym: caste thy garment aboute the, and folowe me. And he came out and folowed hym, & wist not that it was truth why: he was done by the angell, but thought he hadde sene a vision. When they were past y<sup>e</sup> fyrste and the seconde watch, they came vnto y<sup>e</sup> yron gate, that leadech vnto the ctyte, & whiche opened to them by the owne accorde. And they went out, and passed thorow one strete, and forth wyth, the angell departed from hym.

And when Peter was come to hym selfe, he sayd: now I knowe of a surtepe, that the Lord hath sent his angell, & hath deliuered me out of the hand of Herode, & from all the waypnyng for, of the people of the Jewes. And as he consyded the thyng, he came to the house of Marye the mother of one Iohn, whose surname was Marke, where manye were gathered together in prayer. As Peter knocked at the entyre doore, a damsell came fourth to hearken, named Rhoda. And when she knewe Peters voyce she opened not the entyre for gladnes, but ran in, and told how Peter stode before the entyre. And they sayd vnto her: thou arte madde. But she affirmed y<sup>e</sup> it was euen so. Then sayd they it is his Angell. But Peter continued knockyng: and when they had opened the doore, and

and sawe him, they were astounded. And when he had beckened vnto them with the hand, that they might holde the peace, he tolde them by what means the Lord had brought them oute of the payson. And he sayde: go ye these thynges vnto James and to the brethren. And he departed, and went into another place.

¶ And as it was day, there was no lpttel a do amonge the souldyers, what was become of Peter. When Herode had soughte for hym, and founde hym not, he examyned the keepers and commaunded them to be caried away. And he descended from Jewry to Cesaria, and there abode. Herode was displeased wth them of Tyre and Sidon, But they came al with one accord to hym, and made intercession vnto Blastus the kynge chamberlayn, and desired peace, because they countre was noysed up the kyngeys prouision. And vpon a daye appointed, Herode araped hym in royal apparel, and set him in his seate & made an oracion vnto the. And the people gaue a howte, sayng: it is the voyce of a God, and not of a mā. And immediately an angel of the Lord smote hym because he gaue not god the honour, & he was eaten of wormes & gaue by the goost. And the worde of God grewe & multiplied. And Barnabas and Paul returned to Jerusalem, when they hadde fulfilled theyr offyce, & toke with them. ¶ Ihon whose surname was Marke.

#### The xlii Chapter.

¶ Paul and Barnabas are called to preache among the heathen. Of Sergius Paulus and Elimas the sovereyn paule preachers at Antioche.

¶ Here wer in the congregation that is at Antioche, certayne prophetes, and teachers: as Barnabas and Symon that was called Niger, and Lucius of Cyrene, and Manahen. Herode the Tetrarches noysfellow, and Saul. As they ministered to the Lord and fasted, the holy goost sayde: separate me Barnabas and Saul, for the worke wher vnto I haue called the. And when they had fasted and prayed, and layd their hands, on the they let them go. And they after they were sent forth of the holy goost, departed vnto Seleucia, and fro thence they sayled to Cyprius. And when they were at Salamis, they serued the word of God in the Synagoges of the Jewes. And they had Ihon to thei minister.

¶ When they had gone thowoe the yle vnto Paphos, they founde a certayn sozerer, (a fals prophete, a Jewe) whose name was Bariesu, whyche was wth the ruler of the country one Sergius Paulus a prudente man: The same ruler called vnto hym Barnabas and Saul and desired to heare the worde of God, But Elimas the sozerer (for so is his name by interpretation) withstode them, and soughte to turne the ruler away fro the faith. Then Saul whyche (also is called Paul) beyng full of the holy goost, set his eyes on hym, and sayde: O full of all subtiltie and disceitfulness, thou child of the deuill, thou enemy of all righteousnesse: wylte thou not cease to peruerter the straight wayes of the Lord.

And now beholde, the hande of the Lord is vpon the and thou shalt be blinde, and not se the sunne for a season. And immediately, there fell on hym a myste and a darcknes, and he wente aboute, sekyng them that should lead hym by the hande. Then the ruler when he sawe what had happened beleued, and wondred at the doctrine of the Lord.

¶ When Paul departed from Paphos, they that were wth hym, came to Perga in Pamphilia: and Ihon departed from them, and returned to Jerusalem. But they wandred thowoe the countreys, and came from Perga to Antioche in Pisidia, and went into the synagoge on the Sabbath daye, and sate downe. And after the lecture of the lawe and the prophetes the rulers of the synagoge sente vnto them, sayng: ye men and brethren, if ye haue any sermo to exhorte the people, say on.

¶ Then Paule stood vp, and beckened with the hand for silence, and sayde: Men of Israel and ye that feere God, geue audience. The God of thys people chose oure fathers, and exalted the people, when they dwelt as straungers in the lande of Egypte, and wth an hye arme broughte he them out of it, and aboute the tyme of forty yeres, suffered he their maners in the wyldernes. And he destroyed seynacyons in the lande of Canaan, & deuoyded theyr land to them by lot. And afterwarde, he gaue vnto the iudges aboute the space of foure hundred and fyttye yeres, vnto the tyme of Samuell the prophete. And afterwarde, they desired a king and God gaue vnto them. Saul the sonne of Cis, a man of the trybe of Ben Iamyn by the space of forty yeres, And when he was put downe, he set vp Dauid to be theyr kynge, of whom he reported sayng: I haue founde Dauid the sonne of Iesse, a man after myne owne hert, whych shall fulfill al my wyl.

¶ Of thys mannes seede hath the God accordynge as he had promised brought forth to Israel a saviour: one Iesus, when Ihon had fyrst preached before hym commynge the baptisme of repentance to Israel. And when Ihon had fulfilled his course, he sayd: whom ye thynke that I am, the same am I not. But behold, ther cometh one after me, whose shooes of his fete I am not worthy to loofe.

¶ Ye men and brethren, chyldren of the generacyon of Abraham, and whosoever among you feareth God, to you is thys worde of saluacion sente. For the inhabitants of Jerusalem and theyr rulers, because they knewe him not, nor yet the voyces of the prophetes whych are redde euery Sabbath daye, they haue fulfilled them in condemnynge hym: And when they found no cause of death in him, yet desired they Platte to kyl hym. And when they had fulfilled all that were wyrtten of him, they toke him downe fro the tree, and put hym in a sepulchre. But god rayled him againe from death, whiche came vp wth hym from Galile to Jerusalem: whiche are hym wytnesses vnto the people.



# The Actes

And we declare vnto you, how that the promise which was made vnto the fathers, God hath fulfilled vnto they: chylidren. In vnto vs in that he aseyled vp Iesus agayn. As it is written in the seconde psalme. \* Thou art my sonne this day haue I begotten the. As concerning that he aseyled him vp from deth, nowe nomore to retorne to corrupcion he said on this wyse: \* The holy promyses made to Dauid, wyl I geue faithfully to you. Wherefore be sayeth also in another place. \* Thou shalt not suffer thine holy to be corrupcion. For Dauid (after he had in this tyme fulfilled the wil of God) fell on slepe, and was layed vnto his fathers, and sawe corrupcion. But he whome God rayseth agayne sawe no corrupcion.

Be it knowen vnto you therfore (ye men and brethren) that whosoever this man is preached vnto you for geuene of synnes, & that by him all that beleue, are iustified from all thynges from whiche you coulde not be iustified by the lawe of Moyses. Beware therfore, lest that fall on you, which is spoken of in y prophetes: \* Be holde, ye despyces, & wonder, perishe ye: for I do a worke in your dayes, whiche ye shal not beleue, though a man declare it you.

When the Jewes were gone oute of the congregacion, the Gentiles besought that they wold preache the worde the next Saboth. When the congregacion was broken vp, manye of the Jewes and vertuous proselites folowed Paul and Barnabas, whiche spake to them: & exhorted them to continue in the grace of God.

And y next Saboth daye came almost the whole cite together, to here the worde of God. But whē the Jewes sawe the people, they were full of indignacion and spake agaynst those thynges, whiche were spoken of Paul, spekyng agaynst it, and raylynge on it: Then Paul and Barnabas were bold and sayd: it was mete that the worde of God shulde by this haue bene preached to you, But seing ye put it from you, and thynke your selues vntoworthye of euersynge lyfe: lo, we turne to the Gentyls: for so hath the Lorde commaunded vs. \* I haue made the a lyght of the Gentyls, that thou be the saluacyon vnto the end of the worlde.

When the Gentyls herde this, they were glad and glorified the worde of the Lorde, and belened, as many as were ordeyned vnto eternall lyfe. And the worde of the Lorde was published thowre oute all the region. But the Jewes moued the deuoute and honest women, and the chiefe men of the cite: and raised persecucion agaynst Paul and Barnabas, and expelled them out of the coastes: \* But they booke of the duste of theyr fete agaynst them, and cam vnto Iconium. And the disciples were fylled with ioye and with the holy goost. ¶

## The xiiii. Chapter.

Paul and Barnabas preache at Iconium, some beleue, some fene up seccion, At Lystra they wold be sacrifice to Barnabas and Paul, whiche refuse it and exhort the people to worshippe the true God. Paul is stoned: after that cometh he to Derba, & Mes, Iconium, and to Antioche.

¶ There was in Iconiū that thei wel harden her into synagoge of the Jewes, and so spake, that a Jewe and also of the Grekes beleued. But the vnbelening Jewes, stered vp, and vanquyted the myndes of the Gentils against the brethren: Long tyme abode they there, and quyt them selues boldly with the helpe of the Lorde, whiche gaue testimonye vnto the word of his grace, and graunted sygnes and wonders to be done by theyr handes. But the multitude of the cite was denyed: and parte held to the Jewes, and part with the apostles.

¶ When there was an assaunte made bothe of the gentyls & also of the Jewes with theyr rulers to do them violence, and to stone them they were ware of it, and fled vnto Lистра and Derba, cyties of Lycaonia, and vnto the regyon y lyeth rounde about, and there preached the gospel. ¶ And all the multitude was moued at theyr doctrine, but Paul & Barnabas carryed syl at Lистра. ¶ And there sat a certen man at Listra weake in his fete beyng a crepel from his mothers wombe, and neuer had walked. The same hearde Paul preache, whiche beholding hym, and perceyvinge that he hadde sayd to be whole, sayth with a loude voyce stand vpryght on thy fete: And he vert vp and walked. And whē the people saw what Paul had done, they lyft vp theyr voyces, sayng in the speache of Lycaonia: \* Goddes are come downe to vs in the lykenes of men. And they called Barnabas Jupiter: and Paul Mercurius because he was the preacher. Then Jupiters priest, y dwelt befoze theyr cite, brought oren and garlandes vnto the pozebe, and wold haue done sacrifice with the people.

¶ Whiche when the Apostles, Barnabas and Paul herde of, they rente theyr clothes, and ra in amonge the people, cryng and sayng, syz why do ye this: \* We are mortal men lyke vnto you, and preache vnto you, that ye shal turne from these vanities vnto the luyng God, which made heauen and earth and the ser and all thynges that are therein: the which in tymes past suffered all nacions to walke in theyr owne wayes. \* Heere helesse, he leste not him selfe woute wytnesse, in that he shewed his benefytes from heauen, in geuyng vs rayne and fructifull seasons fylling oure heartes with foode and gladnes. And with these saynges, scarce refrained they the people, that they had not done sacrifice vnto them.

¶ Thither came certayne Jewes from Antioche & Iconium: whiche (whā they had obtained the peoples consent) and had stoned Paul) dyete hym out of the cite, supposyng he had bene dead, howbeit as the disciples stood round aboute him, he arose vp, and came into the cite. And the next day he departed with Barnabas to Derba. And whā they had preached to that cite & had taughte many, they returned agayne to Lystra, and to Iconium and Antioche, and strengthened the disciples sonles agayne, and exhorted them to continue in the saythe, affirmyng

myng that we muste shewe muche tribulacion entre into the kyngdome of God. And whan they had ordeyned them elders by electiō in euery congregacion, and had prayed and fasted, they commended them to the Lord on whō they beleued. And whan they hadde gone thowre out of Asia, they came to Pamphilia, & whan they hadde preached the worde in Perga they descended into the cite Attalia, and thence departed by shipp to Antioche from whence they were committed vnto the Grace of God to the worke whiche they fulfilled. When they were come, and had gathered the congregacion together, they rehersed all that God had done by them and howe he hadde opened the doore of faith vnto the Gentiles. And there they abode long tyme with the disciples.

### ¶ The xv. Chapter.

*Continuance aboute circumcision. The Apostles perswade the matter at Jerusalem. Paul and Barnabas preach at Antioche.*

**A**nd certayn men whiche came downe from Iewrye, taughte the brethren excepte ye be circumcysed after the maner of Moyses, ye can not be saved. So when there was ryfen dyscencion and dysputyng not a lyttell vnto Paule and Barnabas agaynst them, they determined that Paul and Barnabas, and certayne other of them should go vnto Jerusalem vnto the Apostles and elders about this question. And after they were brought on theyr way by the congregacion, they passed ouer Phenycy and Samaria, declaring the conuersion of the Gentyles, and they brought greate ioye vnto al the brethren. And when they were come to Jerusalem, they were receaued of the congregacion and of the Apostles & elders. And they declared all thynges that God had done by them. Then rose vp certayne of the secte of the Pharisees, whiche byd beleue, sayng: that it was nedefull to circumcise them and to commaunde them to kepe the lawe of Moyses. And the Apostles and elders came together, to reason of this matter.

And when there was muche dysputyng, Peter rose vp, and sayde vnto them: Ye men and brethren, Ye knowe howe that a good whyle ago, God byd chose among vs, the Gentyles by my mouth he should heare the worde of the Gospel, and beleue. And God which knoweth the hartes, bare them wytnesse, and gaue vnto them the holy goost, euen as he byd vnto vs, and put no difference betwene vs and them seying that we shuld saye: be purified theyr hartes. Howe therfore, why tempt ye God, to put on the disciples neckes the yoke whiche neyther our father nor we were able to beare? But we beleue that thow the grace of the Lord Iesu Christ we shall be saved, as they do. Then al the multitude was peased and gaue audience to Barnabas and Paul, which tolde what signes and wonders God had shewed among the Gentyles by them.

And when they helde theyr peace, James answered, sayng: Men and brethren, hearken vnto me. Simeon tolde, howe God at the beginning

byd byp the gentyles, to receiue of the people in his name. And to this agree the wordes of prophetes, as it is wyrtten: After this I will returne, and will bypde agayne the tabernacle of Dauid, whiche is fallen downe and that whiche is fallen in decaye of it, will I bypde agayne, and I will set it vp, that the residue of men myght see after the Lord and also the Gentyles vnto whom my name is named, sayth the Lord, which doth al these thynges: knowel vnto God all his wordes from the begynnyng of the worlde. Wherefore my sentence is that we trouble not them: whiche from among the Gentyles, are turned to God: but that we wyte vnto them, that they abstayne them selues from synnes of ymages, and from fornicacyon, and from straungled, and fro bloude. For Moyses of olde tyme hath in euery cite the that preache hym, in the sinagoges, when he is red euery Sabboth daye.

Then pleased it the apostles and elders with the whole congregacion, to send chosen men of theyr owne compaigne to Antioche with Paul and Barnabas. They sent Judas whose name was Barsabas, and Syllas, which were these men among the brethren, and gaue them letters in their handes after this maner.

The apostles, and elders and brethren sende gretynges vnto the brethren whiche are of the Gentyles in Antioche, Siria and Cilicia. For as much as we haue herd, that certayne whiche departed from vs, haue troubled you with wordes, and combyed your myndes, sayng: Ye must be circumcised, and kepe the lawe, to whom we gaue no suche commaundement: It seemed therfore to vs a good thyng, when we were come to gether with one accord, to sende chosen men vnto you, with oure beloued Barnabas and Paule, men that haue reuerenced their lines for the name of our Lord Iesu Christ. We haue sent therfore Judas and Syllas, which shall also tell you the same thynges by mouth. For it seemed good to the holy goost & to vs, to charge you with no more, then these necessarye thynges that is to saye, that ye abstayne from thynges offered to ymages, and from bloude, and frome straungled, & fro fornicaciō. Fro which yf ye kepe your selues, ye shall do well. So fare ye wel.

When they therfore were departed, they came to Antioche and gathered the multitude together, and deliuered the epistle. Which whē they had red, they reioyced of the consolacion. And Judas and Syllas beyng Prophetes, exhorted the brethren with much preaching, and stregthened them. And after they had taried there a space, they were let go in peace of the brethren vnto the Apostles. Notwithstandyng it pleased Syllas to abide there still. (But Judas departed alonge to Jerusalem.) Paul and Barnabas continued in Antioche, teaching and preaching the worde of the Lord with other man.

But after a certayne space, Paule sayd vnto Barnabas: let vs go agayne, and visite our brethren in euery cite where we haue shewed the worde of the Lord, and let howe they do.

And



# The Actes

And Barnabas went counsaile to take vnto them Iohn, whose name was Marke. And Paul would not take hym vnto theyr companye: wherby he departed from them in Antiochia, and went not with them to Cyprus. And the contention was so sharpe betwene them, that they departed a sunder one from the other: and so Barnabas toke Marke, & sayled vnto Cyprus. And Paul thole Silas, and departed beyng comitted of the brethren vnto the grace of God. And he went thorow Siria and Cilicia stablyshing the congregacions: (cominauynge to kepe the principles of the Apostles and elders)

## The xviij Chapter.

Timothee is circumcised. Paul preacheth at Throlyppos, and there is he put in prison.

**T**hen came he to Verba and to Listra. And beholde, a certayn discipyle was there named Timotheus a womans sonne which was a Jewesse and beleued: but his father was a Greke. Of whome reported well the brethren that were at Lystra and Iconium. Hym would Paul that he shulde go forth with hym, and toke and circumcised hym, because of the Jewes which were in those quarters: for they knewe all, that his father was a Greke. As they went thorow the cities they deliuered them ffrom decrees for to kepe, that were ordeyned of the Apostles and elders, which were at Jerusalem: And so were the congregacions stablyshed in the faith, and encreased in nombre daily.

When they had gone thorow out Phrygia, and the region of Salatia, and were forbydden of the holpe Good to preache the word in Asia, they came to Mysia, and soughte to go into Bithinia. But the spyte suffered them not: but when they had gone thorow Mysia, they came downe to Troada. And a vision appeared to Paul in the nyght. There stode a man of Macedonia and prayed hym, saynge: come into Macedonia, and helpe vs. After he hadsene the vision, immediately he prepared to go into Macedonia, beyng certified that the Lord hadde called vs, for to preache the Gospel vnto them.

When we leauesd furthe from Troada, we came with a strait course to Samothracia, & the next day to Neapoli, and from thence to Philippios whiche is a chiefe cytie in the partes of Macedonia, and a free cytie. We were in that cite abyding certayne dayes. And on the Saboth dayes we went out of the cytie besydes a ryuer, where men were wonte to pray. And we satte downe, and spake vnto the women which resorted thither. And a certayn woma (named Lydia) a seller of purple, of the ctyte of Thiatira, which worshipped God, gaue vs audience. Whose herte the Lord opened, that she attended vnto the thynges, whiche Paul spake. When she was baptised, & her household, she besought vs, sayng: Pse thyneke that I beleue on the Lord come into my house, and abyde there. And she constrained vs. And it fortuned as we went to praye, a certayne damsell possessed with a spyte that prophesped, met vs, whiche broughte her master, & mistres muche damage

with prophesying. She folowed Paul and vs, and cryed, sayng: these men are the seruantes of the most hye God, which wende vnto vs the waye of saluacion. And this vnto the many dayes. But Paul not content, turned aboute, and sayd to the spyte. I comaunde the in yname of Iesu Christ, that thou come out of her. And he came out the same houre.

And when her Maister and Mistres sawe that y hope of theyr gaires was gone, they caughte Paul and Silas, and drewe the into the market place vnto the rulers and broughte them to the officers sayng. These menne trouble oure cytie seing they are Jewes and preache ordinarie, whiche are not lawfull for vs to receaue, neyther to obserue, seynge we are Romaynes. And the people ranne agaynst them and the officers rente their clothes, & comaunded them to be beaten with roddes. And when they had beaten them sore, they cast the into prison comaundyng the iayler of the prison to kepe the diligently: whiche when he had receyued suche comaundement, thrust them into the inner prison, and made their feete fast in the stocks.

At mydnyght Paul and Silas prayed, and lauded God. And the prisoners hearded theyn. And sodenly there was a great earthquake, so that the foundacion of the prison was shaken, & immediatly all the dores opened & every mans bandes were loosed. When the keeper of the prison waked out of his slepe and sawe the prison dores open, he drewe out his sword & wold haue kyllid him selfe supposyng that the prisoners had ben fled. But Paul cried with a loud voice sayng: do thy selfe no harme, for we are al here. Then he called for a lyght, & sprang in, & came tremblyng vnto Paul, & fel downe at the feete of Paul, and Silas, & brought the out, & sayde Syrs, what muste I do to be saued? And they sayd: beleue on the Lord Iesus and thou shalt be saued & thy household. And they preached vnto him the word of the Lord, & to all that were in his house. And he toke them the same houre of the nyght, and washed theyr woundes, and was baptised and al they of his household straggled wape. And when he had broughte the into his house, he set meate before them, and toped that he wryth all his household, beleued on God.

And when it was day, the officers sent the ministers, sayng: let those men go. The keeper of the prison tolde this sayng to Paul, the officers haue sente word to lose you. Nowe therfore, get you hence and go in peace. Then sayd Paul vnto them: they haue beaten vs openly vncoude, for all that we are Romaynes, and haue cast vs into prison: and now wolde they sende vs away priuily: Rape verely, but let them come them selues, & set vs oute. When the ministers tolde these wordes vnto the officers, they feared when they herde, that they were Romaynes: thei came and besought them: and broughte them oute, and despyed the to departe out of the ctyte.

And they went out of the prison, and entered in-

Gene. xix. 2  
Luk. xiii. 2  
and. xxiij. 2  
21. Mat. xxiij. 2  
22. Luk. xxiij. 2

to the house of Julia, and he had sent the  
hypocrites, they comforted him, and departed.

¶ The. xviii. chap.

¶ Paul cometh to Thessalonica, where the people let the  
spirit on a voice. Paul cleareth a church in Athens where  
he preached the true and unknown God.

**A**nd they made their journey thow  
Amphipolis and Apollonia, they  
came to Thessalonica, where was  
a Synagoge of the Jewes. And  
Paul (as bys manner was) wente  
in vnto them, and the Sabbath dayes declared  
out of the scripture vnto them, opening and al-  
legynge, that \* Christ must nedes haue suffered  
and ryle agayne from death, & that this Iesus  
was Christ, whome (sayd he) I preached to you.  
And some of them beleued, and came and com-  
panyed with Paul and Silas, & of the deuout  
Greekes a great multitude, and of the these we-  
men not a fewe.

¶ But the Jewes whych beleued not, had in-  
dygnacyon and toke vnto the euell men, which  
were vagabondes, and gathered a company, and  
set all the cytie on a roare, & made assault vnto  
house of Jason, & sought to bring them out to  
the people. And when they founde the not, they  
broke Jason, & certaine brethren vnto the dea-  
res of the cytie, saying: these that trouble the  
worlde are come hither also, whom Jason hath  
receaued pruely. \* And these al do contrary to  
the decrees of Cesar, affirmynge another kyng  
one Iesus. And they troubled the people, & the  
officers of the cytie, whē they heard these thynges.  
And whē they were sufficiently answered  
of Jason, and of the other, they let them go.

¶ And the hierarch immediately sent awaye  
Paul & Silas by nyght vnto Berrea. Which  
when they were come thither, they entred into  
the Synagoge of the Jewes. These wer the no-  
blest of birth among the of Thessalonica, which  
receaued the word with al dyligence of mynd,  
and searched the scriptures dayly, whether those  
thynges were enen so. And many of the beleued  
also of worshippful women which were Greekes,  
and of men not a fewe. Whē the Jewes of Thes-  
salonica had knowledge of the word of God was  
preched of Paul at Berrea, they came & moued  
the people there. And then immediately the hye-  
arch sent away Paul to go as it were to the see  
but \* Silas and Tymotheus abode there still.

¶ And they by guide Paul brought hym vnto A-  
thens & receiued a commaundement vnto Silas  
and Tymotheus, for to come to hym with speed  
& came they way. While Paul waited for the  
at Athens, his spere was moued in hym, whē he  
sawe the cite geul to worshipping of ymages.  
Then disputed he in the synagoge with the Je-  
wes, and with the deuout persones: and in the  
market daylye with them that came vnto him  
by chaunce: Certayn Philosophers of the Epi-  
cures & of the Stoiches, disputed with hym.  
And some ther were which said: what wil this  
babler saye? Other sayde: he seemeth to be a ty-

dynges bringer of newe deuils, because he pre-  
chet vnto the Iesus and resurrection. And  
they toke him, & brought him into Querce street  
sayng: maye we not knowe what this newe  
doctryne wherof thou speakest, is? For & byn-  
gest strange thynges to our eares. We wold  
knowe therfore, what these thynges meane. For  
all the Athenians and strangeres whiche were  
there, gaue the felues to nosyng els, but ether  
to tell, or to heare some newe thyng.

¶ Paul stode in the myddes of Querce street, &  
sayde: ye men of Athens, I perceaue that in al  
thynges ye are superstitious. For as I passed  
by, and behelde the manner howe ye worshyppe  
youre goddes, I founde an altar wherin was  
wyrtten: vnto the vnkowen God. Whom ye  
then ignorantly worshyp, bym therē I vnto  
you: \* God that made the world and al that are  
in it (sayng that he is Lord of heauen & earth),  
dwelleth not in temples made with handes, ne-  
ther is worshipped with mennes handes, as  
though he nedes of any thyng, seing he himself  
\* geueth lyfe and byethe to al men euery where  
and hath made of one bloude al nations of men  
for to dwell on al the face of the earth, and hath  
alligned before, howe longe tyme, and also the  
endes of theyr inhabytacyon, that they shoulde  
seke God, yf they myghte fele and fynd hym,  
though he be not farre from euery one of vs.  
For in hym we liue, moue, and haue our being,  
as certayne of pouce o w le Portes sayde: For  
we are also hys generation. For as muche as  
as we are the generation of God, we ought not  
to thynke that the Godhead is lyke vnto gold,  
syluer or ston, grauen by craft and ymagina-  
cyon of man.

\* And the tyme of this ignorance God regar-  
ded not. \* But now we byddeth all men euery  
where repent because he hath appoynted a day  
in the whiche he wyl iudge the worlde with  
righteousnesse, by that man by whome he hath  
appoynted, and hath offered sayde to all men,  
after that he had rayled hym from death.

¶ When they heard of the resurrection from  
death, some mocked, & other sayd: we wil heare  
the agayne of this matter. So Paul departed  
from among them. Howbeit certayn men claue  
vnto hym and beleued: amonge the which was  
Dionysius a senatour, and a woman named  
Damaris, and other with them.

¶ The. xviii. Chapter

¶ Paul precher at Corinthum continuing there a yeare  
and a halfe, gaue a gynn into Syria, cometh to Ephe-  
sus, & into Antioche. Of Apollos Aquila and Priscilla.

**A**fter this, Paul departed fro Athens  
and came to Corinthe, & founde a cer-  
tayne Jewe named Aquila, bozne in  
Syria, lately come fro Italy, with  
his wyfe Priscilla (because that the Emperour  
Claudius had commaunded all Jewes to depart  
from Rome) and he dwelt vnto them, because  
he was of the same craft, he abode with them,  
and wroughte: they craft was to make tress.

¶ And



# The Actes

And he preached in the synagoge every Sabbath

Act. 13. 5

And exhorted the Jewes and the gentils. When Apollos and Timotheus were come from Macedonia, Paule was constrained by

1 Cor. 16. 9

spirit, to testify to the Jewes that Jesus was very Christ. And when they layde contrary and blasphemed, he shook his raiment and said vnto them: your bloude be vpon your owne heades from hence forth. I go blamelesse vnto the gentils. And he departed thence, and entered into a certayne mannes house, named Justus, a worshipper of God, whose house ioyned eard to the synagoge. Howbeit, one Crispus, the ruler of the synagoge, beleued on the Lord with all his household, and manye of the Cozynthians whiche they gaue audience beleued, and were baptised.

Act. 18. 1

Then spake the Lord to Paul in the nyght by a vision: be not afrayed, but speake, and holde not thy peace: for I am with the, and no man shall inuade the: that shall hurte the. For I haue muche people in this cite. And he continued there a yere and syre monethes, and taught the the worde of God.

When Gallio was ruler of the countrey of Achaia, the Jewes made insurrection wyth one accorde agaynst Paul, and brought him to the iudgement seate, sayyng: this fellowe counsellith men to we thynp God contrary to the law. And when Paule notre was about to open his mouth, Gallio sayd vnto the Jewes, if it were a matter of wrange, or an euill dede: O ye Jewes, reason wold that I should heare you, but if it be a questyon of wordes or of names, or of your lawe, loke ye to it your selues. For I wyl be no iudge of such matters, and he draue them from the seate. Then at the Cyrenes toke Sosthenes the chiefe ruler of the synagoge, & smote hym before the iudges seate. And Gallio cared for none of these thynges.

Act. 18. 12

Paule after this, tarped there yet a good whyle, and then toke his leaue of the brethren & sayled thence into Cyria, Dyrsipila and Aquila accompanying hym. And he wore his head in Cenchrea, for he had a vowe. And he came to Ephesus and left them there, but he him self entered into the synagoge, and reasoned with the Jewes. When they desired hym to tary longer tyme with them, he consented not, but bad them fare well, sayyng: I must needs (at this fraste) that cometh bein Jerusalem: but I wyl retorne agayn vnto you, yf God wil. And he departed from Ephesus: and when he was come vnto Cesarea, and ascended vnto Antioche: and when he had taried there a while, he departed: & went ouer all the countrey of Galacia & Phrygia by order, strengthnyng all the dysciples.

Act. 18. 19

And a certayne Jewe named Apollos, bozne at Alexandria, came to Ephesus, an eloquent man, and myghty in the scriptures. The same was enformed in the waie of the Lord, & spake feruently in the synagoge, and taught diligently the thynges of the Lord and knewe but

the baptisme of Iohn. And the same began to speake boldly in the synagoge. When Dyrsipila and Aquila hadde hearde, they toke hym vnto them, and expounded vnto hym the way of God more perfectly. And when he was dysposed to go into Achaia, the brethren wrote, exhortyng & dysciples to receaue hym. Whiche when he was come helped them muche whiche had beleued thow grace. For he overcame the Jewes myghtely, and that openly. The wyng by the scriptures, that Jesus was Christ.

## The xix. Chapter.

Of the twelue men that were baptised at Ephesus and what miracles were done by Paule. Demetrius moueth sedition in the cite.

**F**ortuned that when Apollo was at Cozynthu, Paule passed thow the upper costes and came to Ephesus, and founde certayne dysciples, and sayd vnto them: haue ye receaued the holpe ghost, sence ye beleued? And they sayd vnto hym: no, we haue not heard whether there be any holpe ghost or no. And he sayd vnto them, wherewith were ye then baptised? And they sayde, wyth Iohns baptisme. Then sayde Paule: I don verely baptise wyth the baptisme of repentance, sayyng vnto the people, they should beleue on hym, whiche should come after hym: that is on Christ Jesus. When they herde this, they were baptised in the name of the Lord Iesu. And when Paule layed his handes vpon them, the holpe ghost came on them and they spake with tonges, and prophesied, and all the men were about twelue.

And he wente into the synagoge, and behaued hym selfe boldly for the space of thre monethes, dysputyng and geuyng thein exhortacyons of the kyngdome of God. When dyuers wexed hearted and beleued not, but spake euell of the waie of the Lord (and that before the multitude) he departed from them, and separated the dysciples. And he dyscuted daplye in the scole of one called Tyrannus. And this continued by the space of two yeaues: so that all they whiche dwelte in Asia, heard the worde of the Lord Iesu, both Jewes and Grekes. And God wrought speciall miracles by the handes of Paule: so that fro hym bodye were brought vnto the speche, nappyns and paretettes, and the dyspleases departed from them, and the euell synetes went out of them.

Then certayne of the vagabounde Jewes erozephtes, toke vpon them to call ouer thein (whiche hadde euell synetes) the name of the Lord Iesu, sayyng: We aduourse you by Iesu whome Paule preacheth. And there were seuen formes of one Sceua a Jewe, and chiefe of the preastes which dyd so. And the euell synete answered and sayde: Iesus I knowe, and Paule I knowe: But who are ye? And the man in whome the euell synete was, ranne on them,

on them and outcast them, and persecuted a-  
gainst them, so that they fled out of that house  
nailed and wounded. And this was known to al  
f Jewes and Gentiles also which dwelt at Ephe-  
sus and feare came on them all, & the name  
of the Loz of Iesus was magnified.

And many that beleued, came, and confes-  
sed and shewed their workes. Many of them  
whiche used curious craftes, brought their bo-  
kes, and burned them before all men, and they  
counted the pryce of them, and founde it fiftie  
thousande sylvesterlinges. So myghtelpe grew  
the worde of God and prevailed. After these  
thinges were ended, Paul purposed in hys pryce  
(wha he had passed ouer Macedonia & Achaia)  
to go to Jerusalem, sayng: after I haue bene  
ether I must also se Rome. So sent he into Ma-  
cedonia two of them that mynistrd vnto hym  
even Timotheus and Erastus: but he him self  
remained in Asia for a season.

The same tyme there arose no lytel ado a-  
bout that way. For a certayn man named De-  
metrius, a syluer smyth (whiche made syluer  
shynes, for Diana was not a lytel benefical  
vnto the craftes mē. Whom he called together  
with the workemen of like occupacō, and sayd  
So as ye know that by this craft we haue ad-  
uantage. Wherefore ye see and heare not alone  
at Ephesus, but almoste thorow oute al Asia,  
this Paule hath perswaded and turned away  
much people, sayng: that they be not goddes  
whiche are made with handes. So that not one  
ly this our craft cometh into perrell to be set at  
nought: but also that the temple of the greete  
goddesse Diana shuld be despyled, and her ma-  
gnyfyence shoulde be destroyed, whom al Asia  
and the world worshipeth.

When they heard these saynges they were  
full of wrath, and cryed out sayng: Great is  
Diana of the Ephelians: And all the cite was  
on a roze, and they rushed into the comen hall  
wth one assent, and caught Gaius & Aristar-  
cus men of Macedonia, Pauls companions.  
When Paul wold haue entered in vnto the peo-  
ple, the disciples suffred him not. But certayne  
of the chiefe of Asia (which were his frendes) set  
vnto hym, desyringe hym, that he wolde not  
please into the comen hall. Some therfore cryed  
one thing and some another, and the congrega-  
cion was all out of quyet, and the more parte  
hne we not wherfore they were come together.

Some of the company due for the Alexan-  
der, the Jewes thrustynge hym forwarde, A-  
lexander bekened wth the hande, and wolde  
haue geuen the people an answer. When they  
knew that he was a Jewe, there arose a shoute  
almoste for the space of two houres, of al men,  
cryng: great is Diana of the Ephelians.

When the towne clark had ceased the peo-  
ple, he sayde: ye men of Ephesus, what man is  
it that knoweth not that the cite of the Ephe-  
sians is a worshipper of the grete goddesse Di-  
ana, of the pimage whiche came from heauen.  
Seyng then that no man saith here against, ye  
oughte to be content, and to do nothing rashly

for ye haue broughte hyther these men whiche  
are neither robbers of churches nor yet dispisers  
of your goddesse. Wherefore, if Demetrius and  
the crafter men whiche are wth hym, haue a  
matter agaynst any man, the same is open, and  
there are iudges, lette them accuse one another.  
But yf ye go aboute any other thyng, it shalbe  
determined in a lawfull congregacion. For we  
are in jeopardy to be accused of thys dayes v-  
route, for as much as there is no cause, wherby  
we maye geue a rechenyng of thys contencie  
of people. And when he hadde thus spoken, he  
let the congregacion depart.

### ¶ The xx. Chapter.

¶ Paul goeth into Macedonia & into Greece. At Troas he  
is tarried by a head wynde. At Mideus he calleth together  
the congregacion together, chastysheth the wrong of wroth  
fleshe vnto them, instructeth them of false teachers, in whiche  
he prayeth wth them, and departed to Syppre.



After that f rage was ceased, Paul  
called the disciples vnto hym, and  
toke his leue of them, and departed  
for to go into Macedonia. And whē  
he hadde gone ouer those partys,  
and hadde geuen them a longe exhortacyon, he  
came into Greece and there abode. iii. monethes.  
And when the Jewes layd wait for hym as he  
was about to sayle into Syria, he purposed to  
returne thorow Macedonia. Ther accompanied  
him into Asia, Sopater of Berea, & of Thessa-  
lonia, Aristarcus and Secundus and Gaius of  
Derba, and Timotheus & out of Asia Tych-  
cus and Trophimus. These goynge before ta-  
ryed wth at Troas. And we sayled away from  
Philippus after the dayes of swete breade, and  
came vnto them to Troas in foure dayes, where  
we abode seuen dayes.

And vpon one of the Saboth dayes, when  
the disciples came together for to bryake bread  
Paul preached vnto them (ready to departe on  
the morowe) and contynued the preaching vn-  
to midnyght. And there were many lyghtes in  
the chāber, where we were gathered together,  
and there sat in a wyndowe a certayne younge  
man (named Euticus) beyng fallen into a depe  
sleepe. And as Paul was preaching he was for  
moze ouercome wth sleepe and fell downe from  
the thyrde loft, and was taken vp deade. But  
when Paule wente downe, he fel on hym & and  
embzased hym and sayde: make nothyng ado,  
for hys lyfe is in hym. So whē he was come vp  
again, and had broken the bread and eaten, and  
talked a longe whyle (euen tyll the moynynge)  
at the laste he departed. And they broughte the  
ponge mā alyue and were not a lytel comforted.

And we wente afoze to Syppre, and loled  
vnto Asson there to receaue Paule. For so had  
he appointed, & wold hym selfe go afoze. When  
we were come together to Asson we toke hym in,  
and came to Mitlenes, and we sayled thence, &  
came the nexte day, ouer against Chios. And  
the nexte day we arrived at Samos, & tarped at  
Trogylo. The nexte daye we came to Miletū:  
for Paul had determined to sayl ouer by Ephe-  
sus, because he wolde not spend tyme in Asia.



# The Apostles

For he had said (ye shall see him again) to  
 hope at Jerusalem the day of Pentecost. And  
 first Quirion he sent messengers to Ephesus,  
 & called the elders of the congregation. Whiche  
 when they were come to him, he sayd vnto the.  
 Ye knowe from the first day that I came into A-  
 sia: after what manner I haue bene wryth you at  
 all seasons, stryving & lorde with al humblenes  
 of mynde, & with many teares and temptacions  
 whiche happeneth vnto me by the lapinges a-  
 bout of the Jewes, because I wold kepe backe  
 nothinge that was profitable vnto you: but  
 to shew you and teache you openly, & shewe  
 out every house: to openeinge both to the Je-  
 wes, and also to the Grekes, the repentance,  
 that is towarde God; and the fayth whiche is  
 towarde oure Lorde Iesus. And now beholde  
 I go bounde in the spere vnto Jerusalem, not  
 knowynge the thynges that shall come on me  
 there, but that the holy ghoost witnesseth in  
 euerye cytie, sayinge, that bandes and trouble  
 abyde me. But none of these thynges moue me  
 neither is my lyfe deare vnto my selfe, that I  
 myghte fulfill my course with ioye, and the mi-  
 nistratione (of the worde) which I haue receaued  
 of the Lorde Iesu to testifie the Gospell of the  
 grace of God. And now beholde, I am sure, that  
 henceforth ye al, thowme whome I haue gone  
 preachynge the kyngdome of God, shall se my  
 face no more. Wherefore, I take you to recorde  
 this daye that I am pure from the bloude of all  
 men. For I haue spared no labour, but haue  
 shewed you all the counsell of God. Take heede  
 therefore vnto your selues and to all the flocke  
 amonge whom the holy ghoost hath made you  
 ouersheers, to rule the congregacyon of God which  
 he hath purchased with hys bloude.

\* For I am sure of this, that after my depar-  
 tyng shall greuous wolues entre in amonge  
 you, not sparing the flocke. Moreover, of your  
 owne selues shall men arise, speaking peruerse  
 thynges to drawe discyples after them. There-  
 fore awake, and remember, that by the space  
 of iii. yerres, I ceased not to warne euery one of  
 you myght and daye with teares.

And now brethren, I commend you to God  
 and to the worde of his grace, whiche is able to  
 bulde farther, and to geue you an inheritance  
 amonge al the whiche are sanctified. I haue de-  
 sired no mans spuer, golde, or vesture. Yee, ye  
 your selues knowe, & these bandes haue myni-  
 stered vnto my necessities, & to the I were wryth  
 me. I haue shewed you all thynges, howe that  
 so labourynge ye oughte to receaue the weake,  
 and to remember the wordes of the Lorde Iesu  
 howe that he sayd, it is moze blessed to geue then  
 to receaue.

And when he had thus spoken, he kneeled  
 downe, and prayed with them all. And they al  
 wepte sore and fell on Pauls necke, and kysed  
 hym, sorrowynge moste of all for the wordes  
 whiche he spake, that they shoulde se his face no  
 more. And they conuayed hym vnto the shyppe

Pauls journey by Myra, Cenchrea, the emperor, and  
 Quirion the highpriest, which was to send him to go to  
 Jerusalem. The waye was by the sea, and he is in  
 the temple.



And when it thadred that we had  
 launched forth, and were depar-  
 ted from them, we came wryth a  
 straight course vnto Cenchrea and  
 the daie following vnto the Rod-  
 der, and from thence vnto Pata-  
 ra. And when we had gotten a  
 shyppe, I wolde sayle vnto Phenices, we wente  
 aborde into it, and set forth. But when Cy-  
 prius began to appeare vnto vs, we leste it one  
 the lyfte hande, & sayled vnto Sylla, and came  
 vnto Cyze. For there the shyppe unladed the  
 burden. And when we had founde brethren, we  
 tarped there, vii. dayes. And they tolde Paul  
 thowme the spere that he shuld not go vp to  
 Jerusalem. And when the dayes were ended we  
 departed & wente oure way, & they all brought  
 vs on oure waye, with wpyes and chyliden tyll  
 we were come oute of the cytie. And we kneeled  
 downe on the shoze, & prayed. And when we  
 had take our leaue one of another: we toke shyp  
 and they returned home agayne.

When we had full ended the course frome  
 Cyze, we went downe to Ptolomaida, and sa-  
 luted the brethren, & abode with them one daye.  
 The next daye, we that were of Pauls compa-  
 ny departed, and came vnto Cesarea. And we  
 entered into the house of a Philip the euangelist  
 which was one of the seut, and abode with him.  
 The same man had foure daughters virgyns,  
 whiche did prophete. And as we tarped there  
 a good many of dayes, ther came a certayne pro-  
 phet fro Jewrie, named Agabus. Whiche he was  
 come vnto vs, he toke Pauls girdell, & bounde  
 hys fete and handes, and sayde: Thus saith the  
 holy gost, so shall the Jewes at Jerusalem bynde  
 the man that oweth this girdell, and shal deli-  
 uer hym into the handes of the Gentyles.

When we heard this, bothe we and other  
 whiche were of the same place besoughte hym  
 that he wolde not go vp to Jerusalem. Then  
 Paul answered, and sayd: what do ye wepyng  
 and weyringe myne herte, I am redye, not to be  
 bounde onely, but also to dye at Jerusalem for  
 the name of the lorde Iesu. When we could not  
 turne his mynd, we ceased, sayng: The wyl of  
 the Lorde be fulfilled. After those dayes we  
 toke vp oure burthens, and wente vp to Jerusa-  
 lem. There went wryth vs also certayne of the  
 discyples of Cesarea, and broughte with them  
 one Mnason of Cyprus an olde discyppe, wryth  
 whome we shoulde lodge. And when we were  
 come to Jerusalem, the brethren receaued vs  
 gladly. And on the morowe Paul went in with  
 vs vnto James.

And all the elders came together. And when he  
 had saluted them, he tolde by order all thynges  
 that God had wroughte amonge the Gentyles  
 by his ministration. And when they hearde  
 it, they glorified the Lorde, and sayde vnto  
 hym, thou krest brother, howe many thousande  
 Jewes

Jehow there are whiche beleue, and they are all earnest folowers vnder the lawe. And they are informed of the, that thou teachest all the Jewes which are amonge the gentyles, to forsake wo-  
 fers, and sayest, that they ought not to circuncise theys children, neither to lyue after the customes whiche is in the foze. The multitude must needs come together. For they shall heare & thou arte come. Wherefore this, that we saye to the. We haue. iiii. men, which haue a vowe on the. Them take & purif. e they seife with them, & do rest on  
 e them, that they may haue theys heades, and al shall know, that those thinges which they haue heard concerninge the, are nothyng, but that thou thy seife also waitest and kepest the lawe. But as touchyng the getyls whiche beleue, we haue written & concluded, that they obserue no suche thinges, save onely & they kepe them selues from thinges offered to ydoles, and fro bloude and from strangled, & from fornicacion. Then & next daye Paule take the men, & purifyed him selfe with them & entred into the temple, declaringe that he obserued the daye of the purificacion, vntyll & an offeringe shulde be offered for e-  
 uery one of the. And when the fewe dayes were nowe almost ended, the Jewes which were of Asia (whiche they sawe him in the temple) moued all the people, & layde handes on hym crying: me of Israel, helpe. This is the man, & teacheth al men euery where a gapyn & people & the law and this place. He hath also brought Grekes into the temple, and hath polluted this holy place. For they had sene w hym one in the cytie. Trophimus an Ephesian, whome they supposed & Paule had brought into the temple. And all the cytie was moued, and the people swarmed together. And they toke Paul and drewe him out of the temple, and forth with the doores were shut. As they went about to kyl hym, ridings came vnto the hye captayne of the souldyers, that all Jerusalem was moued. Which immediatly toke souldyers and vndercaptaynes, & ranne downe to them. Whiche they sawe the vpper captayne & the souldyers, they left syntrynge of Paul. The captayne came nere and toke hym, and commaunded hym to be bounde with two chaynes, and demaunded what he was, and what he had done. And some cryed one thinge, some another amonge & people. And when he coulde not knowe the certayntie for the rage, he commaunded hym to be caried into the castell. And when he came vnto a stappe, it fortuned that he was bozne of the souldyers for the vyolence of the people. For the multitude of the people folowed after, crying, a waye with hym.

And when Paul began to be caried into the castell, he sayde vnto the hye Capiteine mape I speake vnto the, Whiche he sayd Cast thou speake Greke, Art not thou that Egyptian, which befoze those dayes madest an vpyoure: and leddest out in to the wyldernes. iiii. thousand men that were murderers, But Paul sayd: I am a man which am a Jewe of. Charlus a cytie in Cicill a cytyll of no vyle cytie. I beseeche the suffre me so speake vnto the people. And when he had ge-

uen hym licence, Paul stode, on the stappes, & am-  
 bekened vnto the hande wrothe people, & wher  
 there was made agitate spience, he spake vnto  
 them in the hebrewe tonge, sayenge.

## The xxiij. Chapter.

Pauls instructeth the Jewes, howe they shoulde and sayde  
 in prison agayne.

**M**En, brethren and fathers, heare ye myne  
 answer wherch I make nowe vnto you.  
 Whiche they heard, that he spake in the he-  
 brewe tonge to them, they kept the more spience.  
 And he sayeth: I am verelye a man whiche am  
 a Jewe bozne in. Charlus a cytie in Cicill ne-  
 uer theles, yet brought vp in this cytie, at & sette  
 of. Samael, & informed diligently in & law of  
 the fathers, & was scrupul impled to Godward  
 as ye al are this same daye. & I persecuted this  
 way vnto & death, binding & deliuerynge into  
 prison both men & women, as & these yest doth  
 beare me wytnes, & al the estate of the elders of  
 whos also I receaued letters vnto the brethren &  
 went to Damasco to bring them, (which were  
 there bounde) vnto Jerusalem for to be punished.

And it fortuned, & as I made my tourney and  
 was come nye vnto Damasco about noone, so  
 denly ther shone fro heauen a grate lyght rounde  
 aboute me, And I fel vnto the earth, and heard  
 a voyce sayeng vnto me: Saul, Saul, why  
 persecutest thou me. And I answered: what art  
 thou Loyde. And he sayde vnto me, I am Iesus  
 of Nazareth, whom thou persecutest. And they  
 that were with me, sawe verelye a lyght, & were  
 afrayed, but they herde not the voyce of hym &  
 spake wyth me. And I sayde: what shall I do  
 Loyde, And the Loyde sayd vnto me, Arise, and  
 go into Damasco, and there it shalbe told the of  
 all thinges wherch are appointed for the to do.  
 And when I sawe nothyng for the byrgthenes  
 of that lyght, I was leade by the hande of them  
 that were with me, and came into Damasco.

\* And one Ananias a perfect man, and as per-  
 tainynge to the lawe, hauyng a good report of  
 al the Jewes wherch there dwelt, came vnto me  
 and stode, and sayd vnto me. Brother Saul, re-  
 ceaueth thy sight. And the same houre I receaued  
 my sight, and sawe hym. And he sayd: the God  
 of oure fathers hath ordeyned the befoze, that  
 thou shouldest knowe hys wyll, and se & thing  
 that is righte, and shouldest heare the voice of  
 hys mouth: for thou shalt be his wytnes vnto al  
 men of those thinges, which thou hast sene and  
 hearde. And nowe, why tarpest thou, Arise, &  
 be baptised and waiche away thy sinnes in cal-  
 lyng on the name of the Lord, And it fortuned  
 that when I was come agayne to Jerusalem,  
 and prayed in the temple, I was in a trance &  
 sawe hym, sayeng vnto me: Make hast and get  
 the quickly out of Jerusalem, for they wyl not re-  
 ceaueth thy wytnes, that thou bearest of me.

And I sayd, Loyde, they knowe & I prisoned  
 and bet in euery Synagoge the & beliened on &  
 \* And when the bloud of thy wytnesse Stephen  
 was shed, I also stode by, and consented vnto his  
 death, and kept the rayment of them that slewe  
 hym. And he sayd vnto me departe, for. I wyl  
 go. I sende



Lette the farrer hence unto the Centurion.

They gaue hym a whorde and a wote, and then lyste up to hym and sayd a wote with such a felow from the east he for it is no reason that he shoulde lye. And as they cryed, a cast of their clothes, and thine dust into the ayre the capayne commaunded hym to be brought in to the castell, & bad that he shoulde be scourged, & to be crampned, that he myght know, wherfore they cryed so on hym. And when they bound him with chonges, Paul sayd vnto the Centurion that stode by him. Is it lawfull for you to scourge a man that is a Romayne & vndercondempned. When the Centurion heard that, he wente and tolde the vpper capayne, sayng. What intendest thou to do, for this man is a (citizen) of Rome.

Then the vpper capitaine came, and sayd vnto hym, tell me, arte thou a Romayne, he saide yee. And the capitaine answered, with a greace summe obtayned I thys freldome. And Paul sayde, I was free borne. Then straght way he parted fro hym, they which shoulde haue crampned hym. And thys capitaine also was afrayd after he knew that he was a Romayne, and because he had bounde hym.

On y moztowe because he wolde haue knowe the certayntie, wherfore he was accused of the Jewes, he losed hym fro hys bades & commaunded the hye prestes & al f counsel to come together & brought Paul forth and set him before them.

The .xxiii. Chapter.

Paul cometh afore the counsell debate anyfeth amonge the people, the capayne depyareth hym, God comforteth hym.



Paul behelde the counsell, & sayde: me and dyeth: I haue liued in al good conscience before God vntill thys date. And the hye preste Ananias commaunded th: that stode by, to symple hym on the mouth.

Then sayd Paul vnto hym, God shall smite the thou paynted wall & sprete sthou and indigest me after the lawe, and commaundest me to be sympten contrary to the lawe. And they that stode by, sayd & reuilest thou Goddes hye preast. Then sayd Paul: I wyl not byethen that he was f hye prest. For it is wyrtten & thou shalt not curse the ruler of thy people. When Paul perceaned that the one parte were Saduces, and f other Pharyses, he cryed out in the counsell, Hye and byethen, & I am a Pharysei, the sonne of a Pharysei: Of the hope and resurrection from death, I am iudged.

And whil he had so sayd, ther arose a debayte betwene the Saduces and the Saduces and the muleptade was deuyded. For the Saduces saye that there is no resurrection, nerther angel nor spete: But the Pharyses graunt both.

And there a cople a greace crye, and whan f wherbyes whiche were of the Pharyses parte arose, they stroue sayenge, we fynde none euell in thys man. Though a spete oz angell harbe aperctd to hym, let vs not strepe agaynst God.

And when there arose a greace debate, the capayne (scarynge, lest Paul shoulde haue ben plucked a sondye of them) commaunded the soudiers

to go doftone, and f the hym from among the and to bypunge hym to the castell.

The nyght folowynge, God stode by hym and sayde, he of good cheate Paul, for as thou haste testyfyed of me in Ierusalem: so must thou beate witness also at Rome. And whil it was daye, certayne of the Jewes gathered them selues together, and made a vowe, sayenge, f thei wolde nether eate nor drynke, tyll they had kylled Paul, they were mo then fourty me, which had made thys conspyracion. And they came to the chefe prestes and elders, and sayde, we haue bound our selues with a vowe, that we wyl eat nothyng, vntill we haue slayne Paul.

Howe therfore geue ye knowledg to the vpper captain and to the counsell, that he bynge hym forth vnto vs to moztowe, as though he wold knowe somethynge moze perfectly of him. But we (oz euer he come neer) are ready to kill hym. When Pauls systers sonne heard of the: layenge a wayte, he wente, and entred into the castell, and tolde Paul. And Paul called one of the vnder captaynes vnto him and sayd byng thys younge man vnto the hye captaine, for he hath a certayne thyng to shewe hym. And he toke hym, and brought him to the hye captaine and sayde. Paul the prisoner called me vnto hym, and prayed me to bynge thys yong man vnto the, wherhe hath a certayne matter to shewe the.

The hye captaine toke hym by the hande and wente wyth hym oute of the wape, and asked hym, what is it that thou haste to tell me? And he sayd, The Jewes are detremyned to despyse the, that thou woldest bynge forth Paul to moztow into the counsell, as though they wold enqurye som what of hym moze perfectly. But folowe not thou the: myndes, for there lye in wayte for hym of them, mo then fourty men which haue bound them selues wyth a vowe, f they wyl nether eate nor drynke, tyll they haue kylled hym. And nowe are they ready, and loke that thou shouldest promys.

The vpper captaine then let the younge man departe, and charged him, sayenge, se thou tel it out to no ma, that thou hast shewed the: thynges to me. And he called vnto him two vnder captaynes, sayenge, make readye two hundred soudyers to go to Cesarea, and horsemen the scoze and ten, and speare men two hundred at the thy: be house of the nyghte. And delpue them beastes, that they maye sette Paul on, & bynge him safe vnto Felix the hye debyte. For he dya feare least bypety the Jewes shoulde take him away and kyll hym, and he him selfe shoulde be afterwarde blamed, as though he wolde take money, and he wrote a letter after this maner.

Claudius Lysias vnto the mozte myghtye ruler Felix, sendeth greetynge. Thys man was taken of the Jewes, and shoulde haue bene kylled of them. Then came I to soudyers, and reskued hym, and perceaned that he was a Romayne. And when I wolde haue knowen the cause, wherfore they accused hym, I brought hym fast into the: counsell, There perceaned I that

I that he was accused of questions of their lawe  
but was not guilty of any thing worthy of  
death or of bondes. And when it was shewed  
me how that the Jewes layd many wayes for hym  
I sent hym straightway to the kinge. And gave com-  
maundement to his accusers that the thinges  
whych they haue agaynst hym. they should tel  
before the face well. Then the iudges (as it  
was commaunded them) toke Paul. and brought  
hym by nyght to Antipatras. On the morowe  
they lette the boylmen to go with him. and re-  
turned vnto the castell. Whiche when they came  
to Cesarea. (and deliuered the epistle to the de-  
btye) presented Paul also before hym. Whē the  
debtye had red the letter he asked of what coun-  
ter he was. And whē he understode that he was  
of Celicia. I wyl heare the (said he) whē thine  
accusers are come also: and he commaunded hym  
to be kepte in herodes iudgement hall.

¶ The xxxiii. Chapter.

¶ Paul is accused before Felix. he answereth  
for hym selfe.

**A**fter foure dayes Ananias the hye  
priest descended with the elders. &  
with a certayne oratoure. named  
Carcullus. which enforced the de-  
btye agaynst Paul. And whē Paul  
was called forth. Carcullus beganne to accuse  
hym saying: Sepng that we lyue in greate  
quietnes by the meanes of the. and that manye  
good thinges are done vnto this nacyon tho-  
rowe thy prouidence. that alowe we euer and in  
all places moost noble Felix with all thanks.  
Not withstanding. that I be not tedious vnto  
the. I praye the. that thou woldest heare vs  
of thy curtesy a fewe wordes.

For we haue founde this man a pestilente  
felowe. and a mouer of debate vnto al the Je-  
wes in the whole world. & a mainceprner. (of  
the secte of the Nazaries. which hath  
also enforced to pollute the temple. Whom we  
toke. and wolde haue iudged accordyng to our  
lawe: but the hye capitayne Lysias came vpon  
vs. and with greate violence toke hym a waye  
out of our handes. commaundyng his accusers  
to come vnto the. Of whome thou mayest (if  
thou wylt enquire) knowe the certainte of all  
these thinges. where of we accuse hym. The Je-  
wes like wise aspymed: saying. that these thin-  
ges were euen so.

¶ Then Paule (after that the debtye hym selfe  
had becheued vnto hym that he shoulde speake)  
answered: With a moze quiete mynde do I an-  
swere for my self. for as much as I vnderstand  
that thou halte ben of many yeres a iudge vnto  
this people. because that thou maigest knowe  
that there are yet but twelue daies sence I wēt  
vnto Jerusalem for to worshyp. and they nei-  
ther founde me in the temple dysputyng with  
any man. ether raisyng vnto the people. neither in  
the Synagoges. nor in the cytie. Neither can  
they proue the thinges where of they accuse me.

But thys I confesse vnto the. that after the

waye (whiche they call heresie) so to worshippe  
the God of my fathers: beleuyng all thinges  
whiche are written in the lawe. and the prophe-  
tes. & haue hope towardes God. that the same  
resurrection of the dead (whiche they them selves  
loke for also) shal be bothe of iuste and vniuste.  
And therfore I studie I to haue alwaye a cleare  
conscience toward God. and toward men. But  
after many peres. I came. and brought almes  
to my people and offeringes. (and vnto) in the  
whiche they founde me purgfyed in the temple.  
neither with multitude nor yet with unquie-  
nes. (and they toke me. and cryed. saying: awaye with this  
cruell:) howbeit there were certain Jewes out  
of Asia. which oughte to be here present before  
I and accuse me. if they had oughte agaynst me: or  
els let these same here saye. if they haue founde  
any euell doyng in me. while I stande here in  
counsell: excepte it be for this one voyce that I  
cryed standyng amonge them. of the resurrec-  
tion from death am I iudged of you this daye.

¶ When Felix heard these thinges. he deferred  
them. for he knewe very wel of that waye. and  
said: when Lysias the captayne is come downe.  
I wyl knowe the uttermost of youre matter.  
And he commaunded an vnder captaine to kepe  
Paul. and to let hi haue rest: and that he shoulde  
forbid none of his acquaintaunce to mynister  
vnto hym. or to come to hym.

¶ And after a certayne dayes. when Felix came  
with his wife Drusilla (which was a Jewesse)  
he called for the Paule. and heard him of faith  
whiche is toward Christ. And as he preached  
of ryghteousnes. temperaunce. and iudgement  
to come. Felix trembled and answered: So the  
daye for this tyme: when I haue a conueniente  
season. I wyl sende for the. he hoped also. that  
money shuld haue ben giuen hym of Paul. that  
he myght loose hym: wherefore he called him the  
offener and comened with him. But after two  
yeres. Festus Doctus came into Felix rowm.  
And Felix. willing to shewe the Jewes a ple-  
asure. left Paul in prison bounde.

¶ The xxxv. Chapter.

¶ The Jewes accuse Paule before Festus. he appeareth  
vnto the Emperoure. and is sent vnto Rome.

**W**hen Festus had receaued the  
offyce. after this daies. he as-  
cended from Cesarea vnto Je-  
rusalem. The enforced hym  
the hye priestes. & the chel of  
the Jewes. of Paul. And thei  
besought him. and desired fa-  
uour agaynst him. & he wold  
sende for hym to Jerusalem: & they layd a waye  
for hym in the way. to kill hym. Festus answered  
that Paule shoulde be kepte at Cesarea. but  
that he hym selfe wolde shortly depart thither.  
Let them therfore (sayd he) whych among you  
are able. come downe with vs. and accuse hym  
if there be any fault in the man.

¶ When he hadde taried there amonge thym  
moze then ten dayes. he wente downe vnto Ce-  
sarea & the next daye sat downe in the iudgement  
Sg. iiii. State



Lette, as I am surrounded with to be broughte. Whiche when he was come, the Jewes which were come from Jerusalem, rode about him, & layde many and greuous complaints against Paul, whiche they coulde not proue, as long as he answered for hym selfe, that he had nether agaynst the lawe of the Jewes, nether agaynst the temple, nor yet against Cesar offended any thyng at all.

Act. xxiii. 1

Act. xxiii. 2. Festus: willing to do the Jewes a pleasure answered Paul, and sayde: Wilt thou go vnto Jerusalem, and there be iudged of these thinges before me? Then sayde Paul: I stande at Cæsars iudgement seat, where I ought to be iudged. To the Jewes haue I no harme done, as thou very well knowest: For I haue hurt them, or commytted any thyng worthy of deathe, I refuse not to dye. If none of these thynges are, wherof they accuse me, no man may deliuer me to them. I appeal vnto Cesar. Then spake Festus with deliberacion, and answered: Thou hast appealed vnto Cesar: vnto Cesar wylte thou go.

Act. xxiii. 3

Act. xxiii. 4

And after a certayne dayes kynge Agrippa & Bernice came vnto Cæsarea to salute Festus. And when they hadde ben there a good ceason, Festus rehearsed Pauls cause vnto the kynge sayng: There is a certen man sette in prison. Felix, about whom thou I came to Jerusalem, & the hye Priestes and elders of the Jewes enfourmed me, and desyred to haue iudgement agaynst him. To whom I answered: it is not the maner of the Romaines, for sauoure to deliuer any man, that he shoulde perishe, before that he which is accused, haue the accusers before him, and haue licence to answer for hym selfe, concerninge the crime layed agaynst hym. Therefore when they were come hither without anye delaye, on the morowe I sat to geue iudgement.

Act. xxiii. 5

And commanded the man to be brought forth. Agaynst whom, when the accusers rode vp & they brought none accusers of such thynges as I supposed: but had certayn questyons agaynst hym of their owne supersticion, and of one Jesus which was dead, whom Paul affirmed to be aliue. And because I doubted of such manner of questyons, I asked him, whether he wold go to Jerusalem & there be iudged of these matters. But when Paul had appealed to be kept vnto the knowledg of Cesar, I commanded hym to be kept, tyll I myght sende him to Cesar. Agrippa sayde vnto Festus: I wolde also heare the man my selfe. To morowe, (sayd he) thou shalt heare him: And on the morowe when

Agrippa was come and Bernice, with great pompe, and were entred into the counsell house, with the capitaines and chiefe men of the city, at Festus commaundement was Paul broughte forth. And Festus sayde: kynge Agrippa, and all ye men which are here present with vs, ye see this man, about whom all the multitude of the Jewes haue entreated me, both at Jerusalem and also here, cryng that he ought not to lye any lenger. Yet found I nothing worthy of death, that he had commytted. Nevertheless, I

ying that he hath appealed to Cesar, I haue determined to sende him. Of whom I haue no certayn thyng to say vnto my Lord. Wherefore, I haue sent hym vnto you, and speecially vnto thee, Agrippa: that after examination thou shouldest haue somwhat to write for me: whiche is vnreasonable, for to send a prisoner, and not to shewe the causes which are layed agaynst hym.

## The xxiii. Chapter

Thyng Agrippa heareth Paul, whiche telleth his calling from the beginning.



Agrippa sayd vnto Paul: thou art permitted to speke for thy selfe. The Paul stretched forth the hand, and answered for hym selfe: I thinke my selfe happy kynge Agrippa, because I shal answer this daye before thee, of all the thynges wherof I am

accused of the Jewes: namely because thou arte expert in all customes and questyons which are amonge the Jewes. Wherefore I beseeche thee, to heare me patiently.

Whylowynge that I haue lead of a chyldre (which was at the fyrst among mine owne nation at Jerusalem) knowe al the Jewes which knewe me from the beginning, yf they wolde testifie. For after the most straiteste secte of our religyon, I lyued a Pharisee. And now I stande and am iudged for the hope of the promes made of God vnto our fathers: vnto whiche promes our xii. trybes (instantly scrupynge God day and nyght) hope to come. For whiche hopes sake, kynge Agrippa, I am accused of the Jewes. Whylowynge I thought a thyng incredible vnto you, that God shuld rayse agayn the dead: I also verely thought in my selfe that I ought to do many contrarye thynges, cleane against the name of Jesus of Nazareth: which thyng I also did in Jerusalem. And many of the sayntes did I shut vp in prison, and had receaued auctoritie of the hye priestes. And wher they were put to death, I gaue the sentence. And I punished them oft in euery synagoge, and compelled the to blasfeme, and was yet more mad vpon them, and persecuted them, euen vnto strange cyties. About whiche thynges as I went to Damascus, with auctoritie and lyce of the hye priestes: euen at mydday, I sawe in the waye a lyght from heauen about the brightnes of the sunne shynynge round about me, and them which iourneied with me. When wee were all fallen to the earth, I hearde a voyce speakynge vnto me, and sayng in the hebrew tongue: Saul, Saul, why persecutest thou me? It is harde for the to heare agaynst the pyches. And I sayd: Who art thou Lord. And he sayde: I am Jesus whom thou persecutest, but rise and stande vpon thy fete. For I haue appeared vnto the for this purpose to make the a mynister and a wytnes bothe of these

Act. xxiii. 6

those things which you have seen, and of those things in the which I will appear unto the Gentiles, unto whom I have been sent, that they may be saved from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sinnes, and inheritance among them which are sanctified by faith in Jesus Christ.

Wherefore, O King Agrippa, I was not disobedient unto the heavenly vision: but shewed first unto them of Jerusalem, and at Jerusalem, and thence forth unto the Gentiles, that they should repent and turne to God, and do such works as become them that repent. For this cause the Jews caught me in the temple, and wanted to kill me. Saying therefore that I have obtained help of God: I continue unto this day, witnessing both to small and to great, saying none other things, than those which the prophets and Moses said should come: that Christ should suffer, and that he should be the first that should rise from death, and should shew light unto the people, and to the Gentiles.

As he thus spake for him selfe. Festus said with a loude voyce: Proude, thou art beside thy selfe, much learning doth make thee mad. And Paul sayde: I am not mad, most deare Festus, but speake to thee the wordes of truth and sobernes. For the King knoweth of these things, before whom also I speake freely: neither thinke I any of these things are hid from him: For this thing was not done in a corner. King Agrippa beleuest thou the Prophets? I wote wel I thou beleuest. Agrippa sayde vnto Paul: Some what thou sayngest me in minde for to become Christian. And Paule sayde: I wolde to God I not onely thou: but also all that heare me to day wey, nor somwhat onely but all together, such as I am, excepte these bondes. And when he hadde thus spoken, the King rose vp and the debire, and Bernice, and they that sat with them. And when they were gone aparte, they talked betwene them selues, saying. This man doeth nothing worthe of death, or of benches. Then sayde Agrippa vnto Festus: This man myghte haue bene let loose, yf he hadde not appealed vnto Cesar.

The xxvii. Chapter.

Paul sayeth to word home. Julius the captaine instructed him continually, and as he said they sailed for paphos.

**W**hen it was concluded, that we should saile into Italye, they deliuered both Paul, and certayne other prisoners, vnto one named Julius, an vnder captaine of Cæsars household. And we entered into a ship of Adramitum, and looked from lande, appointed to saile by the coastes of Asia, one Aristarcus oute of Macedonia of the countre of Thessalonica carryinge with vs. And the next day we came to Sidon.

And Julius commended vs vnto Paul and gaue him libertye, with his friends, and to refresh him selfe. And when we had launched from thence, we sailed hard by Cyprus because the wyndes were contrarye. And when we had sailed ouer the see of Cilicia and Pamphilia, we came to Myra which is in Lycia.

And there the vnder captaine founde a ship of Alexandria ready, that sailed into Italye, & he put vs therein. And whil we had sailed now many daies, & scarce were come ouer against Sidon (because the wynde withstode vs) we sailed hard by the coast of Candy, ouer against Salmo, and with muche worke sailed beyond it, and came vnto a place which is called Fair hauens. Ape wher vnto was the cyrie of Lasea. When much time was spent, and when sailing was now inopardus, because also I they hadde ouerlong fasted, Paul put them in remembrance & sayde vnto them: My friends I perceaue that this voyage wyl be with hurt and damage, not of I lading and ship onely, but also of your liues. Neuertheles the vnder captaine beleued the gouerner and the mayster of the shippe more then those things which wer spoken of Paul. And because I heauen was not commodious to winter in, many toke counsell to depart thence, if by any meanes they myghte attayne to Phenice and there to winter, which is an haue of Candy, and lyeth toward the south west and north west wind. When the south wind blew, they supposyng to obtayne their purpose, loosed vnto Tasson, and sailed past al Candy.

But not longe after, there arose agaynst their purpose a flawe of wynd out of the north east. And when the ship was caught and could not resist the wynde, we let her go, and draue wyth the wether. But we were carped into an yle which is named Claudia, & had muche work to come by a boote, which they toke vp and vsed helpe, and made faste I ship, fearinge, lest they should fall into I Syrtes. And so they let downe a vessel, and were carped. The next daye (whil we were toiled w an exceeding tempest) they lyghtened the shippe, and the thyrde daye we cast out wyth our owne handes the taklyng of the shippe. When at the last, neither the Sunne nor starres in many daies appeared & no small tempest lay vpon vs, all hope that we should escape, was then taken away. But after long abstinence, Paule stode forth in the myddes of them and sayde: My friends, ye should haue drekened to me, & not to haue looked from Candy, neither to haue broughte vnto vs this harme and losse. And nowe I exhort you to be of good chere.

For there shalbe no losse of any mans lyfe among you, saue of the ship onely. For ther stode by me this nyght I angel of God, whose I am and whome I serue, sayng: feare not Paule: for thou must be broughte before Cesar. And loo God hath geuen the al them that saile wyth I. Wherefore My friends be of good chere: for I beleue God, for he shal be euen as it was told me. Howbeit we must be cast into a certayn yland.

But when the fourteenth nyght was come



# The Actes

(as was there sayd) in the night they were cast into the sea. And when they had gone a litle further, they leaped againe, and founde xv. faddoms. Then fearing lest they should have fallen on some rocke, they cast foure anchors out of the sterne, and wyspered for the daye. As the shipmen were about to fle out of the ship (when they had let downe the boate into the see, vnder a colour, as though they wolde haue cast anchors out of the forshyppe) Paul said vnto the vnder capitayn & to the souldiers: excepte these abyde in the shippe cannot be safe. Then souldiers cut of the rope of the boate, & let it fall away.

And when the daye began to appere, Paul besought them all to take meate, sayng that this is the fourteenth daye, that ye haue taried, and continued fastynge, receauynge nothing at all. Wherefore I praye you to take meate: for this no doute is for your health: for there shall not an hear fall fro the head of any of you. And when he had thus spoken, he toke bread & gaue thanks to God in presence of them all, and when he had broken it, he began to eate. Then were they all of good cheare, and they also toke meate. They were altogether in the shippe, two hundred thre score and syxtene soules. And when they hadde eaten ynough, the lychtyned the shippe, and caste out the wheate into the see.

When it was day, they knewe not the lande, but they spied a certayne hauen with a banke, into the which they were minded (if it were possible) to thrust in the shippe. And when they had taken vnder the anchors, they committed them selues vnto the see, and loosed the rudder bondes, and hoysed vp the mayne sayle to the wynde, & drew to lande. And when they chanced on a place, whiche hadde the sea on both sydes, they thrust in the shippe. And the fore parte stucke fast and moored not, but the hinder parte brake with the violence of the waues.

The souldiers counsell was to kyll the prisoners, lest any of them, whiche had wome out their runne awaye. But the vnder capitayne, willinge to saue Paule, kepte them fro this purpose, and commaunded that they whiche coulde swimme, shoulde caste them selues first into the see, and scape to land. And the other he commaunded to go, some on boards, and some on broken pieces of the shippe. And so it came to passe, that they escaped all safe to land.

## The xxviii. Chapter.

The wynde bloweth not in thise dayes, he beareth Paule to the see, and pasceth by the lande.

**A**nd when they were escaped, then they knewe, that the yle was called Malte. And the strangers betwen vs no litle kindnes: for they kyndled a fyre, & receaued vs euery one, because of the colde. And when Paule hadde gathered a bondell of stiches, and layed them on the fyre, there came a wynde out of the heat, and caught hym by the hand. When

the stranger sawe this, he cast hym on the hard they sayd, that he was a Iewe. In selues no doute they man is a Iewe. Whome (though he be daue escaped) they had receaued suffeeth not to lyue. And they of the wynde into the fire, & when they sawe that he was dead, they were wroth. But after he had loked a greates wynde, and sawe no harme come to him, they charged they myndes, and sayde: that he was a God.

In the same quarters were landes of sheche, and of the yle (whose name was Publius) whiche receaued vs, and lodged vs thre dayes curteously. And it fortuned that the father of Publius, laye speche of a feuer, and of a bloudy flie. To whom Paule entred in and prayed, & layed his handes on hym & healed him. So when this was done, other also whiche had diseases in the yle, came and were healed: whiche also did vs great honoure. And when we departed the lande, we wyth such things as were necessary.

After this moneth we departed in a shippe of Alexandria, whiche had wyntered in the yle, whose badg was Castor & Pollux. And when we came to Syracusa, we taried thre dayes. And from thence we set a compasse, & came to Regium. And after one day the south wynde blew, and we came the next daye to Putiolum: where we founde brethren, and were despyed to tary with them seven dayes, and so came we to Rome. And fro thence, when the brethren herd of vs, they came to meete vs at Apphozium, and at the thre tavernes. When Paule sawe them he thanked God, and was bolde. And when we came to Rome, the vnder capitayne deliuered the prisoners to the chefe capitayne of the host: but Paule was sufferd to dwelle by hym selfe with a souldier that kept hym.

And after thre dayes, Paule called the chefe of the Iewes together. And when they were come he sayd vnto them: Men and brethren though I haue committed nothing against the people or lawes of the elders, yet was I deliuered prisoner from Jerusalem into the handes of the Romaynes. Whiche when they had examined me, wolde haue let me go, because there was no cause of death in me. But when the Iewes spake contrary I was constrained to appeale vnto Cesar: not that I had ought to accuse my people of. For this cause then haue I called for you, euen to se you, and to speake with you: because that for the hope of Israel I am bound with this chayne.

And they sayd vnto hym: we neither receaued letters out of Jewry pertaining vnto the, neither anpe of the brethren that came thewed on spake any harme of the. But we wyl beare of what thou sayest. For as concerning this sect we knowe thee euery where it is spoken against. And when they hadde appoynted hym a daye, ther came many to hym into his lodgyng. To whom he expounded and testified the kingdom of God and preached vnto them of Iesus: both out of the lawe of Moyses and out of the prophetes, euen from moynynge to night. And some beleued

belueu the thynges whiche wer spoken, and some beleued not. And when they agreed not amonge them selues, they departed, after that Paule had spoken one woide: wel spake the holy gooste by Elise the prophete vnto oure fathers, sayenge: \* So vnto this people, and saye wyth poure eares shall ye heare, and shall not vnderstande, and wyth poure eyes shall ye se, & not perceaue. For the heart of this people is waxed grosse and wyth theyr eares haue they had not lust to heare: and their eyes haue they closed lest they shoulde se wyth theyr eyes, and heare wyth theyr eares, and vnderstande wyth theyr hertes, and shoulde be converted, & I shuld heale the. Be it knowen therfore vnto you that this saluacion of God is sente to the Gentyles, and they shall heare it. And when he had saide these wordes, the Jewes departed from him and had great despycion amonge them selues.

And Paule dwelt two yeres full in his lodginge, and receaued all that came in vnto him, preachinge the kyngdome of God, & teachinge those thynges which concerne the Lorde Jesus with all confydence, no man forbyddynge him.

There endeth the Actes of the Apostles.

## The Epystle of the

Apostle saynte Paule to the Romanes.

The fyrst Chapter. I

Paule declareth his loue towarde the Romanes, sheweth what the Gospel is, wryteth the cause thereof & rebueth the heauynesse of the Iewes.

**P**Aule the seruaunte of Jesus Christe, called to the office of an Apostle, \* put a parte for þe Gospel of God, whiche he had promysed a fore by his prophetes in the holie scriptures of his sonne, which was bozne of the seide of Dauid after the fleshe, and hath bene declared to be the sonne of God wyth power after the spete that sanctifieth. Since þe time that Jesus Christ our Lorde rose agayne fro death, by whom we haue receaued grace and Apostleshipp, that obedyence myghte be geuen vnto the sayde in his name amonge all heathen, of whose noblye you be, the electe of Iesu Christ. I

To all you that be at Rome, beloued of God and sayntes by election. \* Grace be with you & peace from God oure father, and from the Lorde Jesus Christe. First verely I thanke my God thowowe Jesus Christe for you all: that poure sayntes spoken of in all the world. For God is my wytnes (whom I serue with my harte in the Gospel of his sonne) that without ceasinge I make mencyon of you: prayinge at wayes & in my prayers: that by some meane at þe laste (one tyme or other) a prosperous iourney (by þe will

of God) myghte be sent me, to come vnto you. For I long to se you, that I maye be lestowe amonge you some tyme. I wylle, to strengthe you with all, that is, that I myghte haue consolacion together wyth you, through the common sayntes, whiche both ye and I haue.

I wolde that ye shuld knowe (brethren) howe that I haue oft tymes purposed to come vnto you: but haue bene lette hether to, to haue some leute also amonge you, as amonge other of the Gentyles, I am better both to the Grekes and to the vngrekes, to the learned and to the vnlarned. So that, (as much as in me is) I am redye to preache the Gospel to you that are at Rome also. \* For I am not ashamed of þe Gospel of Christ, because it is þe power of God vnto saluacion to euery one that beleueth, to the Jewe fyrst, and also to the Gentyl.

For by it is the ryghteousnesse of God opened from saynt to saynt. As it is wrytten \* the iuste shall lyue by fayth.

For the wrath of God appeareth from heauen against all vngodlynes and vnyghteousnes of men, whiche wythholde the truthe in vnyghteousnes, saynge: that it whiche maye be knowen of God, is manifest amonge them, because God hath shewed it vnto them. \* For his inuysible thynges (that is to saye his eternall power & godhed) are seene, for as muche as they are vnderstande by the workes, from the creation of the worlde: So that they are withoute excuse, because that wher they knewe God, they glorified hym not as God, nether were thankeful, but waxed full of vanyties in their ymaginacion. \* And their folyshe hert was blynded. When they counted them selues wysse, they became foolis. \* and turned the gloppe of the immortal God, vnto an ymage, made not onely after the similitude of a mortall man, but also of byrdes, and four footed beastes, and of cerra pyng beastes. Wherefore, God gaue them vp to vncleynesse, thowowe the lustes of their owne hertes to despyle theyr owne bodies amonge them selues, whiche chaunged his truthe for a lye, & worshipped and serued thynges that be made more then him that made them, whiche is to be prayesed for ever. Amen. Wherefore, God gaue them vp vnto shameful lustes: \* For eue theyr women bydchaunge the naturall vse into that which is agaynst nature, and lyke wyse also þe men, leste the naturall vse of the woman, and brynte in ther lustes one wyth a nother, \* men wyth men broughte fylchynes, and receaued to them selues the rewarde of theyr error, as it was acordynge.

And as they regarded not to knowe God \* euen so God deliucted them vp into a lewde mynde, that they shuld do those thynges which were not comely, beyng full of all vnyghteousnesse, fornicacion: wickednes: couetousnes, malycyousnes, full of enuye, murder, drayre disceyte, euil cōditioned, wysperers, backbiters, haters of God, disdainfull: proud boasters: byngres vp of euil thynges: disobedient to father and mother: wythout vnderstandynge: conuincing



# The Epistle

unmercifull & hypocrites, though they knewe the ryghteousnes of God, how they which commit such thinges, are worthy of death not only: but also they have pleasure in them & doo the.

## The ii. Chapter.

The rebuketh the Jewes, which as touchinge  
lyne are lyke the heathen.



Therefore art thou incircumcised, O man whosoever thou be that judgest. Keep in that same where in thou judgest another, & thou condemnest thy selfe. For thou that judgest dost condemn & same selfe thinges. But we are sure, that the iudgement of God, is according to & truth agaynst them which committe suche thynges. Thou man that judgest them which do such thinges, and dost even the very same thy selfe, that thou shalt escape & iudgement of God: Eytther despyest thou the reproches of his goodnes, and patience and long sufferance, not knowynge, that the kindness of God leadeth the to repentance.

But thou after thy stubbenes, and heart that can not repent, beapest vnto thy selfe with agaynst the daye of vengeance, whiche shall opene the ryghteous iudgement of God: whiche wyllewarde euery man accordynge to his deeds: that is to saye, prayse, honour and immortalitye, to them which continue in good doynge and seke immortalitye. But vnto them that are rebellous, and that do not obeye the truth, but followe vnyghteousnes, shall come indignacion and wrath, tribulacion and angurhe: vpon the soule of euery man that dothe euill: of the Jewe fyrst: and also of the Gentyle. To deere many doth good: shall come prayse, and honour: and peace to the Jewe fyrst: and also to the Gentyle. For, there is no respecte of persons wth God. For whosoever hath synned withoute lawe, shall also perishe withoute lawe. And as many as haue synned in the lawe: shall be iudged by the lawe. For in the synne of God they are not ryghteous which beare the lawe, but the doers of the lawe shall be iustified. For when the Gentyles which haue not the lawe, do of nature the thinges cōteyned in the lawe: then they hauing not the lawe, are a lawe vnto the lawes which we the doers of the lawe wyrtten in theyr heartes, while theyr conscience beareth wytnes vnto them: & also their thoughtes, accusinge one another: or excusinge, at the daye. When the Lord shall iudge the secretes of men: by Iesus Christ: accordynge to my Gospell.

Scholdes, thou arte called a Jewe: and trustest in the lawe, and makest thy boast of God: thou knowest bys wyl and allowest the thynges that be excellent: and art informed by the law, and belieuest that thou thy selfe arte a guyde of the vynde: alight of them which are in darknes, an instructor of them which lacke dyscrecyon: a teacher of the vnlearned, which hast & ensample of knowldege: of the truth by the law. Thou therefore wyrtte teachest another, teachest not

thy selfe. Thou predest a man shoulde not keale, yet thou kealest. Thou that sayest: a man shoulde not committe adultery, & breakest wedlocke, Thou abhorrest ymages, and yet robbest God of his honour. Thou makest thy boast of the lawe, thou dost breakeynge the lawe by dishonouring God. For the name of God is euell spoken of amonge the Gentyles, thow we you, as it is witten. For circumcysion verely auayleth, yf thou kepe the lawe. But if thou be a breake of the lawe, thy circumcysion is turned to vncircumcysion: Therefore, yf the vncircumcysed kepe the ryght thinges cōteyned in the lawe, shall not bys vncircumcysion be counted for circumcysion. And shall not vncircumcysion which by nature (if it kepe the lawe) iudge & which beynge vnder & letter and cyrcumcysion, doest transgresse the lawe he is not a Jewe, whiche is a Jewe outwarde. Neither is it circumcysion which is outward in the fleshe. But he is a Jewe which is hyd with in, and the cyrcumcysion of the heart is the true cyrcumcysion, whiche consisteth in the sperte and not in the letter, whose praisse is not of men but of God.

## The iii. Chapter.

The sheweth what preferment the Jewes haue, and that both the Jewes and Gentyles are vnder synne, & are iustified onely by the grace of God in Christ.



What preferment then hath & Jewes or what aduantagegeth cyrcumcysion, surelye very muche. For, & because that vnto them were committed the wordes of God. What then though some of them dyd not beleue, & shall their vndelete make & promes of God without effect, God forbid. Let God be true, and, euery man a liar, as it is wyrtten: that thou myghtest be iustified in thy sayenges, and ouercome when thou art iudged.

But yf oure vnyghteousnes make the ryghteousnes of God moze excellent: what shall we saye, Is God vnyghteous, which taketh vengeance (I speake after the maner of men) God forbid. For how then shall God iudge & woulde he not the truth of God appere moze excellent thow we mylpe, vnto bys prayse, why am I hence forth iudged as a synner, and not rather (as men speake euil of vs, and as some asseyme that we saye) lette vs do euill, that good maye come thereof. Whose damnacion is iust.

What then, Are we better then they, No, in no wyse. For we haue alreadye proued, howe both Jewes and Gentyles are all vnder synne, as it is wyrtten. There is none ryghteous, no not one, there is none that vnderstandeth, there is none that seeketh after God: they are all gone out of the waye, they are all vnyprofitable, there is none & both good, no not one. Theyr throte is an open sepulchre, with theyr edges they haue defouled the porcyon of almes is vnder theyr lippes. Wholemouthe is full of cursyng and bytternes. Their feete are swyfte to shed blood. Destruction and wretchednes are in theyr wayes, & the waye of peace haue they not knowen. There is no feare of God before theyr eyes.

We knowe for what cause thynge the lawe sayth, it sayth in them which are vnder the lawe. That all mouthes maye be stopped, & that all the world maye be subdued to God, because that by the dedes of the lawe ther shal no fleshe be iustified in hys syght. For by the lawe cometh the knowledge of synne.

But nowe is the ryghteousnes of God declared without the lawe, for as much as it is allowed by the testimonye of the lawe and of the Prophetes. The ryghteousnes of God, cometh by the fayth of Iesus Christ. vnto all and vpon all them that beleue. (on hym.)

There is no difference, for all haue sinned, & are destitute of the glorie of God, but are iustified freely by hys grace, through the redemption in Iesus Christ, whome God hath sette forth to be a obtainer of mercy thowowe faith by the meanes of hys blod, to declare his ryghteousnes in that he forgiueth synnes that are passed, whiche God dyd suffer, to shewe at this tyme hys ryghteousnes, that he myght be comforted iust, and the iustifier of him which beleueth on Iesus. For where is then thy excusynge? It is excluded. By what lawe, of workes, flayer but by the lawe of fayth.

Therefore we holde: that a man is iustified by fayth without the dedes of the lawe. Is he the God of the Jewes onely, Is he not also the God of the Gentyles? Yes eue of the Gentyles also: For it is God onely whiche iustifyeth the circumcysion that is of fayth, and vncircumcysed thowowe fayth. Do we then destroye the lawe thowowe fayth. God sayth: But we rather mayntayne the lawe.

The. iiii. Chapter.

The declareth by the example of Abrah, that fayth iustifyeth, and not the lawe, nor the workes thereof.

**W**hat shal we saye the, & Abrah our father (as pertainge to fleshe) dyd syn, & Abrah were iustified by dedes, the hath he wherel to reioyse but not to God. For what sayth the scripture, Abrah beleued God, & it was counted vnto hym for ryghteousnes. To hym & worketh, is the reward not rehened of fauoure, but of duety. To him & worketh not, but beleueth on hym that iustifyeth the vngodly, is hys fayth counted for ryghteousnes (accordynge to the purpose of the grace of God) Euen as Dauid describeth the blessednes of that man vnto whome God imputeth righteousness without dedes. Blessed are they, whose vnrightheousnes are forgiuen, and whose synnes are covered. Blessed is that man, to whome the Lord wyll not impute synne. Came this blessednes then vpon the vncircumcysion, or vpon the circumcysion, also, for we saye, that fayth was rehened to Abrah for ryghteousnes. Howe was it then rehened, when he was in the circumcysion, or when he was in the vncircumcysion? Not in the tyme of circumcysion, but whē he was yet vncircumcysed. And he receaued the signe of circumcysion, as a seale of the rygh-

teousnes of fayth, wherby he had yet been circumcysed, that he shoulde be the father of all them that beleue, though they be not circumcysed, that ryghteousnes might be imputed to the also, and that he myght be father of circumcysion, not vnto them onely whiche came of the circumcysed, but vnto them also that walke in the steppes of the fayth that was in our father Abrah, before the tyme of circumcysion.

For the promes (that he shoulde be the fether of the world) happened not to Abrah on to his seed thowowe the lawe: but thowowe the ryghteousnes of fayth. For yf they whiche are of the lawe, be heires, then is fayth but vayne and the promes of none effecte. Because the lawe causeth wrath. For where no lawe is, there is no transgression. Therefore by fayth is the endurancie geuen, that it myghte come of fauoure: & the promes might be sure to all the seed. Not to them onely whiche are of the lawe: but to them also whiche are of the fayth of Abrah: whiche is father of vs al (As it is sayd: I haue made the a father of many nations) euen before God, whō he beleued, whiche restoreth the dead vnto lyfe: & calleth those thynges which be not as though they were.

Which Abrah, contrarie to hope beleued in hope, that he shoulde be the father of manye nations, accordynge to that which was spokē: euen so shal thy seed be, (as the starres of heauen, and the sand of the see.) And he fainted not in fayth nor yet considered his owne bodye whiche was nowe dead, eue when he was almost an hundred yere old, neither yet & Sara was past chyldebearing. He stablished not at the promes of God thowowe vnbefle, but became stronger in fayth and gaue God the praise, beyng full certified that he which had promysed the same was able also to make it good. And therefore was it rehened to hym for ryghteousnes.

Reuerbele it is not wyrtren for hym onely, that it was rehened to hym: for ryghteousnes, but also for vs, to whome it shal be counted for ryghteousnes, so that we beleue on hym that rayled vpon Iesus our Lord from the dead which was deliuered for our synnes, and was raised agayne for our iustification.

The. v. Chapter.

The poynt of fayth, hope and loue, and howe death rayned from Adam vnto Christ, by whome onely we haue forgiveness of synne.

**B**ecause therefore that we are iustified by fayth, we are at peace with God, thowowe our Lord Iesus Christ: by whome all oie chaunced vnto vs to be brought in thowowe fayth, vnto thy grace, wherin we stande, and reioice in hope of the glorie: as the chrym of God. Not that onely, but also we reioice in tribulacions, knowinge that tribulacion byngeth patience, patience byngeth experience, experience byngeth hope. And hope maketh not ashamed, because the loue of God is shed abroad in our hartes, by the holy goost whiche is geuen vnto vs.



# The Epistle

ephe. ii. 4  
chil. ii. 13  
and. 13

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and. 13

For when we were yet withoute, according to the synne, Christ dyed for us which were ungodly. Yet scarce was any man dyed for a righteous man. But a good man durst he a man die. But God senteth out his loue to warde vs, luyng that whyle we were yet synners, Christ dyed for vs. Much more then now, we are iustified by his bloude, shalbe saved from wrath thow hym. For yf when we were enemies, we were reconcyled to God, by the death of his sonne: much more luyng we are reconcyled, we shalbe preserved by his life. Not onely this, but we also luyne in God by f meanes of our Lord Iesus Christ by whiche we haue nowe obtained the redemption. Wherefore, as by one man, synne entered into the worlde, and death by the meanes of synne. But so death also went ouer all me, in so much as all we haue synned. For euen vnto the lawe was synne in the worlde: but synne is not imputed, when there is no law: neuertheless death rayned from Adam to Moyses, euen ouer them also that had not synned with lyke transgression as dyd Adam: which beareth the similitude of hym that was to come. But the gyfte is not lyke as the synne. For yf thow we the synne of one, many be dead: much more plenteous vpon many was the grace of God, and gyfte by grace: whiche was of one man Iesus Christ. And the gyfte is not ouer one synne: as death camethow one synne of one that synned. For dampnacion came of one synne vnto condemnation: but the gyfte came to iustifye from many synnes. For if by the synne of one, death rayned by the meanes of one: much more they (whiche receiue aboundance of grace and of the gyfte of ryghteousnes) shal rayne in lyfe by f meanes of one (that is to saye) Iesus Christ. Like wyse then as by the synne of one there sprange by euil on all men to condemnation: euen so by the ryghteousnesse of one (spryngeth good vpon all men to the ryghteousnesse of lyfe. For as by one mannes dyso obedience, many became sinners: so by the obedience of one that many be made ryghteous. But the lawe in the meane tyme entered in, that synne shuld encrease. Whereafter where aboundance of synne was there was more plenteousnesse of grace. That as synne had rayned vnto death, euen so myghte grace rayne thow we ryghteousnesse, vnto eternal lyfe, by the helpe of Iesu Christ.

## The. vi. Chapter

For so much as we be deliuered thow we Christ from synne, we must fashion our selues to liue as the seruauntes of God, and not after our owne lustes. For our selues are made of ryghteousnesse and lyfe.

What shal we say then? Shal we chynne in synne, that there maye be aboundance of grace? God forbid howe shal we that are dead as touchyng synne, liue any longer therein? I knowe ye not that al we which are baptised into Iesu Christe are baptised to dye to hym? We are buried then with hym by baptisme for to dye: that likewyse as Christ was raised vp from death by the glory of the father, euen so

we also shuld walke in new lyfe. For if we be grafte in death by hym, euen so shal we be partakers of the resurrection: knowinge this, that our olde man was crucified with hym also, that the bodye of synne myghte vterlye be destroyed, that henceforth we should not be seruauntes vnto synne. For he that is dead, is stypped from synne. Wherefore yf we be dead with Christ, we beleeue, that we shal also liue with hym: knowinge, that Christ beinge rayned from death, dyeth no more. Death hath no more power ouer hym. For as touchyng that he dyed, he dyed concerning synne once. And as touchyng that he lyueth, he lyueth vnto God. Lyke wyse consider ye also, that ye are dead as touchyng synne, but are alpye vnto God thow Iesus Christ our Lorde. Let not sinne raygne therfore in youre mortall bodye, that ye shulde thereunto obey by the lustes of it. Neither geue ye youre members as instruments of vnyghteousnesse vnto synne: but geue ouer your selues vnto God as they that of dead, are alpye. And geue ouer your members as instruments of ryghteousnesse vnto God. For synne shal not haue power ouer you. Because ye are not vnder the lawe, but vnder grace.

What then? Shal we synne, because we are not vnder lawe: but vnder grace? God forbid. I knowe ye not, howe that to whomsoever ye comytt your selues as seruauntes to obeye his seruantes ye are to whiche ye obey: whether it be of synne vnto death, or of obedience vnto righteounesse? God be thanked, that though ye were the seruantes of sinne, ye haue yet obeyed with hert vnto the rule of the doctryne, that ye be broughte vnto. Ye are then made free from sinne, and are become the seruantes of righteounesse. I speake grossly, because of the infirmite of your fleshe. As ye haue geuen youre members seruantes to vncleannes and to iniquyte, (from one iniquyte to another) euen so nowe geue ouer your members seruantes vnto ryghteousnesse, that ye may be sanctified. For when ye were the seruantes of synne, ye were vnder the rule of righteounesse. What frute had ye then in those thinges, wherof ye are nowe ashamed? For fende of those thinges is death. But nowe are ye deliuered from synne, and made the seruantes of God, and haue your frute to be sanctified, & the end euerclastyng lyfe. For f reward of synne is death, but eternal lyfe is the gyfte of God, thow we Iesus Christ our Lorde.

## The. vii. Chapter

Christ hath deliuered us from the lawe and death, that we mighte walke in the flesch and outward manne is and callith it the lawe of the members.

Howe ye not brethren (I speke to them that knowe the lawe) howe the lawe hath power ouer a man as longe as it endureth? For the wo-man which is in subiection to a man is bounde by the lawe to the man, as longe as he lyueth. But yf the man be dead: he is loosed fro the lawe of the man. So then yf whyle the man lyueth the couple her selfe with another man she shalbe counted a wedlocke breaker. But yf

the man be deare. **¶** He from the lawe of the husbande, so that he maye wedlocke breake, though the couple be faste with another man. **¶** Euen so ye also (my brethren) are dead concerning the lawe, by the body of Christ: ye should be coupled to another (I meane to him y<sup>e</sup> is risen agayne fro death) ye should bying forth frute vnto God. For whā we were in the fleshe the lustes of synne which were stered by the lawe, rayned in our members, to bying forth frute vnto deathe. But now we are we deliuered from the lawe, and dead vnto it, wherunto we were in bondage, that we should serue in a newe conuersation of the sperte, and not in the olde conuersation of the letter.

What shall we saye then / is the lawe synner? God forbyd, neuertheless. I knewe not synne, but by the lawe. For I had not knowe what lust had meante, excepte the lawe hadde sayd: thou shalt not lust. But synne toke an occasyon by the meanes of the commaundement and wrought in me all maner of concupiscence. For verely w<sup>th</sup>out the lawe, synne was deade. I once liued w<sup>th</sup>out lawe: but when the commaundement came, synne reuiued, and I was deade. And the verye same commaundement, whych was ordeyned vnto lyfe, was found to be vnto me an occasyon of deathe. For synne toke occasyon by the meanes of the commaundement, & so disceaued me, & by the same slewe me. **¶** Wherefore the lawe is holy, and the commaundement holy and iust & good. Was that the which was good made deathe vnto me? God forbyd. Naye it was synne: that synne myghte appeare (by it which was good) to worke deathe in me: synne by the commaundement mighte be oute of me: siner synful. For we knowe that the lawe is spiritual: but I am carnal: I olde vnder synne, because I knowe not that which I do. For what I wolde, that do I not: but what I hate, that do I. **¶** If I do nowe that which I wolde not, I consente vnto the lawe that it is good. So then now, it is not I that do it, but synne: & dwelleth in me, for I knowe, that in me (that is to saye: in my fleshe) dwelleth no good thing. For to wyl is present w<sup>th</sup> me: but I fynd no meane to performe that which is good. For the good that I wolde, do I not: but the euil which I wolde not that do I. **¶** If I do that I wolde not, then is it not I that do it, but synne that dwelleth in me. I fynd then by the lawe, that when I wolde do good, euil is present w<sup>th</sup> me. For I delyte in the lawe of God, after the inward man: but I see another lawe in my members, rebelling against the lawe of my mynde, and subduyng me vnto the lawe of synne, whych is in my members. O wretched man that I am: who shall deliuer me from this bodye subdued vnto deathe? I thanke God thowowe Iesus Christ our Lord. So then w<sup>th</sup> the mynde I serue the lawe of God, but w<sup>th</sup> the fleshe the lawe of synne.

**¶ The. viii. Chapter.**

**¶** The lawe of the sperte geueth lyfe. The sperte of God maketh vs Gods children: whiche with Christ. The abonne haunte loue of God, can not be separated.

**¶** Here is then no damnacion to them whiche are in Christ Iesu, whiche shall not after the fleshe, but after the sperte. For the lawe of the sperte, of lyfe thowowe Iesus Christ, hath made me free from the lawe of synne, and deathe. For what the lawe coulde not do (in as muche as it was weake because of the fleshe) that performed god and sent his sonne in the symilitude of syn: all fleshe, and by synne damned synne in the fleshe, that the ryghteousnes of the lawe, mighte be fulfilled in vs, whych walke not after the fleshe, but after the sperte.

For they that are carnal, are carnally myn-  
ded. But they that are spiritual, are ghostly myn-  
ded. To be carnally myn-  
ded, is deathe. But to be spiritually myn-  
ded, is lyfe and peace.

Because that the fleschly mynde is enemye agaynst God, for it is not obedient to the lawe of God, nether can be. So then they that are in the fleshe, can not please God.

But ye are not in the fleshe, but in the sperte: so be that the sperte of God dwell in you. If any man haue not the sperte of Christ, & same is none of his. If Christ be in you, the bodye is dead because of synne, but the sperte is lyfe for ryghteousnes sake. **¶** Wherefore, if the sperte of hym that rayled vp Iesus from deathe, dwell in you: euen he that rayled vp Christ from deathe shall quicken your mortall bodyes, because of his sperte that dwelleth in you.

Therefore brethren, we are debtors, not to the fleshe, to liue after the fleshe. For if we liue after the fleshe, ye shall dye: But if ye thowowe the sperte) do mortifye the dedes of the bodye, ye shall lyue: For as many as are led by the sperte of God, they are the sonnes of God. For ye haue not receaued the sperte of bondage to feare any more, but ye haue receaued the sperte of adopc-  
tion, wherby we crye: Abba father. **¶** The same sperte certifieth our sperte that we are the sonnes of God. If we be sonnes, then are we also heires: I meane of God, & heires annexed with Christ. If so be that we suffer with hi, that we maye be also glorified together w<sup>th</sup> hym.

For I suppose that the afflictions of this lyfe, are not worthy of the gloire, whiche shall be the word vpon vs. **¶** For the scruffe desyre of the creature abydeeth loyng when the sonnes of God shall appere, because the creature is subdued to vanyte, agaynst the wyl therof, but for his wyl which hath subdued the same in hope. For the same creature shall be deliuered from the bondage of corrupcion into the gloryous libertie of the sonnes of God. For we knowe that euerye creature groweth w<sup>th</sup> vs also, and trauaileth in payne euen vnto this tyme.

Not onely it, but we also whiche haue the frute of the sperte, moine in our selues also, and wayte for the adopcion (of the children of God.) Euen the deliuerance of our bodye.

For we are saued by hope. But hope that is sene, is no hope, for how can a man hope for that whiche he seeth? But and if we hope for that we see not, then do we w<sup>th</sup> patience abide for it.

Ro. viii. 1.

Ro. viii. 2.

Gala. iii. 1.

Ro. viii. 1.



# The Epistle

Exhorter. the spirit also helpeth our infirmities. So; we know not what to desire as the Spirit; but the spirit mooueth intercedeth for vs with groanings which can not be expressed. And he that searcheth the heartes: knoweth what is the meaninge of the spirit, for he himselfe intercedeth for the sayntes, according to the pleasure of God. ¶

We knowe that all thynges work for the best vnto them that loue God, which also are called of purpose. For those which he knew before, he also ordeined before, that they shuld be like fashioned vnto the shape of his sonne, that he myghte be the synne begotten sonne among many brethren. Whereouer, whom he appointed before, them also he called. And whom he hath called, them also he iustified: and whom he iustified, them he also glorified.

What shall we then saye to these thynges? If God be on our syde, who can be agaynst vs which spared not his owne sonne, but gaue hym for vs all: howe can it be that with him he shoulde not geue vs all thynges also? Who shall laye any thyng to the charge of Gods chosen? it is God that iustified: who is he that can condemne? it is Christ which dyed: yet rather which is risen agayne, which is also on the ryght hande of God, and maketh intercession for vs.

Who shall separate vs from the loue of God? Shall tribulation, or anguysh, or persecucion, or hunger, or cold, or nakednes, or nakednes, or nakednes, or nakednes? As it is wyrtten: for thy sake are we kylled al daye longe, and are counted as shepe appointed to be slayne. Neuertheles, in all these thynges we ouercome thow we him that loued vs. For I am sure, that neyther death, neyther lyfe, neyther angells, nor rule, neyther power, neyther thynges present, neyther thynges to come, neyther heyghe, neyther lowthe, neyther any other creature shalbe able to depart vs from the loue of God, which is in Christ Jesu our Loyde. ¶

## Chap. ix. Chapter.

¶ I haue complained vpon the hardnes of the Jewes, that woulde not receaue Christe, and howe the deathen are chosen in their heade.

I haue thetrote in Christe, and Ipe not, my conscience also bearyng me witness by the holy ghost: I haue greate heavynes, and continual sorrowe in my herte. For I haue wylled my selfe to be cursed for Christ. for my brethren (my kynsmen as pertainyng to flesh) which are the Israelites. To who pertaineth the adopcion, and the glory, and the conuincion: and the lawe that was geuen, and the seruice of God, and the promyses: whose also are the fathers, and they of whom (as concernyng the flesh) Christ came, which is God in all thynges to be praised for ever. Amen.

I speake not these thynges, as though I wold des of God hadde taken none effect. For they are not all Israelites, which are of Israel: neyther are they all chylidren of Abraham, that are the seede of Abraham. But in Isaac shall thy seede be called: for it is sayd, they which are

the chylidren of the flesh: of the chylidren of God. But they which are chylidren of promysse, about the time that I came, and Sara shall haue a sonne. Not only this, but also Rebecca was wyth childe by one, even by oure father Isaac. For yet the childe was borne, while they had neither done good, neither bad: (that the purpose of God by electid, might stand) it was sayd vnto her, not by the reason of workes, but by the caller. The elder shal serue the yonger, as it is wyrt. Jacob haue I loued, but Esau haue I hated. What shal we saye then? is there any vngateousnesse with God? God forbid. For he sayeth to Moses: I wil shewe mercy to whom I shewe mercy: I wil haue compassion on whom I haue compassion. So sayeth it not then in a mans wyl, or rumpage, but in the mercy of God. For the scripture sayeth vnto Pharaoh: I shewe my power on thee, that my name myghte be declared thow out al the world: So hath he mercy on whom he wyl, and whom he wyl he maketh heareth.

Thou wilt saye then vnto me: why the blame thy he vs yet? For who hath be able to resist his wyl? But O man, what art thou which disputest with God? Shall the wrath be sayd to the workeman: why hast thou made me on this fashion? hath not y potter power ouer y clay, euen of the same lombe to make one vessel vnto honoure, and another vnto dishonoure? Euen so, God willing to shewe his wrath, and to make his power knowne: suffred with long patience the vessels of wrath, ordeined to damnacion, and to declare the ryches of his glory on the vessels of mercy which he had prepared vnto glory: whom also he called, not of the Jewes onely, but also of the Gentyles. As he sayeth also to Osee: I will call them my people which were not my people: and her beloued which was not beloued (and her to haue obtained mercy, that had not obtained mercy.) And it shall come to passe, y in the place wher it was sayd vnto them: ye are not my people, there shall they be called y chylidren of the luyng God.

But I saye cryeth concerning Israel, although the nombre of the childe of Israel be as y sand of the see, yet the remnant shalbe saved. For he synneth the word verily, and maketh hit short in ryng, heinousnes. For a worse worde wyl God make on earth. And as I sayd before: Except the Lord of Sabboth had lefte vs seide, we had bene made as Sodoma, and had bene likened to Gomorra. What shal we saye then? We saye, that the Gentiles which folowed not righteousness haue ouertaken righteousness: euen the righteousness which cometh of sayth, contrary wyse, Israel which folowed the lawe of righteousness, could not attayne to the lawe of righteousness. Wherefore: euen because they sought it not by sayth: but as it were by the workes of y lawe. For they haue stumbled at the stonyng stone. As it is wyrtten. Beholde, I put in Israel a stumbling stone, and a roche that men shal be

offended

offended at. And shall not be confounded.

The .i. Chapter.

The unbelief of the Jewes. The unbelief of the Gentiles.

**B**lessed be they that believe in the Lord Jesus Christ. For they have a fervent mynd to Godward, but not according to knowledge. For they being ignorant of Gods righteousness, and going about to establish their own righteousness, have not been obedient unto the righteousness of God. For Christ is the full filling of the law, to satisfy all that believe.

For Moses wrote of the righteousness which cometh of the law, howe that the man which doth it bringeth of it lawe, shall live thereby. But the righteousness which cometh of faith, speaketh on this wise: Wapenot thou in thine heart, who shall ascende into heave (that is euen to seeke Christ downe from above.) Yetther who shall descende into the deepe (that is euen to seeke up Christ againe from death.) But what sayeth he? The worde is nye the, euen in thy mouth and in thine heart.

This same is the worde of faith whiche we preach. For yf thou knowlage with thy mouth that Jesus is the Lord, and beleue in thine heart that God raised hym up from death, thou shalt be safe. For to beleue with the heart is sufficient: and knowlage with the mouth maketh a man safe. For the scripture saith: whosoever beleueth on hym, shall not be confounded.

There is no difference betwene the Jewe and the gentyl. For one is Lord of al, which is riche vnto al y call vpon hym. For whosoever doth call on the name of the Lord, shall be safe. How then shall they call on him, on whom they haue not beleued? howe shall they beleue on hym of whom they haue not heard? howe shall they heare without a preacher? And how shall they preach except they be sent? As it is written: howe beautiful are the fete of them whiche bring tynges of peace, and bring tynges of good tynges. But they haue not al obeyed to the Gospel.

For Esay sayth: Lord, who hath beleued our saynges? So then sayeth cometh by hearinge and hearing cometh by the worde of God. But I aske: have they not heared? No doute they sound wente out into al landes, and they wordes into the endes of the worlde.

But I demaund, whet her Israel dyd knowe or not. For the Holy Spirit saith: I wyll prouoke you to enuy, by them that are no people: by a folyshe nation I wyll anger you: Esay after that is holde and sayeth: I am founde of them, that sought me not: I am manifeste vnto them, that asked not after me. But agaynst Israel he sayeth: all daye longe haue I stretched forth my handes vnto a people that beleueth not but speake agaynst me.

The .ii. Chapter.

All the Jewes are not callid awaye, therefore shall I warnyng the gentyl y callid, not to be enuyed agaynst the Jewes, for the iudgements of God archepe a fennel.



For then hath God callid awaye his people. God for hyd. For euen I also am an Israelite, of the seed of Abraham, of the trybe of Ben Jamin, God hath not callid awaye his

people, whiche he knowe before. Wote ye not, what the scripture sayth of Ihesus, howe he maketh intercession to God agaynst Israel, sayeng

Lord, they haue kylled thy prophetes, and dogged downe thine altars: and I am left a lone, and they seke my lyfe. But what saith I answer of God vnto him? I haue reserved vnto my selfe seven thousande men, whiche haue not bowed the knee to the ymage of Baal. Euen so also at this tyme is there a remnant left according to the election of grace. Yf it be of grace, then is it not nowe of woorkes. For then grace is nomore grace. But yf it be of woorkes, then is it nowe no grace.

For then were deservynge nomore grace. For then were deservynge nomore grace. For then were deservynge nomore grace.

What the, Israel hath not obtained that whiche he seeketh: but the election hath obtained it. The remnant are blynded, according as it is written: God hath geuen them a spirit of unquietnes: eyes that they should not se, and eares that they should not heare, euen vnto this daye.

And David sayeth: Let theyr table be made a snare to take them with al, and an occasion to fall, and a rewarde vnto them. Let theyr eyes be blynded that they se not, and bowe thou downe theyr backe alwaye.

I saye then, haue they therefore stumbled, that they should vterly fall away together, God for hyd, but so that we theyr fall, is saluation happened vnto the Gentiles for to prouoke the wrath all. Wherefore yf the fall of the be the ryche of the worlde, and the mynyshynge of the riches of the Gentyles: howe muche more theyr perfectnesse, I speake to you Gentyles, in as muche as

I am the Apostle of the Gentiles, I wyll magnifye myne office, yf by any meane I maye prouoke them whiche are my fleshe, and mynght saue some of them. For yf the calling awaye of them be for reconciling of the worlde, what shall the receayving of them be, but lyfe agayne from death? For yf one peece be holye, the whole heape is holie. And yf the roote be holye, the bryanches shall be holie also.

Though some of the bryanches be broken of and thou be puge a wyldc olyuete, wast grafte in amonge them, and made partaker of the roote and fatnes of the olyuete tree, boast not thy selfe agaynst the bryanches.

For yf thou boasts thy selfe, thou bearest not the roote, but the roote the. Thou wilt saye then, the bryanches are broken of, that I mynght be grafte in. Thou sayest well: because of unbelieve they were broken of, and thou standest stedfaste in saythe. Be not hye mynded: but feare: for sayng that God spareth not the naturall bryanches, take hede: lest it come to passe that he spare not the also.

Beholde therefore the kyndnes and rigour of God, on them whiche fell, rigourousnes but towards the kyndnes: yf thou continue in his kyndnes: Or els thou shalt be broken of and they agayne yf they byde not styll in unbelieve

For the Jewes are not callid awaye, therefore shall I warnyng the gentyl y callid, not to be enuyed agaynst the Jewes, for the iudgements of God archepe a fennel.

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# The Epistle

shalbe graffed in agayne. For God is of power to graffe the in agayne. For if thou wast cut out of a naturall wythe olive tree, and was graffed contrary to nature in a true olive tree, how much more shal the naturall boughes be graffed in theys owne olive tree agayne.

I wolde not that this secrete shoulde be hyd from you my brethren lest ye shoulde be wyle of your owne conceites that partelye blindnes is happened in Israel, vntyll the fulnes of the gentyles be come in: and so all Israel shalbe saued. As it is written: \* There shal come out of Syon be that both deliuer, and shal turne a waye vnto godlines from Jacob. And this is my couenaunt vnto them, when I shal take awaye theys synnes. As concerning the Gospel they are enemyes for your sakes: but as touching the electyd, they are loued for theys fathers sakes.

For verely, the gyftes and calling of God are such, that it can not repent hym of them, for loke, as ye in tyme pasted haue not beleued God yet haue now obtayned mercye thowgh they vnbeleue: euen so nowe haue they not beleued, & mercye whiche is happened vnto you: that they also maye obteyne mercye. For God had wraiped all nacions in vnbeleue, that he myght haue mercye on all.

O the depenes of the riches both of the wysedom and knowlage of God: how vnsearchable are thes iudgements, and thes wayes paste synnyng out, for who hath knowen the mynde of the Lord, or who hath bene his counseller, or ether who hath geue vnto hym list, and he shalbe recompensed again, for of him, and thowgh hym and for hym are all thynges. To hym be glozys for euer. Amen.

## The xlii Chapter.

The xlii Chapter. sheweth howe we are to be ruled by the lawe of Christ.



Beholde you therfore brethren, by the mercifulnes of God, that ye make your bodies a quicke sacrifice holy and acceptable vnto God: whiche is your reasonable seruyng of God: & fasten on not your selues lyke vnto thes world but be ye chaiged in your waye by the renewing of your mynde, that ye maye proue what thing that good, and acceptable, and perfecte wyl of God is. For I say (thowgh the grace of vnto me geue is) to every man among you, that \* no man stande hye in his owne conceite more then it be cometh hym to esteeme hym selfe: but to iudge of hym selfe, that he bee gentle and sober, accompyng as God hath dealt to every man the measure of fayth.

For as we are many members in one bodye, and all members haue not one offyce, so we beynge many are one bodye in Christ, and every man amonge our selues, on anothers members.

\* \* \* \* \* Soryng tyme haue dyuers gyftes accordyng to the grace that is geuen vnto vs, if any man haue the gyfte of prophete, let hym haue it, that it be agreeyng vnto the scriptur. Let hym that haue an offyce wryte on hym offyce. Let hym that teacheth, ake heed to his doctryne. Let

hym that exorteth, geue attendaunce to his exhortacion. If any man geue, let hym do it woth synglenes. Let hym that ruleth, do it woth dyligence. If any man shewe mercye, let hym do it woth cheyrfulnes. Let loue be wthout dissimulation. Hate y which is euell, & cleaue vnto that whiche is good. Be hynde one to another wth brotherly loue. \* In geuyng honoure, go one before another. \* Be not slothfull in the busynesse whiche ye haue in hand. Be seruent in the lorde. Apply your selues to the tyme. Reioyse in hope. Be pacient in tribulaciō. Continue in prayer. Bestow vnto the necessitee of the sayntes: \* be ready to herbour. \* Blesse the which persecute you: blesse (I say) and curse not: Be merce wth them that are mer. Wepe also wth them that wepe. Be of lyke affectyon one towardes another. Be not hye mynde, but make your selues equalle to them of the lower sorte. \* I \* Be not wyle in your owne opinions. Recōpence to no man euell for euell. Be youde asofozad thynges honest: not onely before God, but also, in the sight of all men. If it bee possible, (as muche as is in you) lyue peaceably wth all men. Dearly beloved, auenge not your selues, but rather geue place vnto wrath. For it is wyfthen vengeaunce is myne, I will rewarde, sayeth the Lord.

Therfore if thynne enemye hunger, fede hym, if he thyrste, geue hym drynke. For in so doing thou shalt heape coles of fyre on his head. Be not overcome of euell, but overcome euell wth goodnes. I

## The xliii Chapter.

The obediēce of men vnto thes rulers. How fulfilleth the lawe. It is nowise no tyme to folowe the woordes of barbares.



Et every soule submyt hym self vnto the authorite of the hyer power. For there is no power but of God. The powers that be, are ordeined of God. Whosover therfore resisteth power, resisteth the ordynance of God. But they that resist shal receaue to them selfe damnaciō: for rulers are not feareful to them that do good, but to them that do euell. Wilt thou be wthoute feare of the power, do well then and so shalt thou bee prayled of the same. For he is the mynyster of God, for thy welth. But and if thou do that which is euell, then feare: for he beareth not the sword for nought: for he is the mynyster of God, to take vengeaunce on hym that doth euell. Therfore, ye must nedes obeie, not onely for feare of vengeaunce: but also because of conscience. And euen for thes cause paye ye tribute. For they are Goddes mynysters, seruyng for the same purpose. I

Due to every man therfore his dutie: & tribute to wth tribute belongeth: custōe, to wth custome is due: feare to whom feare belongeth: honoure, to wth honoure pertayneth. \* We needyng to any manne, but thes, that you loue one another. For he that loueth another hath fulfilled the lawe. For thes commandmentes: \* Thou shalt not committe adoultury, thou shalt not kyll: thou shalt not steale: thou shalt not haue false wytnesse: thou shalt not lust, & so

for he (if there be any other commandment) it is al comprehended in this sayng. namely. Love thy neyghbour as thy selfe. Love hurteth not his neyghbour. Therefore I have the fulfilling of the lawe. R

¶ This also we knowe the reason howe it is tyme, that we should now awake out of slepe. For nowe is our saluacion nether the when we beleue. The neyghbour is passed, the daye is come nye. Let vs therefore cast a way of dedes of darkness, & let vs put out the aymour of lpyght. Let vs walke honestly, as it were in the day light: not in eatyng and drynkyng, neyther in charytyng and wantonnes, neyther in slepe and enuyng: but put ye on the Lorde Jesus Chyft. ¶ And make not proupyson for the fleshe to fulfyll the lustes of it.

The xliii Chapter.

The weak ought not to be despised. No man should offend another's conscience: agayne for ourwarde thynges should no man condemn another.

**H** ¶ That is weake in the saythe, receaue: not in disputyng & troubyng his conscience. One belueth that he may eate all thyng: Another whiche is weake eateth herbes. Let not hym that eateth, despyse hym that eateth not. And let not hym which eateth not, iudge him that eateth. For God hath receued hym. ¶ What art thou that iudgeth another mans seruait whether he stande or fall, that pertayneth vnto his owne master: yet he shalbe holden vp, & he may stande. For God is able to make hym stande.

This man putteth difference betwene daye and daye. Another man counteth al daies alike. Let every mannes mynde saye hym selfe. He that obserueth the daye, doth it vnto the Lord. And he that doeth not obserue the daye, doth it for the Lord also. He that eateth, doth it to please the Lord, for he geneth God thanks. And he that eateth not, eateth not to please the Lord: yet he al, and geneth God thanks. For none of vs liueth for hym selfe, and no man dieth for himselfe. For if we lyue, we lyue vnto the Lord. And if we dye, we dye vnto the Lord. Whether we liue therefore, or dye, we are the Lordes. For Chyft therfore dyed, and rose again, and reuiued, that he myght be Lord of dead and quyeke.

¶ But why dost thou then iudge thy brother? Eytther, why dost thou despise thy brother? We shalbe al brought before the iudge: none seat of Chyft. For it is writen as truly as I liue, sayeth the Lorde: all knees shall bowe to me, & al tonges shall geue prayse to God. So shal every one of vs geue accomptes of hym selfe to God. Let vs not therefore iudge on another any more.

¶ But iudge this rather. that no mā put a stumbling blocke, or an occasion to fall in his brother's way. For I knowe, and am full certeyned by the Lorde Jesus, that there is no thyng comune of it selfe: but vnto hym that iudgeth it to be comune: to hym is it comune. ¶ If thy brother be greued with thy meate, nowe walkeste thou not charitably. Destroy not hym with thy meate, for whom Chyft dyed. Cause not your treasure to be euell spokē of. For the kyngdom

of God is not meat and drynke: but ryghteousnes, and peace, and ioye in the holy gost. For he that in these thynges serueth Chyft, pleasech God and is commended of men.

¶ Let vs therefore follow those thynges whiche make for peace, & thynges wherewith one may edify another. Destroye not the worke of God for a lytell meates sake. ¶ These thynges are pure but it is euell for that man, whiche eateth with hurt of conscience. It is good nether to eat flesch neyther to drynke wyne, neyther anye thyng, wherby thy brother stobler, eyther falleth, or is made weake. Hasten thou saythe haue it with thy selfe before God. happye is he, that condemneth not hym selfe, in thyng whiche he alloweth. For he that maketh conscience is damned if he eat: because he eateth not of fapth. For whatsoeuer is not of fapth, the same is synne. R

The xlv Chapter.

The infirmite & frailties of the weak ought to be borne with all loue and kyndnes, after the ensample of Chyft

**W**hyche are stronge & oughte to beare the frailties of them whiche are weake, and not to stand in our owne conceytes. Let every manne please his neyghbour vnto his wealte and edifyng. For Chyft pleased not hym selfe: but as it is writen: He rebuketh of them whiche rebuked the, fell on me.

¶ Whatsoeuer thynges are writen afore tyme they are writen for our lernyng, that we thowwe pacience and comferte of the scriptures, myght haue hope.

The God of pacience and consolaciōs, graunt you, to be lyke minded one to wardes another, after the ensample of Chyft Jesu: that ye al agreeing together may with one mouth prayse God, the father of our Lorde Jesus Chyft. Wherfore receaue ye one another, as Chyft receaued vs, to the prayse of God. And this I say that Jesus Chyft was a mynistre of the circumcision for the tyme of God to confirme the promys made vnto the father: that the gentyles myght prayse God for his mercye, as it is writen. ¶ For this cause I wyl prayse the amonge the gentyles, and spage vnto thy name. And agayne he sayth: Reioyce ye gentyles with his people. And agayne: praise the Lorde all ye gentyles, and laud hym all ye nations together. And agayne Esay sayeth: there shalbe the rote of Jesse, and he that shal raigne ouer the gentyles: in him shall the gentyles truste. The God of hope fyl you with all ioye, and peace in beleuyng: that ye may be reche in hope, thow the power of the holy gost. R

I my selfe am full certeyned of you (my brethren) that ye also are full of goodnesse, and filled with all knowlage, wyllyng to exhort one another: neuertheles (yet) I haue somewhat moze boldly wyrtten vnto you, partly to put you in remembraunce, thow the grace is geuen me of God, that I should be ymnister of Jesu Chyft among the Gentyles, and shuld mynistre the Gospell of God, & the offering of



# The epistle

the gentyles may be acceptable & lanchred by y<sup>e</sup> help of godde. I haue therefore wherof I may reioyce thoze whiche I haue in both thynges whiche pertaine to god. For I dare not speake of any of those thynges, which Christ hath not wrought by me, to make the Gentyles obedient, with worde and dede, in myghty signes & wonders, by the power of the spiryte of god: so that from Iherusalem and the coastes rounde aboute vnto Illyric, I haue fylled al countreys with the Gospell of Christ.

So haue I entored my selfe to preach y<sup>e</sup> Gospell, not wher Christ was named, lest I should haue built on another mans foundation: but as it is wyrten: \* To whiche was not spoken of, they shall see: and they that herd not, shall understand. For this cause I haue be oft let: (as am let as yet) that I coulde not come vnto you: but now, seying I haue nomore to do in these countreys, & also haue ben desyous many yeres to come vnto you, whensoever I take my iourneye into Spayne, I will come to you. For I trust to se you in my iourney, & to be brought on my way therward by you, after y<sup>e</sup> I haue somewhat enioyed your acquaintance.

Nowe go I vnto Iherusalem, and mynister vnto the sayntes, for it hath pleased the of Macedonia & Achaia to make a certayn bystrybus: vpon the poore sayntes, which are at Iherusalem. It hath pleased them verely, & they deters are they. For y<sup>e</sup> the Gentyles be made partakers of theyr spiritual thynges, they outpe is to mynister vnto the I hadely thynges. Altho I haue performed this, & haue brought the this frute sealed, I will come backe agayne by you into Spayne. I am sure that whē I come vnto you, I shall come w<sup>th</sup> a bundaunce of the blessing of the Gospell of Christ. I beseech you brethren for oure Lorde Iesu Christes sake, & for the loue of the spiryte, that ye helpe me in my busyness with your prayers to god for me, that I may bee deliuered from them whiche beleue not in Jewry: & that this my seruice, whiche I haue to do at Iherusalem, may be accepted of the sayntes. I may come vnto you w<sup>th</sup> tope, by the wyl of god and may with you be refreshed. The god of peace be w<sup>th</sup> you all. Amen.

## The xvi. Chapter.

**Chapter of salutations.** He thanketh them to be aware of menes doctrine, and commendeth vnto them certayn good men, that were iowes and iherosolymites.

**I** commend vnto you vberbe our sister (which is a mynister of the congregacion of Cenchrea) y<sup>e</sup> we receiue herein Christ, as becommeth sayntes, and y<sup>e</sup> she assist here I whatsoeuer busyness she nedeth of your ayde. For she hath suckered many, and myne owne selfe also. Greete Priscilla and Aquilla my helppers in Christ Iesu which haue for my lye layd downe theyr own neckes. Vnto who not I only geue thanks, but also al the congregacions of the Gentyles. Likewise greet the congregacion y<sup>e</sup> is in theyr house. Salute my welbeloued Epheutes, which is y<sup>e</sup>

spike frute of Iherusalem. Greete Marye whiche bestowed muche laboure on vs. Salute Andronicus and Junia my colens, & pyloners w<sup>th</sup> me also, whiche are well taken amonge the Apostles, and were in Christ before me. Greete Amplias my beloued in the Lorde. Salute Urban oure helper in Christ, and Stachis my beloued. Salute Appelles approued in Christ: Salute them, which are of Aristobolus household. Salute Herodion my kynsmā. Greete them that be of the household of Narcissus, whiche are in the Lorde. Salute Triphena & Triphosa, whiche laboure in the Lorde. Salute the beloued Persys, whiche laboured muche in the Lorde. Salute Rufus chosen in the Lorde, and his mother and myne. Greete Asyncritus, Philegon, Herman, Patrobas, Mercurius, & the brethren whiche are w<sup>th</sup> them. Salute Philologus and Julia, Arcens and his syster, and Olympa, and all the sayntes whiche are w<sup>th</sup> them. Salute one another w<sup>th</sup> an holy kysse. The congregacions of Christ salute you.

I beseech you brethren, marke them whiche cause deuyson and geue occasiō of euell, contrarie to the doctrine whiche ye haue learned: and auoyde the. For they that are such serue not the Lorde Iesu Christ, but they owe bellies, and w<sup>th</sup> swete and flattering wordes, deceaue the heartes of the innocentes. For your obediēce is gone a broade vnto all men. I am glad therfore no doute, of you. But yet I woulde haue you w<sup>th</sup> vnto that whiche is good, and to be innocent as concernyng euell. The god of peace shall treade Satthan vnder your fete shortly. The grace of oure Lorde Iesu Christ be w<sup>th</sup> you.

Timotheus my worke felow, and Lucius and Iason, and Socypater my kynsmen salute you, whiche w<sup>th</sup> thys Epistle in the Lorde. Sayus my host and the hoste of all the congregacion saluteth you. Erastus the treasurer of the citty, saluteth you. And Quartus a brother saluteth you. The grace of oure Lorde Iesu Christ be w<sup>th</sup> you all. Amen.

To hym that is of power to stablyshe you accordyng to my Gospell, and preaching of Iesu Christ in vitering of the mystry, whiche was kepte secrete sence the world beganne, but now is opened by the scriptures of the prophetes at the commaundement of the eternall synge god to steepe by obedience to the sayth, published amonge all nacions: To the same god, which alone is w<sup>th</sup> be (omnes) prayse thow. rowe Iesu Christ for euer. Amen.

**Thys Epistle was sente to the Romaynes from Corinthus by vberbe, whiche that was the mynister vnto the congregacion at Cenchrea.**

The

The first Epistle

of sainte Paul the Apostle to  
the Corinthians

The first Chapter

The commendeth the Corinthians, & comforteth them in her of  
one minde, and rebuketh the division that was among them  
Wofully wylcomen in faith before God: yet, there is  
no wylcomen but in the gospell of God.

**P**aul called an Apostle of Jesus  
Christ, sheweth the wil of God  
and brother softenes.

Unto the congregacion of  
God whych is at Corinthum.  
To the that are sanctified by  
Christ Jesu called sayntes  
with al that call on the name

of our Lorde Jesus Christ in every place, ether  
of theys or of oures.

Grace be vnto you, and peace from God our  
father, and from the Lord Jesus Christ.

I thanke my God alwaies on your behalf,  
for the grace of God whych is geuen you by Je-  
sus Christ, in al thynges ye are made riche by  
hym, in al veteraunce and in al knowlage by  
whych thynges the testimony of Jesus Christ  
was confirmed in you, so that ye are behynd in  
no gift, waiting for the appearing of our Lord  
Jesus Christ, whych shal also strength you vn-  
to the ende, that ye may be blamelesse in the day  
of the commynge of our Lorde Jesus Christ.

God is sayntfull, by whos ye are called vnto  
fellowshipp of his so Jesus Christ our Lord. I be-  
seche you brethren by the name of our Lord Je-  
sus Christ, that ye al speke one thyng, and that  
there be no disencion among you: but ye may  
be a whole body: of one mynde & of one meaning  
For it is shewed vnto me (my brethren) of you  
by the which are of the house of Elor, that there  
is strep amonge you. I speake of the same that  
euery one of you sayeth: I hold of Paul: I hold  
of Apollo: I hold of Cephas: I hold of Christ.  
Is Christ deuyded? Was Paul crucified for  
you: ether were ye baptised in the name of Paul  
I thanke God, that I oapryled none of you, but  
Crispus & Gayus. lest any shuld say, that I had  
baptised in mine owne name. I baptised also  
house of Stephana. Furthermoze knowe I not  
whether I baptised any man: of 7000 or no.

For Christ sente me not to baptise, but to  
preach the gospell, not with wysedome of wo-  
des, lest the crosse of Christ shuld haue be made  
of none effecte. For the preaching of the crosse,  
is to them that percythe, folyshnes: but vnto vs  
whych are saued: it is the power of God. For it  
is wrytten: I wyl destroye the wysedome of  
wyle, and wyl cast a waye the vnderstandynge  
of the prudente. Where is the wyle? Where is  
the scripber? Where is the disputer of this world:  
hath not God made the wisdom of this world  
folyshnes?

For after that the world thowwe wysdome  
knewe not God, in the wisdom of God it pleased  
God thowwe folyshnes of preaching, to saue

they in this wise. For the Jewes requyre a  
signe, & the Grekes seeke after wysedome. But  
we preach Christ crucified, vnto the Jewes  
on occasion of fallynge, and vnto the Grekes to  
folyshnes: but vnto them which are called both of  
the Jewes and Grekes, we preach Christ the  
power of God and the wysedome of god. For  
the folyshnes of God, is wylse then men, and the  
weaknes of God is stronger then men. We shal  
pe se your callinge, howe that not many wise  
men after the fleshe, not many myghtie, not ma-  
ny of hye degree, are called: But God hath cho-  
sen the folysh thynges of the world, to confound  
the wyle. And God hath chosen the weake thin-  
ges of the world, to confound the thynges whi-  
che are mightie. And vyle thynges of the world  
and thynges whych are despyled, hath God  
chosen, per, and thynges of no reputacion, for to  
brynge to nought thynges of reputacion, that no  
flesch shoulde reioyce in his presence. And of hym  
are we, in Christ Jesu, whych of god is made vn-  
to vs wisdom, and ryghteousnes, and sancti-  
fying, and redemption. That accordyng as it is  
wrytten: he whiche reioyleth, shoulde reioyce in  
the Lorde.

The ii. Chapter.

It is not eloquence and glorious papured wordes of world-  
ly wisdom, that can edifie and conuert soules vnto Christ  
but the playne wordes of the scripture for they make men-  
cion of hym and his crosse.



And I brethren (wher I came to you)  
came not in gloryousnes of wordes  
or of wysdome, shewing vnto you  
the testimony of God. Neither spe-  
wed I my selfe that I knewe anye  
thyng among you, saue Jesus Christ, and the  
same that was crucified. And I was amonge  
you in weaknes, and in fear, and in much trem-  
bling. And my wordes and my preaching was  
not with entyng wordes of mans wysdome:  
but in shewing of the spyte and of power, that  
your faith shoulde not stande in the wysedome of  
men, but in the power of God.

We speake of wysedome amonge them that  
are perfect: not the wisdom of this world, nei-  
ther of the rulers of this world (whych go to  
nought) but we speake of the wysdome of God  
whych is in secret and lysterd hyd, whych God or-  
deined before the world vnto our glory, whych  
wisdom: none of rulers of this world knewe  
For had they had knowlage, they woulde not  
haue crucified the Lorde of glorye. But (as it  
is wrytten: ) The eye hath not seene, and the  
eare hath not harde, neither haue entred into the  
herte of man, the thynges whych God hath pre-  
pared for them that loue hym.

But God hath opened them vnto vs by his  
spyte. For the spyte seetheth all thynges, yea  
the botome of Soddes secretes. For what man  
knoweth the thynges of a man: saue the spyte  
of man whych is within him? Euf so the thyng-  
es of God knoweth no man, but the spyte of  
God. And we haue not receiued the spyte of the  
world: but the spyte whych commeth of God,  
for to knowe the thynges that are geuen to vs  
by. iii. of God



of god: which thinges also we speake not with  
wordes that mannes wylde hart teacheth, but  
with wordes which the holy ghost hath teacht.  
Makinge spiritual comparison of spiritual  
thinges. The naturall man perceaueth not the  
thinges that belong to the spirite of God. For  
they are but folysomes vnto him. Neether can  
he perceiue the, because they are spiritually ex-  
amined. But he that is spiritual, discusseth al  
thinges: yet he him selfe is iudged of no manne  
\* For who hath knowen the minde of the Lord  
epher who shal informe hym? But we vnder-  
stande the mynde of Christ.

The iii. Chapter.

Chauce rebueth the seeres & authours thereof. Christe is  
the foundation of the church. No man ought to reioyce  
in men, but in God.

**A**nd I coulde not speake vnto you by  
thynges as vnto spiritual: but as vnto  
carnal, euen as vnto babes in Christ.

\* I gaue you milke to drinke, and not  
meate. For ye then were not strong, neither are  
ye as yet. For ye are yet carnal. As longe verily  
as there is among you enuyng and streffe, &  
sectes: as ye not carnal, and walke after the ma-  
ner of menner. For whyle one sayeth: I holde of  
Paul, and another I am of Apollos, are ye not  
carnal. What is Paul? What thyng is Apol-  
los? only ministers are they by whom ye beleue  
euen as the Lord gaue euery man grace. I haue  
planted, Apollos watered: but God gaue the en-  
crease. So then, neither is he that planteth any  
thyng, neether he that watereth, but God that  
greweth & encreaseth: he that planteth and he that  
watereth are one. Euery man yet shal receaue  
his rewarde, accordyng to his labour. For we  
are Goddes labourers, ye are Goddes husband-  
rye: & ye are Goddes buyldyng: accordyng to  
grace of god geuen vnto me, as a wyse buylder  
haue I layd the foundation. And another build  
thereon. But let euery man take hede, howe he  
buildeth vpon. For another foundation can no  
man laye, then that is layde: which is Iesus  
Christ. If any man buyld on this foundation,  
golde, syluer, preeious stones, tymbre, haye or  
stoble: euery mannes worke shal appere. For  
the daye shall declare, whyche shal be shewed in  
fyre. And the fyre shal trye euery mans worke,  
what it is. If any mannes worke that he hath  
buylded vpon, byde, he shall receaue a rewarde.  
If any mannes worke burne, he shal suffer losse:  
but he shalbe safe hym selfe: neuertheles, yet as  
it were thowow fyre.

\* Knowe ye not that ye are the temple of  
God, & howe that the spirite of god dwelleth in  
you? If any man defile the temple of God, hym  
shall God destrope. For the temple of God, is ho-  
ly which temple ye are. Let no man deceaue hym  
selfe. If any man seme wyse to hym self among  
you, let hym become a foole in this world, that  
he may be wyse. For the wysdom of this world  
is folysomes wyth God: For it is wyrtten: \* he  
compasseth the wyse in theyr craftines. And a-  
gain \* God knoweth the thoughtes of the wise  
that they be vaine. Therefore, let no man reioyce  
in men. For all thinges are poures whether it

be Paul, ether Apollos, ether Cephas: whether it  
be the world ether the, ether deeth whether they  
present thinges, or thinges to come: all are  
yours: and ye are of Christes, and Christe is  
God with vs.

The iiii. Chapter.

The preachers of the gospell. Judgemente belongeth  
only to God.

**E**uen as the ministers of Christ, and  
the wardens of the secretes of God.

Furthermoze it is requyred of fide-  
wardes, that a man be found fayth-  
ful. With me it is but a very smal thyng that I  
shuld be iudged of you, ether of mans iudgement.  
No, I iudge not myne owne selfe. For I know  
nought by my selfe: yet am I not there by iustify-  
fyed. It is the Lord that iudgeth me. Therefore  
iudge nothyng before the tyme vntill the Lord  
come, which wyl lpghten thynges that are hyd in  
darkenes, and open the counceils of the heartes.  
And then shal euery man haue praisse of God.

These thynges (brethren) I haue for an ex-  
ample describde in myne owne person, and in  
Apollos, for your sakes, that ye myght learne  
by vs, that no man count of himselfe be good: that  
whyche is aboue wyrtten: that one shal not a-  
gaynst another for any mans cause. For who pre-  
ferreth the? What hast thou, that thou hast not re-  
ceaued? If thou haue receaued it, why reioycest  
thou, as though thou haddest not receued it? Now  
ye are ful, now ye are made ryche: ye raygne as  
kynges wythout vs, & I would to God ye dyd  
raygne that we myght raygne wyth you.

For me thynketh, that god hath let forth vs  
(whyche are the last Apolles) \* as it were men  
apoynted to death. For we are a gasping stocke  
vnto the world, and to the Angells, and to men.  
We are foles for Christes sake, but ye are wyse  
thowow Christ. We are weake, but ye are strong.  
Ye are honorabile, but we are despyed. Euen vnto  
this tyme we hunger and thyrst, and are na-  
ked, and are buffeted wyth fytes, and haue no  
certayn dwelling place, and labour & toyl  
wyth oure owne handes. We are reuyled and  
yet we blesse. We are persecuted, and suffer it.  
We are euill spoken of, and we praye. We are  
made as it were the fylthynes of the world, the  
of shouryng of al thynges, euen vnto this daye.

I wyte not these thynges, to shame you:  
but as my beloued sonnes I warne you. For  
though ye haue ten thousand instructours in  
Christ: yet haue ye not many fathers. In Christ  
Iesu I haue begotten you thowow the Gospel.  
Wherefore, I desyre you to folowe me. (as I fol-  
low Christ) For this cause haue I sente vnto you  
Tymotheus, whyche is my deare sonne, & fayth-  
ful, in the Lord which shal put you in remembrance  
of my wayes, that I haue in Christ, euen as I  
teacheuery where in al congregacions. Some  
swell, as though I wold come no more at you.  
But I wyl come to you shortly, \* yf God  
wyl: and wyl knowe, not the wordes of them  
wyche swell, but the power: for the kyngdom  
of

of God is not in words but in power. What  
implies? Shall I come vnto you which have  
of els in loue and in the lye. Iostm.

The V. Chapter.

After wherewither shall I come vnto you  
that haue committed fornication with  
mother in lawe.

**H**ere goeth a comment saying that  
there is fornication among you, a  
suche fornication, as is not named a-  
mong the gentiles: for one should haue  
his fathers wyfe. And ye swel and  
haue not rather sorowed, for he which hath done  
this dede, myght bee put from among you. For  
I verelye, as absente in bodye, but presente in  
spytte, haue determyned alreadye (as though I  
were presente) concerning hym that hath done  
this dede, in the name of our Lorde Iesu Christ  
when ye are gathered together, and my spytte  
with you, with the power of the Lorde Iesus  
Christ, to deliuer hym vnto Satan, for the  
destruction of the fleshe, that the spytte maye be  
saued in the daye of the Lorde Iesus.

Your reioysing is not good: knowe ye not,  
that a litle leuen soweth the whole lome of  
dowe? Pourge therfore the old leuen that ye  
maye be newe dowe, as ye are swete bread. For  
Christ oure passouer is offered vnto vs. Ther-  
fore, let vs kepe holy daye, not with olde leuen,  
neither with the leuen of malyciousnesse and  
wickednesse, but with the swete bread of pure-  
nes and truthe. I wrote vnto you in a pistle  
that ye should not company with fornicatours.  
And I meant not at all of the fornicatours of  
this world, eyther of the concetous, or of the  
conuers, eyther the idolaters: for then must ye ne-  
des haue gone out of the world. But nowe I  
wrote vnto you, that ye company not to-  
gether, wth any that is called a brother, be a for-  
nicatour or concetous, or a worshippinge of yma-  
ges, eyther a rapier, eyther a drunkard or an ex-  
cessiue: with him that is such, se that ye eate  
not. For what haue I to do, to iudge them that  
are without? Doye not iudge the that are with-  
in? The that are without, God iudgeth. Put  
awaye the euill from among you.

The vi. Chapter.

He rebuketh them for going to lawe together before  
the heathen, and reprooueth theyr vnclemenes.

**A**re one of you hauyng busynesse  
with another, go to lawe vnder the  
wycked, and not rather vnder the  
saintes? Doye not knowe, that the  
saintes shall iudge the world? If the  
world shall be iudged by you: are ye not good  
enough to iudge smal thynges? knowe ye not how  
that we shall iudge the aungels? Howe muche  
more, maye we iudge thynges that pertaine to  
the lyfe? If ye haue iudgements of worldelye  
matters, take them whiche are despyed in the  
congregation, and make the iudges. This I say to  
your shame. Is there verelye not one wyse mā  
among you? What not one at all, that can iudge  
betwene brother and brother, but one brother  
goeth to lawe with another: and that vnder the  
vnbelleuers

God therfore, ther is verelye a saint among  
you, he can ye go to lawe one with another. Why  
rather suffer ye not wrong? why rather suffer ye  
not your selues to haue harme? maye ye your sel-  
ues wronge, and robbe God that the brethren.  
Doye not knowe, howe fast the vncyrcumcised  
shall not endure the hygh name of God? He not  
deceaued. For: neyther fornicatours, neyther  
worshippinges of ymaiges, neyther adulterers,  
neither wechlinges, neyther a buler of the sel-  
ues with manynade, neyther theues, neyther  
conetous, neyther drunkardes, neyther curled  
speakers, neyther pylles, shall inherite the kyng-  
dome of God. And such were some of you, but  
ye are washed, but ye are sanctified: but ye are  
iustified by the name of the Lorde Iesus, and by  
the spytte of our God.

I maye do al thynges, but: al thynges are not  
profytable. I maye do al thynges: but I wyl be  
brought vnder no mans power. Meates are o-  
rdained for the bellye, and the bellye for meates:  
but God shall destroye bothe it and the. Let not  
the bodye be applyed vnto fornication, but vnto  
the Lorde, and the Lorde vnto the bodye, God  
hath rayled vnto the Lorde, and shall rayle vs vnto  
by his power. I: ether knowe ye not that your  
bodies are the members of Christ? That I now  
take the members of Christ, and make the the  
members of an harlot? God forbid. Doye not  
knowe, that he whiche coupleth hym self with  
an harlot, is become one bodye? For two, sayth  
he, shall be one flesh. But he that is ioyned vnto  
the Lorde is one spyte.

The fornication. Every synne that a mā doth  
is without the bodye. But he that is a fornicator,  
synneth agaynst his owne bodye. Et her  
knowe ye not, howe that your bodies are the  
temple of the holy goste, which dwelleth in you  
whom ye haue of God, and howe that ye are not  
your owne? For ye are dearly bought. Therfore  
glorifye God in your bodies, and in your spue-  
tes, whiche are Goddes. I

The vii. Chapter.

Of marriage, virginitye, and wyrdowbrade.

**I** concerning the thynges wher-  
of ye wrote to me: It is good for  
a man, not to touche a woman. He  
uerthelesse, to auoyde whooredome,  
let euerye man haue his wyfe: and  
let euerye woman haue her husbende. Let the  
husband geue vnto the wyfe as he deuoluen-  
e. Lyke wise also the wyfe vnto the husband. The  
wyfe hath not power of her owne bodye: but the  
husband. And lyke wise the husband hath not  
power of his owne bodye: but the wyfe. My  
drawe not your selues one from another, except  
it bee with consent for a tyme, for to geue your  
selues to fastyng and prayer. And afterwarde  
come together agayne, lest Satan tempte you  
for your continence. I

This I say of fauoure, and not of coman-  
dement. For I woulde that al me were as I my-  
self am: but euery man hath his proper gyfte  
of God, one after this maner, another after that  
I say vnto them that be unmarried, and wyrd-  
owes



## The First Epistle

12. I do. But what if I should not abide, let the  
marry. I will be the same Mary then to burne.

Into the married continuance, not 7. but the  
 Lord: & let not the wife be separated from the  
 husband. If she separate herself, let her remain  
 unmarried, or be reconciled unto her husband  
 again. And let not the husband put away his  
 wife from him.

C To the remnant shall I, not the Lord. If  
any brother haue a wife that beleuech not, if he  
be contente to dwell wpyth hym, let hym not put  
her away. And the woman whych hath to her  
husband an infydele, & consente to dwelle wpyth  
her, let her not put hym away. For the vnde-  
leuyng husband is sanctified by the wyfe, and so  
vndeleuyng wyfe is sanctified by the husband  
Whyls were your chyldeyn vncleane: but now  
are they holpe. But and yf the vndeleuyng de-  
parte, let hym departe: A brother or a syster is  
not in subiection to suche. But God hath called  
vs in peace. For how knowest thou (o womā)  
whether thou shalt saue thy husband or not: Ep-  
ther how knowest thou (o man) whether thou  
shalt saue thy wyfe or not: but eue as God hath  
distributed to every man.

Exe. lxx. a. \* In the Lord hath called every mā, so let hym walke: & so ordeyne I in all congregacions. ¶ If any man bee called beinge cirkuncised, let hym not adde vncircuncysed. ¶ If any man be cāled vncircuncised, let hym not be cirkuncised. Circuncysed is nothyng, and vncircuncysed is nothyng: but the keepyng of the commandementes of God.

**D** ¶ Let euery man a hyde in the same calling  
1. Tim. vi. a wherein he was called. \* Art thou called a ser-  
 uant? care not for it. neuertheless yf thou ma-  
 test bee free, vse it rather. For he that is called in  
 the Lorde, beynge a seruant, is the Lordes fre-  
 man. Lpke wylse he that is called beynge free, is  
 Christes seruant. Ye are dearly boughte, be not  
 yet the seruantes of menne. Diethen, let euery  
 manne wherein he is called, therein abide wth  
 God. ¶ Is concernynge bygyngs, I haue no co-  
 maundement of the Lorde: yet geue I counsell,  
 as one that hath optayned mercye of the Lord,  
 to be faithfull. I suppose therfore that it is good  
 for the present necessitie. For it is good for a ma-  
 so to be. Art thou bounde vnto a wyfe, seke not  
 to be loosed. Art thou loosed from a wyfe, seke  
 not a wyfe. But and yf thou marry a wyfe, thou  
 hast not sinned. Lpke wylse, yf a bygygn marry,  
 she hath not sinned. neuertheless such thal haue  
 trouble in thep; therfore: but I sauaue you.

**This** I say brethren \* the tyme is short. It remaineth that they which haue wyues, be as though they had none, & they that wepe, be as though they wept not, and they that reioyce, be as though they reioyced not, and they that buye be as though they possessed not, & they that bie thys worlde be as though they used it not. For \* the fashion of thys worlde groweth a waie. \* I would haue you without care. he that is vnnuried careth for the thynges which belong to the Lorde, howe he maye please the Lorde. But he that hath married a wyfe careth for the thynges

[illegible]

The.viii.Chapter.

¶ He rebuketh them that use lybertye to the slander of  
other, and sheweth how men ought to behaue them  
selues towardes suche as be meane.

**A** touchyng thynges offered vnto  
ymages, we are sure ꝑ we all haue  
knowlage. knowlage maketh a  
man swel: but loue edifyeth. ꝑ any  
mā thinke ꝑ he knoweth any thyng  
he knoweth nothyng yet as he ought to know.  
But ꝑ any man loue God, the same is knowen  
of hym. As cōcernyng the eatyng of those thyng  
ges that are offered vnto ydoles, we are sure, ꝑ  
\* the ymage is nothyng in the worlde and that  
there is none other God, but one. And thought  
ther be that are called Goddes, whether in hea-  
uen other in erth: as ther be Goddes many, and  
Lordes many: yet vnto vs is there but one God  
which is the father, of whō are al thynges, & we  
for hym: and one Lorde Iesus Chryst, by whō  
are al thynges, and we by hym. But every man  
hath not knowlage, \* Some hauing conscience  
because of the ymage, vntill thys houre, eat as  
a thyng offered vnto ymages, and so they: con-  
science beyng weak is defyled. But meate ma-  
keth vs not acceptable to God. Neether ꝑ we  
eat, are we the better. Neether ꝑ we eat not,  
are we the worse.

But take heede, leaſte by any meanes this ly-  
berthe of yowres bee an occaſion of fallinge to  
them that are weake. For yf ſome manne ſe the  
whych hath knowlage, ſye and eat of meate of-  
fered vnto ymages, that not the conſcience of hym  
whych is weake, be boldened to eate thoſe thin-  
ges, whiche are offered to ymages. And ſo tho-  
rowe thy knowlage that the weake brother per-  
reſſe, for whome Chyiſt dyed. When ye ſynne  
ſo agaynſt the brethren, and wounde theyre  
weake conſcience, ye ſynne agaynſt Chyiſt.  
Wherfore

Wherfore if men be my further, I will  
more care becheth I should be my further  
The .i. Chapter.

Close fasteneth the thing that is fasteneth by  
the same. He fasteneth them together as land in  
the same that they have been.



**A**nother Apostle am I not for  
\*haue I not sent John Chrysostome  
Lorde. He is not my power in the  
Lorde. If I be not an Apostle  
to other, yet am I vnto you. For  
the scale of mine Apostleship are in the Lorde  
Gyne and were to them that aske me, is the  
haue we not power to cate & to dyne: haue  
we not power to lead aboute a woman a sister  
as well as other Apostles, and as the brethren  
of the Lorde, and Cephas: Either onely I and  
Barnabas haue not power this to doo: Who  
goeth a warfare any tyme at his owne cosse:  
who planteth a vineyard, and eateth not of the  
fruite thereof: Who leadeth a flocke and eateth  
not of the milke of the flocke:

Saye I these thynges after the maner of  
menne: Sayeth not the lawe the same also: For  
it is written in the lawe of Moyses: Thou shalt  
not moue the mouth of the ore that treadeth  
out the corne. Dooth God take thought for ore  
Sayeth he it not altogether for our sakes: For  
our sakes no doubt this is wyttel: that he whi  
che eateth should eate in hope, and that he whi  
che tresheth in hope, shoulde be partaker of his  
hope. \* If we sowe vnto you spirituall thynges  
is it a greate thyng if we reape your bodely  
thynges: If other be partakers of this power  
vnto you, wherfore are not we rather:

**R**euerendelike: we haue not used this power  
but suffer all thynges, lest we shoulde hinder the  
Gospell of Christe. Doo ye not knowe, howe  
that the whiche minister about holp thynges  
liue of the sacrifice: The whiche wayes of the  
temple, are partakers of the temple. euen so al  
so did the Lorde: daynt: \* that the whiche prea  
che the Gospell, shoulde liue of the Gospell. But  
\* I haue vsed none of these thynges: Reuerendelike  
I wrote not these thynges, that it shoulde be so  
doen vnto me. For it were better for me dye the  
that any manne shoulde take this reioysing  
from me. For if I preache the Gospell, I haue nothig  
to reioyce of. For necessite is put vnto me. But  
wo is it vnto me, if I preache not the Gospell. If  
I do it with a good will, I haue a reward. But  
if I do it agaynst my wil, an office is commit  
ted vnto me. What is my reward then: Verely  
that when I preache the Gospell, I make the  
Gospell of Christe free, that I misule not myne  
authoritie in the Gospell.

For though I be free from all menne, yet  
I haue I made my selfe seruante vnto all men,  
that I might winne the mo. \* Vnto the Jewes  
I became as a Jewe, to wyne the Jewes. To  
them that were vnder the lawe, was I made as  
though I had bene vnder the lawe: (when I was  
not vnder the lawe) to wyne them that were vnder  
the lawe. To them that were without lawe  
became I as though I had bene without lawe  
when I was not without lawe as perceiving

in God, but vnder the lawe of Christe: to winne  
them that were without lawe. For as we have  
become I as the Jewe, to winne the Jewe, in al  
thynges: \* I became as the Jewe to all men, to  
saue at the leaste some. And thus I doe  
for the Gospelles sake, that I myghte haue my  
part thereof.

Perceiue ye not, howe that they tobyde  
furne in a course, running al, but one receiue the  
reward: For thus, that ye maye obtayne. E  
uery manne that prometh himselfe, a bismeth  
from all thynges. And they doo it to obtayne  
a crowne that shal perishe: but wee to obtayne  
an \* euerlastinge crowne. I therfore forrunne,  
not as at an vncertaine thyng. Who fight I, not  
as one that beate the ayre: but I tame my bo  
dy, and bying it into subiection, leaste by any  
meanes it come to pass, that when I haue prea  
ched to other, I my selfe shoulde be a caste a  
waye. **I**

The .i. Chapter. **I**

The feareth them with the enamples of the olde  
Testaments and exhorteth them to a goodly con  
uersation.



**B**rethren, I would not that ye shoulde  
be pignorant, how that our fathers  
were al vnder y cloude, and all pass  
sed thorough the sea, and wer al bap  
tised vnder Moyses: in the cloude  
and in the sea: and did al eate of one spirituall  
meate and did al dryncke of one maner spyr  
tual dryncke. And ther dryncke of that spiri  
tual roche that folowed them, \* whiche roche was  
Christe. **I**. But in many of them had God no  
deleyte: For they were ouerthrowen in the wyl  
dernes. These are enamples to vs: that we  
shoulde not luste after euyl thynges, as thei  
lusted. And that ye shoulde not be worshyppers of  
ymages, as were some of them, accordyng as  
it is wyttel. \* The people sat doune to eate and  
dryncke, and rose vp to playe. Herber let vs be  
defyled with fornicaciō as some of them wer de  
fyled wyth fornicaciō, a liti in one day. \* xlii. a  
thousand. Herber let vs tempte Christe, as some  
of thei tempted, and were destroyed of \* scerpen  
tes. Herber murmur ye, as some of them mur  
mured, and were destroyed of the destroyer.

All these thynges happened vnto them for  
enamples, but they are wyttel to putte vs in  
remembraunce, whom the endes of the worlde  
are come vpon. Wherfore, let hym that thyn  
keth he standeth, take heed, leaste he fall. There  
hath none other temptacion take you, but such  
as foloweth y nature of mane. But God is fapth  
full: \* whiche shall not suffer you to be tempted  
aboue your strength: but shall in the myddes of  
the temptacion make a waye that ye maye be  
able to beare it. **I**. Wherfore my deare beloued,  
sipe from worshyppping of ymages.

I speake as vnto them whiche haue dyscre  
cyon, indge ye what I saye. Is not the cuppe of  
blessyng whiche wee blesse, partaking of the  
bloude of Christe: is not the breade whiche we  
bake, partaking of the bodye of Christe be  
cause that wee (though we be many) yet are  
one bodye and one body, in as muche as wee all  
are

61  
Ecc. xlii. b.  
Ecc. xlii. c.  
Ecc. xlii. d.  
Ecc. xlii. e.  
Ecc. xlii. f.  
Ecc. xlii. g.  
Ecc. xlii. h.  
Ecc. xlii. i.  
Ecc. xlii. j.  
Ecc. xlii. k.  
Ecc. xlii. l.  
Ecc. xlii. m.  
Ecc. xlii. n.  
Ecc. xlii. o.  
Ecc. xlii. p.  
Ecc. xlii. q.  
Ecc. xlii. r.  
Ecc. xlii. s.  
Ecc. xlii. t.  
Ecc. xlii. u.  
Ecc. xlii. v.  
Ecc. xlii. w.  
Ecc. xlii. x.  
Ecc. xlii. y.  
Ecc. xlii. z.



are partakers of one bread. **¶** But not the whole  
 of the bread, but a part of it. **¶** What say I then? **¶** That the image is an  
 image of God: that it is which is offered to a man, as  
 in any thing. **¶** But I say that the image  
 which the Gentiles offer, they offer to  
 idols, and not to God. **¶** I would that ye  
 should have fellowship with the Gentiles. Ye can  
 not drink of the cup of the Lord, and of the  
 cup of devils. Ye cannot be the partakers  
 of the Lord's table, and of the table of the de-  
 vils. **¶** Either do we pronounce the Lord? Are  
 we stronger than he? I may do all things,  
 but **¶** all things are not expedient. I may do  
 all things, but all things edify not. **¶** Let no  
 man seek that which is his own: but let every  
 man seek that which belongeth to another. **¶** What  
 soever is sold in the flesh market, that eat, and  
 aske no question for conscience sake. **¶** For the  
 earth is the Lord's, and all that therein is. If any of  
 them which beleue not, bid you to a feast, and  
 ye be disposed to go, what soever is set before  
 you, eat, asking no question for conscience sake.  
**¶** But and if any man say unto you: this is offe-  
 red unto images, eat not of it for his sake that  
 sheweth it, and for conscience sake. The earth is  
 the Lord's and all that therein is. Conscience I  
 save, not thine, **¶** but of the other. **¶** For why is  
 my liberty judged of a nother man's conscience?  
 For if I take my part with thankes, why am  
 I eill spoken of, for that thing whereof I  
 geue thankes? **¶** Whether therefore ye eat, or  
 drinke, or what soever ye do, do all to the  
 praise of God. **¶** See that ye geue none occasi-  
 on of euill, neither to the Jewes, nor yet to the Gen-  
 tiles, neither to the congregacion of God euen  
 as **¶** I please al menne in al things, not seeking  
 myne owne profite, but **¶** profite of many, that  
 they may be saved. **¶** The .xi. Chapter.

**¶** The .xi. Chapter.  
 The apostle sheweth them for the abuse and misorder that they  
 had about the sacrament of the body & blood of Christ  
 and bringeth them againe to the right institution

**¶** **B**e ye the folowers of me, as I am the  
 follower of Christ. I comende you bre-  
 thren, **¶** ye remember me in al things,  
 and keepe the ordinaunces, euen  
 as I deliuered them to you. **¶** But I  
 wolde haue you to know that Christ is **¶** hede  
 of every manne. And **¶** manne is the **¶** womans  
 hede. And God is Christ's hede. Every manne  
 prayng or prophesying hauing any thing on  
 his hede, nameth his hede. Every woman that  
 prayeth or prophesieth bare headed, dishonoureth  
 her hede. **¶** For that is euen all one, as if she were  
 shaven. If the woman be not couered, let her al-  
 so be shorn. **¶** If it be shame for a woman to  
 be shorn or shauen, lette her couer her hede. A  
 manne ought not to couer his hede for as muche  
 as he is the image and gloire of God. **¶** But the  
 woman is the gloire of the manne. **¶** For the  
 manne is not of the woman: but the woman of  
 the manne. Neither was the manne created for  
 the woman's sake: but the woman for the manne's  
 sake. **¶** For this cause oughte the woman to haue  
 power on her hede, for the angel's sake. **¶** neuer.

me without the woman  
 the manne in the  
 the woman is of the manne, euen  
 as the manne is of God.

**¶** Judge in your selues, whether it bee com-  
 pely that a woman praye unto God bare headed.  
**¶** I would that I might teach you that it is a  
 shame for a manne, if he haue long heere and a  
 prayse to a woman, if she haue long heere. **¶** For  
 her heere is geuen her to couer her withall. If a  
 manne luste to striue, wee haue no such co-  
 stomes neither the congregacions of God. **¶** Thus  
 I warne you of, and commend not, that ye com-  
 together after a better maner, but after a  
 worse. **¶** For first of all when ye come together  
 in the congregacion, I heare that there is dissen-  
 cion amonge you. **¶** I partly beleue it, for ther  
 must be sectes among you, that they whiche haue  
 perfect among you might be knownen. **¶** I wold  
 ye come together therfore into one place, the  
 Lord's supper cannot be eaten. **¶** For euery man  
 beginneth afore to eat his owne supper. **¶** And  
 one is hungry, and another is drunken. haue ye  
 not howles to eat and to drinke in? Despise ye  
 the congregacion of God, and shame them that  
 haue not? **¶** What shall I say unto you? **¶** Shall I  
 prayse you? In this prayse I prayse you not. **¶** I

**¶** That whiche I deliuered unto you. I re-  
 ceined of the Lord. **¶** For the Lord Jesus **¶** same  
 night, in the which he was betrayed, toke bread:  
**¶** and he had geuen thankes, he brake it & sayed  
**¶** Take ye, and eat, this is my body, which is  
 broken for you. **¶** This do ye in remembraunce  
 of me. **¶** After the same maner also toke he the cup  
 wherof supper was done, sayng. This cupp is the  
 newe testament in my blood: **¶** This doo as ofte  
 as ye drinke it, in remembraunce of me. **¶** For as  
 often as ye shall eat: this bread and drinke this  
 cup: **¶** ye shall shewe the Lord's death **¶** till he  
 come. **¶** Wherefore, whosoever shall eat of this  
 bread, or drinke of the cup of the Lord unwor-  
 thyly, shalbe guilty of the body and blood of  
 the Lord. **¶** But let a man examine hymself, &  
 so let him eat of the bread and drinke of the cup  
 for he that eateth or drinketh unworthyly, ea-  
 teth and drinketh his owne damnacion, because  
 he maketh no difference of the Lord's body. **¶** For  
 this cause many are weak and sicke among you  
 and many slepe. **¶** For if we had judged our selues  
 we should not haue bene judged. **¶** But when we  
 are judged of the Lord, we are chastened, that  
 wee shoulde not be damned with the world. **¶** Wherefore  
 my brethren when ye come together  
 to eat, eate one for another. **¶** If any manne hon-  
 ger, let him eat at home, that ye come not toge-  
 ther unto condemnacion. **¶** I desire things  
 will I see in order when I come.

The .xii. Chapter.

The apostle sheweth of the gifts of the holy ghost ge-  
 uen to the church and exhorting of one another, as  
 the members of a manne's body serve one another.

**¶** **C**orrupting spiritual things (bre-  
 thren) I woulde not haue you igno-  
 rante. **¶** Ye know that ye were sel-  
 tiles, and wente pauerly vnder  
 to domine ymages, euen as ye were  
 led

led. Wherefore I declare unto you that no man speaking by the spirit of god, desireth his own. For no man can say that he loveth the Lord but by the holy ghost. There are diversities of gifts, yet but one spirit. And there are differences of administrations, and yet but one Lord. And there are diverse manners of operations, and yet but one God, which worketh all in all. The gifts of the spirit is given to every man, to edifie withal. For to one is given through the spirit the utterance of wisdom. To another is given the utterance of knowledge by the same spirit. To another is given faith by the same spirit. To another the gifts of healing, by the same spirit. To another power to doo miracles. To another to prophesy. To another judgement to discern spirits. To another powers of tongues. To another interpretation of tongues. But these all worketh even the selfe same spirit, beuoyng to every man a severall gift, even as he will. For as the body is one, and hath many members, and all members of one body though they be many, yet are but one body, and so is the church. For by one spirit are we all baptized to make one body, whether we be Jewes or Gentiles, whether we be bond or free, and have all the drinke of one spirit. For the body is not one member, but many. If the foot say, I am not the hand. I am not of the body: is he therfore not of the body? And if the eare say, I am not the eye. I am not of the body: is he therfore not of the body? If all the body were an eye, where were then the eare? If all were hearing: where were then the smelling? But now hath God set the members every one severally in the body as it hath pleased hym. If they were all one member where were the body? Now are there many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee. And againe, the head can not say to the feet, I have no need of you. Yea, rather a great deale those members of the body which seeme to be more feeble, are necessary. And upon those members of the body which we bynke least honestly, put we more honestly on. And our ungodly partes have more beauty on. For our honeste members neede it not. But God hath so disposed the body, and hath given the more honour to that parte which lacked, lest there should be any strep in the body: but the members should indifferently care one for another. And if one member suffer, all suffer with hym. If one member be had in honour, all members be glad also. Ye are the body of Christ, & members one of another. And God hath also ordered in the congregation, first Apostles, secondarily Prophets, thirdly teachers, then them that do miracles: after that, the gifts of healing, helpers, governors, diversitie of tongues. Are all Apostles? Are all Prophets? Are all teachers? Are all doers of miracles? Have all the gifts of healing? Do all speake with tongues? Doe all interpret? conent after the best gifts? And yet shew I unto you a more excellent way.

The xiii. Chapter.

The nature and conditions of love.



though I speak with the tongue of menne, or of angels, and have no love, I am even as sounding brass, or as a tinkling cymball. And though I could prophesy, and understand all secrets, & all knowledge: yet if I have not faith, so that I could move mountayns out of their places, and yet have no love, I am nothing. And though I bestowe all my goodes to feede the poore, and though I geve my bodye that I burned, and yet have no love, it profiteth me nothing. Love suffereth long, and is courteous. Love envieth not, love doth not forwardly, swelleth not, dealeth not dishonestly. seeth not her own, is not provoked to anger, thyngeth no evil, reioyseth not in iniquity but reioyseth in truth, suffereth all things, beareth all things, hopeth al things, endureth al things. Though that prophesying fail, either tongues cease, or knowledge vanish away, yet love falleth never away, for our knowledge is imperfecte, and our prophesying is imperfect. But when that which is perfect, is come, then that which is imperfect, shall be dooen away. When I was a chylde, I spake as a chylde, I understood as a chylde, I imagined as a chylde. But as soon as I was a man, I put away chyldehoodes. Now we see in a glasse, even in a darke speaking: but then shall we see face to face. Now I know imperfectly: but then shall I knowe even as I am knownen. Nowe abyderth faith, hope, and love, even these three: but the chief of these is love.

The xiii. Chapter.

Paul sheweth that the gifts of prophesye, interpretation of preaching, excellen the gifts of tongues, and howe they both ought to be used.



About for love, & cover thy thynges: al gifts: but moste chiefly that ye make prophesye. For he that speaketh with the tongue, speaketh not unto menne, but unto God. For no man heareth hym. How bee it in the spirit he speaketh the mysteries. But he that prophesieth, speaketh unto men for their edifying, for their exhortacion and for their comfort. He that speaketh with the tongue profiteth himselfe: he that prophesieth, edifieth the congregation. I would that ye all spake with tongues: but rather ye prophesied. For greater is he that prophesieth, then he that speaketh with tongues except he expound it: for the congregation may have edifying. Now brethren, if I come unto you speaking with tongues: what shall I profit you, except I speake to you either by revelation, or by knowledge, or by prophesying, or by doctrine? Wherever, when thynges without life geve sounde: whether it be a psalme or an harpe) excepte they make a distinction in the soundes, how shall it be knownen what is piped or harped? For if the tromp geve an uncertaine voice, who shall prepare himselfe to the warre? Even so lyke wyse when ye speake with tongues, except ye speake wordes that have signification, howe shall it be understood what is spoken? For ye shall but speake in the air.

Many



## The seconde tuffe

¶ Many sundrie of wayes are in the temple,  
and many of them are but but of significance. I  
Thinke not what the best manner. I shalbe  
tutor hym that speaketh in a strange tongue; and he that  
speaketh shalbe an alien unto me. Euen so ye  
(forasmuch as ye count for ytuall giftes) seke,  
that ye may excell, unto the edifying of the con-  
gregation. Wherefore, lette hym that speaketh  
with tongue, praise, that he may interpret also.  
For if I pray with tongue, my spirit prai-  
seth, but my vnderstandyng doeth no good.

What is it then? I wyl pe ay with the spirit, & wyl say wth vnderstandyng. I wyl syng to the spirit, & wyl syng with the vnderstanding. For els, wyl thou blest with the spirit, how shall be that occupeth the tounge of the vnder- stande: Amen, as the group of thanks, seeyng be vnderstandeth not what I saiest? Thou verely guesst thankes wel, but the other is not edified. I thanke my God that I speake with tounge more then pe al: Yet had I leue in the congregacion to speake the fine woordes with my vnderstanding to y<sup>e</sup> informacio of order, rather then .x. thousand woordes with the tounge.

**B**irchzen, be not ye chyldren in wytte. How-  
beit, as concernyng malicyousnes, be chyldren  
but in wytte be perfect. In the lawe it is wyte-  
nes with sondre toungues, and with sondre  
lippes wyl I speake vnto this people, & yet for  
all that, wyl they not heare me, saith the Lord.  
Wherefore toungues are for a signe, not to the  
that beleue: but to them that beleue not. Con-  
trary wyse, prophesying seereth not for theym  
that beleue not: but for them whiche beleue. If  
therefore, when at the congregacion is come to-  
gether, and all speake with toungues, ther come  
in thep that are vnlearned, oz they which beleue  
not: wil not they say, that ye are out of your wit-  
tes: But and yf al prophetic, and there come in  
one yf beleueth not, oz one vnlearned, he is rebu-  
ked of al menne and is iudged of euery manne,  
and so are the secretes of his hearte opened, and  
so falleth he doune on his face, & wo3shyppeth  
God, and sayeth that God is in yon of a truth.  
How is it then birchze: As oft as ye come toge-  
ther euery one of you hat basog, hath a doctrine  
hath a reuelacion, hath an interpretacion.

Let all thynges be doen vnto edifyinge. If any manne speake with tounge, lette it be by two or at the moste by thye, and that by course and lette another interprete it. But yf there be no interpreter, lette him keepe silence in the congregation, and let hym speake to hym selfe and to God. Let the prophetes speake two, or three and let the other iudge. If any reuelacion bee made to other that spitteth by, let the first hold his peace. for ye may all prophesye one by one, that all may learne, and that al may haue comfort. And the spyttes of the prophetes are in the power of the prophetes. For God is not cause of strife: but of peace, as *(1 Cor. 14)* in all congregacions of the saintes. Let your women keepe silence in the congregacions. For it is not permitted vnto them to speake: but to bee vnder obedience, as saith the lord. If they wyl lerne

any thing. I see them as they do: husbands at home. For I would have those women to speak in congregations: so that the word of God be not reproved: but as cometh of you. If any man thinke himself to be a prophet, or spiritual: let him know, what things I write unto you. For these are the commandmentes of the Lord. But and if any man be ignorant, let him be ignorant. Therefore brethren, count to prophesie, forbid not to speake with courage: Let all things be done honestly and in order. (among you.)

CCDe. xv. Chapter. ✠

### • The resurrection of the dead.

**B**rethren, as pertainyng to the gos-  
pel which I preached vnto you, whi-  
che ye haue also accepted, and in the  
which ye continue, by the which al-  
so ye are saved: I doe you to wote,  
after what maner I preached vnto you, yf ye  
hepe it, excepte ye haue beleued in vayne. For  
first of al I deliuered vnto you, that wherby I  
receaued: how that Christ dyed for our synnes  
agreeing to the scriptures. And that he was bu-  
ryed, and that he arose again the thirde day ac-  
cording to the scriptures: and that he was seene  
of Cephas, then of the twelue. After that was  
he seene of mo the fower hundred brethren at once:  
of whiche manye remaine vnto this daye, and  
many are fallen a slepe. After that appeared he  
to James, then to all the Apostles.

And laste of all he was seene of me, as of one  
that was bozne out of due tyme. For I am the  
leaste of the Apostles, which am not worthy to  
be called an Apostle, because \* I persecuted the  
congregation of God: But by the grace of god  
I am that I am. And his grace which is in me,  
was not in vain: ¶ But I labored more abu-  
dauntely then they all, yet not I, but the grace  
of God which is with me, therefore whether it  
were I, or they so we preache, and so haue ye be-  
lieued. ¶ If Chryste be preached how that he a-  
roose from the dead: how say some among you  
that there is no resurrection of the dead?

If there be no rising agayne of the deade then is Chryste not risen agayn. If Chryste be not risen agayne then is our preaching in vaine and your faith is also in vaine. Yea and we are founde false witnesses of God. For we haue testified of God, how that he rayled vp Chryst: whom he rayled not vp, if it be so that the deade rise not agayn. For if the deade rise not again then is Chryst not risen agayn. If it be so that Chryste rose not agayne, then is your faith in vaine, and ye are yet in your sinnes. Therefore they whiche are fallen a slepe in Chryst, are perished. If in this life onely we beleue on Chryste, then are we of all menne moste impletable. But now is Chryst risen from the deade, and become the firste frutes of them that sleepe. For by a manne came death, and by a manne came the resurrection of the deade. For as by Adam all dye: euen so by Chryst, shall all be made a lyue, but euerie man in his owne order. I.

The fyfte is Chyrtle, then they that are  
Chyrtled at his commyng. Then cometh the  
ende

ende, when he hath delivered up the kyngdome to God the father, when he hath putte down al rule and authoritie and power. For he must raigne, tyl he have putte all his enemies under his fete. The last enemy that shalbe destroyed is death. For he hath putte all thynges under his fete. But when he saith al thynges are put under hym, it is manifeste that he is accepted, whiche dyd put all thynges under hym. When al thynges are subdewed unto hym, the shal the sonne also hymselfe bee subiecte unto hym, that putte all thynges under hym, that God maie be all in all. Els what do they, whiche are baptysed ouer the deade, yf the deade ryse not alle? Why are they then baptysed ouer theym? Pea, and why stande we alwaye then in leoparde? By our exhortyng which I haue in Christ Jesu oure Lord, I dre dayly.

¶ That I haue fought with beasts at Ephesus after the maner of menne, what auanta- geth it me, if the deade ryse not agayn: \* Let vs eate and dryncke, for to morowe we shall dye. Bee not ye deceaued: euell wordes corrupte good maners. I wake truly ouer of sleape, and spynn not. For some haue not the knowlage of God: I speake thus to your shame. But some manne will saie: how arse the ded, wyth what bodie shall they come? Thou soeist, that which thou sowest, is not quickened, except it dy. And what sowest thou? Thou sowest not that body that shall be: but beare coine as of wheate, or of some other. God geueth it a body at his pleasure, to every sede his owne body.

¶ All fleshe is not one maner of fleshe: but there is one maner of fleshe of menne, another maner of fleshe of beasts, another of fyshes, & another of byrdes. There are also celestiall bodies, and there are bodies terrestrial. But the glory of the celestiall is one, and the glory of the terrestrial is another. Ther is one maner glory of the sunne, and another glory of the mone, and another glory of the starres. For one starre differeth from another in glory. So is the resurrection of the dead. It is so wen in corrupcion, it ryleth agayn in corrupcion. It is so wen in dishonoure, it ryleth agayn in honoure. It is so wen in weakenes, it ryleth agayn in power. It is so wen a naturall body, it ryleth agayn a spiritual body. There is a naturall body, and ther is a spiritual body: as it is also wyrtten: the fyrst man Adam was made a luyng soule, and the last Adam was made a quychenyng spyrte. Howbeit, that is not fyfthe whiche is spyrtyuall, but that whiche is naturall, and the that whiche is spyrtyuall. ¶ The fyrste man is of the earth, earthy: the second manne is the Lord from heauen. (heament) As the earthye, suche are they that are earthy. And as is the heauenly, suche are they that are heauenlye. And as we haue bozn the ymage of the earthy, so shall we beare the ymage of the heauenly.

¶ This I saye brethren that fleshe and blood cannot inheryte the kyngdome of God. Neither both corrupcion inherite vncorruption. Behold I shewe you a mystery. \* we shall not slepe: but

we shall all bee changed, and that in a moment, in the twinkling of an eye by the last trompe. For the trompe shall blowe, and we shall alle incorruptible, and we shall be chaunged. For this corruptible must putte on incorruption and this mortal must put on immortalitye. When this corruptible hath put on incorruption, and this mortall hath put on immortalitye: then shall be brought to passe the sayng that is wyrtten. \* Deathe is swallowed up in victorie. \* Deathe where is thy sting? hel wher is thy victory? The sting of deeth is synne: and the strength of synne is the lawe. But thankes be vnto God whiche hath geuen vs by cryste, throughte oure Lorde Jesus Christ. Therefore my deare brethren, be ye steadfast and vnmouable, alwayes tryche in the word of the Lord, for as much as ye knowe, howe that your labour is not in vayne in the Lord.

The xvi. Chapter.

The puttyng them in remembrance of the gathering for the poore children at Ierusalem and concluding his epistle wyth the salutation of certayn louyng brethren.

**C**oncernyng the gathering for the saines, as I haue ordeyned in the congregacions of Galacia euen so doe ye. Upon some Sabbath day let every one of you put aside at home and laie by what soener is mete, & there be no gatherynges wher I come. Wher I am come, whosoeuer ye shal allow by your letters, them wil I send, to bypnyng your lyberalite vnto Ierusalem. And yf it be mete & I go also, they shal go with me. I wyl come vnto you when I go ouer to Macedonia. For I wyl go throughtout Macedonia with you per aduerture I wyl abide a while: or els taryal witer that ye may bypnyng me on the waye, whet her soeuer I goe I wyl not see you now in my passage: but I trust to abyde a while wyth you, yf God shal suffice me. I wyl tary at Ephesus, vntyl the fyfth day. For a great doze and a fewteful is opened vnto me: and ther are many aduersaryes. If Tymotheus come, see that he be wythout feare wyth you. For he worketh the worke of the Lorde, as I doe: let no man therefore dyspyle hi: but couergh hym forth in peace yf he may come vnto me. For I loke for hym w the brethren. To speake of brother Apollo: (a ecclesie pou that) I greatly despyed hym, to come vnto you w the brethren, but his mynd was not at al to come at thys tyme. Howbeit he wil come wher he shal haue conuenient tyme. Watche ye, stand fast in the sayth, quyte you lyke men, be strong. Let al your busynes be done wyth loue.

¶ Brethren, ye knowe the house of Stephana, Fortunatus and Achaus howe they are the fyrste frutes of Achaia, & that they haue appointed the selues to minystrer vnto saines: I beseeche you that ye be obedyent vnto suche and to all that helpe and laboure. I am glade of the comynge of Stephana and Fortunatus and Achaus: for that whiche was lackynge vnto me on your parte they haue supplied: for they haue comforted my spyrte & poures. Loke therfore that ye knowe them that are suche.

The



## The second epistle

The first Epistle to the Corinthians was sent from Philippios, by Stephanas, and Fortunatus, and Achaicus, and Tymotheus.

of saint Paul the Apostle to  
the Corinthians

**THE consolation of God is a treasure. The love of Paul towards the Corinthians and his excuse that he came not only to them.**



Roma, I. A.  
 I. Com. I. A.  
 Galat. I. A.  
 Ephes. I. A.  
 I. Pet. I. A.  
 II. Pet. I. A.

**Cello 1.1**

\* And in this confidence was I mynded spall  
to haue come vnto you, that I myght haue had  
one pleasure moze with you, and to pas by you  
into Macedonia, and to haue come agayn out  
of Macedonia vnto you, and to be led forth of  
you towards Ieruzalem. Althow I thus wyse was  
mynded: did I vse lightnes? O bynke I ear-  
nally those thynges whiche I thinke: that with  
me should bee yea, yea, and naye, naye. God is  
faithfull: For oure preaching to you, was not  
yea and naye. For Goddes sonne Iesus Christ  
whiche was preached among you by vs (eue by  
me and Siluanus & Timotheus) was not yea  
and naye: but by him it was yea: For al þe pro-  
mises of God, by hym ar yea: as see in hym. Amen.  
vnto þe laude of god through vs. For it is God  
whiche stablisheth vs with you in Christ and  
standeth by vs, & hath anointed vs which hath  
also sealed vs, and hath geuen the earnest of the  
spirite in our heartes. ✠ I call god for a record  
vnto my soule that for to sauoure you withal,  
I came not any moze vnto Corinthum. \* Not  
that we be lordes ouer your faith: but are bel-  
uers of your loye. For by faith ye stande.

And forthwith the cause of his absence and exhorteth  
them to forgive the manne that was fallen, and so  
to set him againe with love.



2

As thoughtes are not unknowne unto vs. **¶** When I was come to Corinto for Christes Gospelles sake (and whose was opened unto me of the Lord) I founde no rest in the spirite, because I founde not Titus my brother, but for he my traitor of them, and wente away into Macedonia. Therefore I wrote unto you, which alwayes groweth in the vantage in Christ and do openeth the fane of his knowlege by vs in euery place. For we are vnto God the sweete sauour of Christ among them that are sau'd, among them which perishe. **¶** To the one parte we are the sauour of deathe vnto deathe. And vnto the other parte we are the sauour of life vnto life. And who is meete vnto these thynges, who we are not as the moste parte are, which change and change with the woord of God but euen oute of purtelle, and by the power of God, in the sight of God, to speake we in Christe. **¶**

## The iiij. Chapter.

The playn the preachinge of the Gospel sheweth the preachinge of the lawe.



**W**e begyn to prayse our selues againe. Rede we as some other of Epistles, of recommendaciō vnto you or letters of recommendaciō from you, yee are oure Epistle written in oure heartes, which is vnderstande and rede of al menne, for as muche as ye declare that ye are the Epistle of Christ, ministered by vs written, not with ynke, but with spirit of the liuing God, not in tables of stone, but in fleshy tables of the hearte.

**¶** Suche truste haue we through Christe to Godwarde, not that we are sufficiente of oure selues to thinke any thyng, as of oure selues but of we be able vnto any thyng, the same cometh of God, which hath made vs able to minister the newe testament, not of letter, but of spirit, for the newe testament, not of letter, but of spirit geueth lyfe.

**¶** If the ministraciō of deathe throughe the letters figured in stones was glorious, so that the children of Israel coude not beholde the face of Moyses, for the gloire of his countenance (which gloire is doone awaye) why shal not the ministraciō of the spirite be muche more glorious, for if the ministraciō of condepnacion be glorious, muche more dooeth the ministraciō of righteousness excede in gloire. **¶** For no doubte that which was ther glorified is not once glorified in respect of this excedding gloire. For if that which is destroyed was glorious, muche more that which remaineth, is glorious.

**¶** We pray then that we haue suche truste, we vse great boldenes and dare not as Moyses which put a vail ouer his face, that the children of Israel shoulde not se for what purpose that serued which is putte awaye. **¶** But thei myndes were blynded. For vntill this daye remaineth the same conuerpyng vntake away in the lecture of the olde testament, which vail shalbe putte awaye in Christ. But euen vnto this daye when Moyses is rede the vail hangeth before

their heartes. Nevertheless when they turne to the Lord, the vail shall bee taken awaye. **¶** The Lord no doubte is a spirit. And where the spirit of the Lord is, there is libertie. But we al behold in a mirror the gloire of the Lord with his face open and as chaunged vnto the same spilitude, from gloire to gloire, euen as of the spirit of the Lord.

## The iiii. Chapter.

It is more precious to be ignorant, than to be wise, for the knowledge of God, but lieth the honour of Christe, yet though it be with the perill of his life.



**I**heresore, seeing that we haue such an office, euen as God hath had mercy on vs, we go not out of kinde, but haue caste from vs the clothes of vnhonesty, & walk not in craftines, neither habie we the woord of God discretely

but open the trueth and reposit our selues to euery mannes conscience in the sight of God.

**¶** If oure Gospel bee yet hid, it is hid among them that are losse, in whom the God of this world hath blynded the myndes of them which beleue not, lest the light of the Gospel of the gloire of Christe (which is the ymage of God) shoulde shyne vnto them.

**¶** For we preach not our selues, but Christe Iesus to bee the Lord, and oure selues your seruantes, for Iesus sake. For it is God, that commaundeth the light to shyne out of darthelnes, which hath shyned in our heartes, for to geue the light of the knowlege of the gloire of God, in the face of Iesus Christe.

**¶** But we haue this treasure in earthen vessels, that the excellencie of the power myght be of Gods and not oures. We are troubled on euery syde, yet are we not without hope. We are in pouertie, but not utterly without somewhat. We suffre persecucion, but are not forsaken therein. We are cast downe, neuer thelesse we perishe not. We alwayes beare aboute in the bodye, the dying of the Lord Iesus that the lyfe of Iesus myght also appeare in our bodye.

**¶** For we which liue, are alwayes deliuered vnto deathe for Iesus sake, that the life also of Iesu might appeare in oure mortalitie. So then deathe woorketh in vs, but lyfe in you.

**¶** But seeing that we haue the same spirite of faith (accordyng as it is written: I beleued & therfore haue I spoken.) We also beleue, and therfore speake. For we knowe, that he which arested vp the Lord Iesus, shal raise vp vs also by the meanes of Iesus, and shal sette vs with you. For all thynges dooe I for your sakes, & the plenteous grace by thanksgyving of many many reboude to the prayse of God.

**¶** Iheresore, we are not weryed. But though our outwarde manne perishe, yet the inward man is renewed daye by daye. For our tribulaciō which is momentany & lyght, prepareth an excedding and an eternal brighte of gloire vnto vs, while we loke not on the thynges which are sene, but on the thynges which are not sene. For the thynges which are sene, are temporal, but the thynges which are not sene, are eternal. **¶**



# The seconde Epistle

The vii. Chapter.

Concerning the resurrection of the dead.

righteousnesse, which be the God is a lord.

The vii. Chapter.

An exhortation to be holy in the resurrection of the dead, and to be holy in the resurrection of the dead, and to be holy in the resurrection of the dead.

**I**F we knowe that if our earthly mansion of this dwelling were destroyed, we have a buydyng of God, an habytacion not made with handes, but eternall in heauen: For it reioyce sythe

wee desiring to bee clothed with our mansion which is from heauen, so yet, yf we be found clothed, and not naked. For we that are in this tabernacle, sythe and are grieved because we would not bee vnclotted, but would bee clothed vpon, that mortalite might bee swallowed vp of life. We that haue ordeyned vs for this thyng, is God, which verie same hath geuen vnto vs the earnest of the spirite.

Therefore, we are alwaye of good cheare: I knowe, that as long as we are at home, in the body, we are absent from God. For we walke in fapthe not after ourwarde appareance, leuerdele we are of good conforde, and had leue to bee absent from the body and to bee present with God. Therefore, whether wee be at home or from home, we endeouore our selues to please hym. For we muste all appeare before the iudgement seate of Christ, that euery manne maie receiue the woode of his body accordyng to that he hath donne, whether it bee good or bad. Deeping then that we knowe, howe the Lorde is to be feared, wee fawe sapie with menne. For we are known well (nough) vnto God. I truste also that we are knowe in your consciences. For wee praise not our selues againe vnto you but geue you an occasioun to reioyce of vs, that ye maie haue some what agast them which reioyce in the face, a not in f heart.

For yf we bee to feruente to God are we to feruente. Or if we hepe measure, for your cause hepe we measure. For the loue of Christ constrained vs, because we thus iudge that if one dyed for all, then were all dead, and he died for all, that they which beline should not hence forth liue vnto them selues, but vnto hym whiche dyed for them, and rose againe. Therefore henceforth knowe wee no manne after the fleshe. In so muche though wee haue knowne Christ after the fleshe, now yet hence forth knowe wee hym so no moze. Therefore if any manne be in Christ, he is a newe creature, Olde thynges are passed awaye, beholde all thynges are become newe. Nevertheless, all thynges are of God, which hath reconciled vs vnto himselfe by Jesus Christ, and hath geuen to vs the office to preach of attonement. For God was in Christ and made agremente between the worlde and himselfe, and imputed not their synnes vnto them, and hath committed to vs the preaching of the attonement. Now then are wee messengers in the temple of Christ, euen as though God did be seide you through vs. So prate we you Christes seide, that ye bee reconciled vnto God: for he made hym to bee synne for vs, which knowe no synne, that we by his meanes should be that

**W**E also as before rehozte you that ye receiue not the grace of God in vain. For he saith: I haue heard thee in a tyme accepted: and in the base of saluacion haue I suckered thee. Beholde now is the accepted time: behold now is the date of saluacion. Let vs geue no occasioun of euill, yf in oure office be founde no fault: but in all thynges lette vs behaue oure selues as the ministers of God:

In muche pacience, in afflictions, in necessities in angusties, in stripes, in prisonmentes in strifes, in labours, in watchynges, in fastynges, in purenes, in knowlage, in log sufferyng, in kinde, in the holy ghozte, in lone vnfayned in woode of truth, in the power of God, by the aboundance of righteousnes of the righte hande and on the life by honoure and dishonoure, by euil repute and good repute, as disciuelers, and yet true, and vknownen yet knowne: as dying and beholde, wee lue, as chastened, and not killed, as sorrowing, and yet alwaye mercy: as poore and yet make many riche, as hauping nothing, and yet possessyng all thynges.

Oye Corinthyans, our mouth is open vnto you. Our herte is made large: ye are in no strait in vs, but are in a strait in your owne boweles. I promise vnto you like rewarde, as vnto chylde. Set your selues at large: and beare not ye the yoke with the vnbelievers. For what fellowship hath righteousnes with vnrightheousnes? Or what compaignie hath light with darkenes? Or what concord hath Christ with Beliall? Either what part hath he that beleueh with an infidell? Or how a greeth temple of God with ymages, for ye are the temple of the liuyng God (as saide God): I wil dwell among them, and make emonge them and will bee their God, and they shall bee my people. Therefore come oute from among them, and separate yourselues fro them: (saide the Lorde) touch none vncleane thyng, so will I receaue you, and welbe a father vnto you, and ye shall bee my sonnes and daughters, sayeth the Lorde almyghty.

The vii. Chapter.

Be exhorted them to receive the promise of God throughly. The Corinthyans are commended for their obedience and love towards Paul.

**S**aying that wee haue such promises (dearly beloued) let vs cleanse our selues from all fylthyne of the fleshe and spirite and growe up to full holynesse with the feare of God. Understande vs, wee haue hurte no manne, nor haue entred no man, we haue defrauded no manne: I speake not this to condempne you for I haue shewed you before, yf ye are in our hearts to dye and liue with you, I am deper bold ouer you, I reioyce greatly in you, I am filled with conforde

comforte, and am exceeding ioyous in all our tribulacion. For when we were come into Macedonia our flesh had no rest, but we were troubled on every syde. Our ward was lere. Neuertheles God y comforted us by the coming of Titus. And not by his coming onely, but also by the consolacion which we receiued of you: wher he tolde us your desyre, your weeping, your fervent mynde for me: so that I reioyced the more. For though I made you ioy with a letter, I repente not, though I dyd repente. For I perceive that the same Spirit made you ioy, though it were but for a season. But I now reioyce, not that ye were ioy, but y ye lozowed that ye repented. For ye lozowed godlye, so that in nothing ye were hurte by us. For godlye lozowe causeth repentaunce unto saluacion, not to be repented of, contrary wyse, & worldly lozowe causeth death. For behold, what dyspence thy godlye lozowe that ye tooke, hath wrought in you: yee, it caused you to cleere your selues. It caused indignacion, it caused feare, it caused desyre, it caused punishment: For in all thynges ye haue shewed your selues, that ye were cleere in that matter. Wherefore though I wrote vnto you, I dyd it not for his cause that had dooen the hurte, neyther for his cause that was hurte: but that your good mynde for vs myght appere amonge you in the syght of god.

Therefore, we are comforted, because ye are comforted: yee, and exceedinglye the more ioyed we, for y hope that Titus had, because his spirit was refreshed of you al. I am therefore not now ashamed, though I boasted my selfe to hym of you. For as all thynges whych we speke vnto you are true, even so our boasting y I made vnto Titus, is found true. And his inward affection is more aboundant toward you, wher he remembreth the obedience of you al, howe with feare and trembling ye receiued him. I reioyce that I may be holde ouer you in all thynges.

The viii. Chapter.

He putted them in remembrance to helpe the poorer at Jerusalem, according as the Macedonians had.

**C**ertify you brethren, of the grace of God, which was geuen in the congregacions of Macedonia, howe that the aboundance of their reioysing is, that they are tried with much tribulacion. And though they were exceeding poore yet haue they geuen exceeding richlye, and that in synclenes. For to the poore, I beare the record: yee, and beyond the poore, they were willinge of thei owne accord, and prayed us with great instance, that we would receaue thei benefite, and suffer them to be partakers with other mynistring to the synctes. And this they did, not as wloked for: but gave their owne selues freelye to the Lord, and after vnto us by the wyl of God: so that we could not but desyre Titus, to accomplishe the same benivolence amonge you also, even as he had begonne.

Howe therefore, as ye are ryche in al parties in faith, in word, in knowledge, in al seruicys

and in love, which ye haue to us, euen so, let that ye be pleasured in this benivolence also. Therefore I not, com manding, but because of your gentlenes, I do alowe the vnsaydnes of your loue toward other men. For ye knowe the liberaltye of our Lord Jesus Christ, that though he was ryche yet for your sakes he became poore y ye through his pouertie, might be made ryche.

And I geue counsel hereto. For this is expedient for you, whych beganne not to do onelye but also to wyl a yere ago. Now therefore, performe the thyng whych ye beganne to do: that as ther was in you a redynes to wyl, when so ye may performe the dede: of that whych ye haue. For yf there be fyrst a willing mynd, it is accepted according to that a man hath, and not according to that he hath not.

It is not my mynde that other be set at ease, and ye broughe into combiaice: but that there be equalnes now at this tyme: and that your aboundaunce may sucke thei lacke, and that thei aboundaunce maye supplie your lacke: that there maye be equaltye, agreynge to that whych is written: "he that had muche, had not the more aboundaunce: and he that had a litle, had neuertheles. Thanks be vnto God whych put the same good mynde for you in the herte of Tityus, whych accepted the request: yee, rather he was so wel willing, that of his own accord he came vnto you.

We haue sente with hym the brother whose laude is in the Gospell throughout all the congregacions: and not that onely, but is also chosen of the congregacions, to be a feloe with vs in our iourney, concerning this benivolence y is mynistring by us vnto the people of the same Lord: and to stee by your prompte mynde. For this we eschew, y any man should rebuke vs in this plentifulous distribution, "that is mynistring by us: (to the glory of the Lord) y make provision for honest thynges, not onely in the syght of the Lord, but also in the syght of men.

We haue sent with them a brother of ours: whome we haue ofte tymes proued diligent in many thynges: but now much more diligent. The greates confidence whych I haue in you, hath caused me this to do: partly for Tityus sake, whych is my feloe y helper as concerning you: partly because of other whych are our brethren, and the messengers of the congregacions, and the glory of Christ. Wherefore, shew ye vnto them the prouise of your loue, and of our boasting of you in the syght of the congregacions.

The ix. Chapter.

In this chapter both he the same that he dyd in the chapter going before, that is, he moueth them to helpe the poore brethren at Jerusalem.



As the mynistring to the synctes, it is but superfluous soyme to wite vnto you: for I knowe the redynes of your mynd, wherof I boast my selfe vnto them of Macedonia, that Achaia was prepared a yere ago: and your example hath prouoked many. Neuertheles yet haue



# The seconde Epistle

hane I sende these brethren, leaue one blessinge which I make of you, should be in you, in that behalf. y<sup>e</sup> as I haue sayd may prepare your selues least peraduenture if they of Macedonia come with me, and fynde ye vnprepared, we (I will not saye) should be ashamed in this matter of blessing. Wherefore I thoughte it necessary to reche the brethren, to come before hande vnto you, and to prepare your good blessinge p<sup>r</sup>incipled afore, that it might be ready, so that it might be a blessing, and not a defraudinge. **¶** This yet I saye he which soweth litle, shall reape litle, and he that soweth (in geapng) largely and frely, shall reape plentifully. And let every man, do accordyng as he hath purposed in his hearte not grudgynge, or of necessity. **¶** For god loveth a chereful geuer.

1 Thim. ii. 9  
Gal. vi. 6

1 Cor. xiii. 13  
and. cccc. 2  
xiii. 13

1 Cor. xiii. 13

God is able to make pe riche in al grace that ye in al thinges hauing sufficent vnto the vnto most, may be reche vnto al maner of good wo<sup>r</sup>kes, as it is wyrtten he hath sparred abode & hath geuen to the poze, his righteounes remaineth for euer. he that ministrerth seede vnto the sower, ministrerth bread also for fode: and multiplie your seede and increase the frutes of your righteounes. For as on all parties, ye maye be made reche into all synghenes, whiche cometh through vs, that thankes are geuen vnto God. For the offyce of this ministracion, not one lye supplyeth the neede of the saynctes: but also to aboundaunte herein, that for thys laudable ministringe, thankes mighte be geuen to God of many, which praise God for the obedience of your consentinge to the Gospel of Christ, a for your singlenesse in distributing to them and to al men, and in their prayers for you which long after you for the abundant grace of god in you. Thanes be vnto God, for his vnspenabill gift

## The i. Chapter.

The fourth the false Apostles, and defendeth his authoritie and calling.

**I** Paul my self beseech you by the me-  
hennes and softnes of Christ, which  
when I am present among you, am  
of no reputacion: but am bold to-  
ward you being absent. I beseech you, that I nee  
not to be bold when I am present, with that sa-  
me boldnes, wherewith I am supposed to haue  
bene bold, agaynst some, whiche repete vs as  
though we walked carnally. For though we  
walke in the fleshe, yet we do not warre fleshy  
**¶** For the weapons of our warfare are not car-  
nall weapons, but thinges myghty in God, to  
cast downe strong holdes, wherewith we ouer-  
throwe counseils and every thyng that exal-  
teth itself agaynst the knowledge of God, and  
brynge into captiuite al imaginacion to the obe-  
dyence of Christ, and are ready to take vengeance  
on al disobedience, when your obedience is fulfil-  
led. Loke ye on thinges after y<sup>e</sup> better aperaunce  
P<sup>r</sup>any man trust in hym self, that he is Chri-  
stian let hym consider this agayne of hym selfe  
that as he is Christen, euen so are we Christen  
For though I boast my selfe somewhat more of

1 Cor. xiii. 13

our authoritie (whiche the Lord hath geuen vs  
to edifie, and not to destroy you) it shal not be  
to my shame, lest I should seme as though I wete  
aboute to make you aspyred with letters. For  
the epistles (sayth he) are soze and stronge: but  
hys bodely p<sup>r</sup>esence is weake, and hys speache  
rude. Let hym that is such thynke on thys wyse  
that as we are in woordes by letters, wher we ar  
absent, such are we in dedes, wher we are p<sup>r</sup>esent  
For we cannot fynde in our heartes to make  
our selues of y<sup>e</sup> number of them, or to compare  
our selues to them, which praise the selues. Ac-  
uertheles, whyle they measure the selues, with  
them selues, and compare them selues with the  
selues, they vnderstande naught. But we wyll  
not reioyce aboute mesure: but accordyng to the  
measure of the rule, whiche God hath bystru-  
ted vnto vs, a measure to reach euen vnto you  
For we stretch not out our selues beyonde me-  
asure, as though we reached not vnto you. For  
euen to you also haue we come with the Gos-  
pell of Christ, and we boist not our selues oute  
of measure of other mens laboures. Per, we hope  
it wyll come to passe that when your saythe is  
increased among you we shalbe magnified ac-  
cordyng to our measure more largely, and that  
I shal preach y<sup>e</sup> Gospel in those regions whiche  
are beyonde you, and not to boist of those thyn-  
ges, which by another mans measure ar p<sup>r</sup>epared  
alredy. But let him that reioiceth, reioice in  
the Lord. For he that prapleth hym selfe, is  
not allowed, but he whome the Lord prapleth.

## The ii. Chapter.

Paul (vnder sufferance) comendeth hymself, and defendeth  
his authoritie agaynst the false prophetes.

**I** Obe to God, ye could haue suffe-  
red me a litle in my folynesse: per,  
ye do also forber me. For I am ge-  
lous ouer you with godly gelousy  
For I haue coupled you to one ma-  
that ye should make your selues a chaste virgyn  
vnto Christ. But I feare lest it come to passe y<sup>e</sup>  
as the serpent begyled Eue through hys sub-  
tely, euen so your wyrtes shoulde be corrupte  
fro the synghenes that ye had toward Christ.  
For y<sup>e</sup> he that comineth preache another Jesus  
then hym whom we preached: or y<sup>e</sup> he receiue a  
nother spyte then that whiche ye haue receaued  
ether another Gospel the y<sup>e</sup> ye haue receiued, ye  
myghte right wel haue bene content. For I sup-  
pose that I was not behind the chiefe Apostles.  
But though I be rude in speaking, yet I am not  
so in knowlage. howbeit among you, we haue  
bene well knowen to the vntermolte what we  
are in all thinges. Dyd I therein synne, because  
I submitted my self, that ye myghte be exalted  
and because I preached to you the Gospel of  
God fre: I robbed other chregacions, & tooke  
wages of them to do you seruice. And when I  
was p<sup>r</sup>esence with you, and had neede I was  
chargeable to no man: for that whiche was lack-  
yng vnto me, the brethren whiche came from  
Macedonia, supplied, and in all thinges I kept  
my selfe so that I shoulde not be chargeable to  
any

3

4

5

6

to any man and so wyl I hope my self.

**C** For the truth of Chyriste be in me, this reioy-  
sng shall not be taken from me in the regions  
of Achai. Wherefore? Because I know you not?  
God knoweth. neuertheless, what I do, that  
wyl I do, to cutte a waile occasion from them  
which desire occasion: that they might be found  
lyke vnto vs, in that wherein they reioyse. For  
such false Apostles as discretful workers, and  
fastyon them selues lyke vnto the Apostles of  
Chyrist. And no man wil: for Sathean hymselfe  
is chaunged into the falshe of an angel of light.  
Wherefore is it no great thyng though hys my-  
nistres falsen them selues, as though they wer  
the mynistres of righteousnes: whole ende shal  
be accordyng to theyr dedes.

**I** say agayn, least any man thinke that I am  
foolysh: or els euen now take ye me as a foole  
that I also may boast my selfe a lytle. That I  
speake I speake it not after the Loyde: but as it  
were foolyshe, in this matter of boastyng. Se-  
yng that many reioyce after the flesh, I wyl re-  
ioyce also. For ye suffer foolcs gladly, seing  
ye pour selues are wyl. For ye fuder, yf a man  
bring you into bondag, yf a man deuoure, yf a  
man take, yf a man exalte hym selfe, yf a man  
smite you on the face. I speake as concernyng re-  
buke, as though we had ben weke. in this booke

**E** howbeit, wherein soeuer any man dare be  
bolde (I speake foolyshe) I dare be bolde also.  
\* They are Hebrewes, euen so am I. They are Is-  
raelites, euen so am I. They are the sede of A-  
braha, euen so am I. They are the mynistres of  
Chyriste (I speake as a foole) I am moze. In la-  
boz moze abundat: In stripes aboute measure.  
In prysen moze plentifully: In death oft. \* Of  
the Jewes spye times receiued I euery tyme, ri-  
stoppes saue one. \* Thysle was I beaten wth  
roddes. \* I was once stoned: I suffered thysle  
shymynge. Nyght and day haue I bene in the  
depe sea. In ioyneyng oft: in perils of waters  
in perilles of robbers: in iopardyes of myne  
owne nacpon: in iopardyes emonge the hea-  
then. \* in perils in the cytee: in perils in wilder-  
nes: in perils in the sea: in perils emonge false  
brethren: in laboure and trauayle: in watchyn-  
ges often: in hunger and thysle: in fastynges of  
te: in cold & nakednes: beside the thynges which  
outwardly happed vnto me. I am combed day-  
ly, and do care for all congregacions. \* Who is  
weke and I am not weke: who is offended, and  
I burne not? If I must nedes boast, I wyl boast  
of the thynges that concerne mine infymities.

**The. xii. Chapter.**

Want to taken up into the thyrde heauen, and hereth wordes  
not to be spoken.

**I** he God and father of our Loyde Je-  
sus Chyriste, whych is blessed foze-  
uer moze knowed that I yenot.

**I** In the cytee of Damasco, the go-  
uerner of the people vnder hyng Aretas layed  
watch in the cytee of Damascens, and would  
haue caught me: and \* at a wyndowe was I let  
doun in a basket through the wall, and so sca-  
ped I his handes. Doubtes, it is not expedient

for me to boast. I wyl come to wilsons and re-  
uelacions of the Loyde. I know a man in Chyrist  
about fouerene yeres ago: whether he were in  
the body, I cannot tell, or whether he were out  
of the body, I cannot tell. God knoweth: howe  
he was taken vp into the thyrde heauen. And  
I knowe the same man (whether in the body or  
out of the body, I cannot tell, God knoweth)  
howe that he was taken vp into paradys, and  
heard secret wordes whych no man can utter.  
Of thys man wyl I boast, but of my selfe wil  
I not boast, excepte it be of myne infymities.  
For though I would boast, I shal not be a foole  
for I would say the truth. neuertheless I spare  
you: lest any man shuld thinke of me about that  
which he seeth me to be, or that he heareth of me.  
And least I shoulde be exalted out of measure  
through the excellency of the reuelacions: there  
was geuen vnto me vnguytnes through the  
flesh, euen the messenger of Sathean to buffet me  
because I shoulde not be exalted out of measure.  
For thys thyngedefoughte I the Loyde thysle  
that it myght depart from me. And he sayed  
vnto me: my grace is sufficient for the. For my  
strengthe is made perfecte through weakenes.  
Very gladly therfore wyl I reioyce of my werke  
nes, that the strengthe of Chyriste maye dwell in  
me. \* Therfore, dane I delectacion in infy-  
mytees, in rebukes, in necessities, in persecuc-  
ions in anguythes for Chyristes sake. For when  
I am weake, then am I stronge.

**I** am become a foole in boastyng my selfe. Ye  
haue compelled me: for I oughte to dane bene  
commended of you. \* For in northyng was I  
inferpos vnto the chiefe Apostles, though I be  
northyng, yet the tokens of an Apostle were  
wrought emong you wth al pacience, and sig-  
nes and wonders, and mighty dedes. For what  
is it, wherein ye were inferpos vnto other con-  
gregacions, excepte it be herein, that I was not  
chargeable vnto you. For geue me thys wrong  
beholde nowe the thysle tyme I am redy to co-  
me vnto you, and yet wyl I not be chargeable  
vnto you. For \* I seke not yours, but you. For  
the children ought not to lay vp for the fathers  
and mothers, but the fathers and mothers for  
the thyrden.

**I** wyl very gladly bestowe, and wyl be.  
stowed for your soules, though the moze I loue  
you, the lesse I am loued agayn. But be it, that  
I was not chargeable vnto you, neuertheless,  
when I was crafty, I toke you wth gyle. Wd  
I pyll you by any of them, whome I sent vnto  
you: I despyed Titus, and wth hym I sente a  
brother. Wd Titus defraud you of any thyng  
walked we not in one spyte: walked we not in  
lyke steppes? Agayne, thynke you that we ex-  
cuse our selues vnto you: we speake in Chyriste  
in the syght of God: but we do al thynges (dery-  
ly beloued) for your edifyng. For I feare, lest  
it come to passe, that yf I come, I shal not find  
you such as I would: and that I shal be founde  
vnto you such as ye would not. I feare lest ther  
be emog you \* debates, enuynges, wrath, strif-  
es: bachtynges, whyspynges, swellynge,

**II. II. and**



# The Epistle

and led ye on: and that when I come agayne, God bryng me lowe unto you, and I be con-  
demned to be with you, as of them which haue  
sinned: and fornication and wiltonnes whych  
they haue committed.

## The xiii. Chapter.

The psoneth to come into them, and exhorteth them so to  
where they are that he may find them perfect out of one  
word.

**N**OW come I the thirde tyme vnto you  
in the mouth of ii. or iii. wytnesses  
that euery worde be stablyshed I told  
you before, and tell you before: and  
as I sayd when I was present with you the se-  
cond tyme, so write I now being absent, to the  
whych in tymes past haue sined, and to al other  
that if I come agayne, I will not spare, sayng  
if ye seeke experyence of Christ whych speeth  
in me: whych among you is not weke but is my-  
ghty in you. For though he was crucified in we-  
kenes, yet lyueth he through the power of God  
And we (no dout) are weke in him: but we shall  
be with hym by the myght of God among you.

\* Examen your selues, whether ye are in the  
fayth or not. Prone your owne selues. Know ye  
not your owne selues, how that Iesus Christ is  
in you: receyve ye be cast awayes, I trust ye shall  
know that we are not cast awayes. I desire be-  
foze God that ye do none euil, nor that we shuld  
seme commendable: but that ye shoulde do that  
whych is honest: and let vs be counted as casta-  
wayes. We can do nothing agaynst the truth  
but for the truth. We are glad wher we are weke  
and ye stronge. Thys also we wythe for, euen

Your perfectnes. Therefore wyte I these thynges,  
being absent least when I am present, I  
shoulde vse sharpnes, accordyng to the power  
whych the Lord hath geuen me to edyfy, & not  
to destroy. Finally brethren, fare ye wel, be per-  
fect, be of good comfort, be of one mynd, lyue in  
peace, & the god of loue & peace shall be with you.  
Greete one another in an holy kysse. Al the sain-  
ctes salute you. The grace of oure Lorde Iesus  
Christ, and the lone of God, and the felowshipp  
of the holy ghoost be with you all. Amen.

## The ende of the seconde Epylle to the Corinthyans.

Went from Philpppos, a citee in Macedo-  
nia, by Tytus and Lucas.

## The Epylle of Saint

Paule the Apostle to the Galathyans.

## The first Chapter.

Wanteth to them, because they were fallen away from the  
Gospel, which by his owne conuersacion, magnifyeth his of-  
fice and apostolichy, and declareth hym self to be equal with  
the other Apostles.

**I**N AN Apostle, not of men ne-  
ther by man: but by Iesus Christ  
and by God the father, whych  
callyd him up from death: and  
al the brethren which are to me  
unto the congregacions of Ga-  
lacia. Grace be with you, and  
peace from God the father, and from our Lorde

Iesus Christ, whych gaue him self for our syn-  
nes to deliuer us from this present euil world  
accordyng to the wyll of God oure father, to  
whom be prayse for euer and euer. Amen.

I maruaile, that ye are so sone turned (from  
Christ whych called you by grace) vnto another  
Gospel which is nothing elles, but that there  
be some whych trouble you, and \* entend to pre-  
uert the Gospel of Christ. Heertobes, though  
we our selues, or an angell from heauen, preche  
any other Gospel vnto you, then that whych  
we haue preached vnto you, let him be accursed.  
As we sayed before, so saye I now agayne, if  
any man preche any other Gospel vnto you, the  
that ye haue receaued, let hym be accursed. Do  
I now perswade me, or God? Either do I seke  
to please men? For if I had betherto studied to  
please men, I were not the seruant of Christ.

\* I cerrefle you brethren, that the Gospel  
whych was preached of me, was not after the  
maner of men. For I nether receiued it, nor lea-  
ned it of man, but by the reuelaciō of Iesus Christ.  
For ye haue hearde of my conuersacion in tyme  
past, in the Jewes wyse, howe that beyond me-  
sure, \* I persecuted the congregacyon of God,  
and spoiled it, and preuailed in the Jewes way  
about many of my companions in myne owne  
nacyon: being a very feruent mayntayner of  
the tradicions of the elders.

But when it pleased God, whych separated  
me from my mothers wombe, \* and called me  
here vnto by hys grace, for to declare hys sonne  
by me, that I shoulde preche hym among the hea-  
then: immediatly I communed not of the mat-  
ter with fleshe and bloude nether returned to  
Jerusalem, to them whych were Apostles be-  
foze me: but went my wayes vnto Arabia, and  
came agayne vnto Damasco. Then after thre  
yeare, I returned to Jerusalem to se Peter, and  
abode with hym. xij. dayes. Other of the Apo-  
stles sawe I none, save James the Lordes bro-  
ther. The thynges therfore whych I wyte vnto  
you: beholde before God I lye not.

\* After that I came into the coastes of Sy-  
ria and Cilecia, & was vnknown as touchyng  
my person vnto the congregacions of Jewes  
whych were in Christ. But thys they hearde  
only that he whych persecuted vs in tyme paste  
nowe preacheth the fayth, whych before he de-  
stroyed. And they glorified God in me.

## The ii. Chapter.

The which haneth Peter in the face, and proueth that the law  
and circumcysion are not necessary to saluacion.

**T**hen fourtene yeres thereafter, I  
wente by agayne to Jerusa-  
le with Barnabas, & toke Ti-  
tus with me. I wote vnto by re-  
uelacion, & communed with them  
of the Gospel which I preche among  
the Gentyles (but specially) with the whych  
were counted chiefe, least I shoulde runne or had  
runne in vayne. Also Tytus whych was wyte  
me

me, though he were a Gentile, yet was not compelled to be circumcised: and that because of Iacob mens being false brethren, which came in privately to spy out our liberty which we have in Christ Iesu, that they might bring us into bondage. To whom we gave no reward, no not for the tyme (by way of subiects) because that the truth of the Gospel might continue with you

Of them whiche seemed to be som what, what they wer in time passed it maketh no matter to me. God loketh on the out ward appearaunce of no man. Reuertheles they whiche seemed great added nothing to me. But contrariwise, when they sawe that the Gospel ouer the vncircumcision was committed vnto me, as the Gospel ouer the circumcision was committed vnto Peter. For he that was mightie in Peter in the Apostleshipp ouer the circumcision, the same was mightie in me among the Gentyles. When they perceived the grace that was geuen vnto me, then James, Cephas, and Iohn, whiche seemed to be pillars, came to me & Barnabas the right handes of that felowship, that we should be Apostles among the heathen, and therein the circumcision onely that they should remember the poore. Wherein also I was diligent to doe the same

But when Peter was come to Antioche, I  
toptold him openly, because he was worthy  
to be blamed. For yet that certayne came from  
James, he dyd eat with þe Gentyles. But when  
they were come, he toptoldzwe, and separateth  
hym selfe from them, fearng them which were  
of the circumcision. And the other Jewes dis-  
sembled as wel as he in so much that Barnabas al-  
so was broughte into theiꝝ simulacpon. But  
when I saw that they went not the right way  
after the truth of the Gospell, I sayd vnto Pe-  
ter before them al: yf thou beyn a Jewe, liuest  
after the maner of the Gentyles, and not as do  
the Jewes: why causeste thou the Gentyles to  
lynne as do the Jewes? For we which are \* Je-  
wes by nature, and not spynners of the Gen-  
tyles, knowe that a man \* is not Iustified by the  
deedes of the lawe, but by þe faith of Iesus Christ.  
And we haue beleued on Iesus Christ: that we  
myght be iustified by the lath of Christe, and  
not by the deedes of the lawe, because yf the de-  
des of the lawe nosse the shalbe iustified.

¶ If whyle we seeke to be made ryghteous by  
Chryst, we our selues are found synners, is the  
Chryst the mynyster of sinne? God forbid. For  
yf I dupld again the thynges which I dectrop-  
ed, then make I my self a trespasser. For I, who  
row the law) haue bene deade to the lawe that  
I myghte lue vnto Chryst. I am crucified with  
Chryst. Nevertheless I lue: yet now not I, but  
Chyste lyueth in me. The lyfe whiche I now  
lue in the flesh, I lue by the faithe of the sonne  
of God, whiche loued me, and gaue hym selfe  
for me. I despyse not the grace of God. For yf  
ryghteousnes come of the lawe, then Chyste is  
deade in vayne.

¶ The.iii.Chapiter.

He rebuketh the wickedness of the Salarbans, shewing  
the impotence of the law, and declareth nevertheless that  
it was not given for naught.

**E**ke solp the Sanctiſary. who hath be-  
wiltched you. that ye ſhould not be-  
lieue the trueth. To whom Ieſus Chriſt  
was deſcribed befoze the eyes and e-  
mong you crucified. Thys onely would I ſerue  
of you. whether ye receiued the ſpſyte by the dedes  
of the lawe or by the preachinge of the ſayte.  
Are ye ſuch foolles. that after ye haue begon in  
the ſpſyte. ye ende in the fleſhe. So many thynges  
ye haue ſuffered in vayne. yf it bee alſo in  
vayne. Moreover. he that mynſtrecth to you  
the ſpſyte. and worketh myſtacles emong you.  
both he it throughte the dedes of the lawe. or by  
preachinge of the ſayte. \* Euen as Abrahams  
beloued God. and it was alſo creded to hym for  
pyghteouſnes. Ye knowe therfore. pſerpe which  
are of faith. the ſame are the chyldren of Abra-  
ham. For the ſcripture ſepng afore hande. that  
God would iuſtifie the heathen through faith  
threwed befoze hande glad tidynge vnto abra-  
ham. ſaying. \* In the ſhall all naciones be bleſ-  
ſed. So then. thei which be of faith. are bleſſed  
wpth faithfull Abraham. For as many as are  
of the dedes of the lawe. are ſubject to the curſe.  
For it is wyrtten. \* curſed be euery one that co-  
ntynueth not in all thynges whiche are wrytten  
in the booke of the lawe to fulfyll them. that no  
man is iuſtified by the lawe in y<sup>e</sup> ſyght of God  
it is euident. \* For the laſt ſhall I ſaye be ſayte.  
The lawe is not offayed. but the m<sup>n</sup> that ful-  
fylleth the thynge. (contaryed in the lawe) ſhall I ſaye  
in them. Chriſt hath deliuered vs fro the curſe  
of the lawe. in as muche as he was made accuſed  
for vs. For it is wyrtten. \* curſed is euery  
one. that hangeth on tree. that the bleſſynge of  
Abraham myghte come on the Gentyles thro-  
towe Ieſus Chriſte. that we myghte receaue  
the promiſſe of the ſpſyte through the ſayte.

Brethren, I speake after the manner of men. Though it be but a mans reuerence, yet if it be allowed, no man disspeth it, or addeth any thing thereto. \* To Abraham and hys seede were the promysse made. He saith not in thy seedes, as many: but in thy seede as of one, which is Christe. This I saie that the lawe whiche begaune afterwarde, beyonde \* foure hundred and thyrtye yeres, dothe not disanull the testamente, that was confirmed lasse o' God vnto Christe warde to make the promysse of none effect. \* For yf the inheritaunce come of the law it cometh not now of promysse. But God gaue it vnto Abraham by promysse.

Wherefore then serued the law? \* It was added because of transgression (till the seed came to whom the promise was made) & it was ordered \* by angels in the hand of a mediator. A mediator is not a mediator of one, but God is one. \* Is the law then against the promises of God? God forbid. For if there had bene a law given which could haue given life: then no doubt righteousnes should come by the law. But the scripture concluded all thynges vnder synne, that the promise by the saythe of Iesus Christ should be given vnto them that beleue. ¶ But before that saythe came, we were kept vnder the law.



# The Epistle

la we and were shut by into the sayth whiche  
should a herowd be declared. Wherfore I la-  
maunt our scolemayster with Christ; & we should  
be instructed by faith. But after that saythe is  
come we are no longer vnder the scolemayster.  
For ye are all chyldren of God, because ye be-  
lieue in Christ Iesu. For al ye that are baptised  
haue put on Christ. There is no Jewe, neither  
Gentyle: there is neither bond nor free: there is  
neither man, nor woman. For ye are all one in  
Christ Iesu. If ye be Christes, the are ye Abi-  
hams seed, and heires according to the promys.  
¶ The. iiii. Chapter. ✠

They both thought that they should be deported from the land, and reduced the urban settlements of the Galatians.

3 **A**nd I say, that the heire, as long as he is a childe, dyssereth not from a seruante, though he be Lord of al, but is vnder tuttes & gouernours, vntill the time that the father haue appointed. Euen so we also, when we were chyliden, were in bondage vnder the ordinaunces of the woylde. But when the tyme was full come, God sent his sonne, made of a woman, and made bonde vnto the law, to redeme them which wer bond vnto the law: that we, though electio, myght receaue the inheritaunce that belongeth to the naturall sonnes. Because ye are sonnes, God hath sent the spure of his sonne into our hartes, crying Abba father. Wherefore now, thou arte not a seruante: but a sonne. If thou be a sonne, thou art also an heire of god through Christ. Not withstanding, when ye knewe not God by dyd service vnto them, which by nature are no Goddes. But now after that ye haue knowen God, yee, rather are knowen of God: how is it that ye turne agayn vnto the weake & beggerly ordinaunces, wherunto again ye despise a freely to be in bondage? Ye obserue dayes and monethes, and tymes, and yeres. I am in feare of you lest I haue bestowed in you labour in vayne.

Brethren, I beseeche you be ye as I am: for I  
 am as ye are. Ye haue not hurte me at all. Ye  
 knowe howe through the insymptee of the flesh  
 I preached the Gospell vnto you at the synne.  
 And my temptation whiche was in the flesh  
 ye despysed not, neither abhorred: but receaued  
 me as an angell of God: such as Christe Iesus.  
 What is then your felicity: for I beate you re-  
 cord for it had ben possible ye would haue pluc-  
 hed out your owne eyes, and haue geue them to  
 me. Am I therfore become your enemy, because  
 I tel you the truth? They are gelouse ouer you  
 my selfe. Yet, they intend to exclude you, that ye  
 shoulde be seruente to them wards. It is good  
 alwayes to be seruente in a good thyng, and not  
 onely when I am present with you.

My little chyldren, of whom I travel in byrth  
again, untill Christ be fashioned in you I wold  
I were wth you now, and could chaunge my  
voys: for I stand in a doubt of you. Tel me: ye  
that desyre to be vnder the lawe, do ye not here  
of the lawe? For it is writen, that Abraham  
had two sonnes: the one by a bonde mayd: the

other by a free woman. Yea, he whyche was bo:ne of the bondwoman, was bo:ne after the fleithe: but he which was of the free woman, was bo:ne by promise. Whyche thynges are spoken by an allegory. For these are two testaments the one from the mount Sinai, which gendreth vnto bondage, whych is Ager. For mount Sinai is ager in Arabia, and boudreth vppon the cyttee, whyche is now called Ierusalem, and is in bondage wth her chyldren.

But Ierusalem, which is about, is free: which is the mother of vs all. For it is written: Reioyce thou barren, þe bearest no chyldezen: break forth and crye, that thou trauest not. For the desolate hath many mo chyldezen, the which hath an husband. Brethren we are after Ihae the chyldezen of promise. But as then he þ was bozne after the fleche, persecuted hym that was bozne after the spyre, euen so is it now. Neuer theles, what saith the scripture: put away the bond woman and her sonne. For the sone of the bond woman shall not be heire wth the sonne of the free woman. So then brethren we are not chyldezen of the bond woman, but of the free. I

**¶ The. v. Chapter.**

¶ The labourers to knowe them away from circumcicion, shew  
 them the batayl betwixt the crosse and the fielde, and the  
 frutes of them bothe.

**S** And faste herfore in the lyber-  
te wherwith Christ hath made  
vs fre, & wrape not poue selues a  
gayne in the yoke of bondage.  
Behold, I Paule say vnto you  
that if ye be circuncised, Christ  
shall prosper you nothinge at all. I testyfe a-  
gayne to euery manne wherhe is excommuniced  
that he is bounde to kepe the whole law. Christ  
is become but in vayne vnto you. As manye of  
you as are iustified by the lawe are fallen from  
grace. We loke for, and hope in the lxxij to  
be iustified through fapth. \* No; in Jesu Christ  
neither is circuncysion anye thyng woorthie,  
neither yet vncircuncision but fapth which wo-  
rtheth by loue. Ye dyd runne well: who was a let  
vnto you, that ye shoulde not beleue the truth?  
☞ (consent vnto no man) Euen the counsell which ca-  
me not of hym that calleth you. \* A little leuen  
dothe leuen the whole lombe of dowe.

† I haue truste towarde you in the Lorde,  
that ye shalbe none otherwys mynded. But he  
that troubleth you, shall beare hys iudgement  
whatsoever be. Wherefore, ye I yet preache  
circumspicion, why do I then suffer persecucion?  
Then is the slander of the crosse sealed, I  
wold to God thei wer separated fro you which  
trouble you. Wherefore ye were called vnto ly-  
bertye: onely let not your lybertye be an occa-  
sion vnto the flesh: but by loue <sup>of the spirit</sup> ser-  
ue one another. For all the lawe is fulfilled in  
one worde, whyche is this: \* Thou shalt loue  
thy neyghbour as thy selfe. If ye byte and de-  
uoure one another: take heede lest ye be lykewyse  
consumed one of another. †

✠ I say walke in the spyre, and fulfil not the  
lust of the flesh. For the fleshe lusteth contrary  
to the spyre, and the spyre contrary to the flesh  
eche

The Epistle of saint

Paul the Apostle to the Ephesians.

The first Chapter.

The exceeding abundance and election of God in saving of all men, through Christ Jesus his sonne, we are hereby called to good works. The dominion of Christ.



Paul an Apostle, of Jesus Christ by the will of God. To the sapientes which are at Ephesus, and to them whiche beleue on Jesus Christ. Grace be with you, and peace frome God our father, and from the Lord Jesus Christ.

Blessed be God the father of our Lord Jesus Christ which hath blessed vs with all manner of spirytual blessinge in heauenlye thynges by Christ accordyng as he had chosen vs in him, before the foundations of the world were layed, that we shoulde be holy, and without blame before hym, through the loue. Whiche ordeyned vs before through Jesus Christ to be hepyres vnto hym selfe, accordyng to the good pleasure of his will, to the prayse of the glory of his grace, wherewith he hath made vs acceptid through the beloued.

By whom we haue redemption through his blood, euen the forgiveness of synnes, accordyng to the riches of his grace: wherof he hath mynistrd vnto vs abundantly in al wysdome and prudence: And hath opened vnto vs the mysterie of his wil, accordyng to his good pleasure whiche he hath purposed in hym selfe, to haue it declared: when the tyme was ful come that he myght set vp all thynges perfectly by Christ (bothe the thynges whiche are in heauen, and the thynges whiche are in earth) euen by hym by whome we are made hepyres, and were thereto predestynat accordyng to the purpose of him by whose powre al thynges are wrought accordyng to the purpose of his owne will: that we (whiche before beleued in Christ) shoulde be vnto the prayse of his glory.

In whom also we beleue, for as muche as we haue hearde the word of truth, euen the Gospell of your saluacyon, wher in, when ye haue beleued: ye were sealed wth the holy spirite of promise, whiche is the earnest of our enheritaunce for the recovering of the purchased possession, vnto the prayse of his glory.

Wherfore I also (after that I herd of the sayth whiche ye haue in the Lord Jesu, and loue vnto all the sapientes) cease not to geue thanks for you, makinge mencyon of you in my prayers: that the God of our Lord Jesus Christ, the father of glory, may geue vnto you the spiryte of wysdome and reuelacion, by the knowledge of hym selfe, and lyghten the eyes of your mindes that ye may know what the hope is, wherunto he hath called you, and howe rych the glorye is of his enheritaunce vpon the sapientes, and what is the exceeding greatenes of his powre

These are contrarye one to the other, so that ye cannot do whatsoeuer ye wold, but and if ye be led of the spirite, then are ye not vnder the lawe.

The deedes of the fleshe are manifest, which are these: aduoutyng, fornicacion, vnclennes, wantonnes, worshipping of ymages, witchcraft, hatred, variance, zele, wrath, strife, sedicions, ferres, enuyng murder, dyonhennes, gloomyng, & such like: of which I tel you before, as I haue told you in tyme past, that the which comit suche thynges shal not be inheritous of the kyngdome of God. Contrarily, the frute of the spirite is, loue, ioye, peace, long sufferyng, gentilnes, goodnes, faithfulness, mekenes, temperaunce. Agaynst such ther is no lawe. Thei truly that are Christes, haue crucified the flesch with the affections and lustes. If we lue in the spirite, let vs walke in the spirite. Let vs not be despyous of vayne glory, prouokyng one another, enuyng one another.

The vi. Chapter

The exhortacion them to brotherly loue, and one to haue with a nother. In the end he warneth them to beware of circuncision

Berthen, ys a man also be taken in anye fault, ye which ar spiritual helpe to amed him in the spirite of mekenes: consideryng thy selfe, lest thou also be tempted: Were ye one another's burthen, & so fulfyll the law of Christ. For ys a man seme to hym selfe that he is some: what when in dede he is nothyng, the same deceaueh his owne mind. Let euery man proue his owne worke, and then shal he haue reioysynge onely in his owne selfe, and not in another. For euery manne shal beare his owne burthen.

Let him that is taught in the word, mynistrer vnto him that teacheth hym in al good thynges. Be not deceued, god is not mocked: For what soeuer a man soweth, that shal he also reape. For he that soweth in the flesch, shal of the flesch reape corrupcion: But he that soweth in the spirite, shal of the spirite reape lyfe cuerlastyng. Let vs not be troy of wel doing. For wher the tyme is come we shal reape wythout verines. Whyle we haue therfore tyme, let vs do good vnto al men and specially vnto them which are of the house hold of fayth. Ye se how large a letter I haue wyrtten vnto you with myne owne hande. As many as desire without ward aprearance to please carnally, the same constrain you to be circuncised only lest thei shoulde suffer persecution for the crosse of Christ. For thei the selues which are circuncised, hepe not the lawe, but desire to haue you circuncised, thei might reioice in your flesch.

God forbyd that I shoulde reioyse, but in the crosse of our Lord Jesu Christ, wherby the world is crucified vnto me, & I vnto the world. For in Christ Jesu neither circumcission: anay leth any thyng at all, nor vncircumcission but a newe creature. And as many as walke accordyng to this rule, peace be on them and mercye & vpon Israel, that pertaineth to God. From henceforth, let no man put me to busynes: For I beate in my bodye the markes of the Lord Jesu. Berthen the grace of our Lord Jesu Christ be with your spirite. Amen.

The Epistle vnto the Galathians was sent from Rome.



# The epistle

forward which belongeth according to the wo-  
rship of that his mightie power, whiche he  
wrought in Christ, whiche raised him from  
the dead, and set him on his right hand in he-  
uyn alrethynge aboue all rule and power, and  
myghte, and dominion, and aboue every name  
that is named, not in this world onely, but also  
in the world to come: and hath put all thynges  
under his feet, and hath made him aboue all  
thynges: the head of the congregacion, whiche  
is bys body and the fulnes of hym, that filleth  
all in all.

## The ii. Chapter.

¶ I sheweth them what maner of people they were before  
they came to Christ, and what they are now in Christ.

**A**d you hathe he quickened where  
as ye were dead in trespasses & syn-  
nes, in the whiche in tyme passed  
ye walked, according to the course  
of this world, even after the gover-  
ner that ruleth in the ayre, the spyte that no we  
worketh in the chylidren of vnbefele: amonge  
whom we al had our conuersacion also in tyme  
past, in the lustres of our fleshe, and fulfilled the  
wyll of the fleshe and of the minde: and were by  
nature the chylidren of wrath, even as wel as o-  
ther. But God whiche is rich in mercye (for his  
great loue wherwith he loned vs, even whē we  
were dead by synnes) quickened vs together in  
Christ: by grace are ye saued; and raysed vs  
vp together with hym & made vs syt together  
with hym among them of heauen in Christ Je-  
su. That in tyme to come, he might shew the ex-  
ceedyng ryches of his grace, in kyndnes to vs  
warde through Christ Jesu. For by grace are  
ye made safe through faith, & that not of poure  
selues. It is the gyfte of God, and cometh not  
of workes, least any man should boast hymself  
for we are his workman shyp created in Christ  
Jesu vnto good workes, whiche God ordai-  
ned that we should walke in them.

¶ Therefore, remember that ye being in tyme  
past Gentyles in the fleshe, were called vncir-  
cumcysion in the fleshe, which circumcysion is made  
by handes: remember (I say) that at that tyme  
ye were without Christ, being aleaunted from  
the common welth of Israel, & strangers from  
the testamentes of the promes, hauing no hope  
and being without God in this world. But  
nowe by the meanes of Christ Jesu, ye whiche  
sometime were farre of, are made nye by the  
blonde of Christ.

¶ For he is oure peacemaker, whiche hath made of  
both one, and hath broken downe the wall that  
was a stoppe betwene vs, and hath also putte  
away through his fleshe, the cause of hatred, e-  
uen the law of commaundmentes contained in  
the law written, for to make of twain one newe  
man in hymself, somaking peacemaker, and to re-  
concile both vnto god in one body through his crosse  
and there he hath shed his blood, & came and preached  
peacemaker to you which were farre of, and to them  
that were nye. For through hym we both haue  
an entraunce, in our spytte vnto the father.

¶ Now therfore, we are not strangers, and  
farpyners: but citizens with the sapientes and  
of the household of God: and are buyle vpon the  
foundacion of the Apostles and Prophetes,  
¶ Jesus Christ hymself, being the head corner  
stone, in whiche whatsoeuer buyldyng is coupled  
together, is groweth vnto an holpe temple in  
the Loyde, in whiche ye also are buylded together  
to be an habitation of God through the holy  
ghost.

## The iii. Chapter.

¶ I sheweth the cause of his prisonment, desirer them not to  
fear because of his trouble, and prayeth God to make them  
steadfast in his spytte.

**F**or this cause, I Paul am a pri-  
soner of Jesu christ for you he-  
then: If ye haue herd of the mi-  
nistracion of the grace of God  
whiche is geuen me to you  
ward. For by reuelacion the-  
wed be the mystery vnto me, as I wote afore in  
few wordes, wherby wha ye rede ye may vnder-  
stand my knowledg in the mystery of Christ  
whiche mystery in tymes passed was not opened  
vnto the sonnes of men, as it is now declared  
vnto his holpe Apostles and prophetes by the  
spyt: that the Gentyles should be inherytours  
also, and of the same body, and partakers of his  
promes in Christ, by the meanes of the Gospel  
wherof I am made a minister according to the  
gyfte of the grace of God whiche is geuen vn-  
to me after the workyng of his power.

¶ Vnto me the lest of al saintes is this grace  
geuen, that I should preache among the Genti-  
les the vnsesearchable ryches of Christ, and to  
make al men se, what the felowshyp of the miste-  
ry is, whiche from the begynnyng of the world  
hath bene hyd in God, whiche made all thynges  
through Jesus Christ, to the intent, that now  
vnto the rulers and powers in heuenly thynges  
myght be known by the congregacio, the ma-  
nyfold wysdome of God, accordyng to the eter-  
nall purpose, whiche he wrought in Christ Je-  
su our Loyde, by whom we haue boldnesse and  
entraunce with the confidence which is by the  
sayd of hym. ¶ Therefore I desyre: that ye sa-  
pente not because of my tribulacions: that I  
suffer for your sakes: whiche is your prayse.

¶ For this cause I bowe my knees vnto the fa-  
ther of our Lord Jesu Christ, whiche is father  
ouer all that is called father in heuen & in earth  
that he would graunt you accordyng to the ry-  
ches of his glorie, that ye may be strengthened w  
myght by his spyt, in the inner man, & Christe  
may dwell in your heartes by sayd, that ye be  
yncreased and grounded in loue, myght be able  
to comprehend with all sapientes, what is the  
breadth and lengthe, depthe and bryghte and to  
knowe the excellente loue of the knowledg of  
Christ that ye myght be fulfilled with all full-  
nes, whiche cometh of God. Vnto hym that  
is able to do exceedyng abundantly aboue al  
that we aske or thinke accordyng to the power  
that worketh in vs, by prayse in the congrega-  
cion by Christ Jesu, through our all ages  
world without ende. Amen.

## The iii. Chapter.

He rebuketh them with meekness, to lay alive the thread of charity  
of grace in them, and so walketh in a new life.



Therefore which am a prisoner of  
Loydes exhort you, that ye walke  
worthye of the vocation wherewith  
ye are called, wyth all lowlynes and  
meeknesse, wyth humblenes of mynde, forbea-  
ryng one another thow w loue, and be diligent  
to kepe the vnitie of the spyte thow w the bond  
of peace, beyng one bodye, and one spyte, men  
as ye are called in one hope of yow calling. One  
Lorde, one saythe, one baptyme, one God, and  
father of all, whiche is aboue all and thow w  
al, and in you all. ¶

¶ Unto euery one of vs is geuen grace, ac-  
cording to the measure of the gyfte of Chyrist.  
Wherfore he sayeth: when he went vp as hys  
he led captiuite captiue, and gaue gyftes vnto  
men. That he ascended: what meaneth hit but  
that he also descended first into ylowest partes  
of peth: he that descended, is cussf same also p  
ascended vp, aboue al heuens, to fulfyll al thynges

And the verpe same made some Apostles,  
some Prophetes, some Euaγγελistes, some  
sheperdes & teachers: to the edyfyinge of the  
sayntes, to the worke and ministraciō, euen to  
the edyfing of the body of Chyrist, tyll we all  
come to the vnitie of saythe: & knowlage of the  
sonne of God, vnto a perfecte manne, vnto the  
measure of the full perfecte age of Chyrist. ¶

¶ That we henceforth shulde be no more childre,  
wauerynge and carped aboute wyth euerye  
wynde of doctryne, by the wylkenesse of manne,  
thow we craftyness, where by they laye a waye  
for vs to deceiue vs. But lette vs folowe the  
truth in loue, and in all thynges growe in him,  
whiche is the head, euen Chyriste in whome yf  
al the body be coupled & mytt together thow w  
oute euerye ioynte wherewith one ministrith to  
another (according to the operacyon as euery  
partie hath his measure) he encreaseth the body  
vnto the edyfing of it selfe thow we loue.

¶ This I say therefore, and testifie thow w  
the Lorde, that ye hence forth walke not, as  
other Setils walke, in vanitie of their mynd  
whyte they are blind in theyr vnderstandyng:  
beyng farre from a godly lyfe, by the meanes  
of ignoraunce that is in them, and because of  
the byndnes of theyr hertes: which beyng past  
repentaunce, haue geuen them selues ouer vnto  
wantounes, to worke all maner of vniennes,  
euen with greyuesse. But ye haue not lea-  
ned Chyrist (also be that ye haue heard of hym,  
and haue bene taughte in hym, as the truthe is  
in Iesu: (as concerning p conuersacion in tyme  
past) to lay fro you the olde man, whiche is cor-  
rupte, according to the decreable lustes. ¶

¶ To be renewed also in the spyte of yowre  
mynde, and to put on that newe man, whiche  
after God is shapen in righteousnesse and true  
holynesse.

Wherfore, put awaye lyfage, and speake  
euery man truthe vnto yowre neyghboure, for as  
much as we are members one of an other. Be  
angrye, and stume not: lette not the sunne go-

downe vnto your wrath, neither geue place vnto  
the wrath. Let him that stole, steale no  
more: but let hym each labour with his han-  
des the thing whiche is good, that he may geue  
vnto hym that needeth. ¶

Let no fylthy communicacyon procede oute of  
yowre mouth: but that which is good to edyfy  
with all as ofte as neede is: that it may minister  
grace vnto the hearers. And geue not ye the ho-  
ly spyte of God: by whom ye are sealed vnto  
the daye of redempcyon. Let all bytternes and  
fearnes, and wrath, and roryng, & cursed spea-  
kyng, be put awaye from you, with al malici-  
ousnes. Be ye courteous one to another: euen as God for  
Chyriste sake hath for geuen you.

The v. Chapter.

He rebuketh them with loue, waueryng them to be wise of all  
vniennes. He teacheth how women shuld obey there husbandes  
and howe lowlyly men ought to entreate their wyues.



¶ Ye therfore folowers of God as  
dere chyldren, and walke ye in loue:  
euen as Chyrist loued vs, and gaue  
hym selfe for vs an offering & a sa-  
crifice of a swete sauour to God. As  
for fornication & al vniennes, or courtousnes:  
let it not be once named amonge you, as it be-  
commeth sayntes, or fylthynges, or foolyshe tal-  
kyng, or testyng, which are not comely: but ra-  
ther geuyng of thanks. For this ye knowe  
that no whoremonger, either vncleane person  
or couetous person, (which is a worshyppe of  
ymages) hath any inheritaunce in the kyngdō  
of Chyrist and of God.

¶ Let no man deceyue you with vayne wo-  
des. For because of suche thynges cometh the  
wrath of God, vpon schylozen of disobedience.  
Be not ye therfore companions of the. Ye were  
somtyme darkenes, but nowe are ye lychte in p  
Lorde. ¶ Walke as chyldre of light. (For p feute  
or the spyte consyseth in al goodnes, & righte-  
ousnes and truthe.) ¶ Searchyng what is ac-  
ceptable vnto the Lorde. And haue no felowshyp  
with the vnfrutefull workes of darkenes: but  
rather rebuke the. For it is shame euen to name  
those thynges which are done of them in secreete  
but all thynges, when they are broughte forth  
by the lychte, are manifest. For whatsoeuer is  
manifeste, the same is lychte. Wherfore he say-  
eth: awake thou that sleepest, and stand vp from  
death, and Chyrist shall geue the lycht.

¶ Take heede therfore howe ye walke cry-  
stall perfectly: not as vnto pte, but as wyle men:  
redemynge the tyme, because the dayes are e-  
uell. Wherfore, bee ye not vniwyse, but vn-  
derstande what the wyll of the Lorde is, and  
bee not dronke wyth wyne, wherein is exesse:  
but bee fylled wyth the spytte, speakyng vnto  
yowre selues in psalms and hymnes, and  
spyrituall songes, syngyng and making me-  
lodye to the Lorde in yowre heartes, geuyng  
thanks alwayes for al thynges, vnto God the  
father, in the name of oure Lorde Iesus Chyrist  
submytting yowre selues one to another in the  
fear of God. ¶



## The epistle

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Therefore, as the congregation is in subiection  
to Christ, wherwise let the wyues also be in sub  
iectyon to the; husbandes in all thynges. Ye  
husbandes, loue your wyues, eue as Christ al  
loued the congregacyon, and gaue hymselfe  
for it, to sanctifie it, and cleanse it in the foun  
tain of water thow; the word, to make it vn  
to hym selfe a gloriouse congregacyon, without  
spot or wrinkle, or any such thyng: but that  
it shuld be holy, and without blame. So ought  
men to loue the; wyues, as their owne bodies  
For that loueth his wyfe, loueth hym selfe. For  
no man euer yet hated his owne fleche: but no  
r; hath and cheriseth it, euen as the Lord doth  
the congregacyon. For we are members of his  
body, of his fleche, and of his bones.

\* For this cause shall a man leaue father and mother, and shall be ioyned vnto his wyfe, & of two shall be made one fleche. This is a great secrete, but I speake of Christ and of the congregation. Reuer thelesse, do ye so, that euery one loue his wyfe euen as hym selfe, and let the wife reuerence her husband.

with the truth, haulg on the brest plate of right  
trouthe, and hauping shoes on youre fete, that  
ye maye bee prepared for the Gospell of peace:  
Aboue al, take to you the shield of faith wherw  
ye may quench al the fyre dartes of the wy-  
ard. And take the helmet of saluacyon, and the  
swearde of the spyghte, whyche is the worde of  
God. ¶ And praye alwayes with all maner  
of prayer and supplicacon in the spyghte: and  
watche there vnto with al instance and suppli-  
cacyon for all sapntes and for me. <sup>2</sup> that vte-  
raunce may be geuen vnto me that I may open  
my mouth frely to vtter þ secrettes of my Gos-  
pel (wherof I am a messenger in bondes) þ ther  
in I maye speake frely, as I soughte to speake.  
But that ye may also know what condicion I  
am in, & what I do. Tichycus the deere brother  
and faythful mynster in the Lorde shall be we  
you al thynges, whom I haue left vnto you for  
the same purpose, þ ye might knowe what case  
we stande in, and that he myght comfort poure  
bertes. Peace be vnto the bzerthen & loue with  
fayth, from God the father & from the Lord Je-  
sus Chryst. Grace be with all them which loue  
our Lorde Iesus Chryst sincerely. Amen.

**Sent from Rome vnto the Ephe-  
sians by Tychicus.**

¶ The. vi. Chapter.

Some christians should behave themselves toward their partners, fellowmen toward they, masters. An exhortation to the spiritual warfare.

**H**ylde, obey your fathers & mothers  
in the Lorde: for it is ryght. <sup>2</sup> Honour  
thy father and morber. (the same is)

¶ If thou maist prosper, & lye long on earth. Ye fa-  
 thers moue not your chylidren to whatte: but  
 bring them vnder the doctrine of the Lord.  
 ¶ Ye seruantes, obeye them that are your  
 bodily masters, with feare and trem-  
 bling, even with the fraglenes of your heart as  
 vnto Christ: not doing seruice vnto the eye, as  
 they that go aboute to please men: but as ye ser-  
 uantes of Christ, doing the wil of God from  
 the heart with good wyll, seruing the Lord and  
 not men. Knowing this that whatsoeuer good  
 thing any man dothe, the same shall he receyue  
 againe of God, whether he be bonde or free. And  
 ye masters, do eue the same thinges vnto them  
 putting away the threatenings. Knowing that  
 your master also is in heauen, & nether is there  
 any respect of person with hym.

Finally my brethren, be strong thorow  
the Loyde and thorowe the power of his might  
Put on al þe armour of God, that ye may stand  
against the assaults of þe Druel. For we wrestle  
not agaynst bloude & fleche: but agaynst rule, a-  
gaynst power, agaynst worldly rulers, euen  
gouerners of the darknesse of this world, a-  
gaynst spiritual craftines in heauenly thynges  
wherefore, take vnto you the whole armour of  
God, that ye may be able to resiste in the cruell  
daye, and stande perfect in all thynges.

Stand therefore, & and your loynes gird

# The Epistle of Saint

Paul the Apostle vnto the  
Philippians.

## Chapter I.

**• He exhorts them to increase in love, in knowledge, and ripe experience of Godly things.**

**P**rule and Tymothe the scr. 3  
uanties of Iesu Chryste. To  
all the sayntes in Chryst Je-  
su, whiche are at Philppos  
with the Bishops & Deacons  
Grace be vnto you, and peace  
from God oure Father, and  
from the Lorde Iesus Chryst.

✠ I thanke my God with all remembrance  
of you & alwaies in all my prayers for you, and  
praye with gladnesse, because ye are come into  
the felowshyppe of the Gospell fro n the fyfthe  
daye vntyll nowe, & am surely certified  
of chrs, that he wherbye darbe becomee a good  
worke in you, shall perfoyme it vntyll the daye  
of Iesus Chryst, as it becometh me, so Iudge I  
of you all, because I haue you in my hart: for as  
much as ye all are companions of grace with  
me, euen in my bondes, and in the defendynge  
and stablyshynge of the Gospell.

For God is my record, howe greatly I long  
after you all, from the very herte rote in Iesus  
Christ. And this I pray, that your love, maye  
increase yet more and more in knowlage, and  
in all vnderstandynge, that ye maye accepte  
the thynges that are mooste excellent, that ye  
may

maye be pure, and suche as offende no man vntill the daye of Christe: being fylled with the frute of righteousnes. whiche cometh by Iesus Christ vnto þe glorie and praise of God. **I**

**I** woulde ye shoulde vnderstande (brethren) that the thynges whiche happened vnto me, chaunced vnto the greates furtheraunce of the Gospell: So that my bandes in Christ, are manysse thowowe oute all the iudgements helle, and in all other places: In so muche that many of the brethren in the Lorde beynge encouraged thowowe my bandes, dare more boldly speake the worde without feare. Some preach Christ of enuie and streyfe, and some of good wyll.

The one parte preacheth Christ of streyfe and not sincerely, supposyng to adde more aduersitee to my bandes. Agayne the other parte preacheth of loue because they knowe I am set to defend the Gospell. What then? So that Christe be preached any maner of wyse, whether it be by occasyon, or of true meanyng, I am glad thereof, yee and wyll be glad. For I know, that this

shal chaunce to my saluacyon, \* thowowe your prayer and minystrage of the spiryte of Iesu Christe accordyng to my expectacyon, & hope that in nothyng I shalbe ashamed: but that w all boldnesse, (as alwayes euen so now also) Christe shalbe magnified in my body, whether it be thowow lyle, or thowow death. For Christe is to me lyfe, and death is to me auantage. If it chaunce me to lyue in the flesh, that thyng is to me feutefull for the worke, and what I shal chose I wote not. For I am constrained of those

two thynges. \* I desyre to be loosed, and to be with Christe whiche is muche and farre better. Neuertheles, to abide in the flesh is more needefull for you. And this am I sure of, that I shal abyde & contynue with you all, for your furtheraunce and lope of your faith, & your reioysyng maye be the more aboundaunte thowow Iesus Christe in me, by my comyng to you againe.

One ly let your conuersacion be, \* as it becometh the Gospell of Christe: that whether I come and se you, or els be absent, I maye yet heare of your condicion, that ye continue in one spiryte, and in one soule, labouryng as we doo, to maintayne the faith of the Gospell, and in notyng fearyng your aduersaries, whiche is to them a cause of perdycon, but to you of saluacyon, and that of God: for vnto you it is geuen for Christe that not onely ye shoulde beleue on hym: but also that ye shoulde suffre for his sake, haupyng euen suche a fyghte, as ye sawe in me, and now heare of me.

**The ii. Chaptyr.**  
The exhorteth them to vniuersall and brotherly loue and to beware of strife and vain glory. And for a sure ensample, he layeth Christ before them.

**I**f there be therfore any consolacion in Christ, if there be any cofort of loue if there be any fellowship of the spirite, yf there be any compassion & mercy: fulfil ye my loie, & ye be like minded, hauing one loue beynge of one accord, & of one mynd, & nothyng be done thowowe streyfe, or of vayne glorie but

in mekenes of mynd, let every man attaine vnto the better then hym selfe. \* Take not ye euey man on his owne mynges, but euey man on thynges that are of the meyne.

**L**et the same mynd be in you which was in Christ Iesu: which when he was in the shape of God, thought it no robbery to be equal with God: Neuerthelesse he made hym selfe of no reputacyon, takyng on hym the shape of a seruaunte, and became lyke vnto meene, & was founde in his apparell as a man. he humbled hym selfe, and became obedient vnto death, eue the death of the crosse. Wherefore, god also hath exalted hym on hye, & geuen hym a name which is aboue all names: that in the name of Iesus

\* euey knee shuld bowe, both of thynges in heauen and thynges in earth and thynges vnder the earth, and that all tonges shuld confesse, & Iesus Christe is the Lord, vnto the praise of god the father. **W**herefore, (my dearely beloued) as ye haue alwayes oded, & not when I was present only, but nowe muche more in myne absence: euen so worke oute your owne saluacion with feare & tremblpng. \* For it is God which

worketh in you, both the wyl and also the dede euen of good wyll.

**D**o all thynges without murmurpng, and dysputyng, that ye maye bee suche as no man can complayne on: and vnfayned sones of God without rebuke, in the myddes of a croked and peruerse nacion: among whom se that ye shyne as lyghtes in the world, holdyng fast the word of lyfe, that I maye reioyce in the day of Christe howe that I haue not runne in vayne, neyther haue laboured in vayne.

**Y**ee, and thoughte I be offered by vpon the offeringe and a sacrifice of your fleshe: I reioyse and reioyse with you all. For the same cause also doo ye reioyse, and reioyse with me.

**I** trust in the Lorde Iesus, for to sende Epaphroditus vnto you, that I also maye be of good cofort, when I knowe what case ye stande in. For I haue no man þe is so lyke mynded to me, whiche with so pure affectio wil care for your matters. For al other seke theyr owne and not the thynges which are Iesus Christes. Ye knowe the pyse of him, howe that as a son with the father, so hath he with me bestowed his seruaunce in the Gospell. hym therefore I hope to send, as soon as I knowe how it wil goe with me. I truste in the Lorde, that I also my selfe shal come thowow.

**B**ut I supposed it necessarye to sende brother Epaphroditus vnto you, my companion in labour and felowe souldyer, your Apostle whiche also mynystred vnto me at neede. For he longed after you all, and was ful of heynesse, because that ye had heard saye, that he had ben speke. And no doute he was speke in so much þe was ny vnto death. But God had mercy on hym: and not on hym onely but on me also, lest I shuld haue sorrow vpon sorrow. I see hym therefore the more dysgently: & when ye se him, ye may reioyse again and I may be plesse sozowfull. Receyue hym therefore in the Lorde with

**The ii. Chaptyr.**  
The exhorteth them to vniuersall and brotherly loue and to beware of strife and vain glory. And for a sure ensample, he layeth Christ before them.

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# The Epistle

With all gladnesse, and a make meche of such  
because that for the woche of Chyrlie be wene  
so lated that he was nye unto death, and regar  
ded not his lyfe to fulfyll that which was lay  
dyng on your part toward me.

## The iii. Chapter.

The thirthe of them to beware of false teachers, whom he cal  
leth dogges and enmyes of Chyrlie, and reproveth maner  
of their lyfelyng.

**I** Owever, (brethren) reioyce ye in y  
Lorde. It greueth me not to wyte  
one thyng often to you. For to you  
it is a late thyng. Beware of dog  
ges, beware of euell woikers. Be  
ware of dysceypon. For we are circumcyspon,  
whiche serue God in the spyrte, and reioyce in  
Chyrlie Jesu, and haue no confydence in flesch  
though I myght also reioyce in the flesch. Yea  
nother man thynketh that he hath wote of he  
myght trust in the flesch. I haue more, being cir  
cumcysed the eyght day of the hundred of Isra  
el, of the trybe of Ben Jamim, an Ebure borne  
of the Ebures, as concernyng the lawe, a Pha  
ryse: as concernyng feruentnesse, I persecuted y  
congregacyon as touchyng the ryghteousnesse  
which is in the lawe, I was vntreuhable.

**B**ut the thynges that were vantage vnto  
me, those I counted losse for Chyrlie sake. Ye  
I thynke all thynges but losse for the excellencie  
of the knowlage of Chyrlie Jesu my Lord. For  
whome I haue counted all thynges losse, y doo  
indge them but vyle, that I may winne Chyrlie  
and be founde in hym not hauyng myne owne  
ryghteousnes of the lawe: but y whiche is tho  
row the fayth of Chyrlie: euen the ryghteousnes  
which cometh of God thow sayd: y I may  
know hym & the vertue of his resurrection, and  
felowshipp of his passyons. Whyle I am comfor  
mable vnto hym (deathe) yf by any meanes I  
might attaine vnto the resurrection of y deade.

**N**ot that I haue attained vnto it alreedy, or y  
I am alreedy perfect: but I folow, if that I may  
comprehend that wherein I am comprehended of  
Chyrlie Jesu. Brethren, I count not my selfe y  
I haue gotte it as yet, but this one thing I say  
I forger those thynges which are behynd, y en  
deuour my selfe vnto those thynges which are  
before, and (according to the marke appointed)  
I prease to the reward of the bie callung of god  
thowwe Chyrlie Jesu. Let vs therefore as many  
as be perfect, be thus wise in mynde, and yf ye be  
otherwyle mynded, God shall open the same al  
so vnto you. Reuercheles vnto that whiche we  
haue attayned vnto, let vs procede by one rule  
that we may be of one accord.

**B**rethren, be folowes together of me,  
and looke on them whiche walke euen so, as ye  
haue vs for an ensample. For many walke (of  
whome I haue tolde you often and nowe tell  
y in wepyng) that they are the enmyes of the  
crosse of Chyrlie, whose ende is dampnacyon  
whose God is theyr bellye and gloze to theyr  
shame, whiche are wooldy mynded. But oure  
conuersacion is in heauen from whence we loke  
for the sayour, euen the Lorde Jesu Chyrlie

which shall chaunge our vyle bodye, y he may  
make it lyke vnto hym glayous bodye accor  
dyng to the workyng wherby he is able also to  
saddue all thynges vnto hym selfe.

## The liii. Chapter.

The liii. of them, whiche they say to be of honeste  
conuersacion, and thanketh them because of the prayse that  
they make for him beyng in prison.

**H**erfore my brethren (dearly beloued)  
and longed for) my toy and crowne  
so continue in the Lorde ye beloued.  
I pray Enodias, and beseech Symi  
ches, y they be of one accord in the  
Lorde: Pea, and I beseeche the saythful yoke fe  
lowe, dealse the women whiche laboured with  
me in the Gospell, and with Clement also, and  
with other my laboure felowes: whose names  
are in the booke of lyfe. Reioyce in the Lorde  
alway agayn I say reioyce. Let your softnes  
be knowne vnto all men: The Lorde is euen at  
hande. Be carefull for nothyng: but in al pray  
er and supplicacion leat your petycons be ma  
nifest vnto God with geuyng of thankes. And  
the peace of God (which passeth all vnderstan  
dyng) kepe your heartes and myndes thow we  
Chyrlie Jesu.

**F**urthermore, brethren, whatsoeuer thynges  
are true, whatsoeuer thynges are honest, what  
soeuer thynges are iuste, whatsoeuer thynges  
are pure, whatsoeuer thynges are conuenient,  
whatsoeuer thynges are of honest report: if there  
bee any vertue, yf there bee any prayse (of iust  
nesse) those same haue ye in your mynde, whiche  
ye haue both learned and receaued, hearde also  
and seene in me: those thynges do, and the God  
of peace shall be with you. I reioyce in the Lorde  
greatly, that nowe at the laste your care is re  
uyned agayne for me, in that wherein ye were  
also careful, but yelacked oportunitie. I speake  
not because of necessitye. For I haue learned in  
whatsoeuer estate I am, ytherwyth to be con  
tente. I knowe howe to be lowe, and I knowe  
howe to excede. Every where y in al thynges I  
am instructed, vnde to be full and to be hungry  
both to haue plenty and to suffer nede I can do  
all thynges thowwe Chyrlie whiche strengthe  
neth me. Not withstandyng ye haue well done  
that ye bare parte with me in my tribulacion.

**Y**e of Philyppos knowe also that in the be  
gynnyng of the Gospell, when I departed from  
Macedonia, no congregacyon bare parte with  
me, as concernyng geuyng and receauyng, but  
ye onely. For when I was in Thessalonica, ye  
sent once and after ward agayn vnto my neces  
sitye: not that I desire giftes but I desyre a boi  
daunt frute on your parte. Reuercheles I recei  
ued all, and haue plentye. I was euen fylled af  
ter that I receaued of Epaphroditus the thyng  
es whiche were sent from you, an odoure of a  
sweete smell, a sacrifice accepted and pleasaunte  
to God. God shall supplie all youre nede  
thowwe hym glayous ryche by Jesu Chyrlie  
vnto God and oure father be prayse for euer  
more. Amen: Salute all the sayntes in Chyrlie  
Jesu

Jesu. The brethren which are w me, grete you  
All p'santes salute you. most of al they whiche  
are of the Emperours household. The grace of  
our Lord Jesu Christ be with you al. Amen.

This Epylle was wyrtten from Rome  
by Epaphroditus.

# The Epylle of saint

Paul the Apostle vnto the  
Collosians.

## The first Chapter.

The growth thence vnto God for their faith loue & hope. pray-  
ers for their encrease & the word how we at the right hand of god  
obtainyd by Christ whiche is the head of the congregation.

**P**aul an Apostle of Jesu Christ  
by the wyll of God, & brother  
Timotheus.

To the sayntes whiche are  
at Collosa & brethren & beloue  
in Christ. \* Grace be vnto you  
and peace fro God our father  
and fro the Lord Jesu Christ.

We geue thanks to God the father of our  
Lord Jesu Christ alwaies for you in our pray-  
ers. For we haue hearde of your fayth in Christ  
Jesu, and of the loue whiche ye haue to all sayn-  
tes, for the hopes sake whiche is layd vp in store  
for you in heuē, of which hope, ye herd before by  
the true word of the Gospel, which is come vnto  
you: euen as it is into al the world, & it is frut-  
full & (and groweth) as it is also among you from  
the day in the whiche ye heard of it, and had ex-  
peryence in the grace of God thozow the truthe  
as ye learned of Epaphroditus our dere fellowe ser-  
uaunt, whiche is for you a faythful mynster of  
Christ whiche also declared vnto vs your loue  
whiche ye haue in the spiryte.

For this cause we also enter sence the  
day we hearde of it, haue not ceased to praye for  
you and to desyre, that ye myght be fulfilled w  
the knowlage of hys wyll, in all wysedome and  
spyrityual vnderstandyng, that ye might walk  
worthy of the Lord, that in al thynges ye may  
please & beynge fruteful in all good workes, and  
encreasyng in the knowlage of God: strenghted  
wyth all myght, thozowe his gloriously power,  
vnto al pacyence and longe sufferynge with ioy  
fulnes, & geuyng thanks vnto father whiche  
made vs mete to be partakers of penyence & aice  
of sayntes in lyght.

Whiche hath deliuered vs from the power  
of darknesse, and hath translated vs into the  
lyngdom of hys dere sonne & by whome we haue  
redemypd thozow his blood, euen the forgene-  
nes of synnes whiche is ymage of the inuisi-  
ble God fyrst begotte of all creatures. \* For by  
hym were all thynges created, & are in heauen:  
and that ar in earth visyble & inuisyble, whe-  
ther they be maiesty or lordshyppe, ether rule  
or power. Al thynges wer created by hym and

for hym, and he is before all thynges, & by hym  
all thynges haue theyr byng.

And he is the head of the bodye, euen of the  
congregation, whiche is the begynnyng and fyrst  
begotten of the dead, & in al thynges he might  
haue the p'seminence. For it pleased the father, &  
in hym shoulde all fulnes dwell, and by hym to  
reconcyle all thynges vnto hym selfe, & to set  
at peace by hym thozowe the fyleude of hys crosse  
both thynges in heauen and thynges in earth.

And you whiche were somtyme farte of  
and enemys, because your myndes wer set in  
euell workes hath be now yet reconcyled in the  
bodye of his fleche thozow death, to make you  
holye, and vnblymeable, and without faule in  
his owne syghte, yf ye continue grounded, and  
stablyshed in the fayth, and be not moued away  
from the hope of the Gospel, whereof ye haue  
heard, howe that it is preached among al crea-  
tures which are vnder heauen, wherof I Paul  
am made a minister. Howe ioye I in my suf-  
ferynge for you, and fulfyl that whiche is be-  
hynde of the passyons of Christ in my fleche, for  
hys bodies sake, whiche is in the congrega-  
tion, wherof I am made a minister, accordyng to  
the ordynance of God, whiche ordynance  
was geuen me vnto you warde, to fulfyl the  
word of God, that mistery whiche hath ben hid  
sence the world began, and sence the begynnyng  
of generations: but now is opened to his sayn-  
tes, to whome God wold make knowen what  
the gloriously riches of this mistery is among the  
Gentyles, whiche riches is Christ in you, the  
hope of glory, whom we preache, warnyng all  
men, and teachyng all men in all wysedome, to  
make all men perfecte in Christ Jesu. Wherof  
I also laboure and stryue euen as far as I ag  
his strength worketh in me myghtily.

## The ii Chapter.

What great care woulde I take for all congregacions, & cry-  
eth them to be heedful in Christ, to beware of false teachers  
and worldly wysdome, and describeth the false prophets.

**I**f I wold that ye knew how  
great care that I haue for you  
and for them that ar at Laodi-  
cia & for as many as haue not  
sene my personne in the flesche  
that their hertes might be con-  
forted when they are knyt to-  
gether in loue, and in al riches

of ful vnderstandyng, for to knowe the mystery  
of God the father and of Christ, in whome are  
hpd all the treasures of wysdome & knowlage.

\* This I saue, lest any man shoulde begyle you  
with entislyng wordes. For though I be absēt  
in the flesche, yet am I wyth you in the spiryte, ioy-  
eng and beholdyng your order, and your sted-  
fast fayth in Christ. As ye haue therfore recea-  
ued Christ Jesu the Lord, euen so walke ye in  
hym, so that ye be rooted and buylte in hym, &  
stablyshed thozowe faythe, as ye haue learned:  
and therein be plenteous with geuyng thanks.

\* Beware, lest any man spopi you thozow  
philosophye and dyceitfull vanitye, after  
the tradycion of men, & after the ordynances  
of the world, and not after Christ. For in him  
dwelleth



dweller hall the fulness of the godhead habde  
and ye are compleit in hym. tosch is the head of  
all rule and power. by whome also ye are crea-  
ted. and circumsised. which is done without  
handes. for all maner of ye have put of the syn-  
full bodye of the fleshe thowhe ye circumcission  
that is in Chyriste. in that ye are buryed wyth  
hym thowhe baptyme. in whome ye are also ri-  
sen agayne thowhe faith. is wroughte by the  
operacyon of God. which caused him to be deare.

\* And ye when ye were dead thowhe synne  
and thowhe the vncircumcission of your fleshe  
hadde quickened with hym. and hath forgue  
vs all our trespasses. And hath put oute the  
bande wypryng that was agaynst vs. conta-  
ined in the lawe written. and that hath be taken  
out of the waye. & hath fastened it to his crosse.  
and hath spoiled rule and power. and hath  
made a thewe of them openly and hath triumphed  
ouer them in his owne persone.

Let no man therefore trouble your conscience  
aboute meate and drinke or for a peece of an ho-  
ly day. or of the newe moone. or of the Sabboth  
days. which are shadowes of thynges to come  
but the bodye is in Chyriste. Let no man make  
you shooat at a wyonge marke by the humble-  
nes and holynes of aungels. in thynges which  
be neuer sawe. beynge causeles putt up with his  
fleshye minde. and holberth not the heade. wher  
of all the bodye by ioyntes and couples recea-  
ueth nourymente and is knyt together. and en-  
creaseth wyth the encreasynge that cometh of  
God. Wherefore yf ye be deade wyth Chyriste

from the \* ordynauces of the woelde. why as  
thowhe ye yet lyued in the woelde. are ye ledde  
wyth tradicions. Touchenot. taste not. han-  
dell not: whyche all pertyne thowhe the verpe  
a duse. after the comman. idementes and doctri-  
nes of men. Whiche thynges outwardely haue  
the similitude of the wysdome by supersticy-  
on and humblenes of minde. and by buryng of  
the body. and in that they do the fleshe no wo-  
gyp vnto the rede therof.

The iii. Chapter.

He putteth them in remembrance of the spiritual resurrection  
unto the albe al maner of corrupt lymyng. to be frutefull in al  
godlynes and vertue. and sheweth al degrees theyr durye.

**I**f ye bee then rplen agayne  
with Chyriste seke those thyng-  
es whiche are aboue. where  
Chyriste sitteth on the ryghte  
hand of God. Set your affe-  
ction on heuelly thynges. and  
not on earthly thynges. For

ye are deade. and your lyfe is  
hid w Chyriste in God. Whensoever Chyriste. whi-  
che is our life. shal thewe himself. then shal ye al  
so appere with him in glory. For this cause ther-  
fore your earthly members: fornicacion. vncle-  
nes. vnnatural lust. euil concupiscence. & conerous-  
nes. which is wo:shipping of ydols: for which  
thynges sake f wrath of God vleepe to come on  
the disobedient chyldre among whom ye wal-  
ked somtyme. when ye lyued in them.

But now put ye also away from you al suche  
thynges: wrath. fearnes. maliciounes. cursed

swearing. fylthy communicacion. out of your  
mouth. Lye not one to another. syngre that ye  
haue put of the olde man with his wothes. and  
haue put on the newe ma whiche is renewed in-  
to the knowlage and pimage of hym that made  
hym. \* whiche is neither Gentyl nor Jewe. nor  
circumcision nor vncircumcision. Barbarous. or  
Sythian. bond or fre but Chyriste is al in al thyng-  
es. \* Therefore as electe of God. holy and be-  
loued put on tender mercye. humylnes. humble-  
nes of mynde. mekenes. long sufferynge so bea-  
ryng one another. and forgeyunge one another  
if any haue a quarel agaynst another: as Chyriste  
forgaue you. euen so do ye. Thowhe al these thyng-  
es put on \* loue which is the bonde of perfect-  
nes. And the peace of god rule in your hartes to  
the whiche peace ye are called in one body. And  
be that ye be thankfull. Let the woordes of Chyriste  
dwell in you plenteously with all wysdome.  
Teach and exhorte your owne selues: in Psal-  
mes and himnes. and spiritual songes singynge  
wyth grace in your hartes to the Lorde. And  
what soeuer ye do (in woerde or deede) do all in  
the name of the Lorde Jesu. geuyng thanks to  
God the father by hym. \*

\* Ye wyues. submytte youre selues vnto  
your owne husbandes. as it is comelye in the  
Lorde: Ye husbandes. loue your wyues and be  
not bitter vnto them. \* Ye chyldren. obeye your  
fathers and mothers in all thynges. for that is  
well pleasyng vnto the Lorde. Ye fathers. pro-  
uide not your chyldren: (to anger.) lest they be of  
a desperate mynde. \* Ye seruantes be obedyent  
vnto them that are your lordely masters in al  
thynges: not with eye seruyce as men please  
but in siglenes of hart fearing God. And what  
soeuer ye do. do it hertelye. as thowhe ye dyd it  
to the Lorde. and not vnto men: knowynge. that  
of the Lorde ye shall receyue the reward of inhe-  
rytaunce. for ye serue the Lorde Chyriste. But he  
that doth syn. shal receyue for his synne. \* Rep-  
ther is there any respect of persons. (with God.)

The liii. Chapter.

He exhorteth them to be seruent in prayer. to walke wysely  
vnto the that ar not yet come to the tru knowlage of Chyriste: and  
salueth them.

**M**asters do vnto your seruantes that  
whyche is iuste and equall knowynge  
that ye also haue a mapster in heauen.

\* Continue in prayer. and watche  
in the same wyth thanks geuyng. prayng also  
for vs. \* that God maye open vnto vs the doze  
of vterraunce. that we may speake the mystery  
of Chyriste (wherefore I am also in bonds) that I  
maye vter it. as it becommeth me to speake.

\* Walkie wisely toward the that ar without. &  
lose no oportynyte. Let your spech be alwayes  
well sauoyed and powdyed w sale. that ye maye  
know. how ye ought to answer eury man.

Of all my dulynes shall ye be certyfied by  
Tychicus. the beloued brother & faythfull my-  
nyster. and selow seruant in the Lorde. who I  
haue sente vnto you for the same pourpose. & he  
myght knowe what ye doo and that ye myght  
comforte your hartes wyth one Onesimus a  
faythfull and beloued brother: whiche is one of  
your

you. They shall be to you of all things. which  
are a daying here. \* Tristarcus my personell  
saluteth you, and \* Marcus Barnabas my  
sonne touchyng whom, ye receaved commande-  
mentes. If he come vnto you, receave hym: and  
Jesus whiche is called Justus, which are of the  
circumcised. These only are my worke felowes  
vnto the kingdome of god which haue ben vnto  
my consolacyon. \* Epaphras the seruante of  
Christ. (which is one of you) saluteth you, & al-  
waies laboureth feruently for you in prayer, &  
ye may stande perfect and full, in all the wyl of  
God. For I beare hym record, that he hath a fer-  
uent mynde for you and them that are of Laodicea  
and them that are of hierapolis. Dete Lu-  
cas the phisicion greeteth you, & Demas. Sa-  
lute the bretheren which are of Laodicea, and sa-  
lute Symphas, and the congregacyon, which is  
in his house. And whē the Epystle is red of you  
make that it be red also in the congregacyon of  
the Laodiceans: and that ye lykewyls rede the  
Epystle of Laodicea. And saye to Archippas:  
take hede to the offyce which thou hast receaved in  
the Lord: that thou fulfyll it. The salutation by  
hand of me Paul: remembre my bondes the grace  
(of our Lorde Iesu Christ) be with you. Amen.

Wrote from Rome by Tychicus,  
and Onesimus.

## The firste Epystle of S. Paule the Apostle vnto the Thessalonians.

### The first Chapter.

He thanketh God for them that they are so stedfast in faythe  
and good wythes, & receiue the gospell with such earnestnes.



Paul and Siluanus and Ty-  
mothe. Vnto the congrega-  
cyon of the Thessalonians, in god  
the father, and in the Lord Je-  
sus Christ.

\* Grace bee vnto you, and  
peace frome God our father,  
and fro the Lord Iesu Christ.

We geue God thankes alwayes for you  
all, makinge mencyon of you in oure prayers  
without ceasing, and cal you to remembrance  
because of the worke of your fayth, and labour  
in the Lord, and because ye haue continued in the  
hope of our Lorde Iesu Christ, in the spych  
of God our father. \* We knowe bretheren,  
(beloued of God) howe that ye are electe. For  
oure Gospell came not vnto you by the word on-  
ly, but also by power, and by the holy ghoſte,  
and by muche certayntye, as ye knowe, after  
what maner we behaued our selues among you  
for your sakes. \* And ye became folowers  
of vs and of the Lord, receyving the word  
with muche affliction with toye of the holpe  
ghoſte: so that ye were an ensample to all that  
believe in Macedonia & Achaia. For from you  
sounded out the word of the Lord, not in Ma-  
cedonia and in Achaia onely: but your fayth

also by the power of God, which he selleth  
abrode in all quarters, so that it needeth not  
to speake any thing at all. For they receiued  
shew of what maner of entering in, we had  
vnto you & howe ye turned to God from ymag-  
es, for to serue the liuing and true God, and for  
to looke for his sonne from heauen, whome  
he raised fro death: Ieuen Iesus, whiche deli-  
uereth vs from the wrath to come.

### The ii. Chapter.

He pertaineth them in mynde of the godly commutation that he  
had in our behalfe (when he preached the Gospell vnto them)  
thanking God that they receiue his word so faithfully: and  
reuerendly as before.



Knowe ye our entraunce in vnto  
you, howe that it was not in vaine  
but even after that we had suffered  
before, and were shamefully enter-  
ted at Philippias (as ye knowe) then were we  
holde in our God, to speake vnto you the Gos-  
pell of God, in much stryuing. For our exhor-  
tacyon was not to bypasse you to erreour, nor  
yet to vncleannes neither was it tophylle: but  
as we were allowed of God, & the Gospell shalbe  
be commytted vnto vs: euen so we speake, not  
as they that please men, but God tryeth our  
herthes. Neither led we our commutation at any  
tyme with flattering wordes, as ye knowe:  
neither by occasyon of couetousnes. \* God is re-  
corde: neither sought we prayse of men neither of  
you, nor yet of any other, when we myght haue  
bene in auctoritie, as the Apostles of Christ, but  
we were tender amonge you, euen as a nurse  
cherisheth her chyldren, so were we affectioned  
toward you, oure good wyl was to haue deſire  
vnto you, not the Gospell of God onely: but also  
our owne soules because ye were deere vnto vs.  
\* We remembre bretheren our labour, and tra-  
uayle. \* For we laboured day & nyght because  
we woulde not be chargeable vnto any of you  
and preached vnto you the Gospell of God. Ye  
are wytnesses, & so is God, howe holliſe and iu-  
stely & vnblymeably we behaued our selues e-  
mong you that beleued as ye knowe, howe that  
we beare suche affection vnto every one of you  
as a father doth vnto his chyldren, exhortyng co-  
fortyng, and besechyng you: that ye woulde  
walke worthy of God, whiche hath called you  
vnto his kyngdome and glorie.

For this cause thanke we God also with  
oute ceasing, because that when ye receaved  
of vs the word (wherewith ye learned to know  
God) ye receaved it not as the word of man:  
but euen as it was in dede, the word of God,  
which worketh also in you that beleue.

For ye bretheren became folowers of the con-  
gregacions of God: whiche in Iewye are in  
Christ Iesu: for ye haue suffred lyke thynges  
of your kynemen, as we our selues haue suf-  
fered of the Jewes. Whiche as they kylled  
the Lorde Iesus, and theyr owne prophets,  
euen so haue they persecuted vs, and God they  
please not, and are contrary to all men and hin-  
der vs that we shuld not speke vnto the Gentils  
that they myght be saued to fulfyll theyr syn-  
nes.





by the name of our Lorde Jesu Christ \* whiche  
hath for vs: that whether we wake or sleepe, we  
shulde lye together wth hym.

Wherefore, comforte your selues together and  
exhorte euery one another, euen as ye do. \* We  
beleue pou brethren, that ye knowe the \* whiche  
laboure amonge you & haue the ouersight of you  
in the Lorde, and geue you exhortacion, that ye  
haue them in hye reputacyon thozowe loue, for  
there workes sake, and be at peace wth them.

Wille desyre you (brethren) warne them that  
are vncirly, comforte the feble mynked, lyfte vp  
the weake, be pacient towardes all men. \* Be y  
none recompence euil for euil vnto any ma: but  
euer folowe that whiche is good, both amonge  
your selues, & to al men. \* Receyue euery. \* Praye  
continually. In all thynges geue thanks. For  
this is the wyl of God thozowe Christ Jesu to-  
warde you. Quete not the spyt. \* Despyse not  
prophecyes. Examine all thynges, kepe that  
whiche is good. Abstayne from all euell apper-  
raunce. The verpe God of peace sanctifye you  
thozowe our. And I praye God that youre hole  
spyte, and soule and body, maye be plesered: so  
that in nothyng ye maye be blamed in the com-  
myng of our Lorde Jesu Christ.

\* Raythful is he which called you, which wyl  
also do it. Brethren, praye for vs. \* Grete al y  
thyng wth an holpe lyfte. I charge you in the  
Lorde, that this Epistle be rede vnto the holpe  
brethren. \* The grace of the Lord Jesu Christ  
be wth you. Amen.

The first Epistle vnto the Thessalonians  
was wyrtten from Athens.

## The secōde Epistle of

saynet Paule the Apostle to  
the Thessalonians.

### The first Chapter.

The thanketh God for theyr fath and loue, and prayeth  
for the increase of the same.

**P**aul and Siluanus and Timo-  
theus. Vnto the congregacyon  
of the Thessalonians in God our  
father, and in the Lorde Jesu  
Christ. \* Grace be vnto you and  
peace from God our father, and  
from the Lorde Jesu Christ.

We are bounde to \* thank God alwayes for  
you brethren (as it is mete) because y your fayth  
groweth excedyngly, & euery one of you swym-  
meth in loue toward another betwene your sel-  
ues, so that we oure selues boaste of you in the  
congregacions of God, ouer your pacient and  
fayth in al youre persecutions and tribulacions,  
that ye suffre, whiche is a token of the ryghteous  
iudgement of God, that ye are counted worthy  
of the kyngdom of God, for whiche ye also suffre.  
It is verely a ryghteous thinge with God that  
he receyue tribulacion to them y trouble you:  
& to you which are troubled, rest with vs, when  
the Lord Jesu shal speake hym selfe fro heauen

with y Angels of his power, with flaming fyre  
whiche shal render vengeance vnto them that  
knowe not God, & and that obeye not the Gos-  
pell of our Lorde Jesu Christ, \* whiche shal be  
punished wth euerylastyng damnacyō, from y  
presence of the Lorde, and from the glory of his  
power, \* when he shal come to be glorified in  
his sayntes, & to become marvellous in all them  
that beleue: because our testimonye that we had  
to you, was beleued euen the same day. \* Where-  
fore, also we praye alwayes for you, your God  
wyl make you worthy of this calling and ful-  
fill all delectacyon of goodnes and the woiche  
of sayth, with power: that the name of our lorde  
Jesu Christ maye be glorified by you, and ye  
by hym accordyng to the grace of our God, and  
of the Lorde Jesu Christ.

### The ii. Chapter.

The comforteth them, that the daye of the Lorde shal not come tyll  
the departyng from the earth come first, and therefore he exhort-  
eth them not to be offeended but to stande faste in the chyng-  
es that he hath taught them.

**W**e beseech you (brethren) by the com-  
myng of our Lorde Jesu Christ, &  
in that we shal assemble vnto him  
that ye be not suddenly moued from  
your mynde, nor be troubled, ney-  
ther by spete, neyther by woordes, nor yet by let-  
ter, which shuld seme to come fro vs, as though  
the daye of Christ were at hande. Let no man de-  
ceave you by any meanes, for the Lorde shal not  
come except ther come a departyng fyre, and  
that y synfull man be opened, the sonne of perdy-  
cion, whiche is an aduersarye: & is exalted aboue  
all, that is called God, or that is worshipped: so  
that he both lyt in the temple of God, boaste y  
hym selfe to be God.

Remember ye not, that whē I was yet with  
you, I tolde you these thynges: And now ye  
knowe what withholdeth euen that he myght be  
uttered at this tyme. \* For y mystery of y iniqui-  
tye doth already worke: tyl he which nowe on-  
ly letteth, be taken oute of the waye. And then  
shall that wycked be uttered, \* whom the Lorde  
shal consume wth the spete of his mouth, and  
shal destroye wth the apperaunce of his com-  
myng: I euen hym whose commyng is after  
the workyng of Satban, wth hall lyenge po-  
wer & synnes and wonders and with al decea-  
blenes of vnrightheousnesse, amonge them that  
perysh: because they receaued not the loue of the  
truth, that they myght be saued. \* And therfore  
God shal sende them stronge delusion, that they  
shulde beleue lyes: that all they myght be dam-  
ned: which beleued not the truth: but had plea-  
sure in vnrightheousnes.

But we are bounde to geue thanks alwaye  
to God for you (brethren beloued of the Lorde)  
for because that God hath from the begynnyng  
chosen you to saluacyon, thozowe sanctifyng  
of the spete, and thozowe deluyng of y truty,  
whereunto he called you by oure Gospell to ob-  
tayne the glorye of our Lorde Jesu Christ.

Therfore brethren stande faste, and kepe y  
ordynances which ye haue learned: whether it  
were by oure preachyng, or by Epistle. Oure  
Lorde



Lozde Iesu Chyſt hym ſelfe, and God and oure father, whych hath loued vs, and hath geue vs curioſynge conſolacion, and good hope thowthe grace, conſorte your bettes, and ſtablyſhe you in all good ſapenſe and doryng.

**C The .iii. Chapter.**

*The beſtyeth them to praye for hym, that the ſchylde maye praye, and geue the wordes to praye the poſt, & if they maye not labour with theyr hande, & they ſhall not praye.*

**I**n the wordes of God maye haue paſſage, and be gloryed, as it is alſo with you, and ſo we may be deliuered from vnrational & ſrowarde men. For all men haue not ſapth: but the Lozde is ſapthfull, whych ſhall ſtablyſhe you, & pieterne you fro euill. We haue conſydence thowthe the Lozde to youwarde, that ye both do, & wyll do the thynges whych we commaunde you. And the Lozde gyfte your bettes to the loue of God and to the patient waytynge for Chyſt.

**W**e requyre you byethen by the name of oure Lozde Iesu Chyſt, & ye withouthe youre ſelues from euery byother, & behaue hym ſelfe inoſdynatly, and not after the inſtitutis, whych he receaued of vs. For ye youre ſelues knowe, howe ye oughte to folowe vs. For we behaue not our ſelues inoſdynatly amonge you. Repether toke we bread of any man for nought: but wought with labour & ſweate nyght & daye becauſe we wolde not be chargeable to anye of you: not but ſo we had aucthoryte: but to make our ſelues an enſample vnto you to folowe vs. For when we were wyth you, thys we warned you of, that yf any wolde not worke, the ſame ſhulde not eate.

**F**or we haue hearde ſaye, that there are ſome whych walke amonge you inoſdynatly, wolyphge at not all, but beyng buſybodyes. That are ſuche, we commaunde and exhort, by oure Lozde Iesu Chyſt, that they worke wyth quyetnes, & eate theyr owne breade: & byethen be not ye worke in well doryng. If any man obey not our ſapenſe: ſende vs wordes of hym by a letter: and haue no company wyth hym, that he maye be aſhamed. And count hym not as an enemy but warne hym as a byother.

**T**he verpe Lozde of peace geue you peace alwayes, by al meanes. The Lozde be wyth you al. The ſalutacyon of me Paule wyth myne owne hande. Thys is the token in all Epistles. So I wyte. The grace of oure Lozde Iesu Chyſt be wyth you al. Amen.

**E**uent from Athens.

**C The fyrſte Epistle of**

**Apouſt Paule vnto Tymothe.**

**C The fyrſt Chapter.**

*The apoſtoll Paule to write hym to Tymothe, to ſaye & to praye for hym, & to geue hym the wordes of God. The wordes alſo ſubſtance the ſapth to god, & ſapth & Chyſt Iesu came in to the world to ſapth ſoules.*

**I**n an Epistle of Iesu Chyſt by the commiſſion of God our ſapour and Lozde Iesu Chyſt, & which is our hope. Vnto Tymothe by natuall ſonne in the ſapth.

Grace, mercy, and peace fro God our father, and from the Lozde Iesu Chyſt our Lozde.

**A**s I belonge the to abyde ſpyll at Eubelus (when I departed into Macedonia) eue ſo do, that thou commaunde ſome, that they folowe no ſtraunge doctryne, neyther geue hede to ſables and endles genealogyes, whych bye doners moze then Godly doctrynge whych is by ſapth: for the ende of the commaundement is loue oute of a pure harte, and of a good conſcience, and of ſapth vnfayned: from the whych thynges, becauſe ſome haue erred, they are turned vnto vayne ſangelynge, becauſe they wolde be doctours of ſcience & yet vnderſtand not what they ſpeake, neyther wherof they abyde.

**W**e knowe, that the lawe is good, yf a man vſe it lawfully: knowynge thys, howe the lawe is not geuen vnto a ryghteous man, but vnto the vnyghteous and dylobediente, to the vngodly and to ſynners, to vnholy and vncleane: to murderers of fathers, & murderers of mothers, to manſlayers, to whozemongers: to them that deſpyle them ſelues with mankynde: to manſelars: to lyars: to perjured, and yf ther be any other thyng that is contrary to the whole ſome doctryne, accorpyng to the Goſpell of the glory of the bleſſed God, whych Goſpell is comimpyted vnto me.

**A**nd I thache Chyſt Iesu our Lozde, whych hath made me ſtronger: for he counted me true, & put me in offyce, where as befoze I was a blaſphemer, & a perſecuter, and a tyant. But yet I obtayned mercy, becauſe I dyd it ignorantly thowowe vndeſe. Therfore, & grace of our Lozde was exceeding aboundant wyth ſapth and loue, which is in Chyſt Iesu.

**T**his is a true ſapenſe (and by all meanes) doctryne to be receaued of vs: that Chyſt Iesu came into the world, to ſaue ſynners, of whiche I am chefe. Not withſtandynge for this cauſe obtayned I mercy, that Iesu Chyſt ſhulde ſpyte ſapth on me all longe pacenſe, to declare an enſample vnto the whych ſhulde beleue on hym vnto eternall lyfe. So then vnto God, kyng euerlaſtyng, immortal, & vnyſyble, wyſe ouerly, be honoure and prayſe for ever and euer. Amen.

**T**his commaundement comyt I vnto the ſome Tymotheus accorpyng to the prophecies, which in tyme paſt were prophesied of the, & thou in them ſhuldeſt ſpyte a good ſpyghte, & apynge ſapth & good conſcience: which ſome haue put awaye from them, and as cheryngge ſapth haue made thys ſach. Of whoſe nolye is hymerus and Alexander, whome I haue deliuered vnto Satan, that they maye learne not to blaſpheme.

**C The .ii. Chapter.**

*The apoſtoll Paule to praye for all men, he wyll not haue men to be ouer cutly apparied, nor to teach in the congreſſion, but to be in ſeyner, and to chape theyr huſbandes.*

**E**xhorte therfore, that aboue al thynges, prayers, ſupplicacyons, interceſſyons, and gruynges of churches be hadde for all men: for kynges, and

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and for all that are in the world: that we may  
lyne a quete & peaceable lyfe, w<sup>th</sup> all honesty  
nes and honesty. For it is good and acceptable  
in the syght of God our sauyoure, which w<sup>ill</sup> haue  
all me to be saued, and to come vnto the know-  
ledge of the truth. For there is \* one God, and  
one mediatour, betwene God and man, euen the  
man Christ Iesus, which gaue hym selfe a red-  
demptioun for all men, & it shoulde be testyfyed at hys  
tyme, \* whereunto I am ordayned a preacher &  
an Apostle. I tel the truth in Christ and lye not:  
beynge the teacher of the Gentyles w<sup>th</sup> sayth  
and veritie. **¶**

**B** I w<sup>ill</sup> therfore that the men \* praye euerye  
where, lyfing v<sup>er</sup> pure harts w<sup>th</sup>out w<sup>at</sup>-  
chynge, & doubtyng. & the wemen, that  
they araye them selues in comely apparell w<sup>th</sup>  
shamefastnes and discrete behauioure, not w<sup>at</sup>-  
chynge, but as becometh wemen, & professe god-  
lynesse thowthe good workes. \* Let the woma  
learne in silence w<sup>th</sup> al subiectiō. But I suffre  
not a woman to teache, nether to vsurpe auctho-  
ryte ouer the man: but to be in seplece. For Idd  
was fyrste fourmed, & the Eve. Adam also was  
not decreaued, but the woma was decreaued, and  
was subdued to the transgression. For w<sup>at</sup>chyn-  
ge thowthe hearyng of chyldren the shal be  
saued, & they contynue in sayth and loue, and ho-  
lynes, w<sup>th</sup> dyscrecyon.

### ¶ The. iii. Chapter.

¶ What maner of man a byshoppe of p<sup>er</sup>fect ought to be.  
The properties also requyred in a deacon of mynster.

**B**ys is a true sayenge: If a man de-  
syre the offyce of a Byshoppe, he de-  
syreth an honeste worke. A Byshop  
therfore must be blameles, the hus-  
bande of one wyfe, dysp<sup>er</sup>gent, sober,  
dyscrete, a keeper of hospitalyte: apte to teache:  
not geue to ouer much wyne, no fyghter, nor gre-  
dy of syllyb<sup>er</sup> lucre: but gentell, abhoryng fygh-  
tyng, abhoryng conetousnes, one that ruleth  
well hys owne house, one that hath chyldren in  
subiection w<sup>th</sup> al reuerence. For if a man can  
not rule hys owne house, howe shal he care for  
the congregaciō of God? he maye not be a p<sup>er</sup>ge  
scoler, lest he swel and fall into the iudgemente  
of the euell speaker. He must also haue a good re-  
p<sup>er</sup>te of them which are w<sup>th</sup>out, lest he fall in-  
to rebuke, and snare of the euell speaker.

**L**phewyse must the mynsters be \* honeste  
not double tonged, not geuen vnto muche wyne  
nether greedy of syllyb<sup>er</sup> lucre: but holdyng a p<sup>er</sup>-  
fecte of the sayth w<sup>th</sup> a pure conspencye. And  
let them lye to be proued, & then let the mynster  
so, that no man be able to reproue them.

**E**uen so must their wyues be honest, not euell  
speakers: but sober and saythfull in al thynges.  
Let the deacons be the husbandes of one wyfe,  
and suche as rule theyr chyldren well, and theyr  
owne householdes. For they that mynster wel  
get them selues a good degre & great lyberty in  
the sayth, w<sup>ch</sup> is in Christ Iesu.

**T**hese thynges wyte I vnto the trustyng to  
come sp<sup>er</sup>itly vnto the: but and if I tarye longe

that thou mayest yet haue knowledg, that  
thou oughtest to be done the l<sup>et</sup>te in the house of  
God, & in the congregaciō of the synners.  
God our sauyour is a geuener of tyme. And w<sup>at</sup>chyn-  
ge thowthe geue is that mynster of God.  
God was geuen to the l<sup>et</sup>te, and w<sup>at</sup>chynge  
the sp<sup>er</sup>ite, was sene amonge the synners, was  
preached vnto the Gentyles, was beleued on in  
the world, and receaued v<sup>er</sup> in gloire.

### ¶ The. iiii. Chapter.

¶ The propheth of the latter dayes, and exhortaciō  
to be diligent in studyng of the holye  
scriptures.

**T**he sp<sup>er</sup>ite spea keth evidently, that \* in  
the latter tymes some shal \* departe  
from the sayth, & shal geue hede vnto  
sp<sup>er</sup>ites of erreure, and deuelys the doc-  
trynes of the wyche speake false thowthe p<sup>er</sup>-  
ceptiue, & haue theyr conspencye marchid w<sup>th</sup>  
an hoothe p<sup>er</sup>son, for bydyng to marie, and com-  
maunding to abstayne fro meates: w<sup>ch</sup> God  
hath created to be receaued w<sup>th</sup> geuyng than-  
kes, of them w<sup>ch</sup> beleue, & knowe the truthe.  
For \* all the creatures of God are good, and no-  
thyng to be refused, if it be receaued w<sup>th</sup> than-  
kes geuyng. For it is sanctified by the worde  
of God and prayer. If thou put the biethen in  
remembraunce of these thynges thou shalt be a  
good mynster of Iesu Christ: w<sup>ch</sup> hath bene  
noystrid v<sup>er</sup> in the wordes of the saythe and of  
good doctryne, w<sup>ch</sup> thou halte contynuallye  
folowed. But \* call wape vngodlye and olde  
w<sup>at</sup>chynge fables.

**E**xcepte thy selfe rather vnto godlynes. For  
\* hodely excepte p<sup>er</sup>fecteth lytell: but godlynes  
is p<sup>er</sup>fectable vnto al thynges, as a thyng whi-  
che hath the p<sup>er</sup>omys of the l<sup>et</sup>te that is nowe, and  
of the l<sup>et</sup>te to come. Thys is a sure sayenge, and  
by all meanes w<sup>at</sup>chynge to be alowed. For ther-  
fore we both laboure and suffre rebuke, because  
we haue a stedfast hoope in the l<sup>et</sup>te of God,  
whiche is the saure sure of all men, sp<sup>er</sup>callye of  
those that beleue. Such thynges commaunde &  
teache. \* Let no man despyle thy p<sup>er</sup>son: but be  
vnto them that beleue, an ensample, in word, in  
couersaciō, in loue, in sp<sup>er</sup>ite, in faith, in purenes.

**E**yll I come, geue attendaunce to readyng,  
to exhortaciō, to doctryne. Despyle not & gyfte  
that is in the, which was geuen the thowthe p<sup>er</sup>-  
p<sup>er</sup>cepte, w<sup>th</sup> the layeng \* on of handes by & au-  
thorities of p<sup>er</sup>fecthode. These thynges excepte, &  
geue thy selfe vnto them, & it maye be sene howe  
thou p<sup>er</sup>fectest in all thynges. Take hede vnto  
thy selfe, and vnto learnyng, & continue therein.  
For if thou shalt so do, thou shalt saue thy selfe,  
and them that heare the.

### ¶ The. v. Chapter.

¶ The teacher hym home be shal leaue hym selfe  
in rebukynge of all degrees. An exhortaciō  
to p<sup>er</sup>fecthode.

**R**e buke not an elder, rygozously: but  
exhorthe hym as a father: the yonger  
men, as biethen: the elder wemen, as  
mothers: the yonger as syllyers, w<sup>th</sup>  
al purenes. Honour wyddowes, w<sup>ch</sup> are true  
wyddowes. If any wyddowes haue chyldren or  
nephewes, let the l<sup>et</sup>te l<sup>et</sup>te to rule theyr owne  
hous.



...the same have denyed the sayde, and is woyle  
then an inspybell.

1. Cor. 11. 17.  
1. Cor. 11. 22.  
1. Cor. 11. 23.  
1. Cor. 11. 24.

**B** Let no wyddowe be chosen under thie scoze  
yeare olde, & suche a one as was the wyfe of one  
man, and well reported of men, in good woikes  
yf she haue broughte up chyldren, \* yf she haue  
lodged strangers, yf she haue washed the sayntes  
fete, yf she haue mynistered vnto the wyche  
were in aduersyte, yf she haue bene continual-  
ly geuen vnto all maner of good woikes. The  
yonger wyddowes refuse. For when they haue  
begon to ware wanton agaynst Chyriste, they  
wyl marpe, haunge damnacion, because they  
haue cast away theyr fyst sayth. And also they  
learne to go from house to house ydle: not ydle  
onely but also fatlers & busybodies, speakhng  
thynges whych are not comly.

1. Cor. 11. 17.

**I** wyll therfore that the yonger women \* ma-  
ry, to beare chyldren, to guyde the house & geue  
none occasyon to the aduersarye to speake euell.  
For many of them are alreadye turned backe, &  
are gone after Bathan. And yf any man or wo-  
man that beleueth haue wyddowes, let the my-  
nister vnto them, and let not the congregacon  
be charged: that there maye be sufficient for the  
that are wyddowes in dede.

1. Cor. 11. 17.  
1. Cor. 11. 22.  
1. Cor. 11. 23.

**D** The elders & rule wel are worthy of double  
honoure, moost specially they whiche laboure  
in the woide and teachynge, for the scrupure  
sayth, \* thou shalt not moue thy mouth of y or  
that treadeth out y coine. And the labourer is  
worthy of hys rewarde. Agaynst an elder, re-  
ceauie none accusacon: but \* vnder two or thye  
witnesses. Them & synne rebuke openly, that o-  
ther also maye feare. I testifie before God, & the  
Lorde Iesus Chyrist & the elect angels, that y ob-  
serue these thynges without hastynesse of iudge-  
ment, & do nothing partially. \* Lay bydes sodely  
on no ma, neither be partaker of other mens sin-  
nes: kepe thy self pure. Drynke no lenger water  
but \* vnto a lytle wyne for thy stomaches sake, &  
thyne often dyscales. Some mennes synnes are  
op before hande & go before vnto iudgement: &  
some mens synnes fo:owe after. Lyke wyse also  
good woikes are manifest before hande, & they  
that are otherwyse, can not be hyd.

1. Cor. 11. 17.  
1. Cor. 11. 22.  
1. Cor. 11. 23.  
1. Cor. 11. 24.

**¶ The vi. Chapter.**

¶ The deuote of the seruantes to wate theyr masters. Agaynst  
such as are not satisfied with the woide of God. Agaynst  
conuocacion. A good lesson for each man.

1. Cor. 11. 17.  
1. Cor. 11. 22.  
1. Cor. 11. 23.  
1. Cor. 11. 24.

**I** Et as many \* seruantes as are vnder  
the yoke, counthe theyr masters wo-  
thy of all honoure, that the name of  
God & hys doctryne be not euell spo-  
ken of. Se that they whych haue beleuyng ma-  
sters, despyse them not because they are byeth: f-  
but rather do scrupre, for as muche as they are

...the benefyte.  
...teache & exhort. \* Yf any ma  
...doctrin, and enclyne not vnto the  
...woydes of our Lorde Iesu Chyriste, &  
...doctryne whych is accordynge to godly-  
nes, he is pulle vp, and knoweth nothyng: but  
...dysturbys byzaynes about questions \* & stryfe  
of woordes, wherof sprynge enuye, stryfe, calp-  
nes, euell surmysynges, wayne dysputacon of  
men that haue corrupte mynden, and that \* are  
robbed of the trueth: whiche thynke, that lurre is  
godlynes. For them that are suche separate thy  
seife. Godlynes is great ryche, \* yf a ma be co-  
tent with that he hath. For we broughte no-  
thyng into the woide, neyther maye we carpe  
any thyng out.

1. Tim. 1.  
1. Tim. 2.  
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1. Tim. 30.

But when we haue foode and raymente we  
must therwith be content. They that wilbe rich  
fall into temptacon & snare (of the deuyll) and  
into many foolyshe & nopsome lustes, whiche  
drowne men into perdicio, & destruction. For co-  
uetousnes of money is the rote of al euil: whiche  
whyle some lusted after they erred from y sayth  
and tangled them selues with many sojowes.  
But thou man of God, fye suche thynges. Fo-  
lowe ryghteuousnes, godlynes, sayth, loue, pacy-  
ence, meekenes. Ryghte the good ryght of sayth.  
Lape hande on eternal lyfe, wherunto thou art  
also called, and hast professed a good professyon  
before many wytnesses.

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1. Tim. 30.

**I** geue the charge in y syght of God, \* whiche  
quykeneth al thynges, and before Iesu Chyriste  
(whiche vnder Pocius Pylate witnessed a good  
wytnessynge) that thou kepe the commande-  
ment, and be without spote and vnbreakeable  
vntill the appearing of our Lorde Iesus Chyrist  
\* whych appearynge (in his tyme) he wyl rewe,  
that is blessed and myghty onely, kyng of kyn-  
ges, and Lorde of Lordes, whiche onely hath  
immortalyte, and dwelleth in the lyght that no  
man can attayne: \* whom no man hath sene, ne-  
ther can se, vnto whom be honoure and rule euer  
lastynge. Amen.

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1. Tim. 30.

**C**harge them whiche are ryche in thys woide  
that they be not hye minded, nor \* trust in vncer-  
tayne ryches, but in the lpyunge God (whiche  
geureth vs aboundaunte alle thynges to eniope  
the) that they do good woikes: that they be rea-  
dy to geue and glad to dyscrebute: launge vp  
in scooze for them selues a good foundacyon a-  
gaynst the tyme to come, that they may obtaine  
eternal lyfe.

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1. Tim. 30.

**T**imothe, saue that whiche is geuen the to  
kepe, and auoyde vngoodly vanities of voyces  
and opposycions of science, falslye so called:  
whych science whyle some professed they  
erred as concernynge the sayth.

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1. Tim. 10.  
1. Tim. 11.  
1. Tim. 12.  
1. Tim. 13.  
1. Tim. 14.  
1. Tim. 15.  
1. Tim. 16.  
1. Tim. 17.  
1. Tim. 18.  
1. Tim. 19.  
1. Tim. 20.  
1. Tim. 21.  
1. Tim. 22.  
1. Tim. 23.  
1. Tim. 24.  
1. Tim. 25.  
1. Tim. 26.  
1. Tim. 27.  
1. Tim. 28.  
1. Tim. 29.  
1. Tim. 30.

Grace be with the.  
Amen.

**¶ Sent from Laodicia, whych is  
the cheffest cyte of Phry-  
gia Pacatiana.**

**¶ The**

# The seconde Epistle of the Apostle Saynt Paul vnto Timothee.

## The first Chapter.

Paul the Apostle Timothy to Timothy and Timothy to Paul  
in the first Chapter, and to Timothy in the second Chapter that he had  
taught him. A commendation of Timothy.

3



**A**ul an Apostle of Iesus Christ by  
the will of God, accordyng to the  
promys of Ihesu, whiche is in Christe  
Iesu. To Tymothee hys beloued  
sonne, Grace, mercy, and peace, fro  
God the father, & from Iesu Christ our Lozde.

I thanke God, \* whom I serue from myne el-  
ders with pure conscience, & without any cra-  
ying I make mencion of the in my prayers night  
and daye, desyryng to se the, myndfull of thy rea-  
res: so that I am spiled with ioye, whē I call to  
reminbraunce the vnsayned sayth that is in y,  
whiche dwelt fyrst in thy graundemother Lois,  
and in thy mother Eunice: & I am assured that  
it dwelleth in the also.

**W**herfore I warne the that thou stee by the  
gyst of God which is in the, \* by the putting on  
of my bandes. \* For God hath not geuen to vs  
smyere of feare: but of power, and of loue, and of  
sobenes. \* Be not thou therfore ashamed of the  
testimony of our Lozde, neither be ashamed of me  
\* whiche am hys prisoner: but suffer thou aduer-  
sitye to the Gospell, accordyng to the power of  
God, whiche \* laued vs, & called vs with an ho-  
ly calling, not accordyng to our dedes, but accor-  
dyng to hys owne purpose & grace: which was  
geue vs thowwe Christ Iesu (before the world  
begane) but is nowe declared openly by the ap-  
pearynge of our sauoure Iesu Christ, \* whiche  
hath put a way death, & hath broughte lyfe and  
immortalite vnto lyghte thowwe the Gospell:

\* wherunto I am appoynted a preacher & Apo-  
stle, and a teacher of the Gentyles: for the which  
cause I also suffer these thynges: Heretofore,  
I am not ashamed. For I knowe and am sure,  
that he (in whome I haue put my trust) is able  
to kepe that which I haue committed to his ke-  
pyng agaynst that daye.

**W**herfore I haue the ensample of the bolosome  
wozdes, which I haue hearde of me with sayth &  
loue that is in Christe Iesu. That good thyng  
whiche was comyted to thy kepyng, holde fast  
thowwe the holpe goost, which dwelleth in vs.  
This I knowest, holwe I all they whiche are in  
Asia, he turned from me: of which sorte are Pbi-  
lus & Hermogenes. The Lozde geue mercy vnto  
the household of Onesiphorus: for he ofte re-  
fresed me, \* & was not ashamed of my chayne: but  
when he was at Rome, he sought me out verie  
diligently, & founde me. The Lozde graunt vnto  
hym that he may fynd mercy with the Lozde at y  
day. And in how many thynges he ministered vnto  
me as Epheus, thou knowest very well.

## The ii. Chapter.

As in the first Chapter, so here he is called to  
be content in his laboure, to suffer many, and to abide fast in  
the holme doctrine of our Lozde Iesus Christ.



Don therfore my sonne, be strong in  
the grace (that is thowwe Christ Ie-  
su) and in the thynges that thou haue  
hearde of me by many wyrtes. The  
same comyted thou \* to saye vnto men, whiche  
shalbe apte to teache other also. Then therfore  
suffer all thynges as a good souldier of Iesus  
Christ. A man that warreth, entangleth hym  
selfe with worldly busynes, and that becometh  
inapt to teache hym whiche hath chosen hym to be  
a souldier. And though he a man stryue for a ma-  
ster, yet is he not crowned, except he stryue law-  
fully. \* The husbandman that laboureth, muste  
fyrst receaue of the frutes. Consyder what I  
saye. The Lozde geue the vnderstandynge in al  
thynges. I.

Remember that Iesus Christ \* of the seide of  
David, rose agayne from death accordyng to  
my Gospell, wherin I suffer trouble as an euell  
doer, euen vnto bondes. But the woerde of God  
was not bounde. Therfore \* I suffer al thynges  
for the electes sakes, that they myghte also ob-  
tayne the saluacion, whiche is in Christe Iesu,  
with eternal gloze. It is a true sayenge \* for yf  
we be deade with hym, we shall also lyue with  
hym. \* yf we be pacyente, we shall also raygne  
with hym. \* yf we denye hym, he also shall de-  
nye vs. yf we beleue not, yet abyrdeth he sayth-  
full. He cannot denye hym selfe. Of these thyng-  
es put them in remembrance, and testifie be-  
fore the Lozde, that they folowe no contempuous  
wozdes: whiche are to no profyte, but to the per-  
uertynge of the hearers.

**S**trady to shewe thy selfe laudable vnto God, &  
a workman \* nedeth not to be ashamed of stry-  
butynge the woerde of trueth iustly. \* As for vn-  
godly vanytyes of voyces, passe thou ouer the.  
For they wyll encrease vnto greater vngodly-  
nes, & they wozdes shal fret euen as docthe the  
pyle ale of a canere: of whose nombze is \* hyme-  
nens and philetus, whiche (as concernynge the  
trueth) haue erred, sayenge: that the resurrec-  
cion is past already, and do destrope the saythe of  
some. But the sure ground of God standeth styl  
and hath this seale: \* the Lozde knoweth them y  
are dys. And let every ma that calleth on y name  
of Christ, depart from iniquyte. For wyrtys an  
dyng: in a great house are not onely vessels of  
golde, and of syluer, but also of wood & of earthe  
some for honoure, and some vnto dishonoure.  
yf a man therfore pourege hym selfe from such  
men, he shalbe a vessel sanctyfyed vnto honoure,  
mete for the vles of the Lozde, and prepared vnto  
all good wozkes.

Lustres of youth auoyde, but folow ryghte-  
nes, sayth, loue and peace, with them that cal on  
the Lozde with a pure herte. \* Foolyshe and vn-  
learned questyons put from the, knowyng, that  
they do but geue stryfe. The seruait of y Lozde  
muste not stryue: but be gentle vnto all men  
\* apte to teache, and one that can suffer the euell  
with meekenes, & can \* infozme the that respyte  
of the name of yf that God at any tyme wyll geue  
them repentance, for to knowe the trueth: and  
that they maye come to them selues agayne out  
lik in of the



25  
I am no more ready to be offered, and the  
time of my departing was hāde. I haue fought  
a good fight, I haue fulfilled my course. I haue  
kept the faith. From hence forth there is layde  
up for me a crowne of righteousnes, which the  
Lorde (that is a righteous iudge) shall grue me  
at þat day: not to me onely, but vnto all them also  
that loue his commynge. Doe thy diligence that  
thou mayest come forth vnto me.

For Demas hath forsaken me, and leaueth  
this present world, and is departed vnto Thel-  
salonica: Crescens is gone to Galacia, Titus  
vnto Dalmacia. Onely Lucas is with me.  
Take\* hache, and bynge hym with the, for he  
is profitable vnto me for the minystracye. And  
Tychicus haue I sent to Ephefus. The clocke þ  
I left at Troada with Carpus (when thou com-  
mest) bynge with þ, and þ haken, but specially  
the parchment. Alexandre the cooper smyth by  
me muche well: the Lorde rewarde hym accord-  
ynge to his dedes, of whom be thou ware also.  
For he hath greatly wronged our wordes.

At my spylle aunswerpnge: no man assysted  
me, but al forsoke me. I praye God, that it may  
not be layde to theyr charges: For worth an  
dyngge the Lord assysted me, and strengthed me,  
that by me the preachyngge shoulde be fulfilled to  
the veremoost, and that all the Gentyles shoulde  
heare. And I was deliuered out of the mouth of  
the Lyon. And the Loyde shall deliuer me from  
all euill doynge, and shal kepe me vnto his bea-  
uently kyngdome: To whome be prayse for ever  
and ever. Amen. **I**

Salute Iuliana and \* Aquila, and the household of Onesiphorus: Crastus abode at Corinthum. \* Tryphimus haue I left at Miletum speke. Do thy diligence, that thou mayest come before wynter. Eubolus greteyth the, and so doth Prudens & Linus: Claudia, and at the byrthzen. The Lorde Iesus Christe be wyth thy spete. Grace be wyth you. Amen.

Chem. III, Chapter

**L**et vsiue theſe ſoſe before God, and be  
foze þe Lozde Jeſu Chriſt, which ſhall  
iudge the quicke & dead at his appea-  
rynge in his kingdome, preache thou þe  
word, be ſeruent in ſeaſon, and oute of ſeaſon.  
Improue, rebuke, exhort, wyth all longe ſuffe-  
rynge and doctryne. For the tyme wyll come,  
when they ſhall not ſuffer wholesome doctryne:  
but after they, owne luſtes ſhall they (whole ear-  
res yte) get the an heare of teachers, and ſhall  
wyllyngly be the) eares from the truth, & ſhall  
be turned vnto fables. But watche thou, in all  
thynges ſuffre aſſyccyng, do the woꝛke tho-  
rowly of an Euangelifte, fulſol thyne offyce un-

**The Epistle of Saynct**  
**Paule vnto Titus.**

## The first Chapter.

**T**hauſe whoſeſeth Eſtate to ſubſcribe preſents of biſhoppes in  
every citie, and declareth what manner of men they ought to  
be that are choſen to that office, and chargeth Eſtates to re-  
buke ſuch as worthleſſe the Goſpell,

**P**rule the seruante of God, and  
Apostle of Iesu Christe, accor-  
dyng to the faythe of Goddes  
electe, and accor dyng to the  
knowledge of the trueth, whiche  
is after godlines in the hope  
of eternall lyfe: whiche is God  
(that cannot lye) promysed before the worlde  
beganne

apparently a common error, which is corrected by the acceptance of the common ancestor of *S. odore* (saurine). *S. a. a. a.* is just a common form after the common father.

\* Grace, mercy, and peace, be from God the Father,  
and from the Lord Jesus Christ our Saviour.

25 For this cause left I the in Creta. If thou wilt  
reforme the thynges that are vnperfect, and  
vnderest \* of dayne eiders in euery cytye, as I ha  
appoynted the. If any be blamelesse, the husband  
of one wyfe, haupng saythfull chyldren, whyche  
are not shaundered of ryote, neyther are dysobedy  
ent. \* For a bypshope must be blamelesse, as the  
steward of god: not stubborne, not angrie: not  
geuen to muche wyne, no fygther, not geuen to  
filschy luccre: but a keeper of hospitalitie, one that  
loueth the goodnesse of (prebends) sobye, ryghteous,  
godly, temperate, and suche as cleueth vnto the  
true worde of Doctryne, that he maye be able all  
to exhorter by wholsome learnynge and to im  
proue them that sape agaynst it:

**E** For there are many vnruely and talkers of  
vanity & dyscrauers of myndes, speciall ye they  
that are of the episcopie, whose morder must  
be stopped, \* whiche peruerse whole houses, tea-  
ching thinges which they ought not, because of  
fytthe lere. One of the selues (euen a prophete  
of theyr owne) sayde: The Cretians are alwayes  
lyars, euell beastes, slowe beliers. This wytnes  
is true, wherfoze rebuke thou them sharply that  
they may be found in þe sayd, not takinge hede  
to Jewes fables and comaundmentes of men þe  
turne a waye the truth. \* Vnto the pure, are all  
thynges pure: but vnto the that are defyled and  
vnbeluyinge, is nothing pure: but euen þe mynd  
and conscience of the is defyled. They confesse þe  
they knowe God: but wth the dedes they deny  
him, seinge they are abhominable and dysobedi-  
ent, and vnapt vnto euery good worke.

**Chapter.**

☞ He tells us how we can be saved. He teaches all begotten to believe on Jesus.

**B**ut speake thou the thinges whiche be  
come wholsome learning, that the el-  
der men be sober, sage, discrete, sober  
in the faith, in loue, in patience: & el-  
der \* women lyke wyse, that they be in suche re-  
uerence as becometh holynes, not heping false ac-  
cusacions, not geuyn to muche wyne, but that they  
teach honest thinges, to make the younge women  
sober mynded, to loue they; but bandes, to loue  
they; chyliden, to be discrete, chaste, but wyse,  
good, obedyent vnto they; but bandes, that the  
worde of God be not euill spoken of. Younge men  
lyke wyse exhorte, that they be sober mynded.

25 \* In al thynges shewe thy selfe an ensample of  
good woorkes in the doctrine, with honesty, gra-  
uitie, and wyth the wholsome woorde which can  
not be rebuked: that he which withstādeyth, may  
be ashamed, haunpinge no euell thyng to saue of  
you. \* Exhorte seruantes, to be obedyent vnto  
theirowne masters, & to please them in al thyng  
as, not enuerynge agayne, neyther to be pre-  
sences, but that they shewe all good saythfulnes

that they shal be thus happy in the hart of a  
 4. others thine own shall thynges. ¶ For the  
 grace of God that buyeth & salueth you. Many  
 men hath appeared & teacheth us that the lyght  
 hath beene in the world. and \* woulde haue us and that  
 the soules lyue soberly. and ryghteously. & goodly  
 in this perillous world. I praye for that wyl-  
 led hope and apperance of the glory of a great  
 God. and of our sauour Iesu Christe. whiche  
 \* gaue hym selfe for vs. to redeeme vs fro all un-  
 ryghteousnes. and \* to purghe vs a peculier peo-  
 ple vnto hym selfe. \* feruently giuen vnto good  
 workes. These thynges speake. and exorte. I-  
 and rebuke wythall feruenter of comaundynge.  
 \* Be that noman despyse the.

The .iii. Chapter.

It is dangerous to surmise as to the authorship. But how  
with him to beware of footstep and unprovoked  
curious.

**W**erne them\* that they submitte the  
 selues to rule and power: that they  
 obeye the officers: that they be rea-  
 dye vnto euery good worke: & they  
 speake euell of no man: that they be  
 no fyghters, but gentle, they wyng all mechenes  
 vnto all men. For we oure selues were also so-  
 tyeme foolyshe, dysobedyent, decreaued, scrupyle  
 dyuerse lustes & voluptuousnes, liuing in malici-  
 ousnes & enuye, full of hate, hatyng one another.

¶ But after that the kynedyns and loue of  
oure sauour God to manwarde appeared, \* not  
by f dedes of rightousnes whiche we wroughte  
but accordynge to his mercy he saued vs by the  
fountayne of the newe byrthe, and renynge of  
the holy goost, whych he shed on vs a bounde-  
ly, the Lowe Iesus Christ our sauoure, that we  
iustified by his grace, shoulde be made by his  
accordynge to the hope of eternal lyfe. ¶ This  
is a true sayenge.

Of these thynges I wyl that thou certyfye, &  
that they whiche belene in God, myghte be help-  
gent to go forwarde in good wayes. For these  
thynges are good and profitable vnto men, \* to  
helpe questyons, and genealogyes, & brawlyng  
tho we streyunge about the lawe, auyode: for  
they are vnyprofitable and superfluous. A man  
that is an auctor of sectes, after \* fyrst and the  
second admonycyon auyode: knowynge, that  
he (that is suche) is peruerred and synnetheuen  
dained by hym selfe.

When I shall sende Artemas vnto the of Thy-  
chicus be diligent, to come to me vnto Nicho-  
polis: For I haue determyned there to wynter.  
Wynng yenas the lawyer and Appollos on their  
iourney diligentli, that nothyng be lackyng  
vnto them. And let oures also learne to excell in  
good woorkes, as farrefoorth as neede requy-  
reth, that they be not vnfruitfull.

All that are worthy me, salute the.

Create them that lone be in  
 the faith. Grace be  
 wth you all.  
 Amen.

**Ægyptien from Rhodopolis a  
cypic of Macedonia.**

Est. 111 Ch



# The Epistle of Saynct

Paul the Apostle vnto the Hebrewes.

## The first Chapter.

Paul the Apostle vnto the Hebrewes. The first Chapter.



**P**aul the Apostle of Iesu Christe and brother Timothe.

Unto Whilimon the beloued, and oure deiser, and to the beloued Appia, & to Archippus our felowe labourer & to the congregation that is of thy house.

Col. 1. 1.

\* Grace be vnto you and peace, fro God oure father, and from the Lord Iesu Christ.

I thanke my God, making mencyn on al wayes of my prayers, when I heare of thy lone and sayth, which thou hast toward & Lord Iesu & toward all saynctes, so & the felowshipp of thy sayth is frutefull in & knowledge of euery good which is in you toward Iesu Christe, for we haue great ioye and consolacion in thy lone: because that by the (brother) the saynctes hertes are comforted.

Col. 1. 2.

Wherfore, though I might be holde in Christ to commaunde the & whych was thy deute to do yet for loue sake I rather beseeche the, though I be as I am, euen olde man, & nowe a prisoner of Iesu Christ. I beseeche & for my sonne. Whelimus whom I haue begotten in my bondes, (whiche in tyme passed was to & vnproftable but now profitabill both to & and to me) who I haue sente home agayne. Thou therfore receaue hym, his to save myne owne bowels, whome I wold sayne haue retayned to me, & in thy stede he might haue ministered vnto me in & bondes of & Gospel. Nevertheless, wout thy mynd wold I do nothing, & the good which I doest, woulde not be as it were of necessity, but wyllynge.

For hapely he therfore departed for a season, & thou wouldest receaue him for ever, not now as a seruant, but as a seruante, euen a brother deuis, specially to me, but howe muche more vnto the, both in & flesh, & also in the Lord. If thou count me therfore a felowe, receaue him as my selfe. If he haue done the any hurt, or owesth the pugger, & laye to my charge. (I wold haue wyttent it wth myne owne hande) I wyl re-compence it. So that I do not save to the, howe that thou owesth vnto me euen thyne owne selfe also. Euf to brother, let me enioye the in & Lord. Comforte my bowels in & Lord. Trustynge in thyne obedyence: I wrote vnto the, knowynge, that & wylt also do moze then I say: Wostowre pious me lodgyng, for I truste that thou wolt the helpe of your prayers. I wold be geuen vnto you. Ther salute the, Epaphras my felowe prisoner in Christ Iesu, Marcus, Tristarcus, Demas, Lucas, my helpers. The grace of our Lord Iesu Christ be wth your spete. Amen.

Wrote from Rome by Onesimus a seruante.

# The Epistle of Saynct

Paul the Apostle vnto the Hebrewes.

## The first Chapter.



Paul the Apostle vnto the Hebrewes. The first Chapter.



**G**od in tyme past dyuerly & many wayes spake vnto & fathers by Prophets: but in these laste dayes he hath spoken vnto vs by his owne sonne, whome he hath made heye of all thynges, & by who also he made & world.

\* Which (sonne) beynge the byghenes of his glory, and the very ymage of his substance rulyng all thynges wth the worde of his power, hath by his owne person pouerged oure synnes, and sterteth on the ryght hand of the maiesty on hye: beynge so much moze excellent then the aungels, as he hath by indertytaunce obtayned a moze excellent name then they.

For vnto which of the aungels sayde he at any tyme. \* Thou arte my sonne, this daye haue I begotten the. And agayne, \* I wyl be thy father, and he shalbe my sonne. And agayne, when he byngeth in the first begotten sonne into the world, he sayth: \* And let all & aungels of God worshippe him. And vnto the aungels he sayth \* he maketh his aungels spetes, and bys mynsters a flamme of fyre. But vnto the sonne he sayth: \* Thy seat (o God) shalbe for ever & ever. The scepter of thy kingdome is a ryght scepter. Thou hast loued ryghteousnes, & hated iniquity. Wherfore, God, euf thy God hath anoynted the wth the oyle of gladnes aboue thy felowes.

\* And thou Lord in the begynnyng hast layd the foundation of the earth, and the heauens are the workes of thy handes. They shall perishe, but thou endurest, and they all shall waxe olde also as doth a garment, and as a vesture shalt thou chaunge them, & they shalbe chainged. But thou art eue the same & thy yeres shal not faile. \* Vnto which of & aungels sayd he at any tyme: \* Wyt on my ryght hande, tyll I make thys enemyes thy foostole. Are they not all mynsters & spetes, & are sent to mynster, for they shalbe wthch shalbe deys of saluacion.

## The ii. Chapter.

Paul the Apostle vnto the Hebrewes. The second Chapter.



**W**herfore he ought to geue the moze earnestly hebe to the thynges that are spoken vnto vs, leaste at any tyme we perishe. For if the word whych was spokn by aungels, was stedfast, And euery trasgesser & dysobedyence receaued a iuste

in sufferance of his death. Some shall be  
scape, if we by his grace be saved. At the first  
at the first he began to be preached of the Lord  
hym selfe, and was compassed with his hearers  
by them that heade it. God bearing witness  
thereto, both with signes and wonders also and  
with dyners miracles, and gyftes of the holpe  
ghost, accordyng to his owne wil.

For vnto the Angells hath he not subdued  
the worlde to come, wherof we speake, but one  
in a certayne place testified, saying: What  
is man: that thou arte myndful of hym? Or the  
sonne of man, that thou vspyteste hym? Thou  
madest him a lytle lower then the Angells, thou  
hast crowned hym with honour and glory: and  
hast set him above the workes of thy handes.  
Thou haste put all thynges in subiection vnder  
hys fete. In that he put all thynges vnder hym  
he leste nothing that is not put vnder hym. Ne  
uertheles, we se not yet all thynges subdued vnto  
hym, but hym that was made lesse then the  
Angells, we se that it was Iesus whych is crow-  
ned with glory and honour for the sufferynge  
of death, that by the grace of God, shulde tast of  
death for all men.

For it became hym, for whom are all thynges  
and by whome are all thynges, after that he had  
brought many sonnes to gloire, that he shulde  
make the Lord of thes saluacion perfecte thro-  
we afflictions. For both he that sanctifyeth  
and they which are sanctified, are al of one. For  
whych cause sake he is not ashamed to cal them  
brethren, saying: I wyll declare thy name vnto  
my brethren: in the middes of thy congregacy-  
on wyll I prayse the. And agayne: I wyll put my  
trust in hym. And agayne, beholde, here am I  
and the chyldren whom God hath geuen me.

For as much then as the chyldren are parta-  
kers of the fleshe and bloude, he also hym selfe  
lyke wyse toke parte with them that (thow we  
death) he myghte erpel hym that had lordship  
ouer death, that is to say the Denel, and that he  
myghte deliuer them, whych the thow we feare of  
death were al thes lyfe tyme subdued vnto bo-  
dome. For he in no place taketh on hym the An-  
gells: but the seide of Abraham taketh he on hym.  
Wherefore in all thynges it became hym to be  
made lyke vnto his brethren, that he myght be  
merciful, and a faithful hye preele in thynges  
concerninge God, for to pouerage þ peoples synnes.  
For in that it fortuneth hym selfe to be tempted,  
he is able to succure the also that are tempted.

#### ¶ The. iiii. Chapter.

¶ We requyre that he be obeynt vnto the worde of Christe,  
whych is more worth then the ceremonial law of Moyses. The  
purchasement of such as will nedes between thes brethren.

¶ Herefore holy brethren, partakers  
of the celestyal calling consyder the  
ambassadors and hye preele of our  
professon Christ Iesus, howe that  
he is faithful vnto him that put hi  
in the office, even as was Moyses in al his house.  
For loke howe much honour he that hath buyl-  
ded a house hath more then the house it selfe, so  
such honour he is counted worthy of more then  
Moyses. For euery house is buylled of some ma-

But he that compasseth all thynges in God, and  
whych we say most assuredly in al thynges, and  
a myracle, to beate witness of those thynges  
whych were to be spoken after word. And whych  
as a soun, hath tunc ouer þ house, whose house  
are we, þe we be full the confidence and the  
relopyng of that hope, vnto the ende.

¶ Wherefore as the holy ghost sayth to daye  
ye wyll heare hys voyce, harden not your he-  
tes, as in the prouokinge, in the daye of tempta-  
cion in the wilderness, wher your fathers temp-  
ted me, proued me, and sawe my workes: forty  
yeare. Wherefore I was greued with that gene-  
racyon, and sayd: They do alwaye erre in theyr  
herres: they verely haue not knowe my workes,  
so that I sware in my wrath: they shall not en-  
tre into my rest. Take hede brethren, lest at any  
tyme there be in anye of you a srowarde herte  
subiecte vnto vnbellefe, þe shulde departe fro  
the lyupng God: but exhort ye one another day-  
ly, while it is called to daye, lest any of you be  
harde herted thow we the disceatfulness of synne.

¶ We are made partakers of Christ, if we kepe  
sure vnto the ende, the begynnyng of the sub-  
stance: so longe as it is sayde: to daye if ye wil  
heare hys voyce, harden not your hertes, as in  
the prouokinge, for some when they heard, did  
prouoke: howbeit not all that came out of E-  
gypt by Moyses. But with whom was he dys-  
pled, forty yeres? Was he not dyspleased with  
them that had synned, whose carcases were o-  
uer thowen in the deserter? To whome sware  
he that they shulde not enter into hys reaste, but  
vnto them that were not obeynt? And we se,  
þ they coude not entre in, because of vnbellefe.

#### ¶ The. liii. Chapter.

¶ The Sabbath of rest of Christe: purgament of vnbellefe  
hert, the nature of the worde of God.



¶ Erbs feare therfore, lest anye of you  
(for sayng the promys of entryng  
into his rest) shuld seme at any tyme  
to haue bene disapoynted. For vnto  
us it is declared, as well as vnto the  
But it profyted not them, that they hearde the  
worde: because they whych hearde it, compledis  
not with sayth. For we which haue beleued, do  
enter into hys rest, as he sayde: Euen as I haue  
sworne in my wrath they shal not entre into my  
rest. And that spake he verely longe after that  
the workes were made: and the foundations of  
the world layd. For he spake in a certayne place  
of the. vii. day, on thes wyse: And God did rest  
the. vii. daye from all hys workes. And in this  
place agayne: They shall not entre into my rest.

¶ Being therfore it foloweth: that some must  
entre therinto, and they (to whom it was fy-  
re preached) entred not therein for vnbellefe sake,  
he appointed a certayne day after so a long tyme  
sayng in Dauid: as it is reherseb, (thys daye  
if ye wyll heare his voyce, harden not your he-  
tes. For if Iosua had geuen the rest, the wolde  
be not afterwarde haue spoken of another day.  
There remaineth therfore yet a rest to the peo-  
ple of God. For he that is entered into hys rest  
hath leaved from all hys owne workes, as God

¶ In v. dyd



...that we have a greete hygge  
 weast to pche is eured into beaven: (even Iesus  
 the sonne of God) lette vs holde the professyon  
 of our hope: For we haue not an hygg weast  
 whych cannot haue compassion on our infymy  
 eyes but was in all popites tempted, lyke as  
 we are, but yet wythout synne. Let vs therfor  
 go boldly vnto the seate of grace, that we may  
 obtayne mercy, and fynd grace to helpe in tyme  
 of neede.

The .v. Chapter.

**E**very hye preast that is taken fro  
 amonge men, is ordayned for men, in  
 thynges pertaynyng to God: to of-  
 fer gystes and sacryfices for synne,  
 whych can haue compassion on the  
 ignorant, and on the that erre out of the way  
 forasmuch as he him selfe is compassed with in-  
 fyrmite. And for the same infymities sake he  
 is bounde to offer for synnes, as well for hym  
 selfe, as for the people. And no man taketh ho-  
 nour vnto hym self: but he that is called of God  
 as was Aaron.

**E**uen so Christ also glorified not hym selfe  
 to be made the hye preast: but he that sayde vn-  
 to hym: thou arte my sonne, then saye haue I be-  
 gotten the, glorified hym: As he sayth also in an-  
 other place: thou arte a preaste for euer after  
 the order of Melchisedec: whiche in the dayes  
 of his fleshe, when he had offered vp prayers &  
 supplicacions, with strong crynges and teares  
 vnto hym that was able to saue hym fro death  
 and was heard because of his reuerence, though  
 he were the sonne of God, yet learned he obey-  
 ence, by these thynges whych he suffered: and he  
 beinge perfecte, was the cause of eternall salua-  
 tion vnto al them that obeyed him: & is called of  
 God an hye preast, after the order of Melchisedec.

**W**herof we wold speake many thynges but  
 they are harde to be uttered: seinge ye are dull  
 of hearinge. For when as concerning the tyme  
 ye ought to be teachers, yet haue ye ne de agayne  
 that we teache you the fyrste principles of the  
 word of God: and are become such as haue neede  
 of milke: and not of stronge meate, for euerye  
 man that is fed wyth milke, is inexpert in the  
 word of righteousnes. For he is but a babe  
 of stronge meate belongeth to them that  
 are perfecte, euen those, whych by reason of vlti-  
 me they wyttes exercised to dyscerne bothe  
 good and euil.

**B**erke, knowing the doctrine: that  
 pertayneth to the begynnyng of  
 charyten men, let vs go forth vnto  
 the perfectyon, not layinge agayne  
 the foundatiō of repentaunce from  
 deade woordes and of sayth toward God: of bap-  
 tismes, of doctrine, and of layinge on of han-  
 des, and of resurreccyon from death, and of eter-  
 nall Judgement. And so wil we do. If God per-  
 mytte. For it cannot be that they whych were  
 once lighted, & haue tasted of the heavenly gyft  
 and were become partakers of the holy Ghoſte  
 and haue tasted of the good woordes of God, and  
 the powre of the world to come: If they fall a-  
 way, and as concernynge them selues crucifye  
 the sonne of God a freſhe, and make a mocke of  
 hym that they shulde be remued agayne by re-  
 pentaunce.

**F**or the earth whych dynketh in the rayne  
 that cometh ofte vpon it, and byngeth forth  
 her best mete for them that dwell in it, receaueth blis-  
 syng of God. But that ground which beareth  
 thornes and byers: is reſproued, and nre vnto  
 cursynge: whose end is to be burned. Neuerthe-  
 lesse deare frendes we truste to se better of you,  
 and thynges whych accompanye saluacion,  
 though we thus speke. For God is not vngrate-  
 ful: that he shulde forget your worche and  
 labour that procede of loue, which loue ye  
 shewe in hym name, whych haue mynystred vn-  
 to the sayntes and yet mynystre. Per, and we be-  
 sye: that euery one of you shewe the same dyspo-  
 sicion, to the full stabyltyng of hope, euen vnto  
 the end that ye saynt not: but be folowers of  
 them, whych choiſowe sayth & patience receaue  
 the inheritaunce of the promyse.

**F**or when God made promyse to Abraham  
 because he had no greater to swer by: he swore  
 by hym selfe, sayinge: Surely I wyll blesse the  
 and multiplye the in dede. And so after that he  
 had tarped pacientely, he enioyed the promyse.  
 For men herely sweare by hym that is greater  
 then them selues, & an othe to confyrme the  
 thyng, is to them an end of all stryfe. So God  
 wyllynge very abundantly to shewe vnto the  
 heys of promyse, the stableness of hym counceyl  
 added an othe that by two immutable thynges, in  
 whych it was impossible that God shulde lye,  
 we myghte haue a stronge consolacion: whych  
 hereto haue fled: for to hold fast the hope that  
 is set before vs, which hope we hold as an ancre  
 of the soule both sure and steadfast, whych hope  
 also entred in, into those thynges whych are  
 wrytten in the vayne, where the forerunner is for  
 vs: entred, euen Iesus, that is made an hye pre-  
 est for euer after the order of Melchisedec.

The .vi. Chapter.

For we compared the preasthode of Christ vnto synners  
 whych haue to be better moys apostles.

Chrys



**A**lso Abraham gaue tythes of all thynges (ysyt  
is called by interpretation, hyng of ryghteous-  
nesse: after that hyng of Salem: that is to saye:  
hyng of peace) without father, without mother  
without hymne, and hath neyther begynnyng  
of dayes nor yet ende of yste: but is likened vnto  
the sonne of God and continueth a yere for euer  
Consydre what a man this was, vnto whome  
also the Patriarke Abraham gaue tythes of the  
spoiles. And verily those chyldren of Leui,  
whiche receyue the offyce of the priestes, haue  
a commaundemente to take (accoordinge to the  
lawe) tythes of the people, that is to say, of their  
brethren: yea though they spronge out of the loy-  
nes of Abraham. But he whole hyndred is not  
counted amonge them, receyued tythes of Aba-  
ham, & blessed him that had the promysse. And  
noman denyeth, but that he which is lesse, recey-  
ueth blessing of him which is greater. And here  
men that receyue tythes. But there be recey-  
ueth tythes, of whom it is wytnessed that be y-  
uerth. And to saye the truthe, Leui hym self also  
which vsyth to receyue tythes, payed tythes to  
Abraham. For he was yet in the loynes of hys  
father, when Melchisedech met Abraham.

\* Prnowe therfore perfection came by the  
preasthode of the Leuytes (for vnder that prest-  
hode the people receyued the lawe) what nedeth  
it furthermore, that an other preast shoulde cyle  
to be called after the ordye of Melchisedech, and  
not after the ordye of Aaron: For yf the preast-  
hode be translated, then of necessitye muste the  
lawe be translated also.

**C** For he of whom these thynges are spoken pre-  
paymeth vnto an other tribe, of who neuer man  
serued at the aultare. For it is euident that oure  
Lorde spronge of the trybe of Iuda, of whiche  
trybe spake Moses nothyng concerning prest-  
hode. And it is yet a moze euident thyng, yf af-  
ter the similitude of Melchisedech, there aryle  
another preast, which is not made after the lawe  
of the carnal commaundement, but after the po-  
wer of the endlesse yste. (For, after this maner  
doth he testifie: thou art a preast for euer, after  
the ordye of Melchisedech) Then the commaun-  
dement that went afore: is disannulled bycause of  
weakenesse & vnproptablenesse. For: the lawe  
broughte nothyng to perfection: but was an in-  
troduction to a better hope, by the whiche we  
dyaue nye vnto God: And therfore is it a better  
hope, bycause the thyng was not done without  
an oth. For those preastes were made without  
an oth, but this preast with an oth, by hym that  
sayde vnto hym. \* The Lorde swaue, and wyl  
not repent: Thou arte a preast for euer after the  
ordye of Melchisedech. And for that cause was  
Jesus a stablysher of a better testament.

And amonge them manye were made preas-  
tes, bycause they were not luffed to endure by  
the reason of death. But this ma (bycause hee

was luffed to endure by the reason of death)

For he was luffed to endure by the reason of death  
which is hope, haruicthe, and by which sperateth  
for synners, made hyer then heauen. Whiche ne-  
deth not dayly (as ponder hie prestes) \* to offe  
by sacrifice, for his owne synnes, and then  
for y peoples synnes. For that dhd he once wld  
he offed by hym selfe. \* For y lawe maketh me  
prestes: whiche haue infymitie: but the woide  
of the oth that came syns the lawe, maketh the  
sonne a preast, which is perfect for euer more.

**The viii. Chapter:**

The offyce of Christ is more worth then the preast  
offyce of the olde lawe: which was imperfect, and thus  
saye abrogate.



**C**on the thynges which we haue spok  
this is the pyth: that \* we haue such  
an hie preast as syteth on the right  
hande of the seate of his maiestye in  
heauen, and is a minstre of holly th  
ges, & of the true tabernacle, whiche God bygge  
and not man: For euery hie preast is ordyneyd  
to offe gyftes and sacrifices: wherfore it is of  
necessite, that this man haue some what also to  
offe. For he were not a preast, yf he were on the  
earth where are prestes, that accoordinge to the  
lawe offe gyftes which serue vnto the example,  
and \* shadowe of heauenly thynges: euen as the  
answer of God was gyuen vnto Moses, when  
he was about to synch the tabernacle. \* Take  
bede (sayde he) that thou make all thynges ac-  
coordinge to the patron whiche is shewed to the  
in the mount.

But nowe hath he obtayned a preasthode  
so moche the moze excellent, as he is the media-  
toure of a better Testament, whiche was con-  
firmed in better promysse. For if the fyrst testa-  
ment had ben such, y no fault could haue ben found  
in it, then wuld no place haue ben lought for the  
seconde. For in rebukynge them, he sayeth vnto  
the: \* Beholde the dayes come (sayeth the Lorde)  
and I wyl synch vpon the house of Israel,  
and vpon the house of Iuda, a newe testament,  
not lyke the testament that I made with they  
fathers in that daye, when I toke them by the  
handes, to leade them out of the lande of Egypt  
For they continued not in my testament, and I  
regarded them not, sayeth the Lorde.

For this is the testament that I wyl make  
with the house of Israel: After those dayes (say-  
eth the Lorde) I wyl put my lawes in their min-  
des and in theyr hertes I wyl wyte them and  
I wyl be theyr God, and they shalbe my people  
And they shal not trache euery man his neygh-  
bour, and euery man his brother, saying: know  
the Lorde: for they shal knowe me, from y least  
vnto the moost of them: For I wyl be merciful  
ouer theyr vnyghteousnesse and theyr synnes &  
theyr iniquities wyl I schynke vpon nomore.  
In that he sayeth a newe Testament, he bathe  
wozne out the olde. For that whiche is wozne  
out and drected olde, is readye to vanishe awaye.

**CCDe**





fores be made by a true faith. For as much as the  
crying hath be made perfect for us, that that we  
sanctified. The holy Ghost hath been with us  
with us to receive, even when he to be before.  
is the testament that I will make with you  
after those dayes (sayth the Lord) I will put  
my lawes in theyr heartes, and in theyr mynde  
will I write them, and their synnes and iniqui-  
ties will I remembre nomore. And where remis-  
sion of these thinges is, ther is nomore offering  
for synne. Meryng therfore brethren, that by the  
meanes of the bloude of Iesu\* we haue liberty  
to enter into a holy place, by the newe & lyving  
way whiche he hath prepared for vs, through  
the vayne (that is to saye by hys fleshe) And se-  
ing also that we haue an hye priest which is ru-  
ler ouer the house of God, let vs draw nye with  
a true heart in sure sayth, sprinkled in our hea-  
tes and the euil conscience put a waye and wa-  
shed in oure bodys with pure water, let vs ke-  
pe the professyon of our hope, wythoute waue-  
ryng (for he is saythfull that promysed) and let  
vs consider one another, to the intende that we  
maye prouoke vnto loue, and to good woorkes  
not forsakynge the felowshyppe that we haue a-  
monge oure selues, as the maner of some is: but  
let vs exhort one another, & so muche the more  
because ye se that the daye draweth nye.

\* For yf we synne wyllfully after yf we haue  
receaued the knowlege of yf truth, there remain-  
eth no more sacrifice for synnes but a fearful  
loking for Judgement, and violent fyre, which  
shal deuoure the aduersaries. He that despyseth  
Moses law, dyeth wythout mercy \* vnder two  
of these wytnesses, how much soeuer (suppose ye)  
shall he be punished whych treadeth vnder fote  
the sonne of God: and counteth the bloude of the  
Testament, where with he was sanctified, as  
an vnholpe thyng, and doth dysprouer to the  
spete of grace. For we knowe him yf hath sayd

\* It belongeth vnto me to take vengeance: I  
will recompence sayeth the Lord: And agayne,  
the Lord shal Judge his people. It is a fearful  
thyng to fall into the handes of the lyving God

Call to remembrance the dayes that are  
passed, in the which after ye had receaued lyght  
ye endured a greate lygh of aduersities, partly  
whyle al me wondred and gased at you for the  
same and tribulacion that was done vnto you  
partlye, whyle ye became companions of them  
which so passed their tyme. For ye becam parta-  
kers also of the afflictions which happened tho-  
rowe my bondes, & toke in worth the spoilyng  
of your goodes, and that with gladnes, know-  
ing in your selues, howe that ye haue in heaue  
a better and an e-duringe substance. Cast not  
a waye therfore your confidence, whych hath  
a greate recompence of rewarde. For ye haue  
rede of pacence: that after ye haue done yf wyl  
of God, ye myght receaue the promys. For yet  
a verie lytell whyle, and be that shal come wyl  
come and wyl not tary. But \* the iust shal lyue  
by sayth. And yf he wythstande hym selfe, my  
soule shal haue no pleasure in him. It is not we  
yf wythstande our selues vnto danacion, but we

partaker vnto sayth, to the ending of the lawe.  
\* The Lord shal Judge.

\* The Lord shal Judge.

For as much as the crying hath be made perfect for us, that that we  
sanctified. The holy Ghost hath been with us  
with us to receive, even when he to be before.

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with us to receive, even when he to be before.





saye I haue and quide. But ye are come to  
the mount syon, and to the city of the living  
God, the celestial Ierusalem: and to the  
table of angels, and vnto the company  
of the synke boyme somers, which are  
ten in heauen, and to god the iudge of all, and to  
the synners of iust and perfect men, and to Iesus  
the mediator of the newe testament, and to the  
\* synnyng of blood that speaketh better then  
the blonde of Abel.

¶ And that ye despyse not hym, that speaketh.  
For if they escaped not, which refused him that  
spoke on earth: muche more shall we not escape,  
if we turne a waye from hym that speaketh fro  
heauen: whose voyce then shoke the earth, and  
nowe hath declared sayng: yet once moze wyll  
I shoke, not the earth onely, but also heauen.  
¶ Where as he sayeth yet once moze, it synnyfy-  
eth the remouyng away of those thynges which  
are shaken as of thynges which haue ended their  
course: that the thynges whiche are not shaken,  
may remaine. ¶ Wherfore if we receaue þing-  
dome whiche can not be moued, we haue grace  
wherby we may so serue god, and that we may  
please hym with reuerence, and godly feare.  
For oure god is a consuming fyre.

### ¶ The xiii. Chapter.

¶ The exhorteth to be in loue, to be synnyfy-  
ed by such as be in aduersyte: to magnifye men: to a-  
dore courtously, to make muche of them that preache  
Gods word, to be ioyful of straunge lernynge, to be con-  
tent to suffer rebuke with Christ, to be thankfull vnto God  
and obediēt vnto such as be in auctorite.

¶ Et brotherly loue contynue. \* Be

**I**s not forgetfull to lodge straungers.  
For therby haue dyuers me<sup>+</sup> lodged  
Angels vnto us. Remembre the  
that are in bondes, euen as though  
ye were bound w<sup>th</sup> the your selues: Be myndful  
of them which are in aduersyte, as ye which are  
yet in the body. Wedlocke is to be had i<sup>n</sup> honoure  
amonge all men, and the bed vnderpleed. As for  
whose keepers and aduouterers God shal iudge  
them. Let your conuersacion be without coue-  
tousnes and becontente with suche thynges as  
ye haue all ready: For he hath sayd: \* I wyl not  
sayle the, neither forsake the, so þe may boldly  
say: the Lord is my helper: and I wyl not feare  
what ma<sup>y</sup> may do vnto me. Remembre the which  
haue the ouer syghte of you, which haue spoken  
vnto you þe word of god. Whose sayth se þe so  
low and consyder the ende of theyr conuersaciō.

¶ Iesus Christ yesterdape and to daye, and  
the same continueth for ever. ¶ Be not car-  
ped aboute with dyuers and straunge lernynge  
For it is a good thyng that the better be stablys-  
hed with grace, and not with meates: whiche  
haue not profyted them that haue had theyr pa-  
styme in them. We haue an aulter, wherof they  
maye not eate, whiche serue in the tabernacle.  
¶ For the bodies of those beastes whose blonde  
is brought into the holy place by the hye preste  
to pourge synne, are burnt withoute the tentes  
¶ Wherfore Iesus also to sanctifye þe people with  
hys owne blonde, suffred \* withoute the gate.  
Let vs go for the therfore vnto hym: oute of the  
tentis, and suffre rebuke with hym. For heare

the word of god, and be not as the  
of the synners of iust and perfect men, and to Iesus  
the mediator of the newe testament, and to the  
\* synnyng of blood that speaketh better then  
the blonde of Abel.  
¶ And that ye despyse not hym, that speaketh.  
For if they escaped not, which refused him that  
spoke on earth: muche more shall we not escape,  
if we turne a waye from hym that speaketh fro  
heauen: whose voyce then shoke the earth, and  
nowe hath declared sayng: yet once moze wyll  
I shoke, not the earth onely, but also heauen.  
¶ Where as he sayeth yet once moze, it synnyfy-  
eth the remouyng away of those thynges which  
are shaken as of thynges which haue ended their  
course: that the thynges whiche are not shaken,  
may remaine. ¶ Wherfore if we receaue þing-  
dome whiche can not be moued, we haue grace  
wherby we may so serue god, and that we may  
please hym with reuerence, and godly feare.  
For oure god is a consuming fyre.

¶ The God of peace that brought agayne from  
death oure Lord Iesus \* the great shepherde of  
the shepe, whose blonde is of euerlastyng Te-  
stament, make you perfecte in all good woiches  
to do hym wyl, and bypunge to passe that the thing  
whiche ye do, maye be pleasaunte in hys syghte  
thowhe Iesus Christ, To whome be prayse  
for ever whyle the worlde endureth. Amen.

¶ I beseech you brethren, suffre the word of ex-  
hortaciō, for we haue wyrtten vnto you in few  
wordes. ¶ We knowe our brother Tymothee, that  
he is at libertie: with whome (if he come thow-  
ly) I wil se you. Salute the that haue the ouer  
syghte of you, and al the sayntes. They of Italy  
salute you. & race be with all Amen.

¶ Wrote from Italy by  
Tymotheus.

## The Epistle of of Saynte James.

### ¶ The first Chapter.

¶ The exhorteth to triumphe tremble and thankfully to receaue  
the word of god, to be ioyful of straunge lernynge, to be con-  
tent to suffer rebuke with Christ, to be thankfull vnto God  
and obediēt vnto such as be in auctorite.



**I**ames the seruaunt of God & I  
of the Lord Iesus Christ sen-  
deth greetynge to the twelue  
tribes whiche are scattered a-  
broad. ¶ My brethren, count  
it for an excedyng ioye whē  
ye fall into dyuers tempta-  
ciōs: knowynge this, þe \* the

trynginge of youre sayth, genyeth pacyence: and  
let pacyence haue her perfecte woiche, that ye  
may be perfecte and sound, lackynge nothyng.

¶ If any of you lacke wysedome, let hym aske  
of hym that geneth it euen God, whych geneth  
to all men indifferently, and casteth no man in the  
teth, and it shalbe geuen hym, But let him aske  
in sayth, and wauer not. For he that doubteth,  
is lyke a waue of the see, whiche is toft of the  
wyndes, and caryed with violence. Rather let  
that man thynke, that he shal receaue any thing  
of the Lord.

¶ A waueryng mynded man, is instable in  
all his wayes. Let the brother which is of lowe  
degree reioyce whē he is exalted agayne, let him  
that is rich, reioyce whē he is made lowe. \* For  
euen as the flour of the grasse, whē he passe away  
For as the sunne ysith with heate, & the grasse  
wythtereth





thesame is a puffed man, and a while to tame  
all the body. Beholde, we put byrtes into puffed  
mouthes, that they make abeye us, and we  
turne aboute all the bodye of them. Beholde, all  
the wyppes, which thoughte they bee so greate,  
and are dyuyn of feareful wyndes, yet are they  
turned aboute with a very small helme wherby  
sooner the violence of the gonermer wyll. Euen  
so the tongue is a lytle myde also, and dooeth  
greate thynges.

Beholde, howe greate a thyng a lytle fyre  
kynndeth, and the tongue is fyre, euen a world of  
wickednes. So is the tongue sette amonge our  
membres, that it defyleth the whole bodye, and  
setteyth a fyre all that we haue of nature, and is  
it selfe set a fyre euery euil.

All the natures of bestes, and of byrdes, and  
of serpentes, and thynges of the see are meked  
and tamed of the nature of man. But the tongue  
can no man tame. It is an vnclepe catt, full of  
deadly poison. Therwith blesse we God the fa-  
ther, and therwith curse we men. \* wherbye are  
made after the image and synypetude of God.  
Out of one mouth procedeeth blessing and cur-  
syng. My brethren, these thynges oughte not so  
to be. Dooth a fountayne sende forth at one place  
swete water and bytter also. Can the figge tree  
(my brethren) beare Olyue berres. ether a vine  
beare fygges. So can no fountayne geue bothe  
salte water and freche also. If any man be wyle  
and endued with knowlage among you, let him  
shewe his workes out of good conuersacion with  
mechene and wisdom.

But if ye haue bytter enuyng and stryfe in  
your harte, reioyce not neither be spars agaynst  
the truthe. For suche wysdome descendeth not  
from aboue: but is carthy, naturall and deue-  
lyche. For where enuyng and stryfe is, there is  
bustableness, and al manner of cruel workes. But  
the wysdome that is from aboue, is spylt pure  
then peccable gentle and calpe to be entreated,  
full of meyte and good frutes, withoute in-  
gyng, withoute synulacion: yee, and the frute of  
ryghtynesse is sowen in peace, of them that  
mapynape peace.

### The .iiii. Chapter

¶ Water and spyching cometh of holynesse. The  
trembling of the mouth is corrupte before God. An exor-  
sacion to the claudes and the vapours of this lyfe.



From whence cometh warre,  
and fightyng among you: come  
they not here hence: out of your  
lustes, that fyght in your mem-  
bres: Ye lust, & haue not been  
up and haue indignacion, & can  
not obayne. Ye seghte warre,

Ye haue not because ye aske not. Ye aske and re-  
ceiue not because ye aske amysse: out to consume  
it vpon your lustes. Ye aduocates, and women  
that breake matrimony: know ye not how that  
the frendshipp of the world is enmytie wch  
God: whosoever therfore wilbe a frende of the

world, he made the enemye of God. Euen so  
ye thoughte that the leysure was your  
The leysure that dwelleth in us, lust, is enmytye  
to the world: but gently more grace.

but resyst the deuill, and he wyll flye from you.  
Draue nye to God, and he wyll draue nye to  
you. Clesse your handes ye synners, and pouce  
pouce hertes ye waetering myndes. Suffer af-  
flictions: and moene, & wepe. Let your longh-  
te be turned to mourning, and your ioye to de-  
synes. \* Humble your selues in the sight of the  
Lorde, and he shall lyfte you up. Backbiter not  
one another, brethren. he that backbitereth his  
brother, and he that iudgeth his brother, back-  
bitereth the lawe and iudgeth the lawe. But and  
if thou iudgeth, lawe, thou arte not an obser-  
uer of the lawe: but a iudge. There is one lawe  
geue: (and more) wherbye is able to lase and to  
bestow. \* What arte thou that iudgeth another  
Go to now ye that say: \* to bay and to moyse  
let vs go into suche a cytie and continue there a  
peare, and buye and sell, and wyne: and yete in  
not percell, what shall happen on the morow.  
For what thyng is poure lyfe: It is euen a va-  
poure, that appeareth for a lytle tyme: and then  
be vanissheth awaye. For that ye ought to lase  
\* If the Lorde wyll, and ye were lyue, ye shoulde  
thys or that. But now ye reioyce in your bo-  
dynges. All such reioysyng is mell. Therefore  
\* to hym that knoweth howe to do good & doth  
it not to hym it is synne.

### The v. Chapter

¶ He that receiveth the witched cythe men, receiveth into pa-  
ciance: to be made of lusing. And to knowlage ye shoulde  
see to another, one to praye for another, and one to lase  
to byng, another to the truthe.



To now ye perche men, wepe  
and howle on poure wretched-  
nes that shall come vpon you.  
Poure cythes are corrupte, your  
garmentes are motteat. Pour  
gold and syluer is cankered, and  
the ruste of them shalbe a wyt-  
nesse vnto you, and shall cate, poure fleys as it  
were fyre.

Ye haue heped treasure together: (euen in warre)  
in your selues, in your last dapes. Beholde, \* the  
byrde of laborers wherbye haue reaped downe  
pour felices: wherbye ye is of you kepe backe by  
fraude cryeth, and the cries of them which haue  
reaped, are enter into the eares of the Lorde Sa-  
baoth. Ye haue spured in pleasure on the earthe,  
and bene wanton. Ye haue nedyed poure her-  
tes, as in a daye of slaughter. Ye haue condem-  
ned and kyled the iust: and he hath not resysted  
you. \* Ye pacente therfore here: in vnto the  
comyng of the Lorde. Beholde, the husbande  
man wayted for the pccious frute of the earth  
and hathe longe pacience therupon. Vntill  
he receaue the earlye and the later sayne. Be ye  
li. and



all patient therefore And this you see best for  
the coming of the Lorde. And we knoweth are.  
Gentle not one agaynst another brethren. Let  
ye be patient. For the Lord is slow to anger be-  
cause he loveth peace. Take my brethren the example  
of patience. Whiche I make in the name of the  
Lorde. For he shall reward them happye  
who endure. For he hath heard of the patience  
of Job, and hath knowen what ende the Lorde  
made. For the Lorde is very mercifull and mer-  
cyfull.

But above all thinges my brethren I desire  
not, neyther by heauen, neyther by earth, ney-  
ther any other oth. Let you see, see ye, and  
youe maye have: least ye fall into synne. If  
any of you be vexed, let hym praye, if anye of  
you be merry, let hym synge Psalmes. If any be  
dyspleased among you, let hym call for the elders  
of the congregacion, and let them praye over  
hym. \* anointe hym with oyle in the name of  
the Lorde, and the prayer of faith shall save the  
synner, and the Lorde shall raise hym up: and if  
he have committed synnes they shall be forgiven  
hym.

**D** Knowlage youe sautes one to another  
and praye one for another, that ye maye be de-  
livered. For the fruent prayer of a righteous man  
avayleth muche. Heias was a man under in-  
synnities such as we are, and he prayed in his  
prayer that it myghte not rayne: \* and it ray-  
ned not on the earth by the space of thre yeares  
and syre monethes. And he prayed agayne,  
and the heauen gaue rayne, and the earth  
brought forth her fruite. Whither if a-  
ny of you do erre from the trueth, and  
another convert hym, let the same  
knowe that he whiche converteth  
the synner from his synne, shall save a  
soule from death and shall  
have the multitude  
of synners.

**The ende of the Epistle**  
of St. James.

## The firste Epistle of Saynt Peter the Apostle.

### The first Chapter.

It is written that christe the abundant mercy of God  
we are begotten againe to a lively hope, and have faith  
which is the substance of things hoped for, the evidence of  
things not seen. But a living prophesie of life. He saved them to a  
glorious resurrection, for so muche as they are now born  
againe by the word of God.



**P**eter an Apostle of Iesu christe  
to them that dwell here and  
there as strangers thowwe  
out Pontus, Galacia, Capa-  
docia, Asia, and Bithinia, e-  
lect according to the forknow-  
lage of God father thowwe  
the sanctifying of the spyrte  
unto obedience \* and sprinkling of the bloude  
of Iesus Christe.

\* Grace be with you and peace be multiplied  
Blessed be God the father of our Lord Iesus  
Christe, whiche according to his abundant  
mercy begat us agayne unto \* a lively hope  
(by that, that Iesus Christe rose againe from  
death) to an inheritance immortal and unde-  
fyled, and that perysheth not, reserved in heauen  
for you, whiche are kept by the power of God  
thowwe sayth unto saluacion, whiche is prepa-  
red already to be shewed in the last tyme in the  
whiche ye reioyse, though now for a season ye  
have requyre ye are in heavyness thowwe many  
fold temptacions, for the triall of your faith be-  
ing muche more precious then golde that pery-  
sheth (though it be \* tryed with fyre) myghte  
be founde unto laude, glory, and honoure at the  
appearyng of Iesus Christe, whom ye have not  
sene, and yet love hym, in whome even now,  
\* though ye see hym not, yet do you beleue, & re-  
ioyse with hope unspeakable and glorious: re-  
ceayving the ende of your faith, even the salua-  
cion of your soules.

Of whiche saluacion have \* the prophetes en-  
quyred and searched, whiche prophesied of the  
grace that should come unto you, searching whi-  
at what time the spyrte of Christe (which was  
in them) should signifye, which spyrte testifed  
before, the passions that should happen unto  
Christe, and the glory that should followe after  
unto whiche prophetes it was also declared, &  
not unto them selues, but unto us: they should  
implye the thinges whiche are now shewed  
unto you of them, whiche by the holpe good  
(sent downe from heauen) have in the Gospel  
preached unto you the thinges, whiche the an-  
gels desire to behold.

Wherefore \* gyve up fornes of your mynd,  
be sober, and truste perfectly on the grace that  
is brought unto you (by the declaring of Ie-  
sus Christe) as obedient children, that ye gene-  
rate your selues over unto your old lusts by  
which ye were led, when as yet ye were igno-  
rant of

of Christe: but as he whiche called you his holpe,  
euen so bee ye holpe also in all maner of conuersa-  
tion, because it is written: \* Bee ye holpe, for I  
am holpe.

And if so bee that ye call on the father, whiche  
without respecte of persone iudgeth \* accordyng  
to every mannes woorkes, see that ye passe frim  
of your pilgrimage in feare. \* For as muche as  
ye knowe, howe that ye were not redeemed with  
corruptible thynges (as silver and golde) from  
your vayne conuersacion, whiche ye received by  
the tradition of the fathers: but \* with the preci-  
ous bloodde of Christe, as of a lambe undefiled,  
and without spotte whiche was ordained before  
hande even before the world was made: but was  
declared in the laste tymes \* for your sake, whi-  
che by his meanes dooe helpe on God, that ray-  
sed hym vp from death, and \* glorified hym, that  
ye mighte haue faith and hope toward God,  
eue ye whiche haue purified your soules through  
the spirite, in obeying the truth with brotherly  
loue vnfained, see that ye loue one another with  
a pure hearte feruently: for ye are borne a newe,  
not of mortall seede, but of immortall, by the  
wordde of God, whiche lieth and lasteth for-  
uer. \* For all fleische is grasse, and all the glorie  
of manne is as the floure of glasse. The grasse  
widderech, and the floure falleth a wape, but the  
wordde of the Lorde endureth euer. \* And this  
is the wordde whiche by the Gospell was pre-  
ached vnto you.

**The ii. Chapter.**

**C**orinthians meane to lape asyde all vice, to abstain  
from fleschly lustes, and to chepe most hely rulers.  
Whom seruantes should behaue them selues toward  
their masters. He exhorteth to suffer after the ensam-  
ple of Christe.



heretofore lape asyde all malice,  
oungnes and all guyle, and fained  
nesse, and enuy and all backe-  
biting: \* and as newe borne ba-  
bes, desyre ye that milke (not of  
the body but of the soule) which  
is without disceit: that ye may  
growe thereby. \* (vnto saluacion) If so bee that ye  
haue tasted howe gracious the Lorde is, to whome  
ye come, as vnto a luyng stone, disallowed of  
menne, but chosen of God and precious: and ye  
as luyng stones are made a spirituall house and  
holpe pfecthode for to edifie by spirituall sacrifici-  
es acceptable to God by Iesus Christe.

Wherfore it is contayned also in the scrip-  
ture: \* beholde I put in Sion a stone to bee laied  
in the chief corner, electe and precious, \* he that  
beleueth on hym shall not bee confounded. Vnto  
you theretofore whiche beleue he is precious: but  
vnto them whiche beleue not \* the stone whiche  
the builders refused, the same is begone to bee  
hed of the corner, and a stone that menne stom-  
ble at, and a roche wherat they bee offended whi-  
che stomble at the wordde, and beleue not that  
whereon they were set. But ye are a chosen gene-  
ration, a royal \* pfecthode, \* an holpe nation,  
a people whiche are wonne: that ye should shewe  
the vertues of hym, that called you out of darke-  
nes into his maruelous lightre \* whiche in tyme

past were not a people, but are now the people  
of God: which sometyme had not obtained mercy,  
but now haue obtained mercie. \*

\* Dearly beloued, I beseeche you as stran-  
gers and pilgrims, abstain \* from fleschly lustes  
whiche fight against y soulle, and se that ye haue  
honeste conuersacion among the Gentiles, that  
where as they backbite you as euill doers, they  
may see your good woorkes, and prayse God in  
the day of visitaciō. \* Submit your selues ther-  
fore vnto all maner of dynastie of manne, for the  
Lordes sake, whether it bee vnto the kyng, or  
vnto the chief hedde: other vnto rulers, as vnto  
them that are sente of hym, for the punishment  
of euill doers, but for the laude of them that  
dooe well. For so is the will of God, \* with well  
dooyng ye may stoppe the mouthes of foolish  
ignozaunt menne as fre, and not as hauping the  
libertie for a cloke of malice, but euen as  
the seruantes of God. \* Honour al menne: loue  
brotherly felowship. Feare God, honour y kyng.  
\* Seruantes obey your masters with feare, not  
only if they be good & courteous: but also though  
they be cruel. \* For it is thanke worthy. \*  
if a manne for conscience toward God endure  
grief, and suffre wrong vnderfured. For what  
praiseth it, when ye bee buffeted for your fautes  
ye take it patiently? But if when ye dooe well  
ye suffer wrong & take it patiently, then is there  
thanke with God.

For herunto verily were ye called: for Christe  
also suffered for vs \* leauyng vs an ensample that  
ye should folow his steeppes, whiche did us serue  
neither was there guile founde in his mouth: whi-  
che when he was reuiled, reuiled not again: woe  
he suffered, he thretened not, but committed the  
vengeaunce to hym that iudgeth righteously: \*  
whiche his own: self bare our synnes in his  
dye on the tree, that wee being deliuered from  
synne, should liue vnto righteoungnes. By whose  
steeppes ye were healed. For ye were as shepe go-  
ng astraye: but are now turned vnto the shep-  
herde and bishop of your soules. \*

**The iii. Chapter.**

**C**orinthians ought to warre themselves toward their  
husbandes and in their apparel. The deuote of men  
toward their women. He exhorteth all men to unite  
and loue and patiently to suffer trouble. Of baptisme



Therwise \* ye wylue be in subiecti-  
on to your husbandes, \* euen thei  
whiche obey not y wordde, mate  
without the wordde bee wone, by  
the conuersaciō of y wines, whyle  
they beholde your chast conuersaciō  
coupled with feare. Whiche apparell shall not be  
outwarde with byoided beere, and hangyng on  
of golde either in puttyng on of gorgeous appa-  
rell: but let the hid manne whiche is in the hearte  
bee without all corrupcion, so that the spirite be  
at rest and quiet: whiche spirite is before God a  
thyng muche set by. For after this maner in the  
olde tyme did the holy women whiche trusted in  
God tye themselves, and were obediēt vnto  
their husbandes, euen as Sara obeyed Abra-  
ham, and called hym Lorde: whose daughterd

Al li ye are



flocke, as much as lyeth in you, takyng the ouer  
syght of them, not as compelled thereto, but wyl-  
lynglype. (after a goodly wyse) Not for the hope of  
filthy wares: but of a good mynd, not as though  
ye were lordes ouer the parishes: but that ye  
be an example to the flocke: as that which  
And when the chiefe Shepherde shall app-  
pear, shall receaue + an incorruptible crowne  
Lp the more ye ponger, submyt yourselues vnto  
the

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Page 10

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Lipetti.

John J. Callahan

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...and the same that had  
 ...the myge.

**The .iii. Chapter.**  
 Of the day of the Lorde, whose longe taryng  
 is saluacion.

**T**his is the seconde epyllie that I  
 now wyte vnto you dearely be-  
 loubd, wherewith I sterre vpon you  
 syncrete mynd, by puttynge you in  
 remembrance, that ye maye be  
 myndfull of the wordes, whiche  
 wer tolde befoze of the holy pro-  
 phetes, and also the commaundement of vs which  
 be Apostles of the Lorde and sauoure.

\* **Th**e first vnderstand, that ther shal come  
 in the laste dayes, mochaers (in becausynesse)  
 whych wyl walke after theyr owne lustes, and  
 saye: Where is the pomes of hys commynge?  
 For sence the fathers dyed, al thynges continue  
 in the same estate wherin they wer at the begyn-  
 nyng. For they knowe not (and that wyl-  
 fully) howe that the heauens a great whyle ago  
 were, and the earthe oute of the water appeared  
 by thozowe the water, by the wordes of God: by  
 the which thynges the world that then was, pe-  
 rished byng overrunned with water. \* But the  
 heauens & earth whiche are now, be kept by hys  
 wordes in floze, and reserued vnto tyme, agaynst  
 the daye of iudgement and perdyction of vngod-  
 ly men. Dearelye beloubd, be not ignoraunte of  
 this one thyng, howe that \* one daye is wyth  
 the Lorde as a thousande yere, and a thousande  
 yere as one daye. The Lorde that hathe promys-  
 ed, is not flache, as some men counthe flachenes:  
 but is payente to vs warde: for asmuche as he  
 would haue no man losse, but wyl receaue all  
 men to repentaunce.

**Seuertheleste** the daye of the Lorde wil come  
 as a thefe in the nyght, in the whych day, the hea-  
 uens shall passe a way in maner as a tempest, &  
 the elementes shall melt wyth heate: the earth al-  
 so & the workes that are therein, shal burne. We-  
 ynge then that all these thynges shal peryshe,  
 what maner persons ought ye to be in holy con-  
 uersacion, and godlynes: loyng for, & ballyng  
 vnto the commynge of the daye of God, by whiche  
 the heauens shal peryshe wyth fyre, and the ele-  
 mentes shal melte wyth heate. \* **Seuertheleste**  
 we (accordyng to hys promys) looke for a newe  
 heauen and a newe earth, wherein dwelleth  
 ryghteousnes.

**Wherfoze** dearelye beloubd, seynge that ye  
 loke for such thynges, be diligente that ye maye  
 be founde of hym in peace, wythout spotte & un-  
 dryfled. And suppoise that the longe taryng  
 of the Lorde is saluacion, such as our deelye be-  
 loubd brother Daule also (accordyng to the wyl-  
 dome geuen vnto hym) hath wyrtien vnto you,  
 yet, almoste in euery epyllie, speakyng of suche  
 thynges: amonge whiche are manye thynges  
 berde to be vnderstande, whiche they that are  
 vnlarned and vnstable, peruerse, as they do al-  
 so the other scriptures vnto theyr owne de-  
 struccion

...and the same that had  
 ...the myge.

**The .iii. Chapter.**  
 Of the day of the Lorde, whose longe taryng  
 is saluacion.

**T**his is the seconde epyllie that I  
 now wyte vnto you dearely be-  
 loubd, wherewith I sterre vpon you  
 syncrete mynd, by puttynge you in  
 remembrance, that ye maye be  
 myndfull of the wordes, whiche  
 wer tolde befoze of the holy pro-  
 phetes, and also the commaundement of vs which  
 be Apostles of the Lorde and sauoure.

\* **Th**e first vnderstand, that ther shal come  
 in the laste dayes, mochaers (in becausynesse)  
 whych wyl walke after theyr owne lustes, and  
 saye: Where is the pomes of hys commynge?  
 For sence the fathers dyed, al thynges continue  
 in the same estate wherin they wer at the begyn-  
 nyng. For they knowe not (and that wyl-  
 fully) howe that the heauens a great whyle ago  
 were, and the earthe oute of the water appeared  
 by thozowe the water, by the wordes of God: by  
 the which thynges the world that then was, pe-  
 rished byng overrunned with water. \* But the  
 heauens & earth whiche are now, be kept by hys  
 wordes in floze, and reserued vnto tyme, agaynst  
 the daye of iudgement and perdyction of vngod-  
 ly men. Dearelye beloubd, be not ignoraunte of  
 this one thyng, howe that \* one daye is wyth  
 the Lorde as a thousande yere, and a thousande  
 yere as one daye. The Lorde that hathe promys-  
 ed, is not flache, as some men counthe flachenes:  
 but is payente to vs warde: for asmuche as he  
 would haue no man losse, but wyl receaue all  
 men to repentaunce.

**Seuertheleste** the daye of the Lorde wil come  
 as a thefe in the nyght, in the whych day, the hea-  
 uens shall passe a way in maner as a tempest, &  
 the elementes shall melt wyth heate: the earth al-  
 so & the workes that are therein, shal burne. We-  
 ynge then that all these thynges shal peryshe,  
 what maner persons ought ye to be in holy con-  
 uersacion, and godlynes: loyng for, & ballyng  
 vnto the commynge of the daye of God, by whiche  
 the heauens shal peryshe wyth fyre, and the ele-  
 mentes shal melte wyth heate. \* **Seuertheleste**  
 we (accordyng to hys promys) looke for a newe  
 heauen and a newe earth, wherein dwelleth  
 ryghteousnes.

**Wherfoze** dearelye beloubd, seynge that ye  
 loke for such thynges, be diligente that ye maye  
 be founde of hym in peace, wythout spotte & un-  
 dryfled. And suppoise that the longe taryng  
 of the Lorde is saluacion, such as our deelye be-  
 loubd brother Daule also (accordyng to the wyl-  
 dome geuen vnto hym) hath wyrtien vnto you,  
 yet, almoste in euery epyllie, speakyng of suche  
 thynges: amonge whiche are manye thynges  
 berde to be vnderstande, whiche they that are  
 vnlarned and vnstable, peruerse, as they do al-  
 so the other scriptures vnto theyr owne de-  
 struccion

struction. For those that beloneth, (saye ye) be shew  
ned afoze hande) the same is it ye, which other men  
bee also plucked awayne through the crueltie of  
wicked: and fall from your same benediction  
but growe in grace, and in the knowledge of our  
Lorde and saviour Iesus Christ. To whom bee  
glosse bothe now and forever. Amen.

## The firste Epistle of

Saincte Iohn the Apostle.

### The firste Chapter.

For witness of the continuing moneth of God.  
For witness of Christ in the paganism from France  
The manner is written thus.

**T**HAT which was from the  
beginnyng, which we haue  
hearde, which wee haue sene  
w our eyes, which wee haue  
loked vpon, and our handes  
haue handled of the woorde  
of life. And the life appeared,  
and wee haue sene and heare

and weue vnto you \* eternall life  
whiche was with the father, and appeared vnto  
vs. That which wee haue sene and hearde, de  
clare wee vnto you, that ye also maye haue felo  
ship with vs, that our feloship maye bee with  
the father, and his soonne Iesus Christe. And  
this write wee vnto you, that ye maye receiue, and  
maye your love maye bee full.

And this is the tidynge which wee haue  
heard of hym and declare vnto you, that God is  
lighte, and in hym is no darkenes at all. If wee  
saie that we haue feloship with hym, and walke  
in darkenes, we lie: and dooe not the truth. But  
and we walke in lighte euen as he is in lighte, the  
haue wee feloship with hym, and the blood of  
Iesus Christ his soonne cleaseth vs fro all synne.  
\* If wee saie we haue no synne, wee deceiue  
our selues, & the truth is not in vs: \* If we knowe  
lage our synnes, he is faithfull, & iust, to forgiue  
vs our synnes, and to cleanse vs from all vni  
righteousnes. If wee saie wee haue not synned, wee  
make hym a lyar, and his woorde is not in vs.

### The ii. Chapter.

Christ in our advocate. Of true love, and how it is to be.

**L**ITTLE children these thynges write  
I vnto you, that ye synne not. And  
if any manne synne, wee haue an ad  
vocate with the father, Iesus Chri  
ste the righteous: and he it is that  
obtaineth grace for our synnes, not for our syn  
nes onely, but also for the synnes of the world.  
\* And hereby wee are sure that wee knowe hym  
if wee kepe his commaundementes: \* He that  
saith I knowe hym, & hepereth not his commaun  
dementes is a lyer, and the verite is not in hym.  
But who so hepereth his woorde, in hym is the  
loue of God perfect in dede, hereby knowe wee  
that wee are in hym. He that saith: he byde  
th in hym ought to walke euen as he walked. \*

Barthien, I write no newe commaundement  
vnto you: but that olde commaundement, which

ye haue had from the beginnyng. The old com  
maundement is this: that which ye haue heard  
from the beginnyng. I gaue a newe commaun  
dement I wrote vnto you, & is true in hym, and  
the same is true also in you: for the darkenes is  
passe, and the true lighte now shineth. \* He that  
loved, how that he is in the lighte, and yet hated  
his brother, is in darkenes euen vntill this time  
he that loveth his brother, abydeth in the lighte  
and there is no occasion of euill in hym. He that  
hated his brother is in darkenes and walketh  
in darkenes: and cannot see whither he goeth,  
because that darkenes hath blinded his eyes.

Woe I write vnto you, so that your syn  
nes are forgiuen you: for his names sake. I write  
vnto you fathers, how that ye haue knowe hym  
that is from the beginnyng. I write vnto you  
young menne, howe that ye haue overcome the  
wycked. I write vnto you little chyldren, howe  
that ye haue knowen the father. I haue written  
vnto you fathers, how that ye haue knowe hym  
that is from the beginnyng. I haue written vn  
to you young menne, how that ye are strong, and  
the woorde of God abydeth in you, and ye haue  
overcome the wycked. See that ye loue not the  
world, neither the thynges that are in the world.  
If any manne loue, the world, the loue of the fa  
ther is not in hym. For all that is in the world,  
(as the luste of the flesh, and the luste of the eyes  
and the pryde of lyfe) is not of the father: but of  
the world. And the world passeth awaye, and  
the luste thereof: but he that fulfilleth the will of  
God abyeth for ever. \*

Little chyldren, it is the laste tyme, and as ye  
haue heard how that Antechrist shall come, eue  
now are there many begon to bee Antechrists  
already: wh. reby wee knowe, that it is the last  
tyme. \* They wente out from vs, but they were  
not of vs. For if they had been of vs, they would  
no doubte, haue continued with vs. But that is  
myghtie appare, that they were not of vs. Ac  
cordinge to this, ye haue an oportunitye of hym that  
is holy, and ye knowe all thynges. \* I haue not  
written vnto you, as though ye knewe we not the  
truth: but as though ye knewe it, and knowe  
also) that no lyer cometh of truth. Whoe: a  
lyer but he that denieth that Iesus is Christe  
the same is Antechriste, that denieth the father  
and the soone, whosoever denieth the soonne, the  
same hath not the father. \* (He that knoweth the  
soonne, hath the father also.) Let therefore abyde in you  
that same which ye heard from the beginnyng  
if that which ye hearde from the beginnyng  
shall remain in you, ye also shall continue in the  
soonne & in the father. And this is the promise  
that he hath promised vs: euen eternall life.

These thynges haue I written vnto, con  
cernyng them that deceiue you. And the anno  
yntinge which ye haue receiued of hym that  
dwelleth in you. And ye neede not, that any man  
teache you: but as the annoynting teacher you  
of all thynges, and it is true, and no lyer, and as it  
hath taughte, euen so byde therein. And now ha  
be abide in hym: that wh. he shall appare we  
maye bee bold, & not to bee made ashamed of hym  
at his



1990-1991  
 1992-1993  
 1994-1995

**B**eholde, what lone the father hath  
spoken on this that here should beal-  
ed (and he is he) the \* I knowed of  
God. Supposedly the world be know-  
eth you see, because it knoweth  
not him. Verily becom, now are we the son-  
nes of God and yet it doeth not appeare, what  
wee shalbe. But wee knowe that when it shall  
appeare: wee shalbe like hym. For wee shall see  
hym as he is. And every manne that hath this hope  
in hym, purgeth himself, even as he also is pure.  
Whosoever committeth synne, committeth vn-  
righteousnes also, and synne is vnrightrousnes.  
And ye knowe that he appeared, to take awaye  
our synnes, and in hym is no sinne. As many as  
bpede in hym synne not, but whosoever synneth  
hath not sene hym, neither knoweth hym.

**B**abes, let no manne discretur you, be y<sup>e</sup> dooth  
righteousnes is righteous: euen as he is righte-  
ous. He that committeth synne, is of the deuell:  
for the deuell synneth since the begynnyng. For  
this purpose appered the sonne of God, to loue  
the woordes of y<sup>e</sup> deuell. Whosoerer is borne of  
God, synneth not: for his seede remaineth in him,  
he cannot synne, because he is borne of God. In  
this are the chyldren of God knowen, & the chy-  
ldre of y<sup>e</sup> deuell, whosoerer doth not righteousnes  
is not of God, neither he y<sup>e</sup> loueth not his brother.

**C** For this is the tidynge, that ye hearde from the begynnyng, that ye should loue one another not as <sup>Gen. iii. 15</sup> Cain whiche was of <sup>Gen. iii. 15</sup> wicked, and slew his brother. And wherefoze slewe he hym? Because his owne woordes wer euill and his brothers good. <sup>Gen. iii. 15</sup> ¶ Maruail not my brethren though the world hate you. Wee knowe, <sup>Gen. iii. 15</sup> for we are translated from death to life, because wee loued <sup>Gen. iii. 15</sup> for brethren. <sup>Gen. iii. 15</sup> ¶ He that loueth not his brother, abideth in death. Whosoever hateth his brother, is a man-slayer. And ye knowe that no mansleaver, hath eter-nall life abiding in hym. Herby perceiue wee loue, because he gaue his life for vs: we ought to geue our liues for <sup>Gen. iii. 15</sup> for brethren. But whoso hath this worldes good and <sup>Gen. iii. 15</sup> seeth his brother haue neede, and shutteth vp his compassion from hym, how dwelleth <sup>Gen. iii. 15</sup> for lone of God in hym. <sup>Gen. iii. 15</sup> ¶ If babes let vs not loue in word, next in tounge: but in dede and in verite. Herby wee knowe, that wee are of the verite and can quiet our brethren before hym. For if our hearts condemne vs, God

is greater then our feare, and knoweth al thynges. Deeply beloved, if our heart condemne vs not, then haue wee trust to God worde: what soeuer wee aske we receive of hym, because wee keepe his commaundementes, and dooe those thynges whiche are pleasaunte in his sight. And this is his commaundement, that wee beleue on the name of his sonne Iesus Christ, and loue one another, as he gaue commaundementes. And he that keepeth his commaundementes, dwelleth in hym.

**E**arly knowe<sup>r</sup> veritie not every spi-  
rite: but proue the spirites, whether  
they are of God or noe, \* for manie  
false prophetes are gone out into the  
worlde. Hereby shall ye knowe the  
spirite of God. Every spirite that con-  
fesseth that Iesus Christe is come in  
the fleshe, is of God. And  
every spirite that confesseth not Iesus  
Christe is come in the fleshe is not of God. And thus  
is that spirite of Antichriste, of whose  
ye have harde how that he shoulde come:  
and euen now already is he in the worlde.  
Litle children, ye are of God  
and have overcome them: for greater is he  
that is in you, then he that is in the worlde.  
They are of the worlde, therefore speake  
they of the worlde and the worlde beareth  
them. We are of God. He that knoweth  
God, beareth vs: he that is not of God,  
beareth vs not. Hereby knowe we the  
spirite of veritie and the spirite of erroure.

Deerly beloued \* let vs loue one another: for  
 loue cometh of God. And euery one that loueth  
 is borne of God, and knoweth God. He that lo-  
 ueth not knoweth not God: for \* God is loue.  
 In this appeareth the loue of God, to vs ward:  
 because that \* God sente his onely begotten  
 sonne into the worlde, that wee myghte lyue  
 through hym. Herein is loue, not that wee loued  
 God, but that he loued vs, and sente his sonne  
 to bee the agremente for our synnes.

Deriſ beloued, if God ſo loued vs, we oughte  
alſo to loue one another. <sup>1</sup> Romā hath ſente God  
at any tyme. If we loue one another, God dwel  
leth in vs, and his lone is perfecte in vs. Herby  
knowe wee that wee dwell in hym, and he in vs  
becauſe he hath geuen vs of his ſpūite. And we  
haue ſene, and dooe teſtifie, that the father ſente  
the ſonne to bee the ſauour of the world. Who  
ſooner confeſſeth that Jeſus is ſonne of God  
in hym dwelleth God, and he in God. And wee  
haue knownen and beleued ſ lone that God hath  
to vs. God is lone, and he that dwelleth in lone,  
dwelleth in God, and God is hym.

Herein is the loue perfecte in vs. & wee should  
haue trust in the daye of iudgemente: for as he is  
euen so are wee in this world. There is no feare  
in loue, but perfect loue casteth out feare, for feare  
hath paynfullnes. He that feareth, is not perfecte  
in loue. Wee loue hym: for he loued vs first. If a  
manne saie I loue God, and yet hate his brother  
he is a lyar. For how can he that loveth not his  
brother whom he hath sene, loue God whom he  
hath not sene / And this commaundment haue  
wee of hym: that he whiche loveth God, shoulde  
loue his brother also.

© The 'b' Chapter.

☛ To love God, is to love his commandments. Faith overcomes the world. Everlasting life is in the name of God. Of these two hear

**U**pholowen beleueth that **IEHESU**  
is Chriſte is bozne of **GOD**. And euery  
one flouriſh hym in whiche bigat, length

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by an alme which was be gotten of hym. For this was knowen, for we loue the children of God when we loue God and kepe his commande-  
 ments. For this is the loue of God, for we kepe his commandementes, and his commandementes are not grievous. For all that is borne of God, overcometh the world. And this is the victory that overcometh the world, even our faith. Who is it that overcometh the world, but he which believeth, for Jesus Christ the sonne of God. This Jesus Christ is he that came in water and blood, not by water only: but by water and blood. And it is in the spirit that beareth witness, because the spirit is true. For there are three which beare record in heaven, the father, the sonne, and the holy ghost. And these three are one. And these which beare record - (in earth) the spirit, and water and blood: and these three are one. If we receive the witness of menne, witness of God is greater. For this is witness of God - (that is greater) which he testified of his sonne. He that believeth on the sonne of God hath the witness in himself: for he that believeth not God hath made him a liar because he believeth not the record that God gave of his sonne. And this is the record, how that God hath given unto vs eternal life, for this life is in his sonne. He that hath the sonne, hath life and he that hath not the sonne of God, hath not life. These thynges have I wyrtten unto you for beleue on the name of the sonne of God, that ye maye knowe how that ye haue eternal life, and that ye maye beleue on the name of the sonne of God. And this is the trust that we haue in hym that if we aske any thyng accordyng to his will he heareth vs. And if we knowe that he heareth vs whatsoeuer we aske we knowe for we haue the petitions, for we desire of him. If any manne see his brother synne a synne not unto death, let hym aske, for he shall geue hym life for them that synne not unto death. There is a synne unto death for which he saith I not for a manne should praye. All vnrightheousnes is synne, for there is a synne not unto death. We knowe for who soeuer is borne of God, synneth not, but he for is begotten of God, keepeth hymself and for wicked toucheth hym not. Wee knowe for we are of God, and the world is altogether set on wickednes. Wee knowe that for sonne of God is come, for hath given vs a minde to knowe hym which is true: and we are in hym that is true: throughe his sonne Jesu Christ. This same is verie God, and eternal life. For he kepe your selues from ymagens. Amen.

### The seconde Epistle of saincte Ihon.

The whiche to a certayne Lady, reioyseth that her copyist make in the truth, exhorteth them to love whome they knowe to be borne of such a discrecion as he say that Jesus Christ came in the flesh, prayeth that to continue in the doctrine of Christ, and to have no thing to do with them for theyng not this learning.

**I** greet you to the Lady and her chil-  
 dren, whom I loue in the truth: and not I onely, but also all that haue known the truth, for the truthes sake which dwelleth in vs, and shalbe in vs for ever

which dwelleth in grace, mercy, and peace, from God the father, and from forsaide Jesus Christ the sonne of the father, in truth and love. I reioyced greatly that I founde of the children walking in truth, as we haue receiued a commandement of the father. And now becom I the Lady, not as though I wrote a newe commandement vnto thee, but that same which we haue heard fro the begynnyng for we should loue one another. And this is the loue, that we should walke after his commandementes.

This commandement is that as ye haue heard, that ye shal not receiue of the world which cometh not that I shal write to you in the flesh. This is a deceit and an angell. For loke on your selues that we told you that we haue wrought: but that we maye haue a full reward. Whosoever transgresseth and bydeth not in the doctrine of Christ, hath not God. He that endureth in the doctrine of Christ, hath both the father and the sonne. If there come any vnto you and sayng not this learning, hym receiue not to house: neither bid hym god speke. For he that biddeh hym god speke, is partaker of his euill deeds. (Scholde, I haue told you before, that ye should not be ashamed in the daye of the Lord.) I had many thynges to wyte vnto you, neuerthelesse I would not wyte with paper yncke but I trust to come vnto you, and speake with you mouthe to mouthe, that our ioye maye be full: the sonnes of the electe sitters grete thee. Amen.

### The thirde Epistle of saincte Ihon.

Christias of Capas, that he walketh in the truth exhorteth hym to be louyng vnto the poore Christians in their persecution, wherewith forwarde healing of Diotrophes, and the good report of Demetrias.

**T**he elder vnto forsaide Sainct I whom I loue in the truth. Be loued, I write in all thynges for thou prosperdest, and faredest well, even as thy soule prospereth. For I reioyced greatly: when the brethren came, and testified of the truth that is in thee, how thou walkest in the truth. I haue no greater ioye, then for to heare how that my sonnes walke in veritie. Beloued thou doest faithfully, whatsoeuer thou doest to the brethren, and to strangers, which beare witness of thy loue before for congregation. Which brethren if thou byng forwarde of their iorneye (after a godly sorte) thou shalt doo well, because that for his names sake they wente forth, and tooke nothing of the Gentiles. Wee therefore oughte to receiue such that we might be helpers to the truth. I wrote vnto the congregation: but Diotrophes which loveth to haue the premyence among the receiueh vs not. Wherefore if I come I will declare hym deedes whiche he dooth, leuynge on vs with malicious wordes, neither is there with contente. Not onely he hymself receiueh not the brethren: but also he forbyddeth them



**D**read I should. And thus I shew them out of the con-  
gregation. I should, I could not that I liked well,  
but that which is good. For that hath been  
in of God but in that doeth much less in God  
Demonstrating his good reports of all manner and  
of the church itself, yet, and yet our selves also  
have to write, and yet knowe, that our selves is  
true I had many things to say: but I will  
not withynke and penne waver therein. I  
trust I shall shortly see thee and we will  
spake mouth to mouth. Hence bee  
unto thee. Thy loving slave thus  
Owen the latter daye.

The C, isle of saincte

The children, such as young blanches with their white lilies, tell the truth. The exploiters use to cheat one another, to play in the hope of profit, to conspire in law to take for the country of the future.

**I**udas the seruauante of Iesus  
Christe the brother of James  
To them whiche are called  
and sanctified in God the fa-  
ther, and preserved in Iesu  
Christ. Greetyng vnto you and  
peace and loue be multiplied  
Beloued, when I gaue all di-  
lygence to wyte vnto you of the common salua-  
cion, it was nedefull for me to wyte vnto you to  
exhorte you, that ye should continually labour  
in the faith, whiche was once geuen vnto y<sup>e</sup> sanc-  
tes: For there are certain vngodly menne craue-  
ly crept in, of whiche it was writen afore tyme  
vnto suche integument. They turned the grace of  
our God vnto wantonnes, & deny God, whiche  
is the onely Lozde) and our Lozde Iesus Christ.

**N** *Comynde* is therefore to put you in remem-  
braunce: for as muche as ye once know this, how  
that the Lorde (after that he had deliuered the  
people out of Egypte) destroyed them whiche af-  
terwarde beleued not. The angels also whiche  
kep't not their firste estate, but left their owne  
habitation, he hath reserved in euill sayng chain-  
ings vnder darckenes vnto the iudgement of the  
greate daye, <sup>1</sup> euen as Sodome and Gomorre, &  
the cities aboute them (whiche in like maner de-  
spised them selues wyth fornicacyon, and soloud  
straitings the selfe) are set forth for an example, and  
suffre the pain of eternall fyre. Likewyse these bee-  
ing deceyved by dyables, desle the selfe, despyse  
rulers & speake euill of them & are in authoritie

**C** Pet Wyckball the archangel when he stroue  
against the deuill, and dysposed aboute the body  
of Walsen, durste not geue captyng sentence due  
sayed the Lorde rebuke thet. But these spake ci-  
uill of those thynges whiche they knowe not and  
what thynges they knowe naturally (as beastes  
whiche are about reason) in those thynges they  
corrupte them selues. Wloo vnto them, for they  
haue colord the weye of *Cayn*, and are vterly  
geuen to the erreure of *Solam* for luccen *sahe*  
and prync in the treason of *Coye*. These are spot  
res whiche of pout kindenes seall together with

one tree, having its wife, and often their own to  
it alone. Clusters of these have some water carried  
about of to yndes, trees without fruite at gathe-  
ring time. Whithered, twise dedde, and pluc-  
ked up by the rootes. They are the crying wa-  
men of the sea, for crying oute theye obayn shame.  
They are wandering flowers, to whom is refer-  
red the miste of dolefulls for ever.

Charge the same be from Adam prophetic  
before of Isayr, saying. ' Beholde, the Lord shall  
come with thousands of saintes, to geue iudge  
ment agaynst all meyne, and to rebuke all that  
are vngodly among them of all their vngodlye  
deedes, whiche they haue vngodly committed,  
and of all their cruell speakynges, whiche vngodly  
synners haue spoken agaynst hym. These  
are murmurers, complainers, walkyng after  
their owne lustes, whose mouthes speake psonal  
thynges. They haue menne in greate reuerence  
because of aduantage. But ye beloued remem  
ber the wordes whiche were spoken before of  
the Apostles of oure Lorde Iesu Chyrst, how  
that they tolde you<sup>r</sup> that there should bee beguyl  
ers of the last tyme, whiche should walke after  
their owne vngodly lustes. These are makers  
of sectes secretly, hauyng no spirite.

But ye directly beloued, edifye your selues in  
your moste holy faith, praying in the holy ghost  
and kepe your selues in the loue of God, loyng  
for the mercy of our Lorde Iesus Christe, vnto  
eternall life. And haue compassion on some, sepa  
rating them, and other saue with feare, pulling  
them out of the fire: (and haue compassion on the other) and  
haue the synchre vesture of the flesh. Vnto  
hym that is able to hepe you fre from synne, and  
to presente you faultlesse befoze the presence of  
his glozy wyth lope: (at the coming of our Lorde Je  
sus Christ) to God our sauour: (through Iesus Christ ou  
r Lorde) whiche onely is wise, be glozy, maiesty  
dominon, and power: (before al worldes) now and e  
uer. Amen.

## The Revelation of Saintr Than the divine.

**Saints Upon the Denine.**

©The first ©chapter.

Chaparr is he that heareth the words of God and  
report it. He reporteth to the seven congregations in  
Asia, forty seven candlesticks, and in the midst of  
them: one is the house of manna.

**T**he reuelacion of Iesus Christe  
whiche God gaue vnto hym,  
for to shewe vnto his seruau-  
tes thynges which must sozo-  
nely come to passe: † And whē  
he had sente, he shewed by his  
angell vnto his seruauunt Ihon  
whiche beare recozde of the woordes of God, and  
of the testymony of Iesus Christ and of al thyng-  
es that he sawe. Happte is he that readerth, and  
thet that heare the wordes of the prophecy, and  
kepe those thynges which are wyrtten therein.  
For the tyme is at hande.

Abou to the seven congregacions in Alva  
Grace bee unto you & peace, from hym which is  
and which was, & which is to come & from the  
seven

the sape they are A possies, and are not: and hast  
founde them liars, and hast sattered. And hast  
paciencie: and for my names sake hast laboured,  
and hast not saynted. Nevertheless I haue som  
what agaynst thee, because thou hast leste thy  
firste loue. Remember therefore from whence  
thou arte fallen, repent, and doe the first wo-  
rkes. Or els I will come vnto thee shortly, and  
will reimpue thee candlesticke oute of his place,  
excepte thou repent. But that thou hast because  
thou hast leste the dedes of the <sup>2</sup> Nicolaitas, whi  
che dedes I also hate. Lette hym that hath e-  
ares, heare what the spirite saith vnto the con-  
gregacions. To hym that ouercommeth, will I  
geue to eate of the <sup>2</sup> tree of life: whiche is in the  
midde of the Paradise of God.

And vnto the angell of the congregation of  
Smirna wyter These thinges saierh he that is  
firste and laste, whych was dedde, and is alpye.  
I knowe thy workes and trybulacion and po-  
uertie, but thou arte riche. And I knowe f blas-  
phemy of them, which call them selues Jewes  
and are not: but are the congregation of Sarbā  
Keare none of those thynges, which thou shalte  
suffre. Beholde, the deuell shall call some of you  
in prison, to tempt you, and ye shal haue tribu-  
lacion tenne daies. Be fasshfull vnto the death  
and I will geue the a crowne of life. Lette him y  
harb rare, heare, what the spirite saierh to the  
congregation. He that ouercometh shall not  
bee hurte of the seconde death.

And to the messenger of the congregation in Pergamus wypte. This saith he, whiche hath the sharpe swerde with twoo edges. I knowe thy woorkes, and where thou dwellest, such where Satans seate is, and thou kepest my name, and hast not denied my faith. And in my daies Antipas was a faithfull witnes of myne, whiche was slaine among you, wher Soa than dwelleth. But I haue a fewe thynges agaynst thee: because thou hast there them that mapntayne the doctryne of Balaam<sup>e</sup> whiche taught in Balak to put occasion of synne before the chyliden of Israel, that they should eate of meate dedicate vnto ydolles, and commit fornicaciō. Euen so hast thou them that mapntayne the doctryne of the Nicolaitans, whiche thynges I hate.

But her thouzerted, o: els I wil come vnto the  
thozetly, & wil fight against them with þe word  
of my mounthe. Let hym that hath eares, he are  
what the spirite saierh vnto the congregacions  
to hym that ouercomeneth, will I geue to eate  
Manna that is hid, and will geue hym a whete  
stone, and in the stone a newe name wyrtten,  
whiche no manne knoweth, sauing he that recei  
ueth it. And vnto the messenger of the congrega  
cion of Thyatira wyte. This saierh the sonne  
of God, which hath ipes lyke vnto a flamme of  
fyre, & hye fete are lyke byalle: I knowe thy wo  
rkes and thy loue, seruice, and saierh and thy paci  
ence, and thy deedes, whiche are mo at the laste  
then at the fyrste: Not wythstandyng, I haue  
a fewe thynges agaynst thee, because thou  
suffrest þe womā<sup>e</sup> Iesabell, whiche called her self  
a prophetesse, to teach & to deceiue my seruantes

**De. ii. Chapter.**  
**De** exhorteth foure congregations to amerc. de. and  
 bewyleth the schwaide of hym that succommeth.



**V**nto the messenger of the congregacion of Ephraim wyte: these thynges saied be, that holdeth 7 seuen starres in his right hand and 7 walketh in the myddes of the seneu golde candellsticks. I knowe thy woorkes, and thy laboures, and thy patience, & how thou canst not forbeare them which are euill: and haste examined thei whi



# The Reuelacion

to make them commit fornicacion, and to eat meates offered vnto ydoles. And I gaue her space to repent of her fornicacion, and she repented not. Beholde, I will caste her into a bed, and thim that commit fornicacion with her, into greute aduersitee, excepte they turne from their deedes. And I wyl kill her children with death. And all the congregacions shall knowe that: I am he whiche searcheth the rarnes and heartes. And I wyl geue vnto euery one of you accor- dyng vnto hys woordes.

**¶** And pou I saie, and vnto other of theim of Chiatira, as many as haue not thys earunge and whiche haue not knowen dependens of Sa- than (as they saie) I wyl putte vpon pou none o- ther burthen, but that whiche ye haue already. Holde faste til I come, and whosoever overcom- meth and keperth my woordes vnto the ende, to hym wyl I geue power ouer nations, \* and he shall rule them with a rodde of yron: and as the vesselles of a potters. Shall they bee broken to pe- ners. Euen as I receyued of my father, so will I geue hym the morning starre. Lette hym that hath eares, heare what the spyrte sayeth to the congregacions.

## The. iiii. Chaptyre.

*The instructer and comforter the Angelles of the congregacions, beclaryn also the rewardes of hym that overcometh.*

**¶** And wryte vnto the messenger of the congregacion that is at Sardis: thus saith he that hath the seven spi- rytes of God and the seven steres. I knowe thy woordes, thou haste a name that thou lyest, and thou arte dede. Wre- a wake, and strengthe the thynges which remaine that are ready to die. For I haue not founde thy woordes perfecte before \* (my) God. Remembre therfore, howe thou haste receyued and hearde, and holde faste, and repent \* If thou walte not walche, I wyl come on the as a thefe, and thou shalt not know what houre I wyl come vpon thee. Thou haste a fewe names in Sardis, whi- che haue not despyled theyr garmentes, and they shall walke with me in whyte, for they are wo- thy. he that overcometh, shall be thus clothed in whyte araye, and I wil not putte oute his na- me out of the booke of life, and I wil confesse hys name before my father, and before hys angelles. Lette hym that hath eares, heare what the spy- rite sayeth vnto the congregacions.

**¶** And wryte vnto the angell of the congrega- tion of Philadelpia: thus saith he that is holy and true, whiche hath the keye of Dauid: whi- che openeth and no man shutteth, and shutteth and no manne openeth. I knowe thy woordes. Beholde, I haue sette before thee an open doze, and no manne can shutte it, for thou haste a litte strength, and hast kepte my saynges: and hast not denyed my name. Behold, I make theim of the congregacion of Sathan, whiche call them selues Jewes, and are not, but doe lye: Behold I wyl make them that they shall come, and wor- ship before thy seate: and shall knowe that I haue loued thee, because thou hast kepte the woordes of my patience, therfore I wyl kepe thee from

the houre of temptacion, whiche will come vpon all the world, to tempte them that dwell vpon all the earth.

Beholde, I come shortly. Hold that whiche thou hast, that no manne take away thy crowne hym that overcometh: wyl I make a pylle in the temple of my God, and he shall goe oute. And I wyl wryte vpon hym, the name of my God, and the name of the citee of my God, newe Hierusalem: whiche cometh doune oute of heauen from my God: and I wyl wryte vpon hym my newe name. Lette hym that hath eares heare: what the spyrte sayeth vnto the congrega- tions. And vnto the messenger of the congrega- tion whiche is at Laodicea, wryte: Thus saith (Amen) the sayntful and true witness, the begin- ning of the creatures of God. I knowe thy wo- lles, that thou arte nether colde nor hote.

I woulde thou were colde or hote. So then because thou arte betwene bothe, & nether colde nor hote. I will spewe thee out of my mouthe, because thou sayest: I am ryche and increased w goods, and haue nede of nothyng, and knowest not, how thou art wretched and myserable, and poze, and blynde, and naked. I counsayll the to buye of me gold tryed in the fyre, that thou may- ste bee ryche: and whyte raymente, that thou mayste bee clothed: that thy fylthy nakednes dooe not appere, and anoynte thyne eyes with the saluys thou mayste se. As many as I loue, I rebuke, and chasten. See secuntes therfore, & repente. Behold, I stand at the doze and knocke. If any manne heare my voice, and open the doze I wyl come into hym, and wil suppe with him and be with me. To him that overcometh wil I graunte to sit with me in my seate, euen as I ouercame, and haue sitte with my father in hys seate. Let hym that hath eares: heare, what the spyrte sayeth to the congregacions.

## The. v. Chaptyre.

*The seate heauen open, and the seate, and one sitting vpon it and foure and twenty seates about it with foure and twenty eldres sitting vpon them, and saue beades praying God day and nyght.*

**¶** After this I looked, & behold, a doze was open in heau, and the first voyce whiche I hearde, was as it were of a trepeter talking with me: whiche sayed come vp hether: & I wil shewe the thynges whi- che must bee fulfilled hereafter. And immediatly I was in the spyrte: and behold, a seate was set in heauen, and one sat on y seate. And he that sat was to loke vpon, like vnto a Jasper stone, and a Sardayn stone. And there was arayne howe a- bout y seate in lyght like to an Emeralde. And aboute the seate wer foure & twenty seates. And vpon the seates foure & twenty eldres sitting clo- thed in whyte raymente, & had on their hedys crow- nes of gold. And oute of y seates proceded light- tenynges and thonderynge, and voyces: & they wer seuen lampes of fyre, burnyng before y seate whiche are y seuen spyrtes of God. And also y seate there was a sea of glasse, lyke vnto Chry- stal and in the myddes of the seate, and rounde a- boute the seate wer foure beades full of spens be- fore and behynd. And the first beade was lyke a lyon

alpon, and the second beast lyke a calfe, and the thyrde beast had a face as a man, and the fourth beast was lyke a flying Eagle. And the six bestes had eche one of them. vii. wynges about hem. And they were ful of eyes within. And they had no rest day neyther nyght sayng: Holy, holy, holy Lord God almighty, which was, and is, and is to come. And when those bestes gave gloire and honour and thankes to him that sat on the seat, (whiche liueth for ever and euer) the. xiiii. elders fell doune before hym that sat on the throne, and worshipped hym that lyueth for ever. And cast they crownes before the throne sayng: thou art worthy O Lord (our God) to receiue gloire, & honour, & power, for thou hast created all thynges, & for thy willes sake they are, & wer created.

### The v. Chapter.

The forth the lambe opening the booke, & therfore the foure bestes, the. xiiii. elders, and the angels pray to the lambe & haue hym worshipped.

**A**ND I sawe in the ryghte hande of hym that sat in the throne, a booke wyrtten wythin and on the backe syde, sealed with seven seales. And I sawe a strong aungel, which preached with a loude voyce: Who is worthy to open the booke, and to lose the seales thereof. And no man in heauen nor in earthe neyther vnder the earth, was able to open the booke neyther to loke thereon. And I wept much, because no man was found worthy to open and to rede the booke, neyther to loke thereon. And one of the elders sayed vnto me wepe not: Behold, a lyon of the trybe of Iuda, the roote of Dauid, hath obtayned to open the booke, and to lose the seven seales thereof. And I beheld, and loo, in the myddes of the seate, and of the foure bestes, and in the myddes of the elders, stode a lambe as though he had bene killed, hauyng seven hoynes, and seven eyes, whiche are the seven spytes of God sent in to al the world. And he came, and toke the booke out of the ryghte hand of hym that sat vpon the seat: And when he had taken the booke the. iiii. bestes and. xiiii. elders fel doune before the lambe, hauyng (euery one of them) harpes and golden vyalles full of odours, whiche are the prayres of sayntes, and they songe a newe songe, sayng: thou art worthy to take the booke, and to open the seales thereof: for thou wast kylled, and hast redeemed vs by thy bloude out of al kynedebes, and tounses, and people, and nacions, and hast mayde vs vnto our God, kynges, and prelates, and we shal reygne on the earth. And I behelde, and I hearde the voyce of many aungels aboute the throne, and about the beast and the elders, and I hearde thousande thousandes, sayng, with a loude voyce: Worthy is the lambe that was kylled to receyue power, and ryches, and wysdome and strenght, and honour, and gloire, and blessing. And al the creatures whiche are in heauen, and on the earth, and vnder the earth, and in the sea, and all that are in them, heard I sayng: blessing, honour, gloire, and power be vnto hym that sitteth vpon the seat, and vnto the lambe for evermore. And the four

bestes sayed Amen. And the. xiiii. elders fell vpon theyr faces, and worshipped hym that lyueth for evermore.

### The vi. Chapter.

The lambe opening the. scales, and many thynge that shal be doon.



**A**ND I saw, when the lambe opened one of the scales, and I heard one of the foure bestes say: as it were the noyse of thonder: come and se, and I sawe. And behold, ther was a white hoyle: and he that sat on hym had a bowe and a crowne was geue vnto hym, and he went forth conqueriug and for to ouercome. And when he had opened the second scale, I heard the seconde beast say: come and se. And ther went out another hoyle that was redde, and power was geuen to hym that sat thereon, to take peace from the earth, & that they should kyll one another. And ther was geuen vnto hym a great swerd.

And when he had opened the thyrde scale I heard the thyrde beast say come and se. And I beheld, and lo, a blacke hoyle: and he that sat on hym had a payre of balauces in his hand. And I heard a voyce in the myddes of the foure bestes, say: a mesure of wheat for a peny, and thre mesures of barley for a peny, and oyle and wyne se thou hurte not. And when he had opened the fourth scale, I heard the voyce of the fourth beast say come and se: and I looked. And behold a pale hoyle: and his name that sat on hym was death, and he set forth after him, and power was geue vnto them ouer the fourth part of the earth to kyll with sword and with hunger, and with death, that cometh of vermen of the earth.

And whē he had opened the fyfte scale, I saw vnder the auter the soules of them that were kylled for the word of God, and for the testimony which they had, and they cryed with a loude voyce, sayng: howe longe tarrest thou Lord, holy and true, to iudge and to aduenge our bloude on them that dwell on the earth? And long white garments were geuen vnto euery one of them. And it was sayde vnto them, that they shoulde rest yet for a lytle season: vntyll the number of theyr felowes, and brethen, and of them that shoulde be kylled as they were, were fulfilled.

And I beheld, when he had opened the syxt scale: and lo, there was a great earthquake and the sunne was as blacke as a sackcloth made of heere. And the mone waxed al, euen as bloude and the sterres of heauen fell vnto the earth, eue as a fygge tree casteth from her vntymely fygges, when she is shaken of a mighty wynd. And benen vanished away, as a scrol whē it is rolled together. And all mountaynes and fles, were moued oute of theyr places: And the kynges of the earth, and the great men, & the rich men, and the cheefe captaynes, and the myghtie men, and euery bondman, and euery freman, had themselves in denmes, and in rockes of the hylls: and sayd to the hylls & rockes: fall on vs, and hyde vs from the presence of hym that sitteth on the seat, & from the wrath of the lambe: for the great day of his wrath is come, and who is able to endure?

Am. The



Chapter.

¶ De fere the four corners of the earth to the four corners of all nations and people, which thought they were secure, but the Lamb will bring them, and lead them to the fountain of living water, and shall wipe away all tears from their eyes.

3



And after that, I sawe four angels stand on the four corners of the earth, holding the four bounden of the earth, that the wynde should not blowe on the earth, neyther on the sea, neyther on any tree. And I sawe another angel ascended from the rising of the sunne, whiche had the seale of the living God, and he cryed with a loud voyce to the four angels, to whom power was given to hurt the earth and the sea, saying: hurt not the earth, neyther the sea, neyther the trees, till we have sealed the servants of our God in their foreheads.

5

And I herd the number of them whiche were sealed, and they were sealed on .C. and xliii. Of all the trybes of the chyldren of Israel. Of the trybe of Iuda were sealed. xii. Of the trybe of Ruben were sealed. xii. Of the trybe of Gad were sealed. xii. Of the trybe of Aser were sealed. xii. Of the trybe of Reptalym were sealed. xii. Of the trybe of Danas were sealed. xii. Of the trybe of Symeon were sealed. xii. Of the trybe of Leuy were sealed. xii. Of the trybe of Isacar were sealed. xii. Of the trybe of Zabulon were sealed. xii. Of the trybe of Joseph were sealed. xii. Of the trybe of Ben Jamin were sealed. xii.

C

After this I behelde, and lo a greete multitude, whiche no man coulde number, of all nacions and people, and tounes, stode before the seat, and before the lambe, clothed with longe white garmentes, and palmes in theyr handes, and cryed with a loude voyce saying: saluacion be ascribed to hym that sitteth upon the seat of our God and unto the lambe. And all the angels stode in the compasse of the seat, and of the elders and of the four beastes, and fel before the seat on theyr faces, and worshipped God saying: Amen. Blessing and glory and wysedom and thankes, and honour, and power, and myght be unto our God for evermore. Amen.

D

And one of the elders answered, saying unto me, what are these whiche are arrayed in longe white garmentes, and whence come they? And I sayed unto hym: Lo, I knowe not. And he sayed to me: these are they, whiche came out of great tribulacion, and made theyr garmentes large, and made them white by the bloude of the lambe: therefore are they in the pcesence of the seat of God, and serue hym daye and nyght in his temple, and he that syteth in the seat will dwel among them. They shall hunger nomore, neyther thurst, neyther shall the sunne lyche on them, neyther any heat. For the lambe whiche is in the myddes of the seat shall fede them, and shall leade them unto fountaines of living water, and God shall wype away all teares from theyr eyes.

The viii. Chapter

The viii. scale is opened, that to silence in heuen, the four angels loose their trumpettes, and geue plagues unto the earth.



And whiche had opened the viii. scale, the four angels in heuen about the space of halfe an hour. And I sawe viii. angels standing before God, and to them were geuen trumpettes. And another angel came and stode before the altar, having a golden censur, and much of oyl was geuen unto hym, that he should offer of the prayers of all sayntes upon the golden altar whiche was before the seat. And the smoke of the obours whiche came of the prayers of all sayntes, ascended up before God out of the angels hand. And the angel took the censur, and fylled it with fyre of the altar, and cast it into the earth, and voyses were made, and thondynges and lychtwynges, and earthquakes.

15

And the seven angels whiche had the seven trumpettes, prepared themselves to blowe. The fyrst angel blew, and there was made hayle and fyre, which were myngled with bloud, and they were cast into the earth: and the thyrde part of the earth was burnt, and all grene grasse was drye. And the second angel blew, and as it were a great mounteyne burning with fyre was cast into the sea, and the thyrde part of the sea turned to bloude, and the thyrde part of the creatures whiche had lyfe dyed, and the thyrde part of the shippes were destroyed. And the thirde angel blew, and ther fell a great starre from heauen, burning as it were a lampe, and it fell into the thyrde part of the ryuers, and into the fountaines of waters, and the name of the starre is called wormwood. And the thyrde part was turned to wormwood. And many men dyed of the waters, because they were made bitter. And the iiij. angel blew, and the thyrde part of the sunne was smitten, and the thyrde part of the moone, and the thyrde part of the sterres: so that the thyrde part of them was darkened. And the daye was smitten, that the thyrde part of it should not shyne, and the nyght was darkened. And I beheld and herd an angel flying through the myddes of heauen, saying with a loud voyce: woe, woe, to the inhabytors of the earth, because of the voyses to com of the thre of the viii. angels, whiche were yet to blowe. The ix. Chapter.

¶ The fyfte and sixte angel blowe theyr trumpettes, the first falleth from heuen, the locusts come out of the smoke. The first two to paine, the fowre angels that were bound are loosed, and the thyrde part of men is kylled.



And the fyfte angel blew, and I sawe a starre fall from heauen unto the earth. And to hym was geuen the kape of the bottomles pye, and the smoke of the pye arose as the smoke of a great furnace. And the sunne and the ayer were darkened by the reason of the smoke of the pye. And ther came out of the smoke locusts upon the earth, and unto them was geuen power, as the scorpions of the earth have power. And it was commaunded them, that they should not hurt the grasse of the earth, neyther any grene thyng, neyther any tree: but onely those men whiche have not the seale in theyr foreheads. And to them was commaunded, that they should not kyll them, but that they should be vexed, and theyr paine should be as the paine

that

al yon, and the second beast lyke a calfe, and the thyrde beast had a face as a man, and the fourth beast was lyke a flying Eagle. And the .iiii. beasts had ech one of them. vi. wynges about him and they wer full of eyes wythin. And they had no rest day neyther night sayng: Holy, holy, holy Lord God almighty, which was, and is, and is to come. And when those beasts gaue glory and honour and thanks to hym that sat on the seat, (which lyueth for ever and ever) the .xxiii. elders fel doune befoze hym that sat on the throne and worshipped hym that liueth for ever. And cast their crownes befoze the throne sayng: thou art worthy O Lord: (our God) to receiue glory, & honour, & power, for thou hast created all thynges, & for thy willes sake they ar, & wer created.

## The .v. Chapter.

Defect the lambe opening the boke, and therefore the four beasts, the .xxiii. elders, and the angels praise the lambe and doo hym worshippe.

**A**d I sawe in the ryghte hande of hym that sat on the throne, a booke wytten wythin and on the bakside, sealed with seven seales. And I sawe a strong Angel, which preached wth a loude voice: Who is worthy to open the boke, and to lose the seales thereof. And no man in heauen nor in earth neyther vnder the earth, was able to open the boke neyther to loke thereon. And I wept much, because no man was founde worthy to open and to rede the boke, neyther to loke thereon. And one of the elders sayed vnto me wepe not: Behold, a yon of the tribbe of Iuda, the roote of Dauid, hath obtained to open the booke, and to lose the seven seales thereof. And I behelde, and loo, in the myddes of the seate, and of the four beasts, and in the myddes of the elders, stood a lambe as though he had bene killed, hauyng seven hornes, and seven eyes, which are the seven spites of God sent in to al the world. And he came, and toke the boke out of the ryghte hand of hym that sat vpon the seat. And when he had take the boke the .iiii. beasts and .xxiii. elders fel doune befoze the lambe, hauyng (every one of them) harpes and golden byalles full of odours, whiche are the prayers of Sayntes, and they songe a newe songe, sayng: thou art worthy to take the booke, and to open the seales thereof: for thou wast killed, and hast redeemed vs by thy bloude out of al kynredes, and tounge, and people, and nacyons, and hast made vs vnto our God, kynges, and prelatess, and we shall reygne on the earth. And I behelde, and I hearde the voyce of many angels aboute the throne, and aboute the beast and the elders, and I hearde thousande thousandes, sayng, wth a loude voyce: Worthy is the lambe that was killed to receyue power, and ryches, and wysdome and strength, and honour, and glory, and blessing. And al the creatures which are in heauen, and on the earth, and vnder the earth, and in the sea, and all that are in theym, heard I sayng: blessing, honour, glozpe, and power be vnto hym that sitteth vpon the seat and vnto the lambe for evermore. And the four beasts sayed. Amen. And the .xxiii. elders fell

vpon they faces, and worshipped hym that lyueth for evermore.

## The .vi. Chapter.

The lambe opening the boke, and many thynges folow the opeynge thereof.



**A**d I saw, when the lambe opened one of the seales, and I heard one of the four beasts say: as it were the noyse of thunder: come and se and I saw. And behold, ther was a whit horse: and he that sat on hym had a bowe and a crowne was geue vnto hym, and he went forth conquering and for to overcome. And when he had opened the second seale, I heard the seconde beast say: come and se. And there went out another horse that was redde, and power was geuen to hym that sat thereon, to take peace from the earth, & that they should kyl one another. And ther was geuen vnto hym a great sword. And when he had opened the thyrde seale I hearde the thyrde beast say come and se. And I beheld, and lo, a blacke horse: and he that sat on hym had a payre of balauces in his hand. And I heard a voyce in the myddes of the four beasts, say: a mesure of wheat for a peny, and thre mesures of barley for a peny, and oyle and wyne se thou hurte not. And when he had opened the fourth seale, I heard the voyce of the fourth beast say come and se: and I looked, and beholde a pale horse and hys name that sat on hym was death, and hel folowd after hym, and power was geue vnto them ouer the fourth part of the earth to kyl with sword and with hunger, and wth death, that cometh of vermen of the earth.

And when he had opened the fyfte seale, I saw vnder the alter: the soules of them that were kylled for the word of God, and for the testimony which they had, and they cryed with a loude voyce, sayng: howe long taryest thou Lord, holy and true, to iudge and to aduenge our bloud on them that dwel on the earth: And long whir garmentes were geuen vnto every one of them. And it was sayed vnto them, that they should reast yet for a lytle season vntyll the number of their felowes, and bryethen, and of them that shoulde be kylled as they were, were fulfilled.

And I beheld, when he had opened the sytte seale: and lo, there was a great earthquake and the sonne was as blacke as a sackcloth made of beere. And the mone waxed al, euen as bloud and the steres of heauen fel vnto the earth, eue as a fygge tree casteth from her vntymely fygges, when she is shaken of a myghtie wynde. And heauen vanyshed a waie, as a scroll when it is rolled together. And all mountaynes and isles, were moued out of their places: And the kynges of the earth, and the great men, and the rych men, and the chef captaynes, and the myghty men, and every bondman, and every freman, had them selues in denes, and in rockes of the hylls: and sayed to the hylls and rockes: fall on vs and hyde vs frome the presence of hym that sitteth on the seate, and frome the wyathe of the labe: for the grete daye of hys wrath is come, and who is able to endure?

Am. The



# The Revelation

## The vii. Chapter.

The first the Remembrance of those which in the first book out of all maner of people, whiche they haue made, put the same forth againe, to the Remembrance of keeping his-  
torie, and good shall be done all maner of people.

**A**nd after that, I sawe four angels stand on the four corners of the earth holding the four wyndes of the earth, that the wind should not blow on the earth, neither on the sea, neither on any tree. And I sawe another angel ascend from the rising of the sunne, whiche had the seale of the living God, and he cryed with a loud voyce to the four angels (to whom power was geuen to hurte the earth and the sea) saying: hurte not the earth, neither the sea, neither the trees, till we haue sealed the seruantes of our God in their foreheades.

And I herd the number of them whiche were sealed, and ther were sealed an. C. and. xliiii. Of the tribe of Iuda were sealed. xii. Of the tribe of Ruben were sealed. xii. Of the tribe of Gad were sealed. xii. Of the tribe of Aser were sealed. xii. Of the tribe of Neptalym were sealed. xii. Of the tribe of Manasses were sealed. xii. Of the tribe of Symeon were sealed. xii. Of the tribe of Leuy were sealed. xii. Of the tribe of Isaac were sealed. xii. Of the tribe of Zabulon were sealed. xii. Of the tribe of Joseph were sealed. xii. Of the tribe of Ben Iamin were sealed. xii.

After this I behelde, and lo a greete multitude (whiche no man coulde number) of all nacions and people, and rounge, stode before the seat, and before the lambe, clothed with longe white garmentes, and palmes in theyr handes and cryed with a loude voyce saying: saluacyon be ascribed to hym that sitteth vpon the seat of our God and vnto the lambe. And all the angels stode in the compasse of the seate, and of the elders and of the four beastes, and sei before the seat on theyr faces, and worshipped God saying: Amen. Blessing and glozy and wysedom and thankes, & honour, and power, and myght be vnto our God for evermore. Amen.

And one of the elders answered, saying vnto me, what are these whiche are arrayed in longe white garmentes, and whence came they? And I sayed vnto hym: Lo, I knowe not. And he sayed to me: these are they, whiche came out of great tribulacyon, and made theyr garmentes large, and made them white by the bloude of the lambe: therfore are they in the pzealence of the seat of God, and seme hym daye and nyght in his temple, and he that sitteth in the seate wyll dwell among them. They shall hunger no more, neither thurst, neither shall the sonne lyght on them, neither any heat. For the lambe whiche is in the myddes of the seat shall fede them, and shall leade them, vnto fountaynes of lyuynge water, and God shall wype awaye all teares from theyr eyes.

## The viii. Chapter

The viii. shall be opened, that is to saye in heauen, the four angels whiche were bounde, and great plagues shal come vpon the earth.



And whyle he had opened the viii. scale ther was silence in heuen about the space of halfe an hour. And I sawe viii. angels standynge before God, and to them wer geuen trumpettes. And another angel came and stode before the auter, baryng a golden censur, and much of odours was geuen vnto hym, that he shoulde offer of the prayers of all sayntes vpon the golden auter whiche was before the seat. And the smoke of the odours whiche came of the prayers of all sayntes, ascended vnto God out of the angels hand. And the angel toke the censur, and fylled it with fyre of the auter, and cast it into the earth, and voyses wer made, and thondrynge and lyghtenynge, and earthquakes.

And the seven angels whiche had the seven trumpettes, prepared themselves to blowe. The first angel blew, and there was made hayle and fyre, whiche wer mingled with bloud, and thei wer cast into the earth: and the third part of the earth was burnt, and all grene grasse was brynt. And the second angel blew: and as it wer a great mountayne burnynge with fyre was cast into the sea and the third part of the sea turned to bloude and the third part of the creatures whiche had lyfe dyed, and the third part of the shippes wer destroyed. And the third angel blew, and ther fel a great starre from heauen, burnynge as it wer a lampe, and it fell into the third part of the ryuers, and into the founteynes of waters and the name of the sterre is called wormwood. And the third part was turned to wormwood. And many men died of the waters, because they wer made bitter. And the iiij. angel blew, and the third part of the sunne was smitten, & the third part of the mone, and the third part of the sterres: so that the third part of them was darkened. And the day was smitten, that the third part of it shoulde not shyne and lykewise the nyght. And I behelde and herd an angel sayng through the midst of heauen, saying with a loud voyce: Wo, wo, to the inhabytors of the earth, because of the voyses to com of the trope of the angels, whiche were yet to blowe.

## The ix. Chapter

The fyfte and syxte angel blowe theyr trumpettes the sterre falleth from heauen, the locustes come out of the smoke. The first two to pass, the four angels that were bounde are loosed, and the third part of men is kylled.

And the fyfte angel blew and I sawe a starre fall from heauen vnto the earth. And to hym was geuen the hape of the botomles pit, and the smoke of the pyt arose as the smoke of a great furnace. And the sunne and the ayre wer darkened by the reasyn of the smoke of the pyt. And ther came out of the smoke locustes vpon the earth, and vnto them was geuen power, as the scorpions of the earth haue power. And it was commaunded them that they shuld not hurte the grasse of the earth, neither any grene thyng, neyther any tree: but onely those men whiche haue not the seale in theyr foreheades. And to them was commaunded, that they shuld not kyll them, but that they shoulde be vexed. v monethes, and theyr payne was as the payne that

that cometh of a scorpion when he hath stung  
a man. And in those dayes shall men see death  
and shall not fynde it, and shall desyre to dye,  
and death shall fle from them.

And the symilitude of the locustes was like  
unto horses prepared unto battel, and on their  
heades wer as it wer crownes, lyke unto golde,  
and theyr faces were as it had bene the faces of  
men. And theyr teeth were as the teeth of yrons. And  
theyr had habbergons, as it wer habbergons  
of yron. And the sound of theyr wynges, was as  
the sound of charettes, wher many horses runne  
together to battayle. And theyr had taples lyke  
unto scorpions, and theyr wer stynged in theyr  
taples. And theyr power was to hurt men fyue  
monethes. And theyr had a kyng ouer the whiche  
is the angell of the botomles pyt, whose name

in the hebreue tong is Abaddon, but in the Greke  
tong, Apollion, that is to say: a destroyer. One  
was is past, and behold two woos com yet after  
this. And the fyrte angel blew, and I hearde a  
voyce from the four corners of the golden au-  
ter, whych is befoze God, sayng to the fyrte an-  
gel whych had the trompe: Lose the four angels  
whiche are bound in the great pyt: Euphrates  
And the four angels wer losed: whych wer pre-  
pared for an hour, for a daye, for a moneth, and  
for a yere, for to slaye the iii. parte of the men  
And the number of hostme of warre wer. xx. W.

And I heard the number of them:  
and thus I sawe the hostes in a vpsyon, and the  
that sat on them, haupung fyre habbergons of  
a Jacinct colour, and byrmiston, and the heades  
of the hostes were as the heades of yrons. And  
out of their mouthes went forth fyre and smoke  
and byrmiston. And of these there was the thyrde  
part of men killed: that is to say, of fyre, smoke  
and byrmiston: whych proceded out of the mou-  
thes of the: For theyr power was in their mou-  
thes and in theyr taples, for theyr taples were  
lyke unto serpentes, and had heades, and with  
them theyr did hurt: And the remnant of the me  
whych wer not killed by these plagues, repented  
not of the dedes of theyr handes that they shuld  
not worshippe deuils, and ymages of gold and  
syluer, and byasse, & stone, and of wood, whych  
neither can se, neither here, neither go. Also they re-  
pented not of their murther, & of their forcery, ne-  
ther of their fornicacyon, neither of theyr theste

The. x. Chapter.

The angel hath the booke open, he sheweth ther shalbe no more  
tyme, he gaweth the booke vnto Ihon, whych eateth it vp.



As I sawe another myghty angel  
come downe fro heauē clothed with  
a cloude, and the raiabow vpon his  
beed. And his face as it wer sunne  
and his feet as it wer pylers of fire  
and he had in his hand a litle booke open, and he  
put his ryght foote vpon the sea, and his lyfte  
foote on the earth. And cryed with a loud voyce  
when a lyon roared. And when he had cryed,  
seuen thunders spake theyr voyces. And when  
the seuen thunders had spoken theyr voyces:

I was aboute to wyte: And I hearde a voyce  
fro heauen, sayng vnto me, seale vp thos. thyng-  
es whiche the seuen thunders spake, and wyte  
theim not. And the angell whiche I sawe stond  
vpon the sea, and vpon the earth, lyt vp his had  
to heauē, and swore by hym, that lieth for euer-  
more whiche created heauen, and the thynges  
therin are: (And of earth and the thynges that therein are) and  
the sea, and the thynges whiche therein are:  
that there shoulde bee no longer tyme but in the  
dayes of the voyce of the seuenth angell, wher he  
shall begynne to blowe, even the miniscre of  
God shalbe finished, as he preached by his ser-  
uautes the prophets. And the voyce whiche I  
hearde from heauen, spake vnto me agayn, and  
said: goo and take the litle booke whiche is open  
in the hande of the angell whych standeth vpon  
the sea, and vpon the earth. And I wente vnto  
the angell and sayed to hym: geue me the litle booke  
and he sayed vnto me: take it, and eate it vp, and  
it shall make thy belly bitter, but it shalbe in  
thy mouth as swete as honey. And I toke the  
litle booke out of his hande and eate it vp, and it  
was in my mouth as swete as honey: and as sone  
as I had eaten it, my belly was bitter. And he  
sayed vnto me: I must prophesy again among  
people, & nacids & toungeues, & to many kynges.

The. xi. Chapter.

The temple is measured. The seconde woos is past.



As then was geuen me a rebe like  
vnto a rod, & it was sayed vnto me.  
Rise & meate the temple of God, and  
the autler and them & worship ther  
in, and the quier whiche is within  
the temple, cast out & meate it not, for it is geue  
vnto the Gentiles, & the holy cite shal thei treade  
vnder fote. xlii. monethes. And I will geue  
power vnto my twoo witnesses, and they shal pro-  
phesy a thousande twoo hundred & sixty dayes  
clothed in sacke cloth. These are two olive trees  
& twoo candelstickes, standyng befoze the God  
of the earth. And if any manne wyl hurte them,  
fyre shall procede out of theyr mouthes, and con-  
sume theyr enemyes. And if any man wyl hurt  
them theyr wyle muste be kylled. These haue  
power to shut heauen, that it raine not in  
dayes of theyr prophesying: and haue power ouer wa-  
ters to turne them to bloude, & to smyte the erth  
wyth all maner of plagues, as often as they wyl.

And when they haue synished theyr testimo-  
ny, the beast that came out of the botomles pyt,  
shal make warre agaynst them, and shal ouerco-  
me them, and kyle them. And theyr bodyes shal  
lye in the stretes of the great cyte, whych spyr-  
tually is called iudom and Egypt, wher our lord  
was crucified. And theyr of the people and kyn-  
reds, and tonges, and theyr of the nacyns, shal  
se theyr bodyes thre dayes and a halfe, and shal  
not suffer their bodies to be put in graues. And  
theyr that dwell vpon the erth, shal reioyse ouer  
them and be glad, and shal sende gyftes one to a  
nother, for these twoo prophetes vexed the that  
dwelte on the earth. And after the dayes and  
an halfe, the spyrte of lyfe from God entred into  
them. And they stode vp vpon theyr feet, and



# The Reuelacyon

great feare came vpon them whych sawe them And they heard a great voyce from heauen, sayng vnto them: Come vphether. And they ascended vpon heauen in a cloud, and they sawe many saue them. And the same hour was there a great earthquake, and the tenth part of the cite fell, and in the earthquake were slayne names of men seuen thousande, and the remnant were feared, and gaue glorye to the God of heauen. The second booke is past, and beholde the thyrde booke will come anon.

**D** And the vii. angel blew, and ther was made great voyces in heauen, sayng: the kingdome of this world are our Lordes, and hys Chyrlles, and he shall reygne for euer more. **A** And the viii. elders, which sit before God on their seates, fel vpon theyr faces, and worshyppyd God sayng: we geue the thankes O Lord God almyghty: whych art and wast, and arte to come, for thou hast receyved thy great myghte and hast reygned. And the nacions were angry and thy wrath is com, and the time of the death that they shoulde be iudged and that thou shouldest geue reward vnto thy seruantes the prophetes and saintes, and to them that seare thy name smal and great and shouldest destroy them whych destroy the cite. And the temple of God was opened in heauen, and ther were sene in hys temple, the Ark of his testamente, and ther folowd lightenynges, and voyces, and thondynges, and earthquake, and murbe hayle.

## The xii. Chapter

*The seventh angel bloweth hys trumpet, there appereth in heauen a woman clothed with the sunne, and she walketh with the dragon, which persecuteth the woman.*

**I** And ther apiered a grete wonder in heauen: A woman clothed with the sunne and the mone vnder her feete and vpon her heade a crowne of xii. sterres. And she was with chylde, & cryed traunaplyng in byrth, and payned readye to be deliuered. And ther appered another woman in heauen, for behold, a great redde dragon hauing vii. heades and senned hornes and seven crownes vpon hys heades: and his tayle byue the part of the sterres, and caste the to the earth. And the dragon stode before the woman whych was ready to be deliuered: for to deuour her chylde as soon as it wer borne. And she brought forth a manchild, whych shoulde rule all nacions with a rod of yron. And her sonne was taken vp vnto God, and to hys seate. And the woman fledde into wyldernes, where she had a place, prepared of God, that they shoulde feede her there a thousand, two hundred and lx. dayes. And there was a great battayle in heauen, Michael and hys angels fought with the dragon, and the dragon fought and hys angels and preuailed not, neither was theyr place founde any more in heauen. And the grete dragon, the olde serpente, called the deuill and satanas, was cast oute. Whych deceaueth all the world. And he was cast into the earth and hys angels cast out also. And I heard a loud voyce, sayng: in heauen is now made saluacy-

on and strenght and the kingdom of our God, & the power of his Churche. For the accusers of our brethren are caste doune whych accused them before God day and nyght. And they overcame hym by the blood of the lambe, and by the word of theyr testimony, and they loued not theyr lyues vnto the death. Therfore reioyce heuens, and ye that dwell in them. Also to the inhabitants of the erth and of the sea: for the deuill is come doune vnto you whych hath grete wrath, because he knoweth that he hath but a shorte tyme.

**A** And when the dragon sawe that he was cast vnto the earth, he persecuted the woman, which brought forth the ma chylde. And to the woman were geuen two wynges of a grete Eagle, that she myght flye into the wyldernes into her place wher she is noursyd for a tyme, & men, and half a tyme, from the vycesse of the serpent. And the dragon cast out of hys mouth water after the woman as it had ben a riuer, because she shuld haue bene caughte of the floude. And the earth helped the woman, and the erth opened her mouth and swalowed by the ryuer, whych the dragon caste out of hys mouth. And the dragon was wrothe with the woman, & went, and made warre with the remnant of her seede, whych kept the commandementes of God, and haue the testimony of Iesus Chyrl. And he stode on the sea sand

## The xiii. Chapter.

*A beast comyth out of the sea with senned hornes and senned hooves. Another beast comyth out of the earth with senned hooves.*

**A** And I sawe a beaste ryse out of the sea, hauing senned heddes, and senned hooves, and vpon hys hornes senned crownes, and vpon hys hedde, the name of blasphemie. And the beaste whiche I sawe, was lyke a catte of the mountaigne, and his feete were as the feete of a beare, and hys mouth as the mouth of a lion. And the dragon gaue hym hys power and his seate, & great aucthorite: & I sawe one of his heddes as it wer wounded to deathe, and hys deadly wounde was healed. And all the world wondred at the beaste and they worshipped the dragon, whych gaue power vnto the beaste, and they worshipped the beaste, sayng: who is lyke vnto the beaste? who is able to warre with hym? And there was geuen vnto hym a mouth, that spake grete thynges and blasphemies, and power was geuen vnto hym, to dooe xii. monethes. And he opened hys mouth vnto blasphemie agaynst God, to blaspheme his name and hys tabernacle, and them that dwelte in heauen. And it was geuen vnto hym to make warre with the saintes, and to overcome them. And power was geuen him ouer all kynned, and people, and tongue and nacyon and all that dwell vpon the earth worshipped hym whose names are not wyrtten in the booke of life of the lambe, whiche was killed from the begynnyng of the world. If any mane haue an eare let hym heare. he that leadech into captyuete shall goe into captyuete: & he that killeth with a swerde must bee killed with a swerde. Here is the patience, and the faythe of the sayntes.

And I behelde another beaste comyng vpon

out of the earth, and had runne downe from the  
 end he spake an dyd the dragon. And he dyd  
 that the fyfte beast could dooe in his picture  
 and he caused the earth, and them which dwell  
 therein, to worshippe the fyfte beast whose wound  
 was healed. And he dyd great wondrous  
 so that he made fyre come downe from heu-  
 en the sight of men. And decreued them that dwell  
 on the earth, by the meane of the dragon which  
 he had power to do in the sight of the beast say-  
 yng to them that dwelle on the earth that they  
 should make an image vnto the beast, whiche  
 had the wounde of the sword, and dyd lyue.

And he had power to geue a spirite vnto the  
 ymage of the beast, that the image of the beast  
 should speake, and should cause that as many  
 as would not worshippe the ymage of the beast,  
 should bee kylled. And he made all both small  
 and great, ryche and poore, fre and bond, to re-  
 ceive a marke in their right handes or in theyr  
 foreheades. And that no man myght buye or sel-  
 lene he had the marke or the name of the beast  
 or the nombze of hys name. Here is wysedom.  
 Let hym that hath wit, compute the nombze of  
 the beast. For it is the nombze of a man, and hys  
 nombze is syxe hundred sixty and syxe.

#### ¶ The. xlii. Chapter.

¶ The lambe standeth vpon the mounte Sion, & the vi-  
 deties congregacion with hym. The angel exhorteth  
 to the care of God, and tellerh of the fall of Babilon.



And I looked, and lo, a lambe stode  
 on the mounte Sion, and with him  
 an hundred. xlii. ¶. hauing his  
 OR (name and his) fathers name writ-  
 ten in their foreheades. And I heard  
 a voyce from heauen, as the sound of many wa-  
 ters, and as the voyce of a great thonder. And I  
 hearde the voyce of harpers harpyng with their  
 harpes. And they song as it were a new song, be-  
 fore the seate, and before the four beastes, and  
 the elders, and no man could learne the sog, but  
 the hundred and. xlii. ¶. whiche were redeemed  
 from the earth. These are they whiche were not  
 defyled with women, for they are vyrgynes.

¶ These foloe the lambe wherher soeuer he go-  
 eth. These were redeemed from men, beyng fyft  
 frutes vnto God and to the lambe, and in theyr  
 mouthes was founde no guyle. For they are w-  
 out spot before the trone of God. And I sawe a-  
 nother angell sty in the myddes of heauen ha-  
 uying the euerglastyng Gospell, to preache vnto  
 them that lye and dwell on the earth: and to all  
 nations, kynneddes, and toungeues and people,  
 sayng with a loude voyce: ¶ Feare God, & geue  
 honour vnto hym, for the houre of his iudgement  
 is come, and worshippe hym & made heauen and  
 earth the sea, & fountaynes of water. And there  
 folowed another angell sayng: ¶ Babilon is fal-  
 len, is fallen that greete ciitee, for she made all  
 nations drynke of the wyne of her fornycacyon.

¶ And the thyrde angell folowed them sayng,  
 with a loude voyce: If any manne worshippe the  
 beast and his ymage, and receiue his marke in  
 his forehead, or in his hande, flame shall drynche  
 the wyne of the wrath of God, whiche is poured  
 in the cuppe of his wrath. And he shalbe puny-

shed in fyre. ¶ And I sawe, and behelde, a white clowde  
 and vpon the clowde one sittinge like vnto the  
 sonne of manne, hauing on hys head a golde  
 croune, and in hys hande a sharpe syckle. And an-  
 other angell came out of the temple, cryng to a  
 loude voyce to hym that satte on the clowde  
 Thrusht in thy syckle and reape, for the tyme ys  
 come to reape: for the tyme of the earth is ripe.  
 And he that satte on the clowde thurst in hys sy-  
 ckell on the earth and the earth was reaped. And  
 another angell came out of the temple, whiche  
 is in heauen, hauing also a sharpe syckell. And  
 another angell came out from the aulter whi-  
 che had power ouer fyre, and cryed with a loud  
 voyce to hym that had the sharpe syckell, and  
 sayed thurst in thy sharpe syckle, and gather the  
 clusters of the earthe, for her grapes are ripe.  
 and the angell thurst in hys sharpe sickle on the  
 earthe and cutte downe the grapes of the vyne-  
 yarde of the earthe: and cast them into the great  
 wynevat of the wrath of God, and the wynevat  
 was trodden withoute the cytee, and bloodde  
 came out of the fatte, euen vnto the hylle hy-  
 ples, by the space of a thousande, and syxe hun-  
 dred furlonges.

#### ¶ The. xli. Chapter.

¶ The seuen laste angels, hauing seuen vialles full of wrath.



And I sawe another sygne in heau-  
 en grete and meruelous, sent angels  
 hauing the seuen laste plagis, for in  
 them is fulfilled the wrath of God.  
 And I sawe as it were a glassy sea  
 myngled with fyre, and them I had gotten vic-  
 tory of the beast, and his ymage & of the nombze  
 of hys name, stand on the glassy sea, hauing the  
 harpes of God and they sang the song of Moses  
 the seruaunt of God, and the song of the lambe  
 sayng: ¶ Grete and meruelous are thy woorkes  
 ¶ Lord God almighty: iust & true are thy waies  
 thou kyng of saintes. ¶ Who shall not feare  
 ¶ Thee, & glorify thy name? For thou onely art  
 holy & all Gentiles shall come and worshippe be-  
 fore thee for thy iudgements are made manifest.

And after that I looked, and beheld the tem-  
 ple of the tabernacle of testimony was open in  
 heauen, & the seuen angels came out of the tem-  
 ple whiche had the seuen plagis clothed in pure  
 and bygghte linnen, and hauing their breastes  
 girded with golden girdels. And one of foure  
 beastes gaue vnto the seuen angels seuen golde  
 vialles full of the wrath of God, whiche liueth  
 for evermore. And the temple was full of the  
 smoke.

¶ The. xli. a  
 ¶ The. xli. a



And the first of the four angels which stood ready upon the four corners of the altar, and the fourth angel said unto me, Rise up and shew unto the people the plagues of the book of the prophecy.

And the first of the four angels which stood ready upon the four corners of the altar, and the fourth angel said unto me, Rise up and shew unto the people the plagues of the book of the prophecy.

The first Chapter.

**A**nd I heard a great voice out of the temple saying unto the seven angels, Go your way, and shew unto the people the plagues of the book of the prophecy. And the first angel went and poured out his vial upon the earth, and there fell a noisome, & a sore, and the fourth angel said unto me, Rise up and shew unto the people the plagues of the book of the prophecy.



And there came one of the angels, whiche had the seven vialles, and talked with me, saying, Rise up and shew unto the people the plagues of the book of the prophecy. And the first angel went and poured out his vial upon the earth, and there fell a noisome, & a sore, and the fourth angel said unto me, Rise up and shew unto the people the plagues of the book of the prophecy.

And the second angel poured out his vial upon the sea, and it turned as it were into the blood of a dead man, & every living thing which was in the sea died. And the third angel poured out his vial upon the rivers and fountains of waters, & they turned to blood. And I heard an angel say, Lo, he toucheth the earth, & the earth is righteous and holy, because thou hast given such judgement. For they shed out of the bloude of sapientes, and prophetes, and therefore haste thou given them bloude to drynke: for they are worthy. And I heard another say, Amen to Lord God almighty, true and righteous are thy judgements.

And the fourth angel poured out his vial upon the sunne, and power was geue unto him to burne men with heat of fire, and the men were scorched in great heate, and spake euell of the name of God, whiche hath power ouer those plagues, and they repented not of their euell dedes, to geue him glory. And the v. angel poured out his vial upon the seat of the beast, and his kyngdome waxed darke, and they gnawed their tongues for sorrow, and blasphemed the god of heuyn for their sorow, and paine of their sores, & repented not of their dedes.

And the vi. angel poured out his vial upon the great river Euphrates, and the water dried up, that the wayes of the kinges of the east shoulde be prepared. And I sawe ther vncleane spytes lyke frogges com out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the falsse prophet. For they are the spytes of deuyls, doynge myracles to go out vnto the kinges of the earth, & of the whole world to gather them to the battayl of that great day of God almyghtie. Behold, I come as a theefe, happy is he that watcheth, and kepeth his garments, leaste he walke naked, and men se his shyltyness. And he gathered them together into a place called in the hebrewe tonge Armagedon.

And the vii. angel poured out his vial into the ayre. And there came a great voice out of heuyn, saying, it is done. And there folowed voyces, thundrynges, and lyghtnynges, and there was a great earthquake, such as was not sence men were vpon the earth, so myghty an earthquake, and so great. And the great cytye was deuised into thre partes, and the cyties of all nations fel. And greate Babylon came in remembrance before God, to geue vnto her the cuppe of the wine of the fiercenes of his wrath. Every yle also fled away, and the mountaynes were not found. And there fel a great hail, as it

And the angel sayed vnto me: wherfore maruellest thou? I will shewe the the myserie of the woman, and of the beast that beareth her, whiche hath seuen heades and ten hornes. The beast that thou seest, was, and is not, and shall ascende out of the bottomlesse pytt, and shall go into perdyccion, and they shal dwell on the earth. Whose names are not wyrtten in the booke of lyfe from the begynnyng of the world. And when I sawe her, I wondered with a greete maruaille.

And the angel sayed vnto me: wherfore maruellest thou? I will shewe the the myserie of the woman, and of the beast that beareth her, whiche hath seuen heades and ten hornes. The beast that thou seest, was, and is not, and shall ascende out of the bottomlesse pytt, and shall go into perdyccion, and they shal dwell on the earth. Whose names are not wyrtten in the booke of lyfe from the begynnyng of the world. And when I sawe her, I wondered with a greete maruaille.

For God hath put in thep heretes to fulfill his wyl, & to do with one consent, for to geue thep kyngdome vnto the beast, vntill the wordes of God be fulfilled. And the woman whiche thou sawest, is that great cty, which reigneth ouer the kynges of the earth.

**C The. viii. Chapter.**

*The wordes of the woman are sayde for the fall of Babylon, but they that be of God have cause to reioyce for her destruction.*

**A**fter that, I sawe another Angell come fro heauen, hauing greates power, and the earth was lightened with his bypghenesse. And he cryed myghtyly with a stronge voyce, sayng: \* Grete Babylon is fallen, is fallen, and is become the habitacion of byuels, and the holde of all foule spertes, and a cage of al vncleane and hateful bypdes, for all nacjons haue dronken of the wine of the wrath of her fornicacyon. And the kynges of the earth haue commytted fornicacyon with her, and the marchauntes of the earth are waxed ryche of the aboundance of her pleasures.

**B** And I hearde another voyce from heauen saye, come awaye frome her my people, that ye be not partakers of her synnes, and ye receyue not of her plazes. For her synnes are gone up to heauen, and God hath remembred her wickednes. Reward her euen as she rewarded you and geue her double accordyng to her workes. And pour in double to her in the same cup which she fylled vnto you. And as much as she glorified her selfe & luyeth wantonly, somuch more ye in: for her punishment & sorowe, for she sayd in her selfe: \* I syt being a quene, and am no wydowe, and shall se no sorowe. Therefore shall her plazes come in one day, death, and sorowe, and hunger, & she shall be dyent with fyre: for stronge is the Lorde God whiche shall iudge her. And the kynges of the earth shall bewep her & wail her, whiche haue commytted fornicacyon with her and haue luyed wantonly with her, when they shall se the smoke of her burnyng, & shall stande a farre of, for feare of her punishment, sayng

**C** in: for her punishment & sorowe, for she sayd in her selfe: \* I syt being a quene, and am no wydowe, and shall se no sorowe. Therefore shall her plazes come in one day, death, and sorowe, and hunger, & she shall be dyent with fyre: for stronge is the Lorde God whiche shall iudge her. And the kynges of the earth shall bewep her & wail her, whiche haue commytted fornicacyon with her and haue luyed wantonly with her, when they shall se the smoke of her burnyng, & shall stande a farre of, for feare of her punishment, sayng

**\* Alas Alas, that grete ctye Babylon, that myghty ctye:** for at one houre is thy Judgement come. And the marchauntes of the earth that wepe and waille in them selues, for no man wyl bye they: ware any more, the ware of golde and syluer, and peryous stones, nether of pearle, & raienes, and purple, and scarlet, and all thyne wode and all maner vessels of pnyer, & all maner vessels of most peryous wode, & of byasse, and pzon (and much) & synamon, and obours, and opntemites, and frankensence, and wyne, & oyle: and fyne flour, and wheat, beastes, and shepe, & horses and charets, and bodyes, and soules of men.

And the apples of the soule lusteth after, are departed from the. And all thynges which were deynfyre: and had in pyce, are departed from the and thou shalt fynde them nomore. The marchauntes of these thynges whiche were waxed ryche, shall stande a farre of from her, for feare of the punishment of her, weappyng and waylyng and sayng.

**\* Alas, Alas, that grete ctye: & was clothed**

in raynes and purple, and scarlette, and decked with golde, and peryous stones, and pearles: for at a houre so grete ryches be come to naught.

And every wypp governour, and all they that occupied wyppes, and wyppmen whiche wouke in the see, stode a farre of, and cryed, when they sawe the smoke of her burnyng, sayng: what ctye is lyke vnto this grete ctye: and they caste duste on they: heades, and cryed wepyng and waylyng & sayde: \* Alas, Alas, that grete ctye, wherein were made ryche at that had wyppes in the see, by the reason of her coklynnes, for at one houre is she made desolate. Reioyce ouer her thou heauen, and ye holy Apostels and Prophetes: for God hath geuen you Judgemente on her. And a myghty angell toke up a stone lyke a great myllstone, & caste it into the see, sayng: wyth such vyolence shall that grete ctye Babylon be caste, and shall be founde nomore.

And the voyce of harpers, & mulcyons, and of wyppes, and trompeters shall be herde nomore in the: and no craftesman, of whatsoeuer crafts be shall be founde any more in the. And the sound of a myll shall be herde nomore in the, and the voyce of the bypdegrome and of the bypde, shall be herde nomore in the, for the marchauntes were the grete men of the earth. And with thyne inchauntement wer deceiued all nacjons: and in her was founde the bloude of the Prophetes, and of the sayntes, and of all the wyrt sayn vpon the earth.

**C The. xix. Chapter.**

*Drake is geuen vnto God for iudgyng the wyrt, and for avenge the bloude of his seruantes. The mylls wyl not be luythrypped. The foules and bydes are catched in the draughtes.*

**A**fter that I herd a grete voyce of much people in heauen sayng: Alleluya. Saluacyon, & glozy, and honour, and power be ascribed to the Lorde our God, for trewe and ryghteous are his iudgements, for he hath iudged the grete wyrt whiche dyd corupte the earth with her fornicacyon, and hath auenged the bloude of his seruantes of her hande. And agayne they sayde: Alleluya. And smoke rose up for evermore. And the xxiiij. elders, and the.iiii. beastes fell downe & wooshypped God & late on the seate, sayng: Amen, Alleluya. And a voyce came out of the seate sayng: prayse our Lord God, all ye that are his seruantes and ye that feare hym both small and grete.

And I herd the voyce of much people euen as the voyce of many waters, and as the voyce of stronge thundrynges sayng: Alleluya, for the Lord our God omnipotent reigneth. Let vs be glad and reioyce, & geue honour to hym, for the maryage of the lambe is come, and his wyte made her selfe ready. And to her was graunted that she shoulde be arayed with pure and goodly raynes. For the raynes is the ryghtewynnes of sayntes. And he sayd vnto me, wyrtte, & happy are they whiche are called vnto the supper of the lames maryage: And he sayde vnto me: these are the true sayntes of God. And I fel at his feet to wooshypp hym. And he sayde vnto me: do it not. For I am thy felowe seruante, & one of the



# The Revelation

thy brethren, even of them that have the testimony of Jesus. **¶** The testimony of Jesus is the spirit of prophecy. And I saw the heaven open, and behold, a white horse and he that sat upon him was called faithful and true, and in righteousness he doth judge and make battle. His eyes were as a flame of fire and on his head were many crowns, and he had a name written, that no man knew but he himself. **¶** And he was clothed with a vesture dyed in blood, and his name is called the word of God. And the warriors which were in heaven, followed him upon white horses, clothed with white and pure raynes, and out of his mouth went a sharpe two edged sword, that whosoever should smyte the heathen. And he shall rule them with a rod of iron, and he trode the wine press of fiercenes & wrath of almyghyte God.

And bath on his vesture and on his thigh a name written: kynge of kynges, and Lorde of Lordes. And I sawe an angel stand in the sunne and he cryed with a loud voice, sayng: to all the foules that flye by the myddes of heauen: come and gather yowr selues together vnto the supper of the great God, that ye maye cate flesh of kynges, and the fleshe of the hye captaynes, and the fleshe of myghty men, and the fleshe of horses, and of them that syt on them, & the fleshe of all free men and bonde men and of small and greute. And I sawe the beastes, and the kynges of the earth, and theyr warriers gathered together to make batell against hym & sat on his horse and agaynst his souldyars. And the beast was taken, & hym false prophete & wrought myracle before hym, with which he deceyued them that receyued the beastes marke, and them that worshipped hym ymage. These both were cast quykly into a pond of fyre burning with brimstone: and the remnaunte were slayne with the swerde of hym that sat upon the horse, which swerde proceded out of his mouth, and all the foules were fulfilled with theyr fleshe.

## The xx. Chapter.

*¶ The tongue is tolde for a. 2. yeres. The beastes myr, and theyr iudgements.*

**A**nd I sawe an angel come downe fro heauen, hauyng the keye of the bottomlesse pyt, and a great chayn in his hand. And he toke the dragon & olde serpent which is the deuyl and Satayn, & he bounde hym a thousand yeres: & cast hym into a bottomlesse pyt and he shut hym vp, and set a seale on hym that he should deceyue the people nomore, tyll a thousand yeres were fulfilled. And after that he must be loosed for a lytle season. And I sawe seates, and theyr sat vpon them, & iudgement was given vnto them: and I sawe the foules of the earth that were beheaded for the wytnes of Iesu, & for the worde of God: & which had not worshipped the beaste neithyr hym ymage neithyr had taken his marke vpon theyr forehedes, or in theyr handes: and they lyued, & raygned with Christ a. 1000. yeres: but the other of the deade men lyued not agayne, untill the thousande yere were fulfilled. This is that fyre resurrection. Blis-

sed & holy is he, that hath parte in the fyre resurrection. For on such a daye the seconde deathe shall haue no power, but they shall be the byastes of God and of Christ, and shall raygne with hym a thousande yere. **¶** And when the 1000. yeres are fulfilled, Satayn shall be loosed out of his pylson, and shall goe out to dysceyue the people, which are in the four quarters of the earth, which are in the four quarters of the earth, to gather them together to battell, whose nombre is as the sande of the see. And they went in the playne of the earth: & compassed the tentes of the sayntes about, and the beloued cytye. And fyre came downe from God out of heauen, & deuoured them: & the deuyl dysceyued them, was cast into a lake of fyre & brimstone, wher the beaste & the false prophete shall be tormented daye and nyght for euermore.

And I sawe a great white seate, & hym & sat on it, from whose face fled away both the earth and heauen and theyr place was nomore found. And I sawe the dead, both great & small stand before God. And the booke were opened, and another booke was opened, which is the booke of lyfe, and the deade were iudged of those thynges which were written in the booke accordyng to theyr dedes, & the see gaue vp the dead which were in her, and death, and hell deliuered up the dead, which were in them: and they were iudged euery man accordyng to his dedes. And death and hell were caste into the lake of fyre. This is the seconde deathe. And whosoener was not found written in the booke of lyfe, was cast into the lake of fyre.

## The xxi. Chapter.

*¶ In this chapter is descreybed the newe and spiritual Ierusalem.*



And I sawe a newe heauen & a newe earth. For the fyre heauen and the fyre earth were vanyshe away, and ther was nomore see. **¶** And I sawe the holy cytye, newe Ierusalem come downe from God out of heauen prepared as a wyde garnyshe for her husbande. And I hearde a greute voyce out of heauen sayng, behold the tabernacle of God is with us, and he will dwell with them. And they shall be his people, and God hymself shall be with them, and be theyr God. **¶** And God shall wype away all teares from theyr eyes.

And ther shall be nomore death, neithyr sorrow neithyr cryng, neithyr shall ther be any more pain, for the olde thynges are gone. And he that sete vpon the seate, sayde: **¶** Beholde, I make al thynges newe. **¶** And he sayde vnto me: write, for these wordes are saythfull and true.

And he sayd vnto me: it is done, I am Alpha and Omega, the begynnyng & the ende, I will geue to hym that is athyr, & of the well of the water of lyfe, free. He that ouercomyth shall enheret all thynges, and I will be hym God, and he shall be my sonne. But the fearfull and unbeleuyng, and the abhominable, and the murderers, and whoremongers, & forcerers, and idolaters, and all lyers shall haue theyr parte in the lake, which burneth with fyre and brimstone, which is the seconde deathe.

And

And there came vnto me one of þe seuen aungels which had the seuen vppalles full of the seuen laste plagis: and talked wþ me sayng, come hyther. I wyll shewe the the byrde, the lambes toyle. And he carped me awape in the spete to a great and an hye mountayne, and he shewed me the great cytie holy Jerusalem, descending out of heauen from God: hauyng the byghthens of God. And her bypnyng was lyke vnto a stone most pypous, euen lyke a Iasper cleare as Crystall: and had walles greates and hye, and had. xli. gates and at the gates. xli. aungels: and names wyrtten, which are the names of þe xli. tribes of Israel: on the East parte. iij. gates, and on the Northpart. iij. gates, and towarde þe South. iij. gates, and from þe west. iij. gates, and the wal of þe cytie had. xli. foundations: in the the. xli. names of þe lambes. xli. Apostles.

And he that talked with me, had a golde rebe to measure the cytie withall and þe gates therof and þe wall therof. And the cytie was bypnt. iij. square, and þe length was as large as þe bredth, and he measured the cytie with the. xli. rebe. xli. furlonges, and þe length and the bredth, and the hepyth of it, were equall. And he measured the wal therof: an. C. xli. cubytes: the measure þe Aungell had, was after the measure that man vsyth. And the bypnyng, of þe wall of it was Iasper. And the cytie was pure golde: lyke vnto clere glasse, and the foundations of the walles of the cytie were garnysed wþ all manner of pypous stones. The fyrst foundation was Iaspis, the seconde Saphyre, the thyrde a Calcedony, the fourth an Emerald, the fyfte Sardonix, the syxti Sardonix, the seuenth Chrysolite, the eyght Beccall, the ix. a Tomas, the tenth a Crinopzalos, the eleuenth Iacynth, the tweluenth an Amatyst. The twelue gates were twelue pearles, euery gate was of one perle, and the strete of þe cytie was pure golde as thorothe shynnyng glasse. And I sawe no temple therin. For the Lorde God almyghty and the lambe are the temple of it. And the cytie hath no neede of the sunne, neether of the mone to lpyghten it. For the byghthens of God bypnt lpyghte it, and the lambe was the lpyght of it. And the people which are saued shall walke in the lpyght of it. And the bynges of þe earth shall bypnt the glasse. And þe gates of it are not shutte bydape. For there shall be no nyght there. And into it shall they bypnt the glasse and þe names of the name. And there shall entre into it: none vncleane thyng, neether wharsoeuer woþketh abhominacpon or maketh lyer: but they one lyer whiche are wyrtten in the lambes boke of lyfe.

**¶ The xxii. Chapter.**

The power of the water of lyfe, the fruchtfulnes and lpyght of the cytie of God. The Lorde gelyfeth euery seruaunt that bypnt of thynges to come the angel wyll not be wroth. To the temple of God wyll nothing be added, nor mynyshed.

And he shewed me a pure ryuer of water of lyfe, cleare as Crystall: procedyng oute of the seate of God, and the lambe. In the myddes of the strete of it, and of ether syde at the ryuer, was the wyde of lyfe: which bare

twelue maner of frutes: and gaue frute euery monethe: and the leues of the woode serued to heale the people wþ all. And there shall be no more curle, but the seate of God and the lambe shall be in it: and his seruauntes shall serue them. And they shall se his late, and his name shall be in the bypnt lpyghted. And there shall be no night there, and they neede no candle, neether lpyghte of the sunne: for the Lorde God geueth them lpyght and they shall ray. ne for euermore.

And he sayde vnto me: these saynges are saythful and true. And the Lorde God of þe holye Prophetes sent hys Aungell to shewe vnto his seruauntes, the thynges which must shortly be fulfilled. Beholde, I come shortly. \* I saye apoc. iij. I saye he shepeth the saying of the prophete of this boke. I am Iohn, whiche sawe these thynges and herd the. And when I had herd a sene \* I fell doun to woþshyp before the seate of the Aungell, which thewed me these thynges. And he sayd vnto me: se thou do it not, for I am thy fellowe, seruaunt of thy brethren the Prophetes, and of them which nepe þe saynges of this boke. But woþshyp God.

And he sayd vnto me: seale not the saynges of the prophete of this boke. For the tyme is at hande. he that doeth euell, let hym do euill syl and he which is spith, let hym be spith syl: he which is ryghteous, let hym be more ryghteous, and he that is holy, let hym be more holy. And beholde, I come shortly, and my reward is with me, to geue euery man accordyng as hys dedes shall be. I am Alpha and Omega, the begynnyng and the ende: the fyrst and the laste. Blessed are they that do his comaundemetes, that they power maye be in the tre of lyfe, and maye entre in thowre the gates into the cytie. \* For withoute shall be dogges and inchauntery, and whoz mongers, and murthers, and ydolaters and who soeuer loueth or maketh lyes.

I Iesus sent myne aungell, to testyfy vnto you these thynges in the congregacions. I am the roote and the generacpon of Dauid, and the bypnt moynnyng starre. And the spete and the byrde saye: come. And let hym that heareth, say also come. \* And let hym that is a thyrst: come. And let whosoever wyl, take of þe water of lyfe fre. I testyfy vnto euery man that heareth the wordes of the prophete of this boke: \* yf any man shall adde vnto these thynges, God shall adde vnto hym yplages that are wyrtten in this boke. And yf any man shall mynysh of the wordes of the boke of this prophete, God shall take awape hys partte oute of the boke of lyfe, and out of the holy cytie, and from the thynges which are wyrtten in this boke. he whiche testyfyeth these thynges sayth: be it. I come quickly. Amen. Euen so come Lorde Iesu. The grace of our Lorde Iesu Christ be with you all. Amen.

**¶ The ende of the newe Testament.**

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A table



# The table

## A table to find the

Epyllies and Gospels vñuallye fed  
in the church. after Salybury use.  
where of the pñstle lye is the Epyllie  
and the other the Gospel: whose be-  
gynnyng thou shalt fynde in þe boke  
marked wth the crosse. And the  
ende wth halfe a crosse. &  
contayned wth these  
letters.

J. A. C. D. &c.

### On the fyfthe sondage in Aduent

Thys also we Roma. xiii. c  
And wth the pñstle wñpe Mat. xxi. a

On the wednsdaye  
Be pacient therfore Jacob. v. b

The begynnyng of War. i. a

On the frydaye  
Herken vnto me Esa. li. a

In those daies came John Mat. iii. a

On the seconde sondage  
What soeuer thynge Roma. xv. a

And there shalbe spñes Luke. xxi. c

On the wednsdaye  
Thus sayth the Loyde zach. viii. a

Therely I sape vnto you Mat. xi. b

On the frydaye  
I haue set watchmen Esa. lxii. c

John beareth wñnesse John. i. b

On the thyrde sondage  
in Aduent

Let a man chys wyse i. Coz. xiii. a

When John bepng War. xi. a

On the wednsdaye  
This is the wayde Esa. ii. a

And the fyfte moneth Luke. i. c

On the frydaye  
There shal come a rod Esa. ci. a

And Mary arose in Luke. i. b

On the fourth sondage  
in Aduent

Reioyce in the Loyde Phil. iii. a

And this is the recorde John. i. b

On the wednsdaye  
Be glad then Joel. ii. f

And this rumoure of Luke. vii. c

On the frydaye  
Be glad and reioyce zach. ii. c

Take hede, beware War. viii. b

On Chyflmasse euen  
Paule the seruunt Roma. i. a

When his mother Mary War. i. c

On Chyflmasse daye at the  
fyfthe masse.

For the grace of God Titus. ii. b

And it chaunced in those Luke. ii. a

At the seconde masse

But after the kyndnes Ciru. iii. a

The shepherdes spake to Luke. ii. c

### At the thyrde masse

Godintyme past Hebze. ia

In the begynnyng was John. i. a

On sagnet Struens daye  
Stevenfull of sapth Acte. vi. c

Wherfore behold Men War. xxi. b

On sagnet Ipon the Euan-  
gelyste daye

He that feareth God Eccl. xv. a

Kolow me Peter turned Joh. xxi. f

On chylbermasse daye  
And Ioked, and lo Apoc. xiii. a

An angell of the Loyde War. ii. c

On the sondage after Chyfl-  
masse daye

And I sape the bepye Gala. iii. a

And his father & mother Luke. ii. e

On newes pexed daye  
For the grace of God Titus. ii. b

And when the epyght daye Luke. ii. c

On the twelfe euen  
For the grace of God Titus. ii. b

But when herode was War. ii. d

On the twelfe daye  
Get the vp by tymes Esa. lx. a

When Jesus was borne War. ii. a

On the fyfth sondage after  
twelfe daye

Loyd I toppl thenke Esa. lx. a

Therexte daye after John. i. b

On the seconde sondage af-  
ter twelfe daye

And I beseeche you ther Rom. xii. a

When he was twelue Luke. ii. c

On the thyrde sondage af-  
ter twelfe daye

Depng that we haue Roma. xii. b

And the thyrde daye John. ii. a

On the fourth sondage after  
twelfe daye

Be not tope in your Roma. xii. c

When Jesus came War. viii. a

On the fyfth sondage after  
twelfe daye

Owe nothng to any mā Ro. xiii. a

And when he entred into War. viii. c

On the fyfth sondage after  
twelfe daye

Put pe on ther oze Collo. iii. b

The kyngdd of heauen War. xiii. b

On septuagesima sondage

Peter pus pe not howe i. Coz. ix. d

The kyngdom of heauen War. xx. a

On sexagesima sondage

Pe suffre foolis gladly ii. Coz. xi. d

Wher much people wer Luke. viii. a

On Quingagesima sondage

Though I speake i. Coz. xiii. a

Jesus oke vnto hym the Lu. xvi. d

On alwe mede daye

Howe therfore sapeth Joel. ii. c

Wozouer when pe fast War. v. a

On the frydaye 20

Erpe nowe as louds Esa. lvi. a

Pe haue herdet hat it is War. v. g

On the fyfth sondage in lent  
We also as helpers ii. Coz. vi. a

Then was Jesus led of War. xiii. a

On the wednsdaye  
And the Loyde sayd Exo. xxi. c

Then certayne of the War. xii. d

On the frydaye  
Thesame soule that Ezech. xviii. c

After thys was Job. v. a

On the seconde sondage in lent  
Furthermore byethien i. Thel. iii. a

And Jesus wente War. xv. c

On the wednsdaye  
But Barchoch thought best. xxi. d

And Jesus goyng vp to War. xx. d

On the frydaye  
Cursed be the man Jere. xvii. b

I can of myne owne Job. v. c

On the thyrde sondage in lent  
Be pe therfore the Ephe. v. a

And he was castyng out Luke. xi. b

On the wednsdaye  
Honoure thy father Exo. xx. b

Then came vnto Jesus War. xv. a

On the frydaye  
And the congregaci had Num. xx. a

Then came he into Thon. iii. a

On the fourth sondage in lent  
For it is wyrtten that Gala. iii. c

Jesus went Thon. vi. a

On the wednsdaye  
And Eze. xxx. vi. c

And Jesus goyng vp Job. ix. a

On the frydaye  
And after these actes iii. Reg. xvii. c

I certayne man was spech Joh. xi. a

On the fyfth sondage in lent  
But Chyfl bepng Hebze. ix. c

Which of you can rebuke Joh. viii. f

On the wednsdaye  
And the Loyde spake Leui. xix. a

And it was at Jerusalem Joh. x. c

On the frydaye  
Loyde, all they that for Jere. xviii. c

Then gathered the hygh John. xi. f

On palme sondage  
Let the same mynde be Whel. ii. a

Pe knowe that after War. xx. vi. a

On the wednsdaye  
Who hath geuen Esa. liti. a

The feast of twete byende Lu. xxi. a

On good frydaye

The Loyde spake vnto Exo. xxi. a

When Jesus had spoke Job. xviii. a

On Easter euen

Pe pe be therfore rylen Col. iii. a

Upd an enenyng of i. Coz. xv. a

On Easter daye

Pourge therfore the olde i. Coz. v. b

And when sabbath War. xvi. a

On the mondaye

But Peter opened Actes. x. d

And beholde two of the Lu. xxi. b

# The table.

92

Mat. v. g in lent Eoz. vi. a Mat. xiii. a ro. xxi. c Mat. xii. b h. xviii. c Job. v. a g in lent. Eph. iii. a Mat. x. c est. xiii. b Mat. xx. b re. xvii. b Job. v. c pe in lent Eph. v. a Luk. xi. b Exo. xx. b Mat. xv. a um. xx. a hon. iiii. a ap in lent Gala. iiii. c hon. vi. a Eph. i. c Job. ix. a eg. xvii. c Job. xi. a ein lent Eph. ix. c Job. viii. f Lui. xix. a Job. x. c re. xvii. c John. xi. f Phel. ii. a at. xv. a Eph. iiii. a Lu. xxi. a Exo. xii. a ob. xviii. a Col. iii. a t. xxviii. a Co. v. b Mat. xvi. a Actes. x. b u. xiii. b	<p>On the tuesdaye men and brethren. ye Acte. xiii. b Jesus made in symon. Luke. xxiii. b</p> <p>On the wednesdaye men of Israel, why Acte. iiii. c afterward byd Jesus John. xxi. a</p> <p>On the thursdays The angell of the Lorde Act. viii. c Mary rode without at John. xx. b</p> <p>On the frydaye. For as much as Chyft i. Pet. ii. c Then the cleue diley Mat. xxviii. b</p> <p>On the saterdays Lape a wape therfore i. Pet. ii. a On the lyfte daye of the John. xx. b</p> <p>On the lyfte sondaye af- ter Easter. For all that is bozne of i. John. v. a The same daye at nyght John. xx. b</p> <p>On the seconde sondaye af- ter Easter. Chyft also suffered i. Peter. ii. b I am the good sheppard John. x. b</p> <p>On the thyrde sondaye af- ter Easter. Derely beloued I i. Peter. ii. c After a while, and John. xvi. c</p> <p>On the fourth sondaye af- ter Easter. Every good gyfte Jacob. i. c But now I go my way John. xvi. b</p> <p>On the lyfte sondaye And se that ye be doers Jacob. i. b Derely. ac whatsoeuer ye Job. xvi. f</p> <p>On the mondays knowlage your faulce Jacob. v. b If any of you shall Luke. xi. a</p> <p>On the tuesdaye Exhorteth therfore i. Timo. ii. a And when Jesus sat ouer Mar. xii. b</p> <p>On the wednesdaye The multitude of the Act. iiii. g These wordes spake Jr. Job. xvii. a</p> <p>On the alerencyon daye The lyfte treatyse Actes. i. a Afterward he appered Mar. xvi. c</p> <p>On the sondaye after the Alerencyon daye. Se prther ore sobre and i. Pet. iiii. b But when the comforter John. xv. b</p> <p>On wyfsondaye euen It fortuneth, while Apol Acte. xix. a Ephelone me, kepe my John. xiii. b</p> <p>On wyfsondaye And when the dayes Acte. ii. a I a man lone me Hon. xiii. c</p> <p>On the mondays And he commanded vs Acte. xi For God so loud the John. iiii. c</p> <p>On the tuesdaye When the apostles Acte. viii. c Derely derely he that John. x. a</p> <p>On the wednesdaye But Peter strypped by Acte. ii. c No man can come vnto John. vi. c</p>	<p>On the thursdays Then came Philyp into Acte. viii. a Jesus called the twelue Luke. ix. a</p> <p>On the frydaye Pe men of Israel, heare Act. ii. b And it happened vpon a day Lu. v. b</p> <p>On the saterdays And the next Sabbath Act. xiii. f And when he was ryfen Luke. xiii. f</p> <p>On Trinite sondaye O the depresse Roma. xi. c There was a man of the John. iii. a</p> <p>On corpus Chyristi daye. That whiche I deliuered i. Coz. xi. b For my fleshe is meate John. vi. f</p> <p>On the lyfte sonday af- ter Trynitye. God is loue, and he that i. John. iiii. b There was a certayne Luke. xvi. c</p> <p>On the seconde sondaye af- ter Trynitye. Wapnape not my bye. i. John. iiii. c A certayne man made Lu. xiii. b</p> <p>On the thyrde sondaye af- ter trynitye Submyt your selues i. Pet. viii. b Then resoyted vnto him Luke. xv. a</p> <p>On the fourth sondaye af- ter trynitye sondaye For I suppose that the Roma. viii. a Bepe therfore mercy Luke. vi. f</p> <p>On the lyfte sondaye af- ter trynitye. In conclusyon be ye i. Pet. iiii. b It came to passe when Luke. v. a</p> <p>On the lyfte sondaye af- ter Trynitye. knowe ye not, that Roma. vi. a For I saye vnto you Mat. v. c</p> <p>On the seuen th sondaye I speake gedy be Roma. vi. b In thole dayes when Mar. viii. a</p> <p>On the eyght sondaye Therfore brethren Roma. viii. c Beware of falsse Mat. vii. b</p> <p>On the ix. sondaye We shuld not lust after i. Coz. i. b And he sayde also vnto Luke. xvi. a</p> <p>On the tenth sondaye Ye knowe that ye were i. Coz. xii. a And as he was come Luke. xix. f</p> <p>On the eleuenth sondaye Brethren as pertainyng i. Coz. xv. a And he tolde this Luke. xvi. b</p> <p>On the twelue th sonday Hauye we suche truste ii. Coz. iii. a And be departed Mar. vii. b</p> <p>On the xiii. sondaye To Abram and his Gala. iii. c Happy are the eyes Luke. x. d</p> <p>On the xiiii. sondaye I saye walke in the spere Gala. v. c And he chaunced as he Luke. xvii. c</p> <p>On the xv. sondaye If we lyue in the spere Gala. v. b</p>	<p>Roman canserue twa Mat. vii On the xvi. sonday. Wherfore I desyre Ephe. iiii. b And it fortuneth altee Luke. vii. b</p> <p>On the xvii. sondaye Therfore which Ephe. iiii. a And it chaunced Luke. xiii. a</p> <p>On the xviii. sondaye I thanke my God i. Coz. i. a But when I Pharyses Mat. xxi. b</p> <p>On the xix. sondaye To be renewed Ephe. iiii. c he entred also Mar. ix. f</p> <p>On the xx. sondaye Take hede therfore Ephe. v. b And Jesus answered Mar. xxi. a</p> <p>On the xxi. sondaye Fynally my brethren be ye Ephe. vi. b And there was a certayne John. iiii. f</p> <p>On the xxii. sondaye I thanke my God in Philyp. i. a Therfore is I kyngdō Mat. xviii. a</p> <p>On the xxiii. sondaye Brethren be solo wers Phil. iii. b Then went I Pharyses Mat. xxi. b</p> <p>On the xxiiii. sondaye For this cause we also Collos. i. b While he thus spake Mar. ix. c</p> <p>On the last sonday after trinite Behold, the tyme come here. xxi. b After these thynges John. vi. a</p> <p>On the wednesday in the Eui- ber weke also: Wilhelmalle Beholde the tyme come Amos. ix. b And one of the company Mar. ix. b</p> <p>On the frydaye O Israel turne y now Dier. xiii. a And one of the Pharyses Luke. vii. f</p> <p>On the saterdays For there was also taber be bye ix. a A certayn man had Luke. xiii. b In the dedicacyon of church. And I John saw the Apo. xxi. a And he turned in, and Luke. xix. a</p>	<p>Here endeth the table of the Epp- istles and Gospelles of the Sundayes.</p> <p>Here foloweth the table of Epistles and Gos- pells which are used to be red on dyuers sanctes dayes in the years.</p> <p>On sapncte Andrewes daye. For to beleue with Roma. x. a Jesus walkyng by Mat. iiii. c</p> <p>On the concepyon of our Ladye. As the vyrgyne haue I Ecclie. xxi. c The boke of y generacion Mat. i. a</p>
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## The table

<p><b>¶ On sayncte Thomas the</b>  <b>Apostles daye.</b>          Therefore are ye not. <b>Eph. ii. d</b>          But Thomas one of <b>John. xx. f</b>  <b>¶ On Candemalle daye.</b>          Beholde I will sende. <b>Mat. iii. a</b>          And when the dayes. <b>Luke. ii. d</b>  <b>¶ On sayncte Mathias the</b>  <b>Apostles daye.</b>          And in thole dayes Peter <b>Act. i. e</b>          In that tyme Iesus. <b>Mat. xi. d</b>  <b>¶ On the daye of the Annuncia-</b>  <b>cion. or getting of our Ladye.</b>          Moreover God spake vn. <b>Esa. vii. b</b>          And in the syete moneth. <b>Luke. i. e</b>  <b>¶ On sayncte George daye.</b>          Counte it all maneriope. <b>Iaco. i. a</b>          I am the true vyne. <b>John. xv. a</b>  <b>¶ On S. Markes daye.</b>          But now euerie one of <b>Eph. iii. a</b>          I am the true vyne. <b>John. xv. a</b>  <b>¶ On S. Phylippe and Ja-</b>  <b>cos daye.</b>          Then shall the ryghteous shap. <b>v. a</b>          And he sayde vnto his <b>John. xiiii. a</b></p>	<p><b>¶ On the Natyuite of sayncte</b>  <b>John Baptiste daye.</b>          Berthen vnto me ye <b>Esa. xlix. a</b>          When Elisabethes tyme <b>Luke. i. f</b>  <b>¶ On sayncte Peter and</b>  <b>Pauls daye.</b>          At the same tyme <b>Act. xii. a</b>          Iesus came into the <b>Mat. xvi. e</b>  <b>¶ On sayncte Mary Mag-</b>  <b>dalenes daye.</b>          With so syndeth <b>Prouer. xxii. b</b>          And one of the pharys <b>Luke. vii. f</b>  <b>¶ On sayncte James the Apo-</b>  <b>stles daye.</b>          Nowe therfore ye are not <b>Eph. ii. d</b>          Then came to hym <b>Mat. xx. e</b>  <b>¶ On the Assumpcion of</b>  <b>our Ladye.</b>          In all their thynges <b>Eccle. xxi. b</b>          It fortuned that as they <b>Luke. x. g</b>  <b>¶ On S. Bartymewes daye.</b>          Nowe therfore ye are not <b>Eph. ii. d</b>          And there was a styfe <b>Luke. xxi. e</b>  <b>¶ On the natyuite of our Ladye</b>          As the vyne bane I <b>Eccle. xxi. e</b></p>	<p><b>The booke of the generaciō</b> <b>Mat. i. e</b>  <b>¶ On S. Mathewes daye</b>          The likenes of four <b>Ezech. i. e</b>          And as Iesus <b>Mat. ix. e</b>  <b>¶ On S. Michaels daye.</b>          And he sheweth it <b>Apoca. i. e</b>          In that houre came the <b>Mat. xviii. e</b>  <b>¶ On S. Lukes daye.</b>          The likenes of four <b>Ezech. i. e</b>          After this appoynted <b>Luke. i. e</b>  <b>¶ On sayncte Symon and</b>  <b>Judes daye.</b>          But we knowe that <b>Rom. viii. e</b>          This commande I you <b>John. xv. e</b>  <b>¶ On Allhalowe daye.</b>          And I have another <b>Apoc. vii. e</b>          Iesus syng the people <b>Mat. v. e</b>  <b>¶ On Allsoules daye.</b>          I wolde not brydzen <b>i. Thes. iii. e</b>          Then layde Martha <b>John. xi. e</b></p> <p style="text-align: right;"><b>¶ The ende of the</b>  <b>Table.</b></p>
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## ¶ The ende of the newe Testamente

and of the whole Byble. Printed in Rouember  
 Anno. m. cccc. xl.

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